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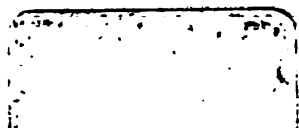
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THE  
**CHRISTIAN ADVOCATE.**

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CONDUCTED BY

**ASHBEL GREEN, D. D.**

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**VOL. II.**

**FOR THE YEAR 1831.**

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— By manifestation of the truth, commending ourselves to every man's conscience in the sight of God.—2 Cor. iv. 2.

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## PREFACE.

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In closing the ninth volume of the *Christian Advocate*, the editor has little more to say, than to renew his devout *thanksgiving* to God for the ability afforded of continuing his humble labours through another year; and to make his grateful acknowledgments to contributors for their assistance, and to subscribers for the continuance of their patronage. The part which the editor has felt himself bound in duty to take, in the unhappy controversy which now agitates the whole church to which he belongs, has occasioned to him the loss of some subscribers. It has also gained him a few; and it remains to be seen, whether friendship or hostility will, in this instance, prove the more operative and efficient principle—He hopes never to be influenced by pecuniary considerations, in discharging his duty to the church of Christ. If the divine approbation be finally obtained, all will be well. By a supreme regard to this, may both the writer and every reader be constantly governed.



# THE CHRISTIAN ADVOCATE.

JANUARY, 1831.

## Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

### LECTURE LIII.

The prohibitions of the eighth commandment are now to be considered—"The eighth commandment forbiddeth, whatsoever doth or may unjustly hinder our own, or our neighbour's wealth or outward estate."

The chief hindrances to our own wealth and outward estate have already been taken into view, in considering the duties enjoined in this commandment. Yet I will give a short summary statement of them, from an author to whom I have frequently referred. Fisher in his catechism says—"We may be said to *steal from ourselves* by idleness, niggardliness and prodigality—By *idleness*, when we live without a lawful calling, or neglect it, if we have any—by *niggardliness*, when a person defrauds himself of the due use and comfort of that estate which God hath given him—by *prodigality*, when persons are lavish and profuse, in spending above their income." The detestable vice of gambling, ought certainly to be noticed here; for it is not only iniquitous in itself, but very often reduces both the gambler and his family, from comfort or affluence, to wretchedness and want.

We have also somewhat anticipated, in the last lecture, the notice of the injury that may be done to our neighbour, in his wealth or outward estate. But we shall now bring more distinctly into view the various kinds of fraud, by which others may be deprived of their property, or lawful possessions. There is, however, but little need of reasoning or illustration, in regard to the violations of this command; because, however frequently such violations may be practised, they are rarely defended by any attempt at argument, except by the most abandoned, on whom moral considerations have no influence.

1. *Theft*—which is legally defined to be, "unlawful felonious taking away of another man's goods, against the owner's knowledge or will."\* This crime is commonly distinguished into *private* and *publick*. Private theft, is the taking away a part of an individual's property, without his knowledge or consent. Publick theft, is a clandestine and felonious taking away the property of a community; and although the crime is secretly committed, it receives its appellation from the consideration that it affects a publick interest. As committed against the commonwealth, it consists in embezzling, or counterfeiting the current coin, or the paper of legal banks, or in defraud-

\* Cowel.

ing the publick revenue; and also in what is called the *running*, or the false entry, of goods, or in any other act by which the publick receives detriment, to increase the property of the purloiner. If committed against the church, it is called *sacrilege*, or *simony*. Sacrilege is the stealing, or clandestinely taking away, of any property which has been dedicated to a sacred use, or employed for that purpose. *Simony*, so called from its resemblance to the sin of Simon Magus, is the buying and selling of ecclesiastical places, offices, or influence, for money. It is a happy feature in the religious state of our country, that there is less opportunity, or temptation, for the commission of this sin, than in any other state of Christendom. Yet even with us, the sin is virtually committed, when, for the sake of worldly gain, or emolument of any kind, men are induced to act in religious concerns, as they would not act if such considerations had not an influence.

It is evident at once, that both in regard to private and publick thefts, there must be a great variety, in the degrees of guilt incurred by the perpetrators of these crimes. In all cases, however, the guilt is great in the sight of God; and when known, is justly punished by human laws. These laws are commonly modified, so as to adapt their penalty to the malignity of the offence committed. Yet I must not omit delivering it, on the present occasion, as my decided opinion, that human life ought never to be taken away for theft, either publick or private. Confinement, and hard labour, seem to be the proper penalties for all acts of theft. But without deep repentance, and if possible, full restitution also, no one guilty of theft, can justly expect forgiveness of God. *Thieves* are expressly mentioned, in that class of sinners who "shall not inherit the kingdom of God;" that is,

if they remain impenitent and unreformed.

2. *Robbery*. This term is sometimes used as synonymous with secret theft; but it is more commonly employed to denote the taking away of the property of another, by *force* or *violence*. The presence, or knowledge of the owner of property, is always supposed in robbery; and his person may be injured, or his life be taken, or he may be put in such fear as to offer no resistance. As it cannot be known, when robbery is attempted, whether the robber intends murder or not, the civil law will justify his being killed, to prevent the accomplishment of his wicked purpose. The divine law, as contained in Exodus xxii. 2, 3, ordained that a robber killed in the act of house-breaking, if in the night time, should have "no blood shed for him;" but in the day time, it was considered a capital crime to kill him. It appears to me, that no conscientious person would take the life of a robber, unless there were the strongest indications of his intention to commit murder, as well as to rob. In such a case, I have no hesitation in saying, that it is not only lawful, but a duty, to preserve, if we can, an innocent life, by taking away a guilty one. But to defend property merely, at the expense of the life of a robber, is what I would advise you, my young friends, forever to avoid. Whatever may be said to justify it, conscience, if it be not callous or perverted, will, it appears to me, condemn it; and a clear and peaceful conscience, is of more value than the wealth of the world. Neither do I think that human laws, ought ever to punish robbery with death, unless it has been accompanied with actual, or attempted murder. Policy too, as well as justice and humanity, dictates this procedure. Robbery is almost always accompanied with murder, in countries where it is considered and treated, in all cases, as a capital

crime. "The dead tell no tales," becomes the robber's maxim; and life, as well as property, is taken to prevent detection. Humanity, therefore, to the unoffending, as well as to the guilty, calls for a lighter penalty than that of death, for the crime of robbery, when not complicated with murder. But in a moral view—in the eye of God—this is a sin, in all cases, of a highly aggravated character—more aggravated than secret theft; inasmuch as it not only deprives our neighbour of his property, but unjustly and wickedly puts him in fear, even when his person remains uninjured.

3. *Receiving and concealing stolen goods*, knowing them to be such. The proverb is not more trite than true, that "the receiver is as bad as the thief." All attempts to palliate this crime, or to soothe the conscience, because the offence was not contrived, nor actively aided, by those who receive property known to be purloined, is utterly vain. The truth is, they are the encouragers of thieves and robbers, and must be considered as the abettors of their villany; and therefore, by all laws, human and divine, they are justly considered as equally guilty with the principals. Speaking of this sin, the Psalmist says, "when thou sawest a thief, then thou consentest with him;" and in Prov. xxix. 24, it is said, "whoso is partner with a thief, hateth his own soul: he heareth cursing, and bewrayeth it not." It should be considered as a duty obligatory on every member of a community, not only to avoid purchasing any property suspected to be unlawfully obtained, but to use all suitable means to restore such property to its rightful owner, and to detect and bring to justice the fraudulent party.

4. *Unfaithfulness, or breach of trust*; whether the trust be devolved on us by nature, as that of parents toward their children; or

by contract, as that of servants who are entrusted with the goods and secrets of their masters; or that which is founded in the desire and request of those who constitute persons executors to their wills, or guardians to orphans, under age, provided they accept of this trust; I say if those violate their trust, by embezzling or squandering away the substance of others, defrauding them to enrich themselves—this is not only theft, but perfidiousness, and highly provoking to God, and deserves a more severe punishment from men than is usually inflicted.\* To this add, all instances in which property is put into our hands for safe keeping, or to be delivered to others at a distance, or to be retained, as in the case of attorneys, till it can be paid over to the owner. If property held in trust be lost by unavoidable accidents, we are not responsible; but if it be used by us without permission of the proprietor, or lost by mere carelessness or inattention, guilt is incurred, and restitution ought to be made. The instances of late in our country are shockingly numerous, of the grossest frauds practised by those who have been entrusted with the property of others in public banks, and of clerks in post offices, and merchants counting-houses and stores. The affectation of a splendid style of living, the love of theatres, and gaming tables, and of illicit pleasures of various kinds, creating demands for money which could not be obtained lawfully, have been the prolifick sources of these evils. Guard, cautiously and most vigilantly, my young friends, against every inlet to these enormities—against the most distant approach to the causes of such transgressions. There is nothing of which a youth, who regards either his prospects for this life or the life to come, should be more careful, than

of his moral honesty. An integrity that is not only above guilt, but above suspicion, he ought to regard as a precious jewel, which he would sooner lose his life than forfeit justly.

5. *Borrowing without a reasonable prospect of making punctual payment*, is a manifest violation of this command. The Psalmist says, "the wicked borroweth, and payeth not again." "Nevertheless, there are some cases in which a man is not guilty, though he borrows and does not pay, viz.—if, when he borrowed there was a probability of his being able to repay it; or otherwise, if he discovered his circumstances fully to him of whom he borrowed, to whom it would hereby appear whether there was a likelihood of his paying him or not; or if he gave full conviction, when he borrowed, that he was able to pay, but the providence of God, without his own default, has rendered him unable; in this case, mercy is to be shown him, and he is not to be reckoned a breaker of this commandment.\*" But there will be a breach of this precept, if the lender is made to believe by the borrower, that his circumstances are better than they really are. Shocking instances of this kind, too often take place in trade, when a merchant borrows large sums of money, or purchases goods on credit, when he knows, or ought to know, that his affairs are desperate, and that in a short time he must be a bankrupt. In all cases in which money or other property is borrowed, when there is no probability, or very little, that payment can be made, a crime, little short of real theft is committed. Nay, if a man borrows money which, if he were frugal and industrious, he would be able to repay punctually, but renders himself unable by prodigality, unlawful expense in living, or by idleness and the want of economy, he certainly violates this command-

\* Ridgley.

ment. Wherever creditors compound with their debtors, for a part instead of the whole that is their due, if the debtors afterwards become able to repay the whole, they are sacredly bound in conscience to do it, although the laws of the state may not be able to compel them. But I cannot leave this part of our subject, my young friends, without counselling you to impress on your memory deeply, what is said by Solomon, "the borrower is servant to the lender;" and therefore never to contract a habit of borrowing. Dread to be in debt; it will destroy your independence. Want much, rather than borrow often: and when you do borrow, suffer not a little inconvenience, rather than fail to make punctual payments. He who borrows frequently and pays remissly, loses all dignity and influence of character; and is certainly not without sin in the eye of God.

6. This commandment clearly forbids *oppression*. It is not practicable to enumerate all the forms and instances of oppression. The rich may oppress the poor, by delay in paying them for labour they have performed; or for goods or manufactures they have furnished; or by not allowing them a reasonable compensation for their services; or by demanding an exorbitant rent of houses, or lands; and still more, by seizing their goods for rents, which, without their fault, they are unable to pay. To "grind the face of the poor," in whatever way it may be done, is a sin which God, their avenger, will not suffer to go unpunished. This commandment is also clearly violated by those who exact of servants, or apprentices, or hirelings, more labour than is reasonable, or deprive them of rewards or comforts, which they ought to possess. The monopolizing, or engrossing of the necessaries of life, so as to obtain for them an exorbitant price, in consequence of which the poor are driven to extre-

mities, and others are obliged to pay unduly for what they obtain, is a form of oppression, which the spirit of this precept unquestionably prohibits. In a word, he who, in any respect or particular, has another in his power, as to matters of property, and *does as he would not be done by*, transgresses the commandment we consider. Nor do I feel at liberty to pass this particular, without stating distinctly, that nations, as well as individuals, may be oppressors. The Egyptians of old, suffered the just and sore judgments of Jehovah, for oppressing the Israelites; and we have great reason to fear that our nation will experience the marked chastisements of a righteous God, for our oppression of the African race, and the aboriginal inhabitants of our land—inhabitants to whom the Creator gave it, as their portion of his earth, before it was ever seen by us, or by our fathers.

7. *Unjust and vexatious lawsuits* violate the precept before us. "The law is good, if a man use it lawfully." It is a great privilege and blessing to live in a country where law governs; and where therefore neither a tyrant nor a mob can injure a man in his person or property, without redress. To afford protection, and to redress injuries, is the proper office of the law. Yet slight offences and injuries, our Saviour has taught us, would in many instances be better suffered in silence than be redressed by an appeal to law; and the Apostle Paul teaches, that in all common cases, Christian brethren should endeavour to settle their differences and controversies, without going to law with each other. But the law, although intended to promote and ensure equity, may be, and too frequently is, used as an instrument of oppression and injustice. So it is used "when the rich make use of the law to prevent or prolong the payment of their debts, or to take away the rights of

the poor, who, as they suppose, will rather suffer injuries than attempt to defend themselves—when bribes are either given or taken, with a design to pervert justice: and to this we may add, that the person who pleads an unrighteous cause, concealing the known truth, perverting the sense of the law, or alleging that for law or fact, which he knows not to be so; and the judge who passes sentence against his conscience, respecting the person of the rich, and brow-beating the poor; these are all confederates in oppression; and such methods are, beyond dispute, a breach of this commandment."<sup>\*</sup>

7. *Usurious interest for money loaned*, is a violation of this precept. It has been very plausibly maintained, that it would be better for the community, if there were no laws fixing the rate of interest for money; but if this, like all other kinds of property, were left free, to be used to as great profit by the owner, as he may be able to secure. But certainly while laws exist, they ought to be scrupulously obeyed by every good citizen; and especially by those who feel the obligation they are under to adorn their Christian profession and character, by "abstaining from all appearance of evil." It is reproachful among worldly men of fair and honourable character, to take the advantage of individual necessity and embarrassment, to discount notes at an enormous premium; or in any other way, to extort an exorbitant interest on money loaned. It will not unfrequently happen, that the poor may be more benefited eventually by the lending of small sums, without interest, than by an absolute gift. In this way, a wealthy and benevolent Christian will, as he has opportunity, rejoice "to do good and communicate." To exact interest from the poor, when the loan made was to procure the necessa-

\* Ridgley.



ries of life, is ever to be regarded as unchristian.

8. *Gambling of every species*, is to be esteemed a flagrant breach of the eighth commandment. As it relates to the violation of the duty which a man owes to himself, I have already noticed it. Now we consider it as an unlawful acquisition of the property of another. Such it surely is; for if it is sinful for him to risk his property in gaming, his doing it voluntarily, can never make it innocent for the winner to profit by his neighbour's guilt. The winner and the loser are alike guilty; and I am persuaded that no instance can be produced, of a truly pious and conscientious man, who did not regard gaming as highly sinful, and the practice as deeply injurious to society, and in every view detestable. Lotteries have sometimes, it cannot be denied, been countenanced and shared in, by men of unquestionable piety. But so have some other things, which reflection and observation have at length ascertained to be wrong, and of evil consequence. Among such things, I hesitate not to say, that lotteries hold a conspicuous place. Their effects are, beyond a question, of evil influence on society; and often ruinous to individuals also, whether they miss or obtain a prize. I counsel you to have nothing to do with them, and to use your whole influence to banish them utterly from society.

9. Finally, *Unfaithfulness in rendering service to an employer*, is a transgression of the command we consider. Wages, or compensation, are always stipulated for a certain amount of lawful profit or advantage, which an employer expects to derive from faithful service to be rendered. Now unfaithfulness always diminishes that amount, and sometimes occasions an entire loss; and such diminution or loss, to its full extent, is an actual fraud, committed by him who fails to render the service which from him was

justly due. I have spoken of the injustice that may be done to apprentices, or hirelings, by exacting from them an undue amount of service; but these latter should remember, that they may be chargeable with the very same injustice towards their employers, by the want of industry, activity and fidelity, in all that is reasonably expected from them. In whatever manner or form, my dear youth, you may be employed or entrusted by others, your duty to God, to your neighbour, and to yourselves, equally demands that you "show all good fidelity." Nothing will more contribute to gain you friends, to promote your worldly interest and prosperity, and to secure your own peace of mind, than to prove yourselves to be entirely *trust-worthy*—to prove that whatever you are expected to perform, will be actively, industriously, and faithfully done, to the extent of your ability. The habits you will form by such a course of action, will be a better fortune than they possess who have wealth by inheritance; will give you more influence and respectability of character as you advance in life; and will be most favourable to the reception and cultivation of those moral and religious principles, on which your everlasting happiness must depend.

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WITHERSPOON ON REGENERATION.

(Continued from p. 621.)

*There must be a conviction of Sin and Danger.*

The next great step in a saving change, is a deep humiliation of mind, and conviction of sin and danger. The absolute necessity of this is very evident, and indeed generally confessed. It is equally evident, whether we consider the nature of the change itself, the means of its production, or the motives to all future duty. If an en-

change is necessary, there must be an entire and thorough dissatisfaction with, and disapprobation of, our past character and state. Whoever is pleased with his present character, will neither desire, endeavour, nor even accept of a change. If we consider the means of our recovery, by Jesus Christ suffering in the room of sinners, the same thing will appear with increasing evidence. Those who are not humbled under a sense of guilt and corruption, will treat with great contempt a purchased pardon and a crucified Saviour. This our Lord himself often tells us in the plainest terms. "They that are whole need not a physician, but they that are sick, I came not to call the righteous, but sinners to repentance."\*

To these indeed his invitation and call is particularly addressed; "Come unto me, all ye that labour, and are heavy laden, and I will give you rest."†

To the same purpose, we shall find many other passages, both of the prophetick and apostolick writings. The glad tidings of salvation are always directed to the humble, miserable, broken-hearted, thirsty, perishing soul. Thus in the prophet Isaiah, "Ho, every one that thirsteth, come ye to the waters: and he that hath no money, come ye, buy and eat; yea, come buy wine and milk, without money and without price."‡ When Christ entered on his personal ministry, he opened his commission in the following terms. "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord."§ I shall only

mention one other passage: "And I will give to him that is athirst of the fountain of the water of life freely."\*

From these passages, and many others in the same strain, it is evident beyond contradiction, that there must be a deep humiliation of mind, and sense of guilt and wretchedness, before a sinner can be brought unto God. This indeed hath ordinarily been considered as the first step towards conversion. In order to treat of it in the most clear, and at the same time the most useful manner, I shall divide it into two branches, and first, consider what is the true and genuine source of conviction or sorrow for sin; and secondly, to what degree it must be, in order to a saving change.

First then, let us consider what is the true and genuine source of conviction and sorrow for sin. And here we may observe in general, that properly speaking, there can be but two sources of sorrow or humiliation of mind at all, viz. fear of suffering, and sense of the evil and desert of sin. Both these are found in true penitents; and it is their union and mutual influence that distinguishes repentance unto life from every counterfeit. Many have trembled through fear of punishment from God, and been dismayed at the tokens of his presence, who notwithstanding, lived and died strangers to true religion, or any saving change. We see that even Judas the traitor to his Lord repented, confessed his sin, nay, did what he could to repair the wrong, throwing back the price of innocent blood; and yet hanged himself in despair. The scripture only further says, he went into his own place; but there have been few, if any, interpreters of scripture, who entertained any doubt that it was the place of torment. We every day see that occasional danger, or the apprehension of immediate

\* Luke v. 31 32.

† Matth. xi. 29. ‡ Is. lv. 1.

§ Luke iv. 18.

\* Rev. xxi. 6.

death, throws some into fits of terror, extorts from them confessions of guilt, or promises of amendment; and yet, in a little time they return to their former practices, and sin with the same security, and perhaps with greater avidity than before.

What is the essential defect of such seeming penitents? It is that they have no just sense of the evil of sin in itself; they have no inward cordial approbation of the holiness of God's nature and law, or of the justice of that sentence of condemnation which stands written against every transgressor. Here, O Christian, is the cardinal point on which true repentance turns, and the reader may plainly perceive the reason and necessity of what was formerly observed, that there must be a discovery of the infinite glory and the amiableness of the divine nature. Without this there may be a slavish terror, but no true humiliation. It is only when a sinner sees the unspeakable majesty, the transcendent glory, and infinite amiableness of the divine nature, that he is truly, effectually, and unfeignedly humbled.

Oh! that I could deliver this with proper force! that I could write and speak under an experimental sense of its truth! The sinner then perceives how infinitely worthy his Maker is of the highest esteem, the most ardent love, and the most unremitted obedience. He then sees, that every intelligent creature, from the most shining seraph in the heavenly host, to the meanest and most despised mortal worm, is under an infinite, eternal, unchangeable obligation to love God with all his heart, and strength, and mind. On this account he is convinced, that alienated affection and misplaced allegiance is infinitely sinful. He sees this obligation to be founded, not merely nor chiefly on the greatness of divine power, but on the intrinsic

inherent excellence of the divine nature. Therefore he is persuaded, that there is not only danger in rebelling against, or dishonouring God, but a great and manifest wrong and injustice in refusing to honour him. This strikes him with a sense of his own guilt, and the guilt of all those who live "without God in the world."

At once to confirm and illustrate this truth, I must make two observations, which will be found universally to hold, on the character and conduct of true penitents. 1st, That they obtain a new sense of the excellence and obligation of the duties of divine worship, both publick and private. Before, they were apt to consider the duties of worship as little more than the means of religion; that the fear of an invisible Judge might be a bond upon the conscience, and keep men from fraud and dishonesty, or from riot and sensuality. They were cold and formal therefore in their own attendance, and never heard any speak of joy or sensible communion with God in his sanctuary, but they were ready to express their detestation of it as hypocrisy, or their contempt of it as enthusiasm and folly.

But now the language of adoration is in some measure understood, which had been wholly insipid and without meaning before. They join with the psalmist in saying, "Honour and majesty are before him, strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; bring an offering, come into his courts. O worship the Lord in the beauty of holiness; fear before him all the earth."\* See also these elevated strains of praise, which, whether they are meant as the exercise of the church militant on earth, or

\* Psal. xcvi. 6, 7, 8, 9.

the church triumphant in heaven, are equally proper here. "And the four beasts had each of them six wings about him, and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever; the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created."\* And to the same purpose, "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."† Nay, a true penitent begins to see the beauty even of the divine sovereignty, that all things belong to God, and therefore it is most fit that all things should be subject to him, according to that strong and beautiful passage: "And the four and twenty elders which sat before God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty,

which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned."\*

The other observation I am to make is, that a true penitent always acquires the deepest abhorrence of that atrocious, though prevailing sin, of profaning the name of God in common discourse. There are many persons, not otherwise the most abandoned, who have no just sense of the heinousness of this sin: and as it is not directly levelled against the temporal interest of our neighbours, it is far from being generally so scandalous and dishonourable as it ought to be. Such religion or virtue as is founded on worldly principles and views, may easily consist with its continuance; but he who is convinced of the evil of all sin, as rebellion against, and disobedience to God, will see the horrible guilt and impiety that attends this abominable practice. That religion which is the work of God's holy Spirit, and consists in the recovery of his lost image, will never be able to bear so direct a violation of his sacred authority, so unprovoked an insult upon his honour and glory.

#### DRYDEN'S INVOCATION TO THE HOLY GHOST.

Creator Spirit! By whose aid  
The world's foundations first were laid,  
Come, visit each expectant mind,  
Come, pour thy joys on human kind;  
From sin and sorrow set us free,  
And make us temples worthy Thee!  
Oh, Source of uncreated Light,  
The Father's promis'd Paraclete;  
Thrice holy Fount, thrice holy Fire,  
Our hearts with heavenly love inspire!  
Come, and Thy sacred unction bring,  
To sanctify us while we sing.  
Plenteous in grace, descend from high,  
Rich in thy sev'nfold energy;  
Thou Strength of his Almighty hand,  
Whose rule doth earth and heav'n command,

\* Rev. iv. 8, 9, 10, 11.

† Rev. v. 11, 12, 13.

\* Rev. xi. 16, 17.

Our frailty help, our vice control,  
 Subdue the senses to the soul.  
 Chase from our minds the infernal Foe;  
 And Peace, the fruit of love, bestow;  
 And, lest our feet should haply stray,  
 Protect and guide us in the way;  
 Make us Eternal Truth receive,  
 And practise all that we believe!

Immortal honour, endless fame,  
 Attend the Almighty Father's name;  
 The Saviour Son be glorified,  
 Who for lost man's redemption died;  
 And equal adoration be,  
 Eternal Comforter, to Thee!

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## Miscellaneous.

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### NOTES OF A TRAVELLER.

(Continued from p. 627.)

*Geneva, Switzerland,  
 August 20, 1828.*

Wednesday.—This day Dr. Gardiner and myself, accompanied by the younger Mr. G., set off in a neat little carriage to visit the delightful valley of Chamouny, which is about eighteen leagues distant from this place. After riding a few miles, through quite an interesting country, we entered Savoy, a territory belonging to the Sardinian government. Crossing a shallow stream by the *Ponte-de la Ménoge*, the road winds and gradually ascends, along the narrow rapid river *Arve*, between high mountainous ridges. The first town we stopped at was *Bonneville*; it is a dull uninteresting place, though from the sketch of it in the *Souvenirs* you might think it delightful. There is an old castle, or prison, built on an eminence, which looks well at a distance. Our passports were here examined; and while this operation was performing, we sat down to an early dinner in the *salle à manger*, or *salamander*, as we called it, of the principal inn. We all remarked that the potatoes were of a better quality than any we had seen in France: the table, however, was illy provided, the servants negligent, and the room dirtier than usual. Potatoes forming the best part of our dinner, we were all disposed to acknowledge the truth of the follow-

ing lines by Claray, the Searson of Chamouny.

Les pommes de terre, à présent,  
 Sont les plus utiles des pommes;  
 Elles sont les plus beau présent,  
 Que l'Amérique ait fait aux hommes.

Our translation of the verse, which follows, I think preserves the spirit, at least, and almost the very words of the original.

Surely, the apples of the ground  
 Of apples are most useful;  
 Nor has America e'er found  
 For man, a better mouthful.

After leaving *Bonneville* we entered the valley of *Cluse*, having the mountain called the *Môle* on the left, and the *Brezon* on the right. These two mountains are finely contrasted in their appearance; one being bare, rugged, and barren; and the other, verdant with grass, and covered with trees. The rocks, in some places, almost overhang the road; and the valley is so narrow that there seems scarcely room for the river *Arve* and the road, to wind through them. At length the valley widens, and a picturesque and sublime scene of Alpine enchantment presents itself—groves of beech, with splintered pinnacles of rocks towering up through their rich foliage; flowery and well cultivated meadows; romantick little cottages, and murmuring and snowy cascades. The waterfalls here are called *Nants*. The *Nant* of *Arpenas*, at which we stopped a few minutes, is said to tumble from a precipice 800 feet high: as look-

ed at it from the road, it seems quite near, but this is an illusion produced by the magnitude of the objects by which you are surrounded—a peculiarity of this region which I have noticed before.—The stream of water which forms this Nant is not very copious, but it flies and foams off from the high ledge of rock, as Ossian would say, "like the mane of a white courser at full speed." A good echo is said to be produced here, when guns are fired; and we saw a little cannon which is discharged for all travellers, who will pay fifty cents for the powder used. Just at dusk, we stopped for the night at the Hotel of Mont Blanc, in a little village called St. Martin.

At supper we found the house filled with ladies and gentlemen, going to, or returning from Chamouny. We retired to our chamber at an early hour, expecting to dream of nothing but the wonders of Mont Blanc. Alas, alas, he who has ever been attacked by a regiment of fleas, knows how soon every vision of fancy is put to flight. Our chamber was over the *stable*, a circumstance not unusual in this romantick country; and when the fleas were satiated and quiet, the horses and mules continued the provocation. This was a long and tedious night to me—full of incident and horror—

"Oh for a lodge in some vast wilderness,  
Some boundless continuity of shade,"

where balmy sleep is undisturbed  
—by mules, muleteers, or fleas.

Thursday, August 21.—We set off from St. Martin very early this morning, that we might, on our arrival at Chamouny, be prepared to ascend Montanvert immediately, if the weather should continue as favourable as it now promised. In these mountainous regions, every sunny hour must be actively employed. Travellers often remain at Chamouny a week, on account of bad weather, without being able to see any thing worth speaking

of. Our coachman, we found, had exchanged his neat carriage for a queer, low, light vehicle, called a *char-à-banc*, as the road we were to travel is impassable for the ordinary kinds of carriages. On the bridge over the Arve, which almost connects St. Martin with the ancient town of Sallenche, we had a magnificent view of Mont Blanc, and the neighbouring peaks, or *Aiguilles*, as bare pointed rocks are here called. The air-drawn, snow capped summits, of a considerable range of the Alps were distinctly visible; though at first sight we mistook them for the clouds themselves, by which they are enveloped. The sun was just rising, and it sparkled on the snow of the principal summit, and that of the *Dôme du Gouté*, long before it gilded the surrounding heights. So far did these sparkling spots appear above the surface of the earth, that it was difficult to realize that they formed a part of it. On the bridge there is a *cross*, where the devout peasant kneels, before his daily toils commence. We noticed, yesterday, along the road side, a number of crucifixes and oratories, some of them shocking, and others exceedingly ludicrous in their devices, if such things can be ludicrous.

After riding a few miles, we turned into a by path, to visit the celebrated baths of St. Gervais. The taste and temperature of these mineral waters, seemed to me like those at Bath, in England. At a short distance behind the principal building, which looks much better in the Souvenir than it does in fact, there is a fine fall of water, called the Bon Nant. Near the brink I gathered some beautiful wild flowers, to preserve as a memorial of the place.

Returning to the high-way, we continued our journey through Chede, and then stopped to rest at a place called Servoz. In ascending a high hill, near the former place, we were way-laid by a band

of beggars—before we reached the foot of the eminence, up which we were obliged slowly to drag, some one, apparently on the watch, made a terrible noise with a long wooden tube, called the Alpine Horn; whereupon as many cripples and ragged children started up, from the bushes all round, as did armed warriors when Roderick Dhu sounded his whistle—

*Instant through copse and heath arose,  
Crutches, and staves, and bended bows.  
On right and left, above, below,  
Sprang up at once the lurking foe.*

Some had vessels of milk, some baskets of fruit, some bunches of flowers, some collections of minerals; and some pleaded "for the sake of the Virgin." Of a deaf and dumb boy, with whom I conversed in the language of signs, I got some crystals of quartz and a piece of obsidian, which he told me came from Vesuvius.

Such is my experience of the Alpine Horn. We heard it among the hills of the Jura, occasionally, last evening; and frequently during our return to Geneva, and almost always with the same effect. Contrast this with the following description of a recent traveller.

"The Alpine Horn is an instrument made out of the cherry-tree, and, like a speaking-trumpet, is used to convey sounds to a great distance. When the last rays of the sun gild the summit of the Alps, the shepherd who inhabits the highest peak of those mountains, takes his horn, and cries with a loud voice, 'Praised be the Lord.' As soon as the neighbouring shepherds hear him, they leave their huts and repeat these words. The sounds are prolonged many minutes, while the echoes of the mountains, and the grottoes of the rocks, repeat the praise. Imagination cannot picture any thing more solemn, more sublime, than this scene. During the silence that succeeds, the shepherds bend their knees, and pray in the open air,

and then retire to their huts to rest. The sun-light gilding the tops of those stupendous mountains, upon which the blue vault of heaven seems to rest, the magnificent sounding from rock to rock the praise of the Almighty, must fill the mind of every traveller with enthusiasm and awe."

Supposing the above account to be true, which I cannot seriously admit, there is certainly more of romance in it, than of real devotion. You know we are again in a Catholick country, and we are constantly reminded of the fact, that every thing in Christianity which can produce a dramatick effect, is wrought up into something that will subserve the purposes of the Roman worship—the genuine feelings of the heart, and the dictates of the understanding, are suppressed or clouded, by exciting the enthusiasm of the imagination.

At Servoz we obtained some fine specimens of polished granite, in a little mineral shop close by the inn. We saw there also some ores taken from the copper and silver mines in the neighbourhood, which are not at present worked. Near this place there is a monument to the Danish poet Echen, who perished in one of the clefts of the glacier de Buet. We here entered the valley of Chamouny, after ascending a rugged and shady wood. That which now fixed our attention, was the great glacier des Bossons. The first sight of this immense mass of ice, reflecting the rays of a cloudless sun, was very remarkable. Its form, at a distance, seems that of an elliptical arch, full of deep fissures. The light reflected from these chasms is of a bright deep azure colour, which contrasted with the sparkling white of the snow, produces a fine effect. I never had any correct idea of a glacier before. Imagine a wide valley between two mountains, through which a river, from an elevated source, is continu-

ally flowing in a rough torrent, and freezing, until the accumulating waves, heaped on each other, fill up the hollow with a mass of ice; and then suppose this mass to be rent into chasms, and to present various other inequalities on its surface. This will give you as perfect an idea as I can furnish of a glacier. As we rode along the valley, the chain of Mont Blanc did not appear so elevated as it did at Geneva, or from the top of the Jura, where we first saw it. Another optical deception is, its apparent nearness to the road.

About one o'clock we arrived at the town of Chamouny, commonly called Le Prieuré, or the Priory, and took rooms at the English, or London Hotel. No time was to be lost; we therefore immediately sent for guides and mules, for our excursion to Montanvert and the Mer de Glace. These were soon obtained; and we were glad to find that our principal man was no other than Jean Michel Cachet, surnamed Le Géant, who accompanied the famous Saussure, in exploring these mountainous regions. The most esteemed guides have surnames, derived from the heights or passes which they first explore, or have been most successful in traversing. Thus J. Balmat is called Mont Blanc: J. B. Cachet, L'Aiguille; and our guide Le Géant. Before setting out, we were all furnished with a bâton ferré, or long staff, with a sharp iron ferrule at the end, to assist us in the steep and slippery parts of our excursion. As we crossed the plain, between the Priory and the foot of the mountain, we presented quite a formidable appearance. First marched, as our commander, Le Géant; then I came, flourishing the bâton ferré in great glee; then my travelling companions on mules; and lastly, two or three minor guides and servants. After ascending the mountain for some distance, by a steep and craggy

path, my strength began to fail. By the advice, and often the example, of one of our attendants, I took hold of the long tail of one of the mules, and was thus pulled on some distance further—the good mule clambering along, with this appendage, with the most perfect *sans froid*. Before setting out, Dr. G. and myself both determined to walk; we were, however, advised to take along a mule, in case either should become much fatigued. Dr. G. now kindly insisted on my taking the animal, preferring himself to walk the rest of the distance. I therefore renounced his tail, and joyfully mounted on the back of the mule. About half way up the mountain, there is an agreeable resting place, at a copious fountain of water, beside which Florian is said to have commenced his interesting tale of Claudine. Two or three miles farther on, there is a ravine, apparently formed by the falling of large masses of rocks and uprooted trees, at different periods. Here we had the unexpected pleasure of witnessing an avalanche of snow, tumbling from a distant summit. As it rushed along it produced a roaring, stunning sound, which echoed through the mountains. Le Géant, who was near me, stopped for a moment, and then marched on, saying it was “only a little one.” In something more than three hours after leaving the Priory, we arrived at the little pavilion, on the top of Montanvert. This small building was erected by a French gentleman, for the accommodation of travellers. It stands on a verdant plain, at the foot of the Aiguille de Charmos, and commands a good view of the celebrated glacier called the “Sea of Ice,” which is a little below it.

After resting and taking some refreshment, at this hospitable edifice, “dedicated to nature,” we descended by a rough, steep path, to the Mer de Glace. Passing the edge, or *moraine*, formed of loose



masses of ice and rocks, we followed Le Géant a considerable distance on the ice. We walked between a number of clefts or chasms, which yawned around us in every direction. Some of these are quite narrow, and others a number of feet in breadth. Within them, the ice is of an azure colour. Their depth cannot be sounded. Some suppose they reach to the very earth, on which the glacier reposes. When in London I was advised by my friend, Professor C. Hodge, not to cross this frozen sea; as these clefts are often concealed by patches of encrusted snow. A person this year came very near perishing, in attempting to cross one of these frail bridges: it sunk under his weight, but as the crevice was not very wide, he had presence of mind enough to thrust the iron point of his mountain spear into the ice, as he was sinking, and by this means was rescued. Standing on the ice and looking up, as it were to the source of this frozen river, you behold a mass of ice seven or eight miles long, and more than a mile in breadth. Its whole extent, however, is more than as many leagues. On one side it is bounded by Montanvert, and on the other by a number of colossal and precipitous ridges. Numerous Aiguilles, or needle-like rocks, shoot up to an astonishing height, in all directions around. Our guide pointed out, with peculiar animation, that called Le Géant, the one which he first explored; and where, I think, Saussure remained fifteen days with him, pursuing his meteorological investigations. Beyond the Mer de Glace, there is a famous glacier called the Garden. It is a verdant spot, full of Alpine flowers, though completely surrounded with walls of ice, and requires much strength and hardihood to reach. We saw an English gentleman, who was just returning from a visit to this perilous spot. Near our path there was a block of granite, called the

English Rock, where Poccocke and Windham, two English travellers, dined in 1741: they seem to have been the first tourists who traversed this wild region, and thought it then necessary to have an armed escort, to defend them against the fancied banditti, supposed to lurk in these mountains. The disembogement, if I may so call it, of the Mer de Glace, into the valley of Chamouny, is called the Glacier des Bois; from beneath which and through an icy cavern, a torrent of water rolled—this is the source of the Arvéron. As our guide informed us that this vault or arch of ice was, at this season, scarcely worth examining, we were content to view the spot at a distance, as we returned.

Just at the edge of the Mer de Glace, I gathered the *malva sylvestris*, and the *campanula rotundifolia*, in bloom. Summer and winter here lie side by side, smiling at each other; for while one foot stands on the ice, the other rests on flowers and grass. The appearance of the clefts in the glacier, from the *moraine*, is the most interesting. The vast dead mass of ice, abundantly shows that it has undergone strong internal commotions, and violent throes. Near the edge, the clefts are small and seem to run parallel to the shores; but towards the centre they run at angles, and cross each other. It was not without some terror that I looked down into these fearful abysses, however beautiful their azure coloured sides appeared—recollecting that in their cold caverns, the lonely traveller had sometimes found his grave.

At the pavilion we wrote, as is usual, our names in the "Friend's Book," or Album. We noticed in it, the signatures of many Americans. Among other effusions, there was one by Mad. de Staël, and a copy of another by the Empress Josephine; the original of which had been purloined. We descended to

the Priory by a steep path, which gave us some interesting views of the valley, not before seen, and arrived at our hotel, after an excursion of about seven hours. The weather had been remarkably favourable; scarcely a cloud had obscured the horizon during our visit to the upper regions; but we had scarcely arrived at the inn, before torrents of rain began to fall. At a little shop in the town, I obtained a correct model of Mont Blanc; and also some of its minerals, which I hope in due time to show you.

Friday, August 22.—This morning the rain still continues; so that it would have been impracticable, had we been disposed to ascend the Breven, which is on the opposite side of the valley to Montanvert, and from the top of which alone, it is said, that Mont Blanc can be seen in all its grandeur. We therefore ordered our char-à-banc to return to Geneva. All the torrents and water courses, which we passed yesterday with but little notice, became now exceedingly interesting. The melting of the snows on the mountains, and the heavy rains, had swollen them so as to be almost impassable. In many places our horses had to be led over singly, lest they should be borne down by the force of the current. This day afforded a famous harvest for the musicians of the Alpine Horn. They followed us for miles, with pieces of boards; and wherever a wet place occurred (for we were obliged to walk a great deal) these boards were thrown over it, and of course a fee was demanded, or a gratuity expected, which is the same thing here. The rain had now abated, and every moment we turned, to have another, and yet another, view of Mont Blanc. It seems to throw a spell of enchantment over the sense of sight: you never tire with looking at it, or looking for it, after you have once seen it. Since the time I saw it from the summit of Jura till

now, I have been almost constantly looking up to it, with awe and wonder. But how different a scene does it now present, from that of yesterday. Heavy clouds hang over its brow, like a dark pall. Its glaciers look like gigantic spectres, through the mist; and thundering cataracts roll in every direction down its sides. Then all was comparatively still. Its brightness was dazzling. Its air drawn outline was perfect; and the snow encrusted on its peaks into little hillocks, seemed to the fancy like shining pavilions, for the spirits of the upper air.

We again dined at Bonneville, chiefly on potatoes. There must be something about the soil here, peculiarly adapted to the perfect growth of these plants. While talking of eatables, I may mention the multitude of snails, called by conchologists the *helix grisea*; which I saw to-day crawling over the stone walls along the road side. They are eaten, I know, in France; and some of our epicures in Philadelphia, annually receive barrels of them, for the gratification of their palates: but the Savoyards seem rather to prefer potatoes. While noticing the *horribles*, I am reminded of the number of persons along the road, men, women, and children, disfigured with a huge swelling on the neck, called the goitre. This is thought by many, to be produced from drinking the snow, or ice water, which flows from the mountains. Leaving Bonneville, through its long avenue of trees, we had a most delightful ride over a level, gently descending road, on our return to Geneva, where we arrived some time after dark.

(To be continued.)

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MEMOIR OF THE LATE CAPTAIN BENJAMIN WICKES.

In the life of Captain Wickes, there was much that deeply inter-

ested his religious acquaintance, and they have believed that some memorial of him ought to be presented to the Christian publick. It is not our purpose, however, to write his biography in great detail. We shall give a summary narrative of the various incidents of his life, and a view somewhat more particular, of his religious character and exercises.

A narrative written by himself is before us, of which we shall make a free use. The beginning of it is as follows:—

“A record of some of the leading parts of the life of Benjamin Wickes, a sea captain, wrote by himself, at the request of some particular friends; and also for the use of my children, or any others that may chance to see it.

I was born in Kent County, in the state of Maryland, on the 10th day of December, O. S., in the year 1746. My father's name was Benjamin—was a farmer, and in easy circumstances—occupied his own farm, and had negro slaves to labour for him. His ancestors were among the first settlers on the eastern shore of Maryland, and originally of Bristol, in England. I have reason to believe they came out full-handed; for they took up and settled much valuable land, on both sides of Chester river, opposite to Baltimore. The chief, or first settled farm, of those lands, is now occupied by the male heir of, I think, the fourth generation.

Both my parents died when I was about three years old; leaving six small children, myself the youngest but one. On the death of my last parent, their brethren and sisters, came and took the children all away, to their own homes. It was my lot to be taken by my father's oldest brother, who was a rich man in those days. He had many children of his own, among whom I was placed, with the privilege of calling him father. Here I was early put to school, and for several years

knew no trouble—and had learned to read and write a little, when my second mother died. A few months after, my uncle married a neighbouring widow, with seven children, whom he took home to his own house. This woman was of a proud domineering spirit, and soon got such an ascendancy over my uncle, who was of a submissive quiet disposition, that his children, with myself, were in a great measure turned out among the negroes. This being noticed by my uncle's relatives and friends, they came and took his children all away, and left me alone among the negroes.” We have quoted thus much of Captain Wickes' narrative connectedly, not only to exhibit his respectable origin, but to add another to the many examples which the world has witnessed, of the unhappy consequences of indiscreet marriages; and of the miseries to which helpless orphanage is often exposed. We think it not improbable that the grievous melancholy, to which Captain Wickes seems to have been constitutionally prone, was, like that of Cowper, excited and nourished by the afflictive occurrences of his early years. It appears by the narrative from which we have quoted, and which is too long to be inserted entire, that till he was sixteen years of age, he suffered almost every hardship and indignity to which an unfriended orphan can be subjected. In a dangerous dysentery, he was left without medicine or nursing, and probably escaped death, under the order of merciful Providence, by secretly drinking a large quantity of vinegar; to which he was prompted by an insatiable thirst, and which had been unintentionally left within his reach. From the time he drank the vinegar his pains ceased and a perfect recovery rapidly followed. His person, as well as his education, was shamefully neglected. He says, that in some respects “he was worse off than th

negro children, whose mothers were always near to succour them," whereas "the negroes used to beat me at their pleasure."

During this time, however, the circumstances in which young Wickes was placed, appear to have decided his professional vocation in after life. His uncle owned several small packets, which were employed in Chester river; and in these he, at this early period, learned the management of river craft, and appears to have contracted a fondness for a sailor's life. At the age of sixteen, and without the knowledge of his uncle, he bound himself to a sea captain, and went a voyage to Barbadoes. On this voyage, as once before, he narrowly escaped drowning. After a very providential deliverance, he says, "this accident so alarmed me that when I got on board, I slung myself in a rope along side [of the vessel] and there learned to swim, and have been able to swim ever since." On returning from this voyage, the captain of the vessel retired for a time to a country residence; and among other menial services which he imposed on the subject of this memoir, he employed him to course a horse, which he was preparing for a race, on the ground on which the race was to be run. Here he was accidentally seen by his mother's sister, "who was taking an airing, with her husband in their carriage." His aunt recognised her nephew, and, says the narrative, "was so displeas'd with my present employment, that she interest'd herself so effectually, that the orphan's court oblig'd my master to give up my indentures." He was now sent to Chester Town, to reside with an elder brother, where he "expected to be sent to school, and to be otherwise provided for." But his hardships were not yet at an end. His education was neglected, and he was left almost without notice by his brother. In consequence of this, he attach'd himself to an

apprentice to the blacksmith's business, which was carried on by his brother—gradually learned the trade, "and wrought for about four years, as hard and constant as a slave." During this period, he "saved a little money, by making little things in the shop, and by going out to reap in harvest time," which he was permitted to do for his own profit. The money thus acquired, as soon as he came of age, he "applied to pay for schooling." His progress in learning appears to have been rapid. He "soon learned as far as the master usually taught." He then sought another master, to learn navigation, as he had determin'd to go to sea. He says, "in less than two months, I was able to teach it [navigation] myself, and have actually taught many, while at sea. Now being a free man, and thus qualified, I shipped on board of a ship bound to Spain, as a raw-hand, at under wages. During the voyage, I was so active and useful, that when we got to Philadelphia, where the ship belonged, the captain paid me full wages. I went two other voyages before the mast, and then got mate of a ship, in a good employ."

During the period in which these voyages were performed, there was an interval, in which he resided in Philadelphia. At this time he became acquainted with a pious youth, belonging to St. Paul's church, from whose conversation he was led to change all his former views in regard to religion. Previously to this, he says, "I used to go to church, and had a very high opinion of myself, and also of others. I was even so conceited that I took upon me to read the burial service of the church, over one of our sailors that died in the hospital, and was buried in the potter's field." The youth already mentioned, he states, "discours'd with me in a very serious, pointed manner, and the Lord blessed his endeavours to my conviction; so that I saw things in

quite another light than I had formerly done. He did not rest here, but carried me among Christian people of other denominations, and persuaded me to buy Boston's Fourfold State, Doddridge's Rise and Progress, Bunyan's Pilgrim, and Grace Abounding; he also carried me to hear dissenting ministers. Now I heard the gospel preached, and I have a hope that I felt something of its convincing power. The time came to go to sea, and it was nearly a year, before I returned to Philadelphia. During this time, I was very intent on reading the books I had gotten, and also the Bible; by which means I got such a deep impression of everlasting things, and of the preciousness of my own soul, that when we returned I left the ship; although I had the promise of her as master, if I would go another voyage as mate. Being now at liberty, I made a business of religion, and went among the different denominations, to observe their order, and compare their different rules and doctrine with a close reading of the Bible—with a view to attach myself to those that I thought worshipped God [like the Christians who lived] nearest the time of the Apostles; for I had quite given up the church, to which I was formerly so much attached." His inquiries "ended in full approval of the Presbyterians, to whom, he adds, I became attached, and have never since had the least desire to change for any other." He now went to Pequea, in the state of Pennsylvania, to a grammar school, established under the superintendance of the Rev. Dr. R. Smith. Under the ministry of Dr. Smith, his religious exercises and impressions became so intense, that they produced a pain of the breast, and he gave up the study of the Latin language, before he had made much progress. A noticeable occurrence took place at this time, which appears to have given rise to that long and most grievous reli-

gious melancholy, which we shall presently have occasion to bring more particularly into view. We shall give it in his own language. "The evening before my departure, as I was taking my leave of Mr. Smith, he used these remarkable words, saying, *Mr. Wickes, I have for some time past, had great anxiety for your salvation, but this anxiety is now gone.* Here he stopped, without explaining—which I took in a wrong sense; for it struck me that he had now given me up: whereas he meant quite the contrary, as I was informed many years after. When he used these words, he had not the least doubt of my salvation, and that the time would come that I should have joy and peace in believing." The distress occasioned by the misapprehension here noticed, did not, at first, prevent his earnest attention to religious duties. On the contrary, the desire not to be deprived of the privileges of the gospel, determined him not to go to sea, when he left the grammar school. He went into Maryland, and passed a considerable time with his relatives; among whom, however, he says, "I could not find one serious person, so that I had great difficulty in maintaining a life and conversation agreeable to my present state."

Notwithstanding these circumstances, a strong affection for a distant female relative, which he had first contracted when he lived with his brother, and which had then led to a mutual engagement of marriage at a future day, was awakened anew; and with increased sensibility on his part, when he found that she to whom he had been affianced, had refused several offers of marriage, in consequence of her attachment and engagement to him. The union was consummated about a year after his return to Maryland—eleven children were the fruit of this marriage, of whom three only survive their father.

Two years now past, in earnest but unsuccessful endeavours to support his wife and one child, without returning to a sea-faring life; and the embarrassment of his worldly concerns, and the recollection of the unhappy address of Dr. Smith at parting from him, gradually sunk him into such despondence, that he neglected secret prayer, and had not resolution to attempt prayer with his family, when he entered on a family state. Still he remarks "the truths I had been exercised with, had now lost their power, but not their reality or importance; they were deeply rooted, and made my life very miserable." His worldly embarrassments at length determined him again to go to sea; and committing his wife and child to his brother, who lived on a farm of his own, he returned to Philadelphia, and accepted an offer that was made him, as mate of a new vessel, finishing and preparing for a trading voyage. "While here, he says, I used to go to meeting, but would get as much out of observation as possible, that I might not be seen by any of my former Christian acquaintance—Not that I hated them—no, I counted them the excellent of the earth, and would have given worlds to have been like them. But I was guilty and unworthy of their notice, and also feared their reproof."

We shall give an abridgment of a considerable part of the narrative that immediately follows, in the words of the writer—"I went two voyages in this ship [the ship of which he was the mate]. In the last voyage, as we were entering the port of Cadiz, in the night, we ran on a reef of rocks, and the ship was lost, but our lives were all saved. I got a passage in a ship to Philadelphia, and arrived in the month of March, 1776, and found my country involved in a war with England. I now had the offer of the command of a very fine brig, which, after visiting my family, I

accepted, and sailed for Europe. On the passage, as I was lying in my cabin, meditating, as I often used to do, suddenly my mind was overwhelmed with a thick darkness, that spread over all my powers, and took my subject entirely away from me. I thought the Spirit of God, that had so long strove with me, had now withdrawn from me, and that I was given up to despair, and should die blaspheming. Vain would it be to attempt a description of the horrors of my mind, under these impressions. For a long time afterwards, my thoughts would involuntarily dwell upon the miseries of the eternal world. \* \* \* Now, from the beginning of this darkness to the end of it, was above seventeen years; and was it not for the sake of truth, it might well rest in darkness. \* \* \* I have been made to wonder, how I was able to transact my business during this time, so as to be approved of by those that employed me; for let me be engaged in whatever way I might, in business, or in pleasure, my miserable condition would break in and distract me; so that my memory, which before was remarkably retentive, became so broken that I hardly knew what I was about. After I had performed my voyage outward, and found respite, this thought struck me—that I should not die abroad, but at home, in the midst of my friends, for a publick example and terror to others. This was so deeply fixed in my mind, that it has supported me often in the midst of war, long imprisonments, hurricanes of wind, &c. &c., that took place during our [revolutionary] war. None of these things could take my life, I well knew, if I was reserved to be made a publick example of. The intenseness of my exercises of mind, brought me into a confirmed melancholy, which I found some relief from, when on shore in foreign countries, in such ways as these—my situation as master of a ship, often brought me

into the company of the rich, and sometimes of the noble ones of the earth, especially in the time of our war; and among these I had strong temptations to dissipation, and when in a melancholy mood I would go to their balls, plays, operas, &c. \* \* \* but in all these scenes I could not prevent the intrusion of my lost condition, which would imbitter every thing else. Yea, sometimes I would go into evil practices on purpose to increase my distress; for I was in a kind of despair that seemed to desire distress, and when I could not feel distressed, which was the case sometimes, I took that method to gain it.

"Now I think it will be hard for any one to distinguish, wherein these things differ from those things that the Scriptures declare unpardonable. For my own part, I have many times since thought, that they could not be forgiven, without breaking the Scriptures. But I have, while transcribing former records of them, a good hope that the Holy Spirit saw wherein they differed, and came short of being unpardonable. I do not remember to have ever read or heard of such things being done by any one; so that of all men I seem to have gone the greatest lengths, and have the more abundant cause to give glory to God, and to praise the riches of redeeming love."

(To be continued.)

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#### PRACTICAL METHODISM.

To the Editor of the *Christian Advocate*.

Rev. and dear Sir,

I design to confine myself in the present paper, to some general remarks on the method pursued by our *Methodist friends*, in collecting members into their church.

There is scarcely a periodical published from Maine to Mississippi, under Methodist influence, which is not continually ringing changes on their 450,000 members.

They are never tired of proclaiming that they are the most numerous religious denomination in the Union; and that they are more rapidly increasing than any other. And whilst I have no desire to break in upon round numbers, or to deny that they are increasing, it may be well to inquire, how so large a number has been collected, and by what means additions are making to them.

In the collecting of this large number, "campmeetings" have been very efficient. The annual recurrence of the "campmeeting season," is the great harvest of Methodism. Then every sickle, no matter how dull, is expected to cut; then, from every field, no matter how unpromising, the reapers are expected to return bearing their sheaves with them. Hundreds, of every class and description, flock to these meetings; some for one purpose, some for another. Day and night, they are harangued with all the strength of lungs and language, which bishops, circuit riders, local preachers, class leaders, men and women, can command. There are but few imaginations so dull as not to be excited by the scenes here exhibited; and but few possessing feelings so "saturated with earth," as not to be kindled up by the wild, enthusiastic addresses which are made to them. The consequences naturally to be expected ensue. Much feeling is awakened—many are excited to tears—some are heard sobbing aloud—and some, under the pressure of a boisterous address, are almost frantick. Feeling begets feeling. The contagion spreads from circle to circle, and from camp to camp; and soon they are seen led in from all quarters "to be prayed for." The names of all who are in any way excited are taken down by the ministers; and at the breaking up of the meeting, they are declared to have united with the Methodists. And a notice is written and sent to the "Ad-

vocate and Journal," stating that at such a campmeeting so many were converted.

It is true that the "discipline" requires an apprenticeship of six months, before they are admitted to full communion. But this is merely a theory of the "discipline," which is but rarely practised. I have known them converted one day, and partake of the communion the next. If there is a difference between communion and full communion, I know not what it is, or on what it is based.

I could state a great many facts, respecting these campmeeting converts. Whilst some, I freely admit, have honoured their profession and their Saviour, by a life of godliness, I have known many others return to the beggarly elements of the world. Four or five years since, in the town adjoining that in which I live, about one hundred were converted; or, to use methodist language, "got religion" at a campmeeting. At this time, scarcely one of them maintains a character for piety. A few of them yet "hold on," but the rest "have fallen from grace." It is presumed that these backsliders, with all in like circumstances throughout the country, go to swell up the round sum of 450,000 members. It is not a very uncommon circumstance, to hear an individual exclaim at these meetings that he has "got religion," and to see him, before he has returned home, get drunk. And a more common circumstance is, to see them "brought out with power," and to hear them pray and exhort and shout, and in the course of a few months afterwards, to hear them say that "religion is all a hoax." To these things I can testify. And yet it is presumed that every name placed on the ministerial books at the meeting, goes to make up the round sum of 450,000 members.

The "circuit riders" pursue a plan, well adapted to increase their

numbers, without adding to the amount of piety. The fact is, that almost every "circuit rider" is a methodist recruiting officer. The moment any thing like seriousness occurs in a place, the "rider" furnishes himself with pencil and paper; and with the one in his pocket and the other in his hat, enters the meeting. After a noisy exhortation, he passes round the room, asking man, woman, and child, if they wish to be prayed for; and if so, to give in their names. Without any hesitation, they generally answer his question in the affirmative, and give their names. In the course of a few weeks, some of them become the hopeful subjects of grace. The preacher visits them, and they tell him the fact. "Oh! yes," he replies, "I have been praying for you, and I knew the Lord would convert you." If the brother or sister expresses a desire to join some other church, he makes no hesitation in saying, "you have been converted by Methodist prayers, and now you should join the Methodist church." If this is not clear demonstration to the individual he is addressing, he produces the paper, on which the name was at first enrolled, as evidence that the conversion was the result of Methodism. If neither his art nor persuasion succeeds in making the individual a Methodist, he retires from the house, perhaps saying, "Thank God I am not so proud, but that the Methodist religion is good enough for me." And afterwards, in his intercourse with his brothers and sisters, he vents his insinuations against the piety of the individual. Throughout the country, these are things of constant occurrence.

Not long since, in a village not far from my residence, there was a little excitement in a Sabbath school. From the school it extended itself among several of the youth of the place. The "rider" heard of it, and was soon on the spot. After a most vociferous sermon,



he requested the youth to remain behind. He took out his paper and enrolled all their names. He was uncommonly solicitous that they should join the "class." And this, too, when they were, nearly to an individual, the children of parents attached to other denominations. His conduct so disgusted the better informed, as to induce them to forbid their children going to meeting; and it is believed was the means of stopping a work, which gave promise of a very interesting spiritual harvest.

Another fact to illustrate what I call their recruiting spirit. Not many miles distant from the town in which I live, is a very pleasant village, in which there is but one Methodist professor. And from all accounts, although of age, he can neither read nor write; and although a Christian, he frequently needs the presence of a parson to drive away the witches. This village being supplied by a minister who was rather unpopular, the "riders" thought it was a good time for them to make a descent. They gave notice of a "two days' meeting," and came at the time appointed. Crowds came to hear and see them. At the close of their meeting, which was nearly occupied by drawing caricatures of Calvinism, and in abusing other denominations, one of their orators arose and made a speech, in substance as follows—"We have come here, my friends, to do you good, and to preach the gospel to you in its simplicity and purity. If we can procure a good class here, we will continue to meet regular appointments; if not, we must go where we can." He then gave an invitation to any who desired to form themselves into a class, to come forward and give in their names. None appearing to move, he rose a second time, and addressing himself first to some professors of other churches said, "will you join?" They replying with a very

significant shake of the head, he passed on to the others; and went round the room, putting the question to every individual, "will you join?" And grievous to relate, not one of them consented, although under the excitement of a "two days' meeting." And this Tertullus had to sit down, under the by no means desirable conviction, that his labours and hopes were all in vain. But the very course of conduct whose failure is narrated here, is that which in other places is doing execution, and has achieved wonders in swelling the list of members to the round sum of 450,000.

Another method used by them for increasing their list, and which is considerably powerful, if we may judge of its strength by its effects, is that of prejudicing serious and inquiring individuals, against other denominations. Perhaps no trait is more generally characteristic of Methodism than this. And the extent to which it is sometimes carried is truly astonishing. It is however in perfect keeping with their general character. Having imbibed the opinion that of all sects they are the most holy, orthodox, devoted, and (to use a phrase from their own vocabulary) "God-honouring people;" and that all other denominations are formal, worldly minded, erroneous in belief, and without the power of godliness, we might reasonably expect just such a course of conduct, as that on which we are animadverting. But surely neither law nor gospel, nor Christian charity, can countenance the conduct to which we see this opinion lead every day. When a person is reported as serious, and who is known to have but little prejudice in favour of any denomination, a visit may very soon be expected from the "rider." If, in the course of conversation, he discovers any leaning to another fold, he is sure to descant upon the character and doctrines of its shepherd and sheep. And that too in

such a way as to make the impression, that they are not walking in all the commandments and ordinances of the Lord blameless. To verify the truth of these remarks, I could narrate at least twenty instances, within my own knowledge. Nor is this conduct without its effect, in swelling the list of 450,000 members. There is no period of mature life, perhaps, when individuals are more credulous, than when under a deep conviction of sin. At such a period, every thing said, especially by Christian ministers, has its weight. And when statements are made by an individual wearing a clerical dress, and a very sober countenance, with a drawing, religious tone, the serious inquirer cannot find in his heart to think that all is not just so. And the deceptive representations of other denominations, made by "riders" to individuals under these circumstances, I have known to make impressions which all time will not erase. Nor is this conduct confined to serious persons, who have no particular predilections. I have known it to be pursued towards the wives and daughters, of members and elders of other churches.

To place in a clear and convincing light what I state, I ask the liberty of inserting an extract from a letter I hold in my possession. Its history is as follows—In a certain town there was a fashionable young lady who became serious, obtained a hope of her good estate, and expressed a desire to unite with a Presbyterian church. The Methodist "rider" was uncommonly anxious that she should unite with them. How to accomplish his desires he knew not. On opening the door one morning, the letter from which the following extract is made, was found directed to the young lady. The "rider" was charged to his face with being the author of it, and never denied it.

"My Sister,—As you are about

to take a step which will be of great importance to your future welfare, permit me to ask a few questions, which though you may not see proper to answer, yet they will be remembered when you and I are standing at the tribunal of Almighty God. 1st. What benefit do you expect in the Presbyterian church you cannot find in ours? Do they preach the gospel any purer, or with any more success? Do they pray with any more zeal, or do they possess any more of apostolick fire, than our preachers do? Who has manifested the greatest desire for the salvation of —; the Methodists or the Presbyterians? Brother H— (meaning himself) has never got but twenty-two dollars, whereas the Presbyterians have collected near one hundred dollars at one time. Whose labours does God bless the most, that of the Methodists, or Presbyterians? Do not the Presbyterians admit of cardplaying, going to theatres, &c. &c.; how then can they be the people of God? Take heed, my sister, how you join that church; you may repent of it, when it is eternally too late. Leaving out of view all the God-dishonouring horrors of election and reprobation, I cannot see how you can join that people. Beware, my sister, what you do; farewell till we meet at the judgment, where you will know that he who writes this, is

"YOUR FRIEND."

Does this need any comment? Can there be a more preposterous exhibition of hypocrisy, avarice, falsehood and impiety! And whilst I would by no means say, that all their ministers would go as far as "YOUR FRIEND," I have no hesitation in saying, that the feeling exhibited in the above extract is that which, in kind, is possessed by a large majority of the "riders," in the Methodist connexion. And whilst two thousand and upwards of such men are abroad through the

land, beating up for Methodist recruits, and determined to make Methodists in any way, and at all hazards, can we wonder that they can boast of the round number of 450,000 members?

A few remarks more, on the negligence with which they receive members, and I am done. I have known individuals, for years, members in good and regular standing with them, without ever receiving the ordinance of baptism. It does seem as if, in their zeal to make members, they overlooked the common and gospel method of constituting such a relation. And the individuals above referred to, would probably have died without baptism, were it not that circumstances induced them to connect themselves with other churches. Let none conclude from these remarks that I consider baptism essential to salvation; but I do consider it necessary to church membership. And nothing but ignorance of duty, or an all absorbing zeal to complete the round number of 450,000 members, could induce a minister of the gospel to overlook it.

Again; but little pains are ever taken properly to prepare them, by a course of previous instruction, for the solemn duty of professing Christ before men. Indeed such a course is rather discountenanced. And this want of instruction fully accounts for the large number of Methodists we see passing over to Universalism, and a belief of other heresies. Within my own limited circle, I have known many such, during the past year. It accounts also for the large number of Methodists that run well for a time, and then "fall from grace." I presume that the sum total of the apostates from all other denominations, would count, if as many, but very few more, than those of the Methodists alone. These "hickory Methodists," as they are familiarly called, are to be found wherever

Methodism has had an existence of a few years. And, as far as my experience goes, they are the most virulent opposers of the gospel of the Son of God. And yet I presume every "hickory Methodist" in the country, is a unit in the long list, which, when summed up, gives us in round numbers 450,000 members at the bottom.

#### *Editorial Remarks.*

It is assuredly not with pleasure but with feelings truly painful, that we give publicity to the statement contained in the foregoing paper. But nearly every fact that is mentioned, is vouched for by the writer on his own personal observation and we know him to be a man of unimpeachable veracity. The only question then is, whether, believing the facts to be as stated, it is proper to lay them before our readers. We think that it is—We believe that the practices censured are unwarrantable, and ought to be exposed. We would be as ready to condemn them, in the religious denomination to which we belong, as in any other—and more so. We state explicitly, that if any of the means for making proselytes, or for promoting what may be called religion, which are condemned in this paper, are used or countenanced by any part of the Presbyterian church, we denounce them as unchristian. We regard those who use them as more censurable than the Methodists; because the doctrines, as well as the order, and usages, of the Presbyterian church, are more opposed to such things, than are those of the Methodist church. A temperate opposition to what is believed to be religious error, is certainly not unlawful, but sacredly incumbent on the ministers of the gospel—They are set for the defence of the truth. But to misrepresent and revile, as contrary to the spirit of the gospel as light is to darkness: and to do know that Calvinism is misr

presented and reviled, and in an extreme degree, and with great frequency, by the Methodist preachers; and that this is one of the methods assiduously employed to make proselytes. We feel bound, as Christian advocates, to animadvert on this improper conduct, and to admonish our readers to be on their guard against its influence, and to counteract it, in a Christian manner, whenever it appears. It has had an effect, and not a small one, in injuring the Presbyterian church, and it is a matter of self defence to oppose it openly and firmly—We wish our correspondent to know, that his communication did not reach us in season for our last number.

putation of Adam's sin to his posterity, and if so, how is it imputed? Does it mean that there was a personal identity between Adam and his posterity? Does the expression "we sinned in him and fell with him," prove that the Westminster divines held this notion of a personal identity? Or does the expression mean that there was a transfer of Adam's guilt to his posterity, because his sin, as their representative, was charged to their account? It seems that these would not be improper questions for you to answer at any time, *as a Christian Advocate*; but more especially at the present time, when the church is agitated by controversy on this and kindred doctrines.

QUERIST.

#### QUERIES RELATIVE TO ORIGINAL SIN.

Mr. Editor,—Will you permit me to request, in your monthly publication, an answer to the following queries? What is the doctrine of original sin as it was held by the protestant reformers, and by the Westminster divines, who framed the Presbyterian Confession of Faith and Catechisms?

Does original sin mean any thing more than "the corruption of our whole nature," which the Westminster Shorter Catechism says, is "commonly called original sin?" If the terms convey any further meaning, what is it? Is it the im-

#### *Editorial Remarks.*

The foregoing communication came to us through the post office. We shall be thankful to any of our correspondents, who will furnish us with answers to the inquiries, or interrogatives, of Querist—answers argumentative, and free from all severity or harshness. For ourselves, we have to say, that our editorial and other duties are such, that we cannot pledge ourselves to more than at present we have in hand. But if the inquiries of Querist are not satisfactorily answered by others, we shall probably, at a convenient time, attempt an answer to them ourselves.

## Review.

#### JEFFERSON'S MEMOIRS.

We insert in this department of our work for the present month, the conclusion of the Review of Jefferson's Memoirs, which we have found in the Eclectic Review of August last. It has gratified us not a little, to find that the erudite and judicious writers for that distin-

guished periodical, have made nearly the same estimate of the character and tendency of this publication, that was made by ourselves. They agree with us exactly, in thinking that Mr. Jefferson's fame has not been consulted, in giving the whole of these papers to the publick. They say—"There is a

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great deal of trivial detail relating to matters of private business, which can interest no living being. Why some of the letters are printed, unless it be to eke out the work, it is impossible to divine. Selections from the correspondence, would have formed a publication of real value and high interest; but every letter and document of importance might have been comprised in a single octavo volume."

In the first part of the extract we insert, we have Mr. Jefferson's character of General Washington, which we did wish to insert in our own Review; and therefore are the more willing to give it a place in our pages at present. We thought that in the whole four volumes of these memoirs, there was no production of Mr. Jefferson's pen more spirited and interesting than this. Not that we thought his delineation of General Washington's character was in all respects just. Like Gibbon, he knew how, by a short phrase, or a single epithet, thrown into a commendatory sentence, to abate more than half its eulogy. What he says, moreover, of the General's want of promptitude in accommodating himself to an unexpected and untoward occurrence in a battle, we believe to be entirely erroneous. The whole of his military career, from first to last, showed that there was no trait of his character more remarkable than his readiness and address, in making the best of disasters, and even of defeats. Witness his bringing off successfully the remains of Braddock's defeated army; his turning the whole tide of the war, by his masterly generalship, at Trenton and Princeton; when nothing but a shallow creek separated him from an overwhelming British force, before which he had been compelled to retreat through the whole of the preceding day. The battle of Monmouth, when he most unexpectedly found the advance of his army, under general Lee, retreating in disorder, furnish-

ed another example of the same kind. The truth is, that Mr. Jefferson outlived all his early affection, both for the person and character of Washington. He never could, and never did, forget or forgive, the preference which Washington showed to the opinions and counsels of Hamilton over his own. Yet his character of this great man, in most of the features of it, is well and strikingly drawn.

The extract which we give is but a small part—the concluding part—of an extended and excellent review. It is as follows:—

It speaks loudly for the force of the President's character, that the federalists and the republicans were equally anxious to claim him as on their side. One of the most interesting letters in these volumes, is one addressed to Dr. Walter Jones (Vol. iv. p. 240), which contains the following character of Washington.

"His mind was great and powerful, without being of the very first order; his penetration strong, though not so acute as that of a Newton, Bacon, or Locke; and as far as he saw, no judgment was ever sounder. It was slow in operation, being little aided by invention or imagination, but sure in conclusion. Hence the common remark of his officers, of the advantage he derived from councils of war, where, hearing all suggestions, he selected whatever was best; and certainly no general ever planned his battles more judiciously. But, if deranged during the course of the action, if any member of his plan was dislocated by sudden circumstances, he was slow in a re-adjustment. The consequence was, that he often failed in the field, and rarely against an enemy in station, as at Boston and York. He was incapable of fear, meeting personal dangers with the calmest unconcern. Perhaps the strongest feature in his character was prudence, never acting until every circumstance, every consideration, was maturely weighed; refraining if he saw a doubt, but, when once decided, going through with his purpose, whatever obstacles opposed. His integrity was most pure, his justice the most inflexible I have ever known; no motives of interest or consanguinity, of friendship or hatred, being able to bias his decision. He was, indeed, in

every sense of the words, a wise, a good, and a great man. His temper was naturally irritable and high-toned; but reflection and resolution had obtained a firm and habitual ascendancy over it. If ever, however, it broke its bonds, he was most tremendous in his wrath. In his expenses, he was honourable, but exact; liberal in contributions to whatever promised utility; but frowning and unyielding on all visionary projects, and all unworthy calls on his charity. His heart was not warm in its affections; but he exactly calculated every man's value, and gave him a solid esteem proportioned to it. His person, you know, was fine; his stature, exactly what one would wish; his deportment, easy, erect, and noble; the best horseman of his age, and the most graceful figure that could be seen on horseback. Although in the circle of his friends, where he might be unreserved with safety, he took a free share in conversation, his colloquial talents were not above mediocrity, possessing neither copiousness of ideas, nor fluency of words. In public, when called on for a sudden opinion, he was unready, short and embarrassed. Yet he wrote readily, rather diffusely, in an easy and correct style. This he had acquired by conversation with the world, for his education was merely reading, writing, and common arithmetic, to which he added surveying in a later day. His time was employed in action chiefly, reading little, and that only in agriculture and English history. His correspondence became necessarily extensive, and, with journalizing his agricultural proceedings, occupied most of his leisure hours within doors. On the whole, his character was, in its mass, perfect, in nothing bad, in few points indifferent; and it may truly be said, that never did nature and fortune combine more perfectly to make a man great, and to place him in the same constellation with whatever worthies have merited from man an everlasting remembrance. For his was the singular destiny and merit, of leading the armies of his country successfully through an arduous war, for the establishment of its independence; of conducting its councils through the birth of a government, new in its forms and principles, until it had settled down into a quiet and orderly train; and of scrupulously obeying the laws through the whole of his career, civil and military, of which the history of the world furnishes no other example.

"How, then, can it be perilous for you to take such a man on your shoulders? I am satisfied the great body of republicans think of him as I do. We were, indeed, dissatisfied with him on his ratification of the British treaty. But this was

short-lived. We knew his honesty, the wiles with which he was encompassed, and that age had already begun to relax the firmness of his purposes; and I am convinced, he is more deeply seated in the love and gratitude of the republicans, than in the Pharisaical homage of the federal monarchists. For he was no monarchist from preference of his judgment. The soundness of that gave him correct views of the rights of man, and his severe justice devoted him to them. He has often declared to me, that he considered our new constitution as an experiment on the practicability of republican government, and with what dose of liberty man could be trusted for his own good, that he was determined the experiment should have a fair trial, and would lose the last drop of his blood in support of it. And these declarations he repeated to me the oftener and the more pointedly, because he knew my suspicions of Colonel Hamilton's views, and probably had heard from him the same declarations which I had; to wit, 'that the British constitution, with its unequal representation, corruption, and other existing abuses, was the most perfect government which had ever been established on earth, and that a reformation of these abuses would make it an impracticable government.' I do believe that General Washington had not a firm confidence in the durability of our government. He was naturally distrustful of men, and inclined to gloomy apprehensions: and I was ever persuaded, that a belief that we must at length end in something like a British constitution, had some weight in his adoption of the ceremonies of levees, birth-days, pompous meetings with Congress, and other forms of the same character, calculated to prepare us gradually for a change which he believed possible, and to let it come on with as little shock as might be to the public mind."—Vol. iv. pp. 141—143.

Nothing is more remarkable than the admirable manner in which, with a divided cabinet, Washington appears to have tempered the violence of the hostile parties, holding each faction in check, and, by his firm decision, steadily directing the energies of the Government. Upon Mr. Jefferson's intimating his intention to resign office as Secretary of State, the President expressed his deep regret, stating, that he thought it important to preserve the check of his (Jefferson's) opinions in the Administration, "in order to keep things in their proper

channel, and prevent them going too far." He was probably aware also, that, by retaining the head of the republican party in administration, he kept that party in some measure on their good behaviour, and prevented Jefferson himself from becoming dangerous. Besides which, Jefferson's familiarity with foreign affairs, as well as his ready pen and his general talents for business, rendered him a valuable minister, whose place it was not very easy to supply. Upon the real motives of Jefferson's secession from office, these volumes throw little light. As to his alleged "repugnance to publick life;" his wish for retirement, &c., they are mere expressions of course. Reference is made to a personal difference between him and the Secretary to the Treasury; but Hamilton had also intimated his intention to resign, which would have left Jefferson without any formidable rival in the Cabinet. Fauchet's explanation of his supposed motives, must be regarded, perhaps, as only the opinion of an individual, but of one who was likely to be in the confidence of Jefferson's party. Yet, Jefferson himself disclaims having had any views to the Presidency. "Neither the splendour, nor the power, nor the difficulties, nor the fame or defamation, as may happen, attached to the first magistracy, have," he says, "any attractions for me." "The second office of this Government," he writes in another letter, referring to the Vice-Presidency, "is honourable and easy; the first is but a splendid misery." It was a misery, however, which he did not shrink from subsequently exposing himself to. The real reason of his retiring, was probably disgust at not finding his French principles and preferences adopted by the Government. "I cannot," he says, in a letter to Madison (Jan. 1797,) "have a wish to see the scenes of 1793, revived as to myself, and to descend daily into the arena, like a

gladiator, to suffer martyrdom in every conflict . . . . War with France, and consequent alliance with Great Britain, will completely compass the object of the executive council, from the commencement of the war between France and England." (Vol. III. p. 353.) When it is borne in mind, that Jefferson was the unbounded admirer of the French Revolutionists, sharing in their religious, or rather no-religious, as well as their political principles;—that Freneau, the translating clerk to Jefferson's office, was the Editor of a paper which, in its personal abuse of the Anglicans and monarchs, did not spare the President himself;—that Jefferson favoured this man and his rascally paper;—that an alliance with France at all events, was his favourite doctrine, his "polar star;"—we cannot be very much at a loss to account for his secession from Administration. Nor are his ultimate views and hopes to be mistaken. "Republicanism," he writes to Colonel Monroe, "must lie on its oars,—resign the vessel to the "pilot." And the reason assigned is, that, from the proceedings of Congress, it was evident, that "*one man outweighs them all in influence over the people, who have supported his judgment against their own, and that of their representatives.*" (Vol. III. p. 335.) Who that one man was, it is needless to say. Again: "The republicans through every part of the Union say, that it was the irresistible influence and popularity of General Washington, played off by the cunning of Hamilton, which turned the government over to anti-republican hands, or turned the republicans chosen by the people into anti-republicans. He delivered it over to his successor in this state;" (p. 400.) Washington, Mr. Jefferson tells us, had early doubts as to the issue of the French Revolution.

"The fact is, that Gouverneur Morris, a high-flying monarchy man, shutting his

eyes and his faith to every fact against his wishes, and believing every thing he desires to be true, has kept the President's mind constantly poisoned with his forebodings. That the President wishes the revolution may be established, I believe from several indications. I remember, when I received the news of the King's flight and capture, I first told him of it at his assembly. I never saw him so much dejected by any event in my life."—vol. iv. p. 474.

In this dejection, Jefferson, it seems, did not sympathize; nor could he, perhaps, understand it. All the horrors of the French Revolution, which he accuses the Federalists of using as "a raw head and bloody bones," produced no misgiving or relenting in his hard, unfeeling mind. There is an attempt, in the following paragraph, to impute to the weakness of age in Washington, conduct which will be thought to indicate rather the integrity of his judgment.

"From the moment of my retiring from the Administration, the federalists got unchecked hold of General Washington. His memory was already sensibly impaired by age: the firm tone of mind for which he had been remarkable, was beginning to relax; its energy was abated; a listlessness of labour, a desire for tranquillity had crept on him; and a willingness to let others act, and even think for him. Like the rest of mankind, he was disgusted with atrocities of the French revolution, and was not sufficiently aware of the difference between the rabble who were used as instruments of their perpetration, and the steady and rational character of the American people, in which he had not sufficient confidence. The opposition, too, of the republicans to the British treaty, and the zealous support of the federalists in that unpopular, but favourite measure of theirs, had made him all their own. Understanding, moreover, that I disapproved of that treaty, and copiously nourished with falsehoods by a malignant neighbour of mine, who ambitioned to be his correspondent, he had become alienated from myself personally, as from the republican body generally of his fellow citizens."—vol. iv. p. 463.

Washington had, probably, more reason for being dissatisfied with Jefferson's conduct, than appears from these letters, which contain, it must be recollected, only his own repre-

sentation of the transactions referred to. It does not appear that the President ever admitted the Secretary to his personal confidence: and it is highly remarkable, that Jefferson was unable to ascertain what were his sentiments on the subject of religion. While we may lament, on the one hand, that the fact of his belief in the Christian religion should be at all questionable, owing to his extreme and characteristic reserve, it makes something at least in favour of his reverence for religion, that the infidel party should have had no ground to claim him, as they would have been eager to do, as one of themselves. In the "Ana" at the end of the Correspondence, there is a story of an attempt made by a deputation of the clergy, to extort from Washington a public declaration of his religious sentiments, but "the old fox was too cunning for them." "I know," adds Jefferson, "that Gouverneur Morris, who pretended to be in his secrets, and believed himself to be so, has often told me, that General Washington believed no more of the system than he himself did." This vague assertion, upon which Jefferson himself seems to have placed little reliance,\* will not be thought deserving of much attention; and whatever were Washington's religious opinions, they were evidently at an immeasurable remove from those of the school of Paine, Franklin, and Jefferson.

The hatred of Christianity entertained by the Author of these Letters, notwithstanding his calm temper and his cautious mode of expression, is continually indicated by an unusual strength and almost ferocity of expression, when the clergy are referred to. His own creed, as detailed in a letter to Dr. Rush (vol. iii. p. 515), ranked Jesus

\* See the character of Morris given above,—a man "believing every thing he desires to be true;" yet, an *unbeliever* in Christianity!



with Socrates and Epictetus, and placed the New Testament far below the *Memorabilia* in point of genuineness, though he allowed it to consist of "rich fragments." As he advanced in old age, he learned, he says, "to be less confident in the conclusions of human reason, and to give more credit to the honesty of contrary opinions." (Vol. iv. p. 401.) But, whether this increase of self-diffidence and charity extended to religious opinions, does not appear. He calls Calvin "an atheist;" and asserts, that "it would be more pardonable to believe in no God at all, than to blaspheme him by the atrocious attributes of Calvin." He found no difficulty, however, in receiving the doctrines of American Unitarianism, which he confidently expected that the present generation will see become "the general religion of the United States." (Vol. iv. p. 369.) His testimony was not wanted, to convince us of the true character of that system, which is scarcely distinguishable from pure Deism; but his augury, we confidently believe, will prove as false as some of his other predictions.

Of Mr. Jefferson's personal integrity and sincere patriotism, we entertain no suspicion. He had, we think, less "frankness of character," than of manners. Shrewdness, cleverness, and address, extensive knowledge, and great natural ability, he unquestionably possessed. His claim to be considered as either a great statesman or a sound philosopher will not, however, be

admitted out of America. He was upon all points a half-reasoner. His prejudices had the mastery of his understanding; he mistook freedom of thought for comprehensive views, and scepticism for philosophy. His "Notes on Virginia" have been highly praised; yet, they are superficial, inaccurate, and affected. His attainments were, in fact, far below his talents; and hence he was acute, but upon no subject profound. Although without imagination, and therefore without genius, he was still an enthusiast; but his was the enthusiasm of the reasoning faculty, which leads to the worship of its own abstractions, and a political theory was to him in place of the creations and illusions of poetry. Washington was, probably, the only being greater than himself, whom he did not hate; and towards him, he felt a constrained reverence in which affection had no share. Against kings, nobles, and priests, he had a fierce antipathy, which seemed to partake of the wildness of the woods and the vulgarity of the mob. The sudden expansion of a colony into a republic, lifted him into celebrity and influence: although possessed of no portion of the talent either of the orator or of the soldier, his pen, in the dearth of great men, raised him to greatness. It is his real merit, that he had at heart the good of his country: it was his unhappiness to be at open war with the best interests of mankind.

### SHORT NOTICES OF RECENT PUBLICATIONS.

THE PEOPLE'S RIGHT DEFENDED: *Being an Examination of the Romish Principle of withholding the Scriptures from the Laity. Together with a Discussion on some other Points in the Romish Controversy. By "Wickliffe."* "Search the Scriptures."—John v. 39. *To which is appended, a Discourse on Transubstantiation. By the Rt. Rev. John Tillotson,*

*D. D., Lord Archbishop of Canterbury. Philadelphia, printed by W. F. Geddes, 1831.*

In our last Number we noticed a recent small publication, on a part of the Romish controversy. Another, with the above title, has since been put into our hands; and we earnestly recommend it to the attention of our readers. After the intro-

duction, in which we were surprised to find our own remarks on the importance of studying the Popish controversy, as given in our review of the book of Blanco White, the writer proceeds to consider "Chap. I. Supremacy of the Pope. II. Exclusive Salvation. III. The FACT of withholding the Scriptures. IV. Same subject continued. V. The PROPRIETY of withholding the Scriptures. VI. Same subject continued. VII. Infallibility of the Church of Rome. VIII. Same subject continued. IX. Transubstantiation, in connection with the last subject, Archbishop Tillotson's far-famed discourse on the same topic, and which has been pronounced by eminent judges to be his master-piece, is given at length. An Appendix is added, containing Notes replete with valuable and interesting information. The author tells us in his short preface, that "the substance of this little volume was prepared without the most distant intention of presenting it to the publick in its present form. It was originally published, a few months since, in numbers, over the signature of 'G.' in the Southern Religious Telegraph, published at Richmond, (Va.) Solicitations from several sources have again brought these numbers before the publick, revised and somewhat enlarged, to which is now added the 'Introduction,' and Tillotson's Sermon on Transubstantiation." We have not been able to read more than the first two chapters of this publication throughout, and to glance at the rest; but we have no hesitation in saying, that it will be found an

excellent manual, for those who wish to furnish their minds with the leading arguments against the Romish superstition, without going at length into the whole controversy—Tillotson's sermon alone, is worth the price of this small volume.

#### *Recent Sabbath School Publications.*

1. Life of Mrs. Ann H. Judson, late missionary to Burmah; with an account of the American Baptist mission to that empire. Prepared for the American Sunday School Union, by James D. Knowles, A. M., Pastor of the Second Baptist Church in Boston.
2. Evening Recreations: a series of Dialogues on the History and Geography of the Bible; in four parts.
3. The Life and Travels of St. Paul. By G. T. Bedell, D. D., Rector of St. Andrew's Church, Philadelphia.
4. My Grandfather Gregory.
5. Jesus the Child's best Teacher.
6. Mary Scott; or, the Child I loved at Sunday School.
7. The Hills.

All these publications have been revised by the committee of the S. S. Union, appointed for the purpose. We publish the list for the information of our readers; that they may know that these works are now to be had on proper application. We have not read the whole of them; but we can truly say, that this has not been for the want of inclination: for the portion that we have read has satisfied us, that while these little books are designed, and are admirably calculated, to benefit Sabbath school scholars, they may also be read with advantage and edification by Christians of all ages and classes.

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## Literary and Philosophical Intelligence, etc.

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Crotius wrote upon the walls of his prison the five tenses in Latin, as a sort of nervous pun upon time and eternity:—  
 "Præsens, imperfectum; perfectum, plusquam-perfectum, futurum!"

Mr. Brodie has remarked, in one of his lectures, that an impression made on one part of the body often produces a nervous affection elsewhere, at a distance from the original seat of the disease, and where no obvious explanation of the fact presents itself. Thus a disease in the liver produces a pain in the right shoulder; a disease in the heart produces a pain in the back. He added, that the late Dr. Wollaston once had a severe pain of the ankle, and lameness, apparently from indigestion by eating some iced-cream.

Among other valuable effects from the properties of chloride, it has been used with signal success on board infected vessels; and it is possible that it may be

rendered so effectual as to supersede the necessity for performing quarantine, which to the parties concerned is always an inconvenient, irksome, expensive, and sometimes dangerous detention. In July, last year, the Spanish fleet destined for the invasion of Mexico, conveying a large number of soldiers, was overtaken in the Gulf of Mexico by a violent tempest, which continued for several days. The severity of the storm rendered it necessary to remove the windsails, and to close the ports, and to place on the hatches. In this condition of the ships, with such a crowd of persons confined together, in the middle of summer, within the tropicks, without fresh air, putrid fevers and malignant dysenteries soon made their appearance. The air is described as possessing, in addition to a highly offensive effluvia, an acrid heat, burning to the skin, with a degree of density that arrested respiration, and produced giddiness. At this moment

of distress and anxiety for the safety of all on board, vessels containing the chloride of lime, in solution with water, were suspended in various parts of the ship. In the space of two hours the atmosphere lost all its deleterious qualities, and became perfectly agreeable. The solutions were renewed every twenty-four hours; and during the whole of the campaign, which lasted three months and a half, the atmosphere was preserved in this pure state by the chloride, to which all the surgeons unite in attributing the very few instances of death that occurred in the fleet, when there existed such fruitful sources of fatal disorders.

Among the evidences for the canon of the Old Testament, there is a very remarkable one, arising from the Jewish colonies settled in China and India about the Christian era, or even some centuries earlier. They all declare that they originally brought with them, and had preserved in manuscripts, which they regarded as of great value, the very same sacred books which they, in later times, found in the possession of their brethren in Europe: and nothing appears from any other quarter in the least to invalidate their testimony. In the last century, the remains of a Jewish colony were discovered in China, which had been established in that empire about the year seventy-three after Christ, perhaps even three hundred years earlier. Seven hundred families of the tribes of Judah, Benjamin, and Levi, who had escaped from the destruction of Jerusalem by Titus, made their way over land to China, and there either founded or reinforced the colony in question. Seventeen centuries of persecution, massacre, or apostasy, have reduced them to a very small number. They are now found only at Kai-zong-fu, one hundred and fifty miles from Peking, and amount to six hundred persons. They had taken with them their Scriptures, and had preserved them for eight hundred years; but, at the end of that period, a fire destroyed their synagogue and their manuscripts. To repair the loss, they obtained a copy of the Pentateuch, which

had belonged to a Jew who had died at Canton. Not only the synagogue, but private persons, possessed transcripts of this manuscript. But, what is extremely remarkable, and highly important to us, is, that, besides the Pentateuch, they preserve different portions of the remaining parts of the Old Testament, which they say they saved from a fire in the twelfth century, and an inundation of the river Hoango, A. D. 1446. With these fragments they have formed a supplement to the law, divided into two parts. The first contains small portions of Joshua and Judges, the four books of Samuel and Kings complete, and the Psalms. The second contains some portions of Chronicles, Nehemiah and Esther almost complete, of Isaiah and Jeremiah the whole within a little, and of Daniel, and seven out of the twelve Minor Prophets, some fragments.

The following was lately stated to be a correct list of the number of Jesuits in England, Ireland, and Wales.—Cumberland, 1; Dorset, 2; Essex, 2; Hants, 2; Hereford, 1; Lancashire (Stonyhurst and thereabouts), 92; Lincoln, 2; Middlesex, 5; Monmouth, 1; Northumberland, 1; Norwich, 1; Oxford, 1; Somerset, 1; Suffolk, 1; Wilts, 1; Worcester, 2; York, 3; Flint, 1; County of Kildare (Clongowes), 45; King's (County Tullabeg), 10; County of Dublin, 2; Dublin City, 1.—Grand total in England, Ireland, and Wales, 178.

The family of M. Rothschild, whose financial transactions were never equalled by any one family in any age or country, are the sons of a banker and dealer in ancient coins, and afterwards a loan-contractor, at Frankfort. He was a Jew, and it was chiefly in consequence of his character and influence that the Grand Duke conferred upon the Jews the full enjoyment of civil and political privileges. He died in 1812; urging his five sons to live in inviolable unity and affection, which they are stated to have done, all being connected in one common European firm, the several members of which reside respectively at Frankfort, Vienna, London, Naples, and Paris. [*Christian Observer.*]

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## Religious Intelligence.

For the present month, we give, under this head, a statement taken from the *Christian Observer* of London, and the *Archives of Christianity* published in Paris, which will afford our readers a general view of

the present state of religion in Germany and France. It strikes us that there is not a missionary field on earth, more important, and more inviting than France. The want of missionaries fully acquainted

with the French language, will prevent many foreigners from entering that field; and in every view, natives certainly, will be better suited to this work than any other—will be most likely to be both acceptable and useful. We trust that the Evangelical Protestants of France, now that they will have no hindrance in this most important undertaking, will hasten, as much as is practicable and proper, the education and sending forth of a host of missionaries—able, prudent, and devoted men. In the mean time, whatever assistance can be rendered from Britain and this country, by sending to France a supply of Bibles and religious tracts, we trust will not be withheld.

It is now near forty years ago, since, in a correspondence with the late venerable and erudite Dr. Nisbet, then president of Carlisle college, (it was in the first stages of the former French revolution,) we remarked to him that "possibly it was the intention of the God of providence to employ the rough hand of infidelity, to lay low the barriers of Romish superstition in France, and then to pour out his Spirit on that people, and produce a glorious revival of pure religion." The Dr. did not think this probable, and we soon after became of his opinion. But we have recently been forcibly reminded, of what we then thought and said. We hope and pray that our anticipation may yet be realized. Infidelity, awful as it is, will be more likely to yield to gospel truth, than bigotted Romanism, and Jesuitical delusions. In Germany, although Neologism is still dreadfully prevalent, yet it is on the wane; and we trust that as the tide has begun to turn, the reflux will be powerful and general. The extract from the Archives for September, we have taken from the New York Observer—Our number for that month has not yet reached us.

VOL. IX.—Ch. Adv.

THIRD CENTENARY OF THE AUGSBURG CONFESSION.

It was on the 25th of June, 1530, that the Continental Reformers presented to Charles V., at the Diet of the Empire held at Augsburg, that celebrated confession of faith which, subject to the word of God, still forms the doctrinal code of a large portion of the Protestant churches of Europe, and which justly claims the veneration of every other Protestant church, for its general excellence as a compend of Scriptural truth. The churches which adhere to this confession have this year celebrated, with great solemnity, the third centenary of this memorable era. The king of Prussia, in his proclamation announcing the intended celebration in his dominions, justly describes the Augsburg articles as having greatly conduced to the purity and stability of the Protestant church; and he solemnly prays, "May the commemorative festival of the presentation of this confession of the faith of Christians, built upon the word of God, and the doctrines of salvation therein revealed,—and which is as true now, and ever shall be as true, as it was three hundred years ago, and in the spirit of which I also heartily join,—contribute to enliven and confirm the true faith throughout the evangelical church, and excite in its members unity of spirit, and new resolutions to follow true piety and a spirit of Christian charity and tolerance."

We are better pleased with this royal edict than with the address of the General Consistory assembled at Strasburg on the same occasion. In the circular, in which they announce to the clergy and laity of the Augsburg Confession the intention of celebrating this festival, and issue directions for so doing, they express themselves in a manner which, we fear, was intended to have a Neologian aspect. They speak, indeed, with high praise of the Augsburg Confession, and the courage and constancy of their ancestors in defending the rights of conscience, and rejecting human authority in matters of religion; but when we might suppose the circular was about to urge their successors to live and die faithful to the same code of Scripture doctrine, it glances off with saying, that "the Augsburg confessors honestly expressed what by their indefatigable investigations they had *hitherto* discovered in the Divine Word, but by no means intended to shut the door against further researches, either by themselves or their successors." This is true: the reformers did not profess infallibility; and they exhorted men, as the circular truly states, to search the Scrip-

ture for themselves; but they never meant what M. Turkheim, M. Haffner, and the other signers of this address, we fear, would insinuate, that such points as the doctrine of the Trinity and the Atonement,—in short, all mysteries ought to be given up, with the marching intellect of an inquiring age; or as the circular neologically expresses it, “those only can attain a religious conviction clear, vivid, and independent of the yoke of authority and opinions, who know how to ally to the revelation of the Holy Scriptures, *the natural light of human reason.*” They add, “The spirit of Protestantism is the spirit of God himself, which is displayed in the intellect of man.”

We may be able, in another Number, to collect a few particulars of the interesting solemnities on this occasion, in the different parts of the continent. We, however, deeply lament that they should any where have been rather a festival in honour of human reason than of scriptural truth; which they must have been among those who have imbibed the spirit of this Neologian circular.

#### FRENCH PROTESTANT CHURCH.

Our Protestant brethren in France are greatly rejoicing at the late changes. “We have entered,” says the Archives, “upon a new era for the cause of liberty and truth, perhaps even of Christianity. If the long meditated and obstinately pursued projects of the counsellors of the discarded dynasty had been accomplished, Christianity had mourned in weeds over the tomb of liberty, if even she had been permitted to show her grief and mourn her losses. What might we not have feared from a power which had undertaken with a single word to muzzle the press, in despite of the habits and the wants of the public? Having witnessed this bold attempt, we cannot wonder to find greater credence given to the report that there was to be a proscription and massacre, of which the chief friends of liberty were to have been the victims, and which had utterly rooted out Protestantism in France.”

After giving thanks to God for his mercy in this great deliverance, which, it is said, “will form a new epoch in the history of French Protestantism,” the Archives proceeds to state, that “a great step is taken towards the complete enjoyment of religious liberty,” that the organization of their churches will no longer be shackled by restrictive laws and penal codes; they will not, as formerly, have to supplicate in the anti-chambers of Popish or Jesuit prefects or ministers for the regulation of their ec-

clesiastical affairs; their theological faculties will no longer depend upon the heads of Catholic universities; their schoolmasters will no longer be at the mercy of political agents, vested with academical authority, and the peasant will no longer be ill used by servile agents, for meeting his Christian friends for religious worship.” The inference which the writers derive from these considerations is, that their duties increase with their privileges, and that to whom much is given from them will much be required. May every Protestant in France feel the force of this conclusion, and with unostentatious meekness, yet with active zeal and ardent charity, enter upon the new duties which are opening before him!

#### PRESENT SITUATION OF PROTESTANTS IN FRANCE.

*Translated from the “Archives du Christianisme,” for September.*

A new era has commenced for France in general, and for Protestant France in particular; new hopes are presented to our churches, new duties are imposed upon them. It is a subject we propose treating successively in all its aspects; we confine ourselves at present to some general reflections. The Roman Catholic religion is still that of the majority of the French, if we are to credit the new Charter; but what will be, in half a century, the religion of the majority of the French! Will the declaration in the new article (6th) remain long true. We know not, and it is not what ought to occupy us at this time; our own position, and our own duties as disciples of Jesus Christ, at present command all our attention. The revolution which had just occurred, has placed religious liberty among realities. It opens a wide door for evangelical preaching in all our towns, in all our villages; the ill-will of a mayor or of a procurator of the king, will no longer suffice to dissolve religious assemblies, or to cause tribunals to pass condemnation on inoffensive men, guilty of having met together in numbers exceeding twenty, to read the Bible and to sing the praises of God. No longer shall a priest, aided by law and supported by civil authority, attempt to dissolve meetings for worship which belong not to his church. Wherever auditors shall be found, the Gospel can be publicly and freely proclaimed—the Bible distributed without restraint, among Catholics as among Protestants—primary instruction no longer opposed. Grand obstacles to the progress of the

Gospel are thus overthrown; the point is now for the evangelical church to profit by this position of things, with fidelity and zeal, as well as with prudence and charity; the barrier which shut the entrance to the field is broken down; the duty now is, to till, to sow, to water, and to beg the increase of God, who alone can give it. Let us not, however, be unjust, nor regardless of what the government that has just fallen, has done for our churches; let us not forget the numbers of repaired or new temples constructed during the last fifteen years, nor of the many new openings made for pastors, nor of the very important progress our churches have been able to make under that government.—We cite facts, we refer not to motives and intentions. But, on the other hand, what intrigues have we had to detect, what conflicts to sustain, what gloomy and continued vexations to endure, what hostile trials to bear! Suffice to mention the names of *Nerac*, *Anieres*, *Sainte-Consoice*, and the *Licquits* in behalf of religion. Article 5th is impious in the eyes of our ultramontanes; as they have said and repeated in their journals. The enmity, too, which they bore in their hearts to the Protestant religion, manifested itself more and more, in proportion as their power extended; and if the ordinances of the 25th of July had been executed, an active persecution, however disguised in the beginning, would infallibly have been organized against our churches, and God alone knows where it would have ended, when they found themselves sufficiently strong to throw off the mask of hypocrisy. This is no misrepresentation.

We know that, after having had to combat with superstition and hypocrisy, we shall have to encounter, in our attempts to spread the Gospel, a new and formidable adversary, infidelity; but it is better to fight with unbelief than hypocrisy; because we better know on what ground we stand. We are still afflicted and alarmed for the future destiny of France, when we consider that after a revolution, in which the hand of God has been plainly manifested, after a deliverance so sudden and so signal, there has not appeared in the journals which boast of this great and unlooked for event, nor in the addresses presented to the throne, nor in the *Chambers*, nor, in fine, through any of the organs of public opinion, any sense of obligation to God the author of their deliverance, any acknowledgment of Divine favour, any expression of gratitude, or any proof that they confide on a higher power than this sublunary world

affords. It seems as if they feared to utter the name of God at this memorable crisis, and that the idea of a Providence, which rules and governs every event on earth, is unknown to all those who have concurred to overthrow the empire of superstition and fanaticism, and who, in various ways, may be considered as the representatives of the sentiment of this nation. There is in this fact, we repeat, a manifestation as sorrowful as appalling, of the religious indifference, to say nothing more, which characterizes the present generation of our countrymen. There is not, perhaps, in the whole world, another people who, under similar circumstances, would have presented such a spectacle. To subdue this sad disposition of heart and mind, there is but one weapon, the Gospel; the Gospel in its purity, majesty, and divine simplicity, the entire Gospel, such as a God of mercy has given to our fallen and condemned race, to raise and save it. We should propose to ourselves, like *Saint Paul*, “not to know any thing among men, save *Jesus Christ*, and him crucified.” It is the preaching of the cross that has regenerated and saved every man’s soul, that has been regenerated and saved during the last eighteen centuries; the preaching of the cross can alone regenerate, and save the present generation. This preaching we know is “foolishness” to one class, and “a stumbling block” to another; but it is “the power of God, and the wisdom of God unto salvation to every one that believeth.” Our speech and our preaching should not be with the “enticing words of man’s wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God.” The Gospel must not be moulded to the people, but the people to the Gospel. It is not, as says one of our most faithful preachers, that “God is to conform himself to man, but man is to conform himself to God.” What a new and extensive career opens to our pastors, to our religious societies, to our Protestant journals, to every one who has at heart the spread of the Gospel, and the safety of his fellow creatures. God expects that each man in the sphere of action which he has allotted him, should faithfully, christianly, and courageously, fulfil the vast and responsible duties imposed on him. He turns the total overthrow of political parties to the increase and establishment of the kingdom of grace, and of a living faith in *Jesus Christ*; “for there is none other name under heaven given amongst men, whereby we must be saved.”—Acts iv. 12.

## View of Publick Affairs.

### EUROPE.

After such a dearth of European news, in the former part of the last month, as was almost unparalleled, the flood has returned, within the last ten days, in almost an overwhelming torrent. Advices from London to the 9th of December, inclusive, and Paris dates to the 4th, are the latest received at the time we write. Till the last arrival, the accounts received from all quarters bore such a warlike aspect, that the opinion we had entertained and expressed, that a general war in Europe was not probable, was a good deal shaken. The most recent news, however, seem to confirm our hopes, that war will not ensue. No decisive prognostick, notwithstanding, is yet apparent. Immense preparations for war are being made by all the great continental powers; and when such combustible materials are largely aggregated, even an unlooked for spark may set them in a blaze. But for the present, we see nothing more in the armaments of Russia, Prussia and Austria, than precautionary measures to prevent their own subjects from rising against their rulers, and as far as possible, from imbibing the spirit of revolution. They give every assurance to France and Britain, that their views are not hostile. Those assurances, indeed, we should little regard, if we did not perceive that both Britain and France, believe them to be sincere; and that these two powers are disposed to peace. But with this disposition, which we think certainly exists, and the prospect of an alliance between them, if the three great continental powers should attempt war, we think it most likely that the attempt will not be made. The immediate danger of war is produced by the state of Belgium. The king of Holland, and till the late revolution, king of Belgium, has, it appears, a double alliance by marriage with the king of Prussia, who is strongly disposed to favour the wishes of his royal relative. The emperor of Russia too, is much inclined to act in concert with Prussia, in support of the claims of the king of Holland. Accordingly Russia, it appears, marched an army of two hundred thousand men, under the command of the Turkish conqueror, Count Diebitsch, to the frontiers of Poland; and the king of Prussia caused another army of one hundred thousand men, to advance towards Belgium. Expecting probably, that this formidable military array would overawe the provisional government, or general congress of Belgium, which it was feared would exclude the house of Nassau from the Belgic throne, a diplomatic communication was made to the congress, on the part of Russia, that in the event of the house of Nassau being excluded from the throne of Belgium, the peace of Europe would be disturbed. But nowise intimidated by this menacing intimation, the congress, on receiving it, immediately proceeded to the order of the day, and by a vote of seven to one "resolved that the house of Nassau is for ever excluded from the throne." There can be no doubt that this was done, in a confident expectation that France would support Belgium against Russia and Prussia; and for some time a war seemed to be considered as unavoidable. But it appears by the last advices, that commissioners both from France and Britain, and in concurrence too with the great continental powers, are endeavouring to negotiate with the Belgic congress, with a view to avoid a rupture. And to us it seems probable that the armaments and movements we have mentioned, have been made more with a view to prevent disturbances at home, than with any settled intention to aid the king of Holland. It is fully understood, that the late change in the British ministry, is more favourable to an alliance with France, than that which has been displaced; and that such an alliance will, if necessary, be formed, to prevent the interference of any power with the internal concerns of its neighbours; and that on this principle Belgium also will be made to feel, that if she sets up unreasonable pretensions, or acts offensively, France will not interpose to protect her. From this state of things it is hoped, that however insurrections may disturb the internal peace of the several states of Europe, the conflict of nation with nation will not ensue. Whether this hope will be realized or disappointed, time alone can determine. The agitation of Europe is certainly extreme and fearful; and the very next arrival may announce events wholly unexpected. But against an alliance of Britain and France, we are persuaded that Russia, Austria, and Prussia, will be very reluctant to contend; and if they do contend, will, humanly speaking, do it to their own discomfiture—perhaps to an entire revolution. We now proceed to our usual details.

**BRITAIN.**—The British Parliament assembled on the 26th of October. Mr. Manners Sutton was unanimously elected speaker of the House of Commons, and the king promptly approved the choice, by a commission of the House of Lords. On the 2d of November, the king went to his Parliament, and delivered his opening speech. It is short and general, and of as little interest, as any royal speech we remember to have read. He tells them, that "since the dissolution of Parliament, events of the deepest interest have occurred on the European continent"—speaks respectfully, but

rather coolly, of the French revolution—says, “I have not hesitated to continue the diplomatic relations and the friendship, which existed with the preceding government”—laments pathetically the Belgic revolution, throws all the blame on the Belgians, and says that he shall exert himself, “in concert with his allies, to restore tranquillity”—mentions “symptoms of tumult and disorder in various parts of Europe;” but hopes, from the pacifick assurances he has received, that “his people will continue to enjoy the blessings of peace”—expresses his determination “to maintain, in connexion with his allies, the treaties upon which are founded the general system of Europe”—says he has not “accredited the ambassador of the court of Lisbon,” [Don Miguel’s,] but thinks it is time to do it, inasmuch as the Portuguese “government have resolved to satisfy the claims of justice and humanity, by a liberal and general amnesty”—recommends to the immediate attention of Parliament, to provide for the succession to the crown, “if it should please God to terminate his life before any successor shall have arrived at mature age”—gives assurance of his readiness to co-operate, in all measures for “preserving inviolate the dignity and stability of the crown, and to assure more and more the guaranties of civil and religious liberty to his people”—tells the Commons, that a statement of the necessary expenditures for the year will be laid before them, and that he has “determined on a rigid economy in all the branches of the publick service”—declares to both Houses that he is deeply afflicted “at the losses his subjects have sustained, from unlawful combinations, destroying machinery, and burning other property”—tells them that he “has seen, not without chagrin and indignation, the perfidious attempts that have been made, to spread a spirit of discontent and dissatisfaction among his people”—declares that “the great effort of his life will be to preserve the blessings which his people possess, and transmit them unimpaired to posterity”—and assures them that “he will employ, to the full extent of his power, all the means which the constitution and laws have placed in his hand, for the punishment of sedition, and the prompt suppression of disorder and revolt.” The speech concludes thus—“Amidst all the difficulties of the present crisis, I receive with high satisfaction, the expression of loyalty and attachment, from a vast majority of my subjects. I am sure that they will duly appreciate the great advantages of this happy form of government, under which, with the favour of Divine Providence, this country has enjoyed, during a long series of years, internal peace, commercial prosperity, real liberty; in short, every thing which constitutes publick welfare, beyond any other nation of the world.”

In the House of Commons, on the 15th of November, the Chancellor of the Exchequer made the usual motion for the House to “resolve itself into a Committee of the whole upon the Civil List.” On this, Sir Henry Parnell rose, and after most severely animadverting on the extravagant expenditures of the government, moved, as an amendment to the motion of the Chancellor of the Exchequer, “that a Committee be appointed to take into consideration the estimates, accounts and statements presented by command of his Majesty, with respect to the Civil List.” An animated debate ensued, and on putting the question, there appeared for the motion of the Chancellor, without an amendment, 204. For the amendment, in opposition to the Chancellor, 233; thus showing a majority of 29 against the existing ministry. Great exultation, on the part of the opposition, followed of course. On the next day, (November 16th,) the Duke of Wellington in the Lords, and Mr. Peel in the Commons, both announced that they had resigned office; and that they should continue to act only till a new administration should be appointed by the king. The resignation of both these eminent men was made with great dignity and propriety, and probably, we think, without regret: except that on the part of the Duke of Wellington, it must have been mortifying to experience the change of a popularity almost unrivalled, for the loss of publick confidence, and the hisses and other insults of the populace of London. We have not time to moralize on the vanity of that popular applause, which is so eagerly coveted, and so easily lost! We wish that our own politicians would think of it seriously. Wellington had committed three popular offences. He had not put into the king’s speech as warm an approbation of the French revolution, as the spirit of Britain required, and in two or three other respects, had made his master say what the people disliked; he had advised the king, (very properly we think,) to waive an acceptance to the Lord Mayor’s feast, on the statement of the Lord mayor himself, that it would probably be productive of a serious riot; as the Duke of Wellington had twice already been mobbed in the streets of London; and worst of all, he had declared in the House of Lords, his disapprobation of all Parliamentary reform. If, as is said, he has determined to support the new ministry, he has shown a nobleness of mind, of very rare occurrence, and as worthy of applause, as any of his heroic military services. To him, the British nation ought not to forget, they are indebted for the repeal of all those laws, which for centuries in succession, had imposed civil disabilities for religious opinions, and the exercise of the rights of conscience. The whole ministry went out of office with their leaders. Lord Grey, the head of the late Whig



opposition, and it is said the warm personal friend of Wellington, received his Majesty's commands to form a new ministry. This he accordingly did, and it is as follows:—Lord Grey, First Lord of the Treasury; Marquis of Lansdown, President of Council; Mr. Brougham, Lord Chancellor; Lord Althorp, Chancellor of the Exchequer and Leader of the Commons; Lord Palmerston, Foreign Affairs; Lord Holland, Duchy of Lancaster; Sir James Graham, First Lord of the Admiralty; Lord Melbourne, Home Office; Mr. James Grant, Board of Control; Lord Durham, Privy Seal; Lord Goderich, Colonies; Marquis Anglesea, Ireland; Secretary for Ireland, Mr. Stanley; Duke of Richmond, Master of the Ordinance; Mr. R. Grant, Judge Advocate or Secretary at War; Mr. Denman, Attorney General; Mr. Horne, Solicitor General; Lord Hill, Commander in Chief; Lord Auckland, of the Board of Trade; The Duke of Devonshire, Lord Chamberlain; Lord Plunket, Lord Chancellor of Ireland; Mr. Pennefather, Attorney General of Ireland; Mr. Edward Ellice, and Mr. Spring Rice, are to be joint Secretaries of the Treasury; Mr. Paulett Thornton, Treasurer of the Navy and Vice President of the Board of Trade; Mr. Ponsonby, Lord of the Treasury and Irish Vice Treasurer; Lord John Russell is to be the Paymaster of the Army; Sir James M'Intosh, according to some of the papers, is to be Judge Advocate.

It is said that when Mr. Peel resigned his office, the king offered to raise him to the peerage, and that he declined the offer, and only requested a favour for a friend, which was readily granted. There can be no doubt that the present ministry are more suited to the wishes of the nation than the last, and more acceptable to the French, and we think more likely to preserve the peace of Europe: and the readiness with which William III. has received this new ministry, has secured his own popularity, both in Britain and in France. The new ministry have not yet had time to take any measures of importance. A bill was before the Lords for declaring the princess Victoria, a girl in her 12th year, the daughter of the Duchess of Kent, the heir apparent to the crown, under the guardianship of her mother. On the 22d of November, Lord Grey pledged the new ministry, solemnly to the following points. 1. A correction of those abuses which have been introduced by time into the representation of the people in Parliament. 2. An unsparing retrenchment of all but the most unavoidable expenses in the publick establishments. 3. A complete system of non-interference on all those questions which were now disturbing and distracting the Continent of Europe, so far as the national honour would permit. In nearly one-half of the counties of South Britain, the popular dissatisfaction, proceeding from real want of the necessaries of life, and of employment by which it may be earned, is great and alarming. Machinery is destroyed, and stacks of hay and grain are set on fire—what will be the issue of this we cannot predict. But it is plain that not only in this, but in various other respects, the present is a critical time for the British nation. The views of publick affairs, given in the Christian Observer for the months of September, October, and November last, are of great interest. The thinking and serious part of the community, see and appreciate the necessity of the united efforts of all the talent and piety of the nation, to escape from the perils which are felt and feared—Our unfeigned prayer is, that such efforts may be made, and that they may prove successful.

FRANCE.—There has been a change of ministers in France, as well as in Britain. This change, it appears, has been made to meet the wishes and spirit of the nation. We have seen no specific allegations against this ministry; but some of them were suspected of undue predilections for the former government, and not to be earnest enough for the trial and condemnation of the ex-ministers. The king, however, does not appear to have been dissatisfied, but rather to have regretted to make a change. Yet he found it necessary, and it is stated that he requested general Lafayette to nominate the new members; and on the 3d of November, the day when the new Chamber of Deputies assembled, the following individuals were appointed by the king, viz. La Fitte, Minister of Finance and President to the Council; Marshal Maison, Minister of Foreign Affairs; Count Montalivet, Minister of the Interior; M. Dupont de l'Eure, keeper of the Seals; Marshal Gerard, Minister of War; M. Morilhere, Minister of Publick Instruction; M. Sebastiani, Minister of the Marine. The talents and qualifications for office of some of these men have been questioned, but their appointment has answered the all important purpose of gratifying the nation, and preserving the popularity and influence of the king. The late riots in Paris have not only ceased, but been followed, as is stated, by entire tranquillity and good order. Arrangements have been made for the publick trial of the ex-ministers, and one important, able and candid report of the investigating commissioners has been made. The ministers have been entirely acquitted of the charge of having promoted, or countenanced, the incendiary atrocities that have taken place, and which it appears are still in some measure continued, in various parts of the kingdom. The general sentiment seems to be, that all, except Polignac, will escape with their lives—will be punished by confiscation and banishment. We have also some hope that Polignac

will not suffer death; since the last investigations have led to the discovery, that the most guilty party, in relation to the measures leading to, and attending the late revolution, has escaped. Whether by this party is intended the late king, or Marshal Marmont, is not distinctly said; but we conclude the former. We have little doubt that Charles, prompted by the Jesuits, required his ministers to do that which has brought their lives into jeopardy. They certainly could, and ought to have refused, and to have resigned their places; but it greatly mitigates their offence, if they did not advise and desire that the arbitrary, unconstitutional and cruel measures, for which they are made responsible, should be adopted. There has been much disturbance in the towns of France as well as in Britain, and not a little of violence in the destruction of machinery and insults to its owners, produced by the want of employment and subsistence, among working men of the community. The government have very wisely undertaken some large and important publick works, for the purpose of giving them occupation, and it has had a happy effect. For a short period after hearing of the military armaments and movements of Russia, Austria, and Prussia, the expectation of war, was, in Paris, the all engrossing topick, to the exclusion even of concern about the trial of the ex-ministers. But on the 1st of December, M. La Fitte, the head of the French ministry, took an opportunity which offered, to make a statement in the house of Peers, calculated to allay all apprehensions of immediate war. His statement was heard with great emotion, and many expressions after the French manner, of warm approbation. After stating, among other propitious circumstances, that "the bonds of friendship had been drawn more close" between France and England, he added, "The events accomplished in a neighbouring state [Belgium] may have caused a general crisis to be apprehended, [hear, hear!] and this apprehension explains to you the armaments which have been made [by Russia, Prussia and Austria,]—with views of security and not of attack. We attest to you, gentlemen, and we shall be believed by you and by France, that we have received, with respect to these armaments, the most satisfactory and the most positive explanations (sensation). These explanations will not hinder us from putting ourselves in a suitable attitude; you will immediately have the proof of this; but they will induce us, on our side, to behave with the greatest prudence, and to advise it to all those whose principles are the same as ours."—He concluded his statement thus—"I repeat it with a full conviction—peace is infinitely more probable than war. When France and England will have it, when other powers wish it, we do not know how it can be disturbed. We shall therefore continue to negotiate; but we shall negotiate supported by 500,000 men and a million of National Guards [from all sides, bravo, bravo!]" A new levy of 80,000 men to be added to the regiments of the line, is in progress. Marshal Soult, the man whose military talents and manœuvres gave Wellington more trouble than those of Buonaparte, is charged with the organization and equipments of the regular army, and the repairing and garrisoning of the fortresses.—On the moral and religious state of France, a concern most interesting to our feelings, important information is inserted in another part of our present number.

**BELGIUM.**—We have already given as much information relative to the general state of Belgium, as our space will permit. We must, however, put on record the destruction of a large part of the city of Antwerp—once a principal emporium of Europe, and till the late disaster, a place distinguished for the arts, and for some of the most splendid edifices in the world. The city is overlooked by a citadel, which completely commands both it and the harbour, as well as much of the adjacent country. This citadel was strongly garrisoned by the Dutch forces, and the city was under Dutch authorities, supported by some troops. The furious Belgians forced their way into every part of the city, expelled the Dutch troops, deposed the Dutch authorities, and raised the flag of independence on the tower of Notre-Dame. On this the Dutch commandant of the citadel commenced a bombardment of the city, and continued it till a large part was laid in ashes, and a number of the inhabitants killed and wounded. The loss in property, exclusive of buildings, has been estimated at two millions of pounds sterling. The publick square, the noble repository of commerce and the arts, is said to be entirely destroyed. It was at first supposed that a very large amount of British and American property had been consumed, and that the Dutch government would be obliged to indemnify the owners; but it is now said that the American loss has not been great. At the last accounts, the city was in possession of the patriots, and the citadel still with the Dutch forces. The bombardment had ceased, and a truce taken place; but how long it would continue was uncertain. The Prince of Orange, on the 25th of October, addressed a proclamation to the Belgians "stating that he had used his best efforts unsuccessfully for the pacification of their provinces. That they were now to deliberate in, the approaching national convention on the interests of the country, and he deemed he should but discharge his duty, by withdrawing from the scene of the discussion, but his best wishes would remain with them." He

expressed his thanks for the treatment he had met with in Anvers—Immediately on issuing this proclamation, he left Anvers for London, where it appears, he arrived in safety.

FROM SPAIN and PORTUGAL, we have noticed no intelligence of much importance, during the last month. In both countries, the existing authorities—manifestly feeling their fearful situation—are endeavouring to propitiate their subjects; but we think it will be a vain attempt, at least for any length of time. It appears that Mina has made an incursion into Spain, but its effects we are not able satisfactorily to state. We believe that Cadiz is nearly or quite in a state of revolt.

SWITZERLAND, has also caught the spirit of revolution; and we confess we are glad to be able to announce the fact. For with the name and appearance of free states, several of the Cantons were most grievously oppressed, both by their civil and ecclesiastical authorities. Berne has been entered by 12,000 peasants, who have deposed the government; and in other Cantons revolutionary movements are beginning, or in progress. We hope and believe that there will be but little blood shed; as the Swiss troops, we think, will not fight against their countrymen.

ROME.—The last accounts from Rome, left the Pope apparently at the point of death, with the gout in his breast and stomach.

In regard to RUSSIA AUSTRIA, and PRUSSIA, we have little to add to what we have already stated. Austria is sending forward a large military force to the frontiers of Italy, fearful of an insurrection of her subjects in that quarter. The same it appears has been the principal motive with Russia, for marching the enormous army heretofore mentioned, to the borders of Poland—it is apprehended that this country will make an effort to recover its independence.

TURKEY—is now the most quiet state in Europe—quiet in her despotism. But we think that the seeds of revolution have fallen even on this ungenial soil.

We find that we have filled so much space with the affairs of Europe, that we have left none for the other parts of the world, except a small portion for our own country. Nor if we had space, have we much to communicate, and nothing of great importance.

UNITED STATES.—Since our congress commenced its present sessions, the principal object of attention has been the trial of Judge Peck, for incarcerating a Mr. Lawless, and suspending him for some months from his practice as a lawyer, for an alleged contempt of court. Other topics, however, have obtained a small portion of attention; and among others, the Indian business has been glanced at. We have the soil of their progenitors—to whom it was given by their Creator and ours, and the this day subscribed a petition to Congress, that the Indians may be protected on peaceful and perpetual possession of which has been ensured to them by treaties, as explicit and solemn as man can form with man. And shall they, in violation of all these sacred obligations, be driven into the remote western wilderness, till it shall suit their oppressors to drive them farther still! It is our earnest prayer to God, that this foul act of injustice may not take place—to our hazard of the divine judgments, and the certain and endless reproach of the whole civilized world. We do hope that petitions so numerous and so ardent, yet respectful, may be addressed to Congress on this subject, that it shall distinctly appear to be the voice of the nation, its most solemn demand—that the Indians remain unmolested. Do we seem to be very earnest on this subject? We dare not be otherwise. As Christian advocates, we should falsify our profession, if we did not speak feelingly on this topic. Within the last month we have received a letter from a respected subscriber, in the state of Georgia, desiring us to discontinue sending our Miscellany to him, adding, as the reason—"I like your religion, but not your politics." Now it is known to all our readers, that we have never touched mere *party politics*. We think that none of our readers can tell whether the editor of the Christian Advocate is a Jackson man or an Adams man—in fact he could hardly tell himself, if he were disposed to do it. It is long since he had any thing to do with political parties. But when politicians and statesmen, of whatever party, speak or act in hostility, as he believes, to the laws of God, the interests of good morals, or the character, peace, and prosperity of our common country, then, so long as he conducts a religious Miscellany, he will speak fearlessly, plainly, earnestly—but always he hopes decorously; and he will cheerfully take all the consequences of such speaking and acting, be they what they may. He is persuaded that he has not a few Christian friends in Georgia, who think with him, in all that he has said in regard to the Indians. He feels the same respect for the state of Georgia as for any other member of the American Union; and he concludes with saying, that he sees with the deepest regret, that a question arising out of the ever to be lamented Indian transactions, has placed that state in direct conflict with the Supreme Court of the United States—in this event, may not a national chas-tisement be already commenced!

# THE MISSIONARY REPORTER.

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## SELECTIONS FOR MONTHLY CONCERT.

NORTH WEST COAST OF NORTH AMERICA.

*Extracts of the Journal of the Rev. J. S. Green, 1829.*

On the subject of religion, the ideas of the Indians are exceedingly vague. I have taken much pains to ascertain what notions they cherish of a Supreme Being, and of a future state of existence; and I think it may emphatically be said of them, "They are Atheists, head and heart." Of a Creator, powerful, wise, and good, they seem to have no idea. In answer to the inquiry, which I have frequently made, "Who formed the sea, the land, and the creatures which inhabit them?" they have generally replied, "We know not." The most intelligent among them, however, have told me that the old men on every part of the coast have a tradition, that the "yealth," or north west crow, is the creator of the world. There is no doubt that they have a superstitious regard for this bird. Certainly to no higher origin do they ascribe the formation of this goodly frame, and the being who, made in the image of God, was placed upon its surface to subdue it, while others entertain notions too ridiculous to be repeated. They believe in the existence of a malignant being, whom they call *Nimkchus*, the author of all evil, sickness, war, &c., but they have very confused notions respecting him. They say he resides a great way off, but whether regard him matter or spirit, I could not ascertain. Of a future state of existence, their ideas are equally confused. They imagine that those who die of sickness go into the interior to some undefined place; those who are drowned continue to exist, but remain in the sea; those who die in battle go to the house of the sun. This they regard as highly honourable, and most of their warriors choose to die in this manner, and some of their chiefs have obtained a military suit in which they wish to be dressed when they fall. All who are killed in war are burned. The reason for this practice I could not ascertain.

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If the warrior thus slain be a chief, a slave is killed to accompany him. They seem to have no idea of a future retribution for deeds done in the body. In conversing with them on this subject, I have supposed and stated a case as strong as possible;—that of a drunken, thieving, quarrelsome Indian, who should first imbrue his hands in the blood of his own family, and then destroy himself; and that of a sober, honest, peaceable man, who should devote himself to the good of his family and tribe; and I have asked them, what distinction there would be in their condition; and they have uniformly replied, "We know of none." The Sitka Indians at Norfolk Sound, did indeed say, that while the good man would have a passage through the clouds to the house above, the bad man would be entangled in them, and tormented by being driven about by the winds; but I suspect they gathered this notion from the Kodiak Indians, who have been partially instructed by the Russians. I could not learn that they have any religious rites, or worship any being good or evil. They have, indeed, a kind of image, which they preserve with great care as a safe-guard from evil. Lo Koote, a chief of the Tum-Garse tribe, with some apparent reluctance pawned one of these images to Capt. Taylor for rum. It is a small piece of wood carved in the form of a wolf's head.

In every tribe there is a class of men, called "Shargars," who may be styled the Indian priesthood. They have cunning enough, and it requires no small share, to outwit a North West Indian. From this act alone it may be inferred, that these men are exceedingly superstitious. These Shargars are thought to have the power of inflicting disease upon an absent person, which can be cured only by their agency. When they wish to secure a particular object, which it is in the power of another to bestow, they assure the possessor that some disease is about to fasten upon his wife, or child, which, for the object desired, they will undertake to ward off.

They are a kind of conjurors, and pretend to foretell future events, discover lost property, cause wind, rain, &c. It is said they have a regular induction into office, and when called upon to "sharger," employ various ceremonies, such as eating brimstone, and drinking sea-water. They are easily distinguished from other Indians by their hair, which is braided up with the hair of the dead. For a sufficient compensation, they sing at the birth of children, over those who are sick, and cry at their funerals. By these means they acquire wealth and influence.

The practice of the Indians on the North West Coast comports with their theory. They are atheists in heart. That they live 'without God,' &c are devoid of all consciousness of accountability, is certain. They appear to have no sense whatever of obligation. Gratitude is a flame, which no favour can kindle in their icy bosoms. Indeed, with scarcely an exception, to do them a kindness, is to increase their insolence, so that the man who *to-day* should heap on them the richest benefits, they would stab to the heart *to-morrow*, should he refuse to accede to their unreasonable demands. In their barter (exchanging furs for goods) they are to the highest degree insolent. They are exceedingly skilful in the disgusting phraseology of magnifying the value of their own property, and depreciating that of their neighbor. They will also give him *the lie* with the greatest possible impudence. Not only are they destitute of every thing that is lovely, and of good report, but they are inconceivably wicked. The smallest confidence cannot be placed in their statements, when they have a motive to dissemble. All their movements on board ship must be narrowly watched, for they will *steal* whatever they can lay their hands upon, even if it is of no conceivable value to them; and when detected, they seem devoid of shame. They are exceedingly fond of spirituous liquors, and when intoxicated they are wrought up to the highest pitch of frenzy. Murders are frequent among them, and the different tribes are almost constantly involved in quarrels, which result in bloody wars. Revenge is sweet to them. The most inconsiderable provocation awakens their vengeance; nor will they cease to hunt their foe, till they drink his blood.

## BOMBAY.

*Extract from the report of the American Missionaries for 1829.*

The schools for boys remain nearly the same as reported the preceding year. We have at present 17 in operation, of which 7 are on the island of Bombay, and 10 on the continent. Nearly twelve hundred children belong to these schools—78 of whom are *girls*, and 130 *Jews*. Eighteen months since, the mission established a Hebrew school at Allebag, the average number of scholars is 30—8 of whom are girls; 12 of the scholars begin to read the Hebrew Scriptures with considerable fluency, though they as yet understand but very imperfectly what they read.

During the year, all our schools on the continent have been visited once, and some of them oftener, by members of the mission, and generally found to be in a flourishing and promising state. It will appear from the schedule of the schools, that most of them are under the instruction of Jewish teachers, who not only disallow the observance of heathenish customs in their schools, but also manifest considerable interest in giving religious instruction to their pupils. The good influence of these schools on the moral aspect of the villages in which they are situated, only goes to show the importance of having mission schools, conducted on *strictly Christian principles*, established in every village in this land of pagan darkness. This influence is not limited to the children in the schools—nor to the families to which they belong, nor to any particular caste; but it is more or less felt by all castes, from the highest to the lowest—male and female.

We cannot but regard these schools, scattered through this extensive region, as so many lamps hung out in the moral heavens to disperse the darkness, which has for ages cast the shadow of death over this wretched people, and which are destined, by the blessing of God, to aid in ushering in that brighter day foretold by the prophets.

We continue to receive applications for establishing new schools in various places. We have received two written applications from several Brambuns in large villages on the continent, (where we have schools instructed by Jews) to open schools for their children, assuring us of their willingness to have them instructed in our Christian books. These facts are mentioned to show the good promise of well regulated missionary schools,—and that there is a spirit of

inquiry going abroad in the vicinity of these schools.

Instead of the scholars instructed in the schools and their parents having imbibed prejudices against Christian instruction, as has been alleged as an objection to such schools, we uniformly find them the most eager to receive books and listen to preaching; and their familiarity with Christian books gives them a decided superiority over the other natives in understanding preaching, and the books we put into their hands.

In consequence of the liberal patronage afforded by the Bombay District Committee of the Society for Promoting Christian Knowledge, for the support of six native female schools,—and the generous aid received from friends to native female education under this presidency, their number has been increased to *eighteen*, comprising more than 400 girls.—Of whom 122 are readers,—all of these have committed the ten commandments, and the greater part have committed a catechism, comprising a summary of Christian doctrines and precepts; and several have also committed parts of Watt's catechism, a few chapters of the Gospel, and Christian hymns—all write a fair legible hand on sand-boards, and a few have attended to the simple rules of arithmetic. A few adults come to our houses daily, who are furnished with plain sewing, the avails of which support them.

From 30 to 60 of the larger girls in these schools attend the Mahratta service at the mission chapel, Sabbath mornings. Their deportment in time of worship is marked with increasing decorum and attention. About 20 of the larger girls and a few adult females, attend a meeting at one of our houses weekly for religious instruction and prayer. Not unfrequently at these seasons have their minds been tenderly affected by divine truth, especially by those truths, which exhibit the Saviour as the "Lamb of God who taketh away the sin of the world."

We deem it desirable, and have it in contemplation, as soon as sufficient encouragement shall be afforded, to establish a higher school for the reception of such girls as have become versed in the branches taught in the common schools, and who may be induced to pursue their studies and receive instruction in needle work. The importance of such schools must be obvious to every one acquainted with the native character, and the condition of Hindoo fe-

malas. Scholars collected in such schools would be more secluded from the debasing influence of idolatry, and be more constantly under the influence of that truth, through which the Holy Ghost renovates the soul.

#### CHOCTAWS.

*Extract from the annual report of the Rev. C. Kingsbury.*

In a retrospect of the past year, we find much to excite our devout gratitude to him, through whose kind providence we have enjoyed so many blessings. Though some of our associates have been removed from the field of labor, on account of chronic diseases, yet in no former year, have we enjoyed more uninterrupted good health.

During the former part of the year our prospects of usefulness were unusually encouraging. The number of pupils in the schools was greater, and their progress more rapid, than at any former period. An unusual seriousness prevailed, and large numbers listened with solemn attention to the preaching of the Gospel. The Choctaws evidently felt that they were rising, and a desire for improvement in every respect was strikingly displayed in those parts of the nation, where the people enjoyed the means of instruction.

Such was the state of things in March last, when propositions for a treaty, were made by a part of the nation. This unexpected movement, and the events connected with it, produced great excitement in some parts of the nation. Many became much incensed against those that had embraced the Gospel, as the proposals for a cession and certain changes in the government of the nation had been made by those chiefs who had taken an active part in promoting religion.

It is not my business to give you a history of the politics of the Choctaws. I could not, however, forbear noticing the above events, as they have had a most important bearing on our labors, and on the general prospects of the nation. In the last report I stated what I believed would be the unhappy consequences; if the Choctaws should feel themselves compelled to remove. My anticipations have been fully sustained by subsequent events. From the arduous labors of twelve years, the expenditure of more than \$100,000, and the sacrifice of several valuable lives, we were beginning to see a rich harvest of blessings springing up to gladden the hearts of the poor Choctaws. The fruits of these labors and sacrifices are

of recent origin, and of too tender an age, to endure the rough handling of a removal to an uncultivated wilderness. Should they be buried and lost amid the ruins of so violent and unnatural a procedure, an immense responsibility will rest somewhere. Our hope is in that all-wise and inscrutable providence, that not unfrequently either arrests the current of human affairs, or so modifies and controls them, as to bring about unexpected results.

### CORRESPONDENCE OF THE BOARD OF MISSIONS.

#### *Presbytery of Missouri.*

SAINT LOUIS, Nov. 12, 1830.

Rev. and Dear Sir:

It is my official duty to communicate to the Executive Committee of the General Assembly's Board of Missions, the following extract from the minutes of the Presbytery of Missouri, under date of Oct. 23, 1830.

The Committee appointed at the Spring meeting of Presbytery, to whom was referred the Communication of the Assembly's Board of Missions requesting the appointment of a corresponding Executive Committee on Missions made the following report, which was adopted.

That inasmuch as several of the Congregations within the bounds of this Presbytery, are receiving aid from the above Board in support of their ministers and inasmuch as many of our feeble congregations remain destitute, where applications for aid would be strengthened by coming through the official organ of Presbytery, it has appeared to your Committee that a compliance with the request, would be an accommodation both to the Board and to our churches and destitute settlements.— They would therefore respectfully recommend that a Corresponding Executive Committee be appointed with the following powers, viz:

1. To receive, generally, applications for aid from feeble Congregations within the bounds of the Presbytery, and to recommend the same to the Ex. Com. of the Board of Missions.

2. To select and recommend to the Executive Committee of the Board of Missions, Missionary fields and Missionary laborers, and also to locate such Missionaries, as may be sent to them by the Board for specific instructions.

3. To suggest the amount of aid which they may deem indispensably necessary to be afforded to each con-

gregation, which they shall recommend to the attention of the Board.

And whereas many of our Congregations are receiving assistance from the American Home Missionary Society, your Committee would suggest the propriety of instructing the above Corresponding Ex. Committee to perform the same duties in relation to that Society, leaving the churches and applicants for aid to make their own selection as to the body before whom their applications shall be laid.

Your Committee would further suggest that should the foregoing recommendations be adopted, it be recommended to all congregations, and individuals within our bounds to make their applications for aid through the Committee, as being the most likely to their success, and the only way by which the bodies applied to can act wisely and intelligently upon their applications.

The following persons were appointed a Committee.

*Ministers.*—Rev. H. Chamberlin, Boonville, Cooper co. Mo. Rev. William S. Potts, St. Louis, Mo. Rev. Daniel Nelson, Palmyra, Marion co. Mo.

*Elders.*—Dr. Robert M'Clure, Naylor's store, St. Charles co. Mo. Robert Elliott, Esq. Liberty, Clay co. Mo.

I am, very respectfully

Yours in the Lord,

WILLIAM S. POTTS,  
*Stated Clerk.*

#### *Presbytery of Blairsville, Pa.*

NEW ALEXANDRIA, Dec. 6, 1830.

Dear Sir:

I am directed to forward to you the following extract from the minutes of the Presbytery of Blairsville, late a part of the Presbytery of Redstone.

"Resolved that the Rev. Messrs. John Reed, Samuel Swan, and John H. Kirkpatrick, with the Elders, James M'Leam and Thomas Pollock, be constituted an executive committee of missions, to correspond with the board of missions of the general assembly, on the plan recommended by said board, and published in the *Missionary Reporter*."

A true extract from the ministers,

S. M'FARREN, *Stated Clerk.*

#### PRESBYTERY OF MUHLENBURG, KY.

The following extract from the minutes of this Presbytery, should have been published several months since—

"Resolved, That the members of presbytery be directed to bring before their respective charges, and such of the vacant churches as they may have occasion to visit

it, the plan recommended by the board of missions of the general assembly for forming sessions into missionary associations, and recommend the adoption of that plan to as many of our churches as have not already done so.

Resolved, That the Rev. Messrs. S. B. Robertson, Wm. K. Stewart, and T. Caldwell, be appointed a corresponding executive committee on the subject of missions, according to the plan recommended by the board of missions of the general assembly, true extracts from the ministers of presbytery,  
T. CALDWELL, *Stated Clerk.*

## REPORTS OF MISSIONARIES.

### NEW YORK.

From the Rev. George Cotton, dated Elba, Genesee Co. N. Y. Nov. 5, 1830.

My congregations, considering the vast number of sectarians, the humors and taste of the people and the drowning and sorrowful condition of things, have been *large and attentive—serious and respectable*, and the number and *seriousness* of the worshipper in all these places, and especially in Elba and Alexander and Pembroke have been *increasing*.

Last winter and in the early part of the spring, there was a considerable revival of religion in Alexander and Elba; many professed the ground of christian hope;—many become members of churches—some united themselves to Churches of our denomination: and in various ways religion and morality, orthodoxy and good order have been advanced; faith hath triumphed over infidelity; light over darkness; holiness over sin.

In visiting families and looking around, I have traced out and discovered many Congregations and Presbyterians—they have come forth to our meetings—“have thanked God, taken courage and rejoiced. On the whole, your missionary ventures to say, that although an humble and weak instrument, he has probably been the means, by the Divine blessing, of correcting the erroneous, of strengthening the weak, of confirming the saint, of elucidating and defending “the Doctrines of the Reformation”—the doctrine of our Fathers—the doctrine of the Apostles of Jesus Christ; (for he believes in the doctrine and truth he has preached,) and of “casting his mite into the treasury” of the Lord and building up Zion.

Among the people to whom he has preached the Gospel, there have been some unquestionable conversions, of

which whether *he* has been the *prosper* and *direct* instrumental *cause*, or means, he cannot certainly determine.

Sabbath Schools are nearly in a tolerable condition, in both places; Female Missionary and praying societies are in a better condition; and the Temperance Society at Elba, consisting of nearly fifty members is pretty flourishing—and has already been attended with exceeding ability.

From the Rev. S. F. Snowden, dated Sacketts Harbor, N. Y. Nov. 12, 1830.

During the last three months I have preached one third of my time at Philadelphia, better known as the “Friends Settlement” lying North East of the town of Le Ray and seven miles from Evan’s mills. No religious public service had been maintained in it except among the “Friends,” who were the first settlers, and who have a regular society.—The proposition made by me to the inhabitants who were not of that profession, was cordially received by those to whom it was addressed, and an appointment was made accordingly, and continued till the time of service, allotted me, expired. The result is favourable to the renewal of such labours. It has led a preacher of the Baptist connection to visit and to preach the place every fourth Sabbath, and occasionally on evenings in the week. It seems also to have produced a successful effort in a neighbourhood in the town, three miles from the settlements, and four from Evan’s mills, To introduce religious meetings, which have been crowned with the divine blessing, a pious man and an attendant on my ministrations lately resident among them, from the the Presbyterian church of Balltown, constrained by a sense of duty from concern for the deplorable condition of those around him, suggested the importance of coming together for their spiritual benefit. On the first evening of the meeting the presence of the Lord was specially felt, two persons were brought under conviction, and two heinous backsliders reclaimed. At this place I have delivered a third discourse on Sabbath evening, followed by a free communication of feeling and sentiment and a union of prayer, by persons of a regular religious standing present. The excitement is general, professors of religion are roused from their lethargy. Several persons are under concern for their salvation, and the house is crowded with attentive and devout hearers. Three preachers of the Baptist persuasion have prospered their service at proper intervals. The excitement on Pillar Point opposite to Sacketts Harbour where I have occasionally preached, continues with renewed and increased vigour. A general and assiduous



attendance is given at the several places of meeting and hopeful converts are multiplied. At Sacketts Harbour, where I reside and here for several months past, there have been few sermons preached to the Presbyterian congregation, there is peculiar manifestation of divine grace and favour. It is extending its influence among the young and persons of notorious impiety, are brought to the consideration of their ways.

From a studious attention to the movements of Providence, I indulge the hope that the Son of Righteousness with healing beams is now rising on that portion of the field, committed to the superintendence of the executive committee, which has come under my observation.

From the Rev. A. Rawson, dated Barre, New York, Nov. 25, 1830.

When I commenced my labour at Shelba, my prospects were very gloomy, but blessed be God, he has dispelled the gloom. The great sun of righteousness has already arisen upon the congregation, with healing beneath his wings. Some of his friends are awake. Two backsliders have returned and confessed their sins. Several, who had cherished hopes had not become members of the church by publicly professing Christ, have had their hopes revived. Important sermons are solemn. Two or three I trust are under conviction. The congregation has increased more than one-third. They have a flourishing temperance society in the town, and Sabbath schools in the society.

If I turn your attention to the congregation of Raystown, here the prospect is tinged with brighter rays. The church is coming up from the wilderness bearing upon her beloved. If you had been there the two last Sabbath day evenings you would have believed some had already reclined their heads upon his bosom. My dear brother pray while we "hear the sound of aging in the tops of the mulberry trees, we may all bestir ourselves." How solemn and interesting is the present prospect to both churches. Jehovah Jesus is in the midst of us. As to the time of his tarrying much depends upon the faithfulness of his children. May our feelings be similar to the Patriarch Jacob. I am in some degree sensible I have a great responsibility resting upon me. To watch for souls, as one, that must give an account to the judges of quick and dead is a solemn thought and a solemn employment. At Rayston they have a temperance society and a Sabbath school.—Temperance is gaining ground. By several it is believed of my friends that where four years ago, eight quarts of spirituous liquors were consumed, not one is now consumed. So much for temperance societies. We live in a wonderful day, a day of reviv-

vals of religion. If three-fourths of what I hear from the village of Rochester, be true, I think I may say, that one village in America has been so greatly blessed. And the spirit of truth is not confined to this village. While I am writing I have my eye on nine congregations that are now enjoying his gracious smiles. This looks like the dawning of the millenium.

#### PENNSYLVANIA.

From the Rev. E. Hart, dated Springfield, Nov. 3d, 1830.

In regard to the general aspect of things, I conceive them on the whole to be encouraging, though there is yet much labor to be done, and land to be possessed. This is in very deed a missionary field, and I hope and trust that many souls may yet be gathered from it, into the fold of the Lord Jesus.

As to our Sabbath schools and Bible classes, they have on the whole been encouraging. We have however experienced much hindrance from the want of good superintendants and teachers. Where we have had these, our schools have done well. We have had five schools in the two congregations, and these have averaged at least fifty scholars each. The schools are all closed but one, and this will be continued through the winter. Sensible of the defect in teachers and superintendants, such at least as were prepared for the work, as early as practicable, I established two bible classes, the prospects of which, were very encouraging. In regard to one of these very expectations have not been realized; in the other, they have been more than realized. The recitations of this class have been the most interesting scene of my labors. I have seen God there in his converting power, and I hope with others, that ere long he will be seen in his converting influences. This is in the congregation of Elk Creek: Our assemblies there have been more solemn than in this place, though the attention here has been good.

From the Rev. M. B. Patterson, dated Orangeville, Pa. Dec. 1, 1830.

In reviewing my labours for the year past, I see much cause for humiliation. There has been too little faith and trust in God; too little zeal and fortitude in the cause of the Redeemer. The effect produced by my instrumentality is not so great as I could wish or had expected. Still there are some encouraging facts. Since I came here a few have been added to the church, of such I hope, as shall be saved: There has been an increasing attention to the external ordinances of the gospel since I came here. Many more frequent the

house of God than did formerly. Some have been brought to realize the solemnity of the Sabbath, though it is woefully profaned by many still. Intemperance has been in some degree checked. Information has been circulated by the distribution of religious tracts, and the young have been instructed in Sabbath schools.

The Sabbath school in Briar creek still flourishes, and it promises to become a great blessing. The parents are pleased with it. They read with interest the books which the children bring home from its library. They tell me before the Sabbath school was established, they could not keep their children from play on Sabbath; but now all their leisure time through the week is spent in preparing their lessons for the Sabbath school.

From Rev. J. Andrews, dated Pittsburgh, (Pa.) December 7th, 1830.

"I have reduced my Bible Classes from thirteen to five, in such a manner that the greater part of the members, who have attended in time past, may still attend without great inconvenience, and enjoy advantages equal to those afforded them in time past. These classes are held, as frequently as possible on Sabbath mornings and afternoons, at Sewickley, Duff's, Crows' Run, Mount Pleasant, and Providence; but some of them are necessarily held on other days of the week.

"Since making this arrangement, I have been able to devote a portion of my time to family visitation, and the establishment of Sabbath Schools. I know not what mode of visitation is usually pursued by missionaries, or even stated pastors; but I find it expedient and necessary to vary the mode according to the circumstances and moral condition of families. In those attached to the Presbyterian church, I usually ask the children and youth a few questions of the Shorter Catechism, and make the answers the grounds of other questions, intended to lead them to right views of the doctrines of religion, applying the truth practically to each individual, giving a short exhortation to the family in general; then conclude with prayer, and the distribution of some religious tracts. But when I enter families not accustomed to pastoral visits, especially such as have never seen a minister of the Gospel in their houses, I pursue a different course. After a little conversation upon common topics, I make some inquiries in relation to schools in the vicinity—

ask such children as are capable, to read a few verses in the New Testament, in a religious tract or little book, and try them a little in orthography. This is intended to encourage them to advance in their learning, in which many in this region are very deficient, and to prepare them to answer with more freedom some plain questions upon the subject of the verses or the paragraph which they have been reading. I then make some explanatory remarks, and address a few words of advice or exhortation to each, in relation to the momentous concerns of the soul, apply my exhortation to all the members of the family, with as much seriousness and affection as I am capable of; distribute religious tracts; and conclude with prayer, or not, as is deemed most expedient, in view of the immediate engagements of the family, and the probability of its being acceptable. A few have appeared unwilling to suspend their secular business, for the purpose of attending to divine things; but, in general, the members of families have given respectful and serious attention, and, in some instances, I have witnessed tears trickling from their eyes, while I have been speaking to them.—The attention above-mentioned paid to children, is usually agreeable, not only to them, but also to their parents, and appear to prepare the latter to hear, with more candour, the exhortations addressed to the families.

"I have devoted four days to the object of forming Sabbath Schools; and, for this purpose, in company with a friend, have visited families in neighbourhoods in which such institutions were needed; and have succeeded in forming three schools, and resuscitating one which was on the point of expiring. The last mentioned is in successful operation. Two were opened on the last Lord's day; and the other will be opened on next Sabbath. Teachers have been engaged to attend to each, who, I trust, will be attentive to the important duties to which they are called; but I would rejoice if these could be reinforced by others, who would encourage and assist them in their benevolent work.

"Since I prepared my last report to your Board, I have been enabled, in the good providence of God, to preach thirty sermons, administer the Lord's Supper once, admit one person to communion, baptise four infants, examine Bible classes forty-seven times, visit seventy-five families, and two sick persons, give exhortations in six common schools, form four Sabbath Schools, attend once the

monthly concert for prayer; also, one meeting of Synod, two meetings of Presbytery, four of Session; distribute one copy of the Bible, thirty-six of the New Testament, sixty of small children's books, and two thousand five hundred and twenty-four pages of religious tracts; and to travel, on the whole, four hundred and eighty-six miles."

#### VIRGINIA.

From Mr. W. G. Campbell, dated Lewisburg, (Va.) Nov. 30th, 1830.

"Our Sacrament of the Supper has been administered three times within the bounds contained in my commission; and five persons have been admitted to the communion of the Church, on examination; one infant baptised. Two Sabbath Schools have been formed, which are now in a flourishing state. One of them contains about ninety scholars: this school, for the sake of convenience, has been divided, and is taught at two different places. The other school contains about sixty scholars. I endeavour to assist in conducting these schools; and, when practicable, spend Sabbath morning in addressing and catechising one or other of them. Many of the people appear much in the spirit of promoting Sabbath Schools; and many grown persons, feeling their need of instruction, have taken their places as scholars.

"I hope some good is doing. The people generally are attentive and solemn; and some appear to be deeply impressed. I think divine truth is gradually making its way to the minds of some—several have for some time been very serious."

From Rev. J. Paine, a missionary in Rockbridge and Bath counties, Virginia, dated December 4th, 1830.

"One year has elapsed since I entered the field of labour assigned me by the Board. During this period, we have witnessed a little which has greatly encouraged our hearts, and much which has occasioned deep regret. A little has been done towards building up some of Zion's wastes; but much remains undone. A few have been brought to a knowledge of the truth as it is in Jesus; but many remain in the gall of bitterness, and bond of iniquity, who continue to live without God, and without hope in the world. We have enjoyed much of God's loving kindness,—his goodness and mercy have followed us. His faithfulness has failed. The fault is ours. We might have been more abundant in

labours—we have not done what we could.

"In endeavouring to fulfil 'the great object of the Board,' namely, the 'building up of the Redeemer's kingdom,' we have in some degree been successful. In our late monthly report, we informed you that nine had been added to our little flock. Since that time we have had another communion season, at which ten were added on examination,—making in all nineteen. And many are still inquiring what they must do to be saved. Several, with whom we have lately had frequent conversations, only wait an opportunity of connecting themselves to the Church.

"I have laboured nine months as a licentiate, and three as an ordained minister. Licentiates labour under considerable disadvantages: many who are awakened under their preaching, frequently connect themselves with other Churches, for want of an opportunity to connect themselves with ours. But we labour not in vain even in this respect. Let God have all the glory.

"The following is a brief summary of my labours during the past year:

"I have preached 150 sermons—visited 135 families—travelled 2510 miles—distributed 2644 pages of tracts—baptised 2 adults, and 9 infants—received into communion 19—organized 4 Bible Classes, 4 Sabbath Schools, and 1 Temperance Society."

#### SOUTH CAROLINA.

From Rev. W. Carlisle, dated Vance Anderson co. S. C. Oct. 19, 1830.

"Since my last communication to your Board, I have had a four days meeting in my congregations, at which both generally attended. Several of the brethren were with me on that occasion. The audience was likewise very large. We hope good was done. Only six were added to the communion of the church. Others professed concern for the salvation of their souls. Seven infants have been admitted to the ordinance of baptism during the last three months. One adult has been baptized. We have formed a district Temperance society here, since I addressed your Board in July, and although this district was notable for drinking and drunkenness, nevertheless we have met with unexpected success. We expect soon to be able to form a Temperance society in every church. Intemperance has been one of the crying sins of our people here. We have likewise infidelity, universalism, and deism to contend with

here, and almost every other vice, common in any portion of our favoured land to confront among us. We need the prayers, and we hope to have the prayers of all Christians to help us to conquer all these enemies both to the civil and religious interests."

Ohio.

From Mr. L. C. Rutter, dated Manchester, Ohio, Nov. 15, 1830.

"In consequence of the want of a meeting house at Huntington, I have been under the necessity of "holding forth" in the woods. A house of worship has been commenced, the brick made, and foundation laid, but in consequence of the approach of the winter season, its completion has been postponed until the spring, when there is no doubt it will be completed. A private house, in the mean time, must serve for a better. The Lord's supper was administered at Manchester the last week in August. It was doubtless a profitable season to many. Six were added on profession of their faith—many of my poor Huntington flock expressing a desire to enjoy a communion season, the session of Manchester offered their services on the occasion, no church having yet been organized then. Preaching commenced on Friday, 18th September, and was continued daily until the 21st. It was indeed a season of deep interest to many. The Lord was evidently present with us. A number were seriously impressed, and some, we have reason to believe, experienced the renovating influences of the Holy Spirit. Sixteen were added to the communion of the church of Christ, embracing some of the aged, two being about seventy, and one of sixty. It was indeed an interesting scene to behold a man of sixty, with his son, standing before an audience of five or six hundred people, to receive the ordinance of baptism, previous to their partaking of the emblems of a Saviour's love. The old man has frequently remarked to me, "Sir, I am a wonder to myself; I fled in my youth from the ordinances of God's house, and now in my old age, he has brought salvation even to my house." Such times of refreshing are indeed as reviving cordials to your missionaries.

During the three months which I have spent with this people, I have preached forty sermons, besides attending to other pastoral duties."

From Rev. R. B. Dobbins, Clermont co. Ohio, Nov. 10, 1830.

"The congregation of Williamaburgh  
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has their house of worship comfortable, though it is without pews, and these will be added when the people recruit their strength. Religion is in a progressive state. The number of members continues to increase. Since the last report, thirteen have been received on examination, and one dismissed. Our present number is eighty three. These are principally young persons, the children of church members—a pleasing circumstance. We have had a sunrise prayer meeting every Sabbath morning since the tenth of July. Also a prayer meeting on Wednesdays, and on those Sabbaths I am in the other congregation. The state of the Bible class is not so promising as I could wish, but a few have been willing to attend in this place as yet; but several families are ordering on copies of the Union Questions which encourages me for time to come. The concert of prayer is observed in this church. The church of White Oak is struggling with their difficulties. Their poverty has prevented them from advancing cash to some one to work steadily at their house of worship. They are getting it forward by degrees, and will probably be ready for worship this winter. In this congregation there has been a good attention to preaching since August. Two Bible classes attended regularly; social prayer and the concert are attended, but the state of feeling does not appear to be so promising as it was in August and September last."

From Rev. Wm. Gray, dated Springfield, Clark co. Ohio, Nov. 22, 1830.

"We closed a communion season yesterday, on which occasion we received to membership and communion in the church, ten persons, eight of whom for the first time.

While it cannot be said, with propriety, that we have a revival of religion, it may be confidently affirmed that the spirit of the Lord is performing a work of grace in the hearts of some of our dear people, especially in those who attend our weekly Bible class, and Sabbath school. Here is also an increased number of hearers, and an increased attention to the public means of grace in this congregation where I minister.

We are now attempting to finish our meeting house, which will leave the congregation in debt several hundred dollars. When that is liquidated, we will then be able to do something more for the Board, or towards the support of the gospel here."

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## INDIANA.

From the Rev. J. R. Moreland, dated Indianapolis, Nov. 20, 1830.

The three months for which I was appointed expired the 20th of last month. In this service I have preached sixty-seven times, and rode 642 miles as near as I can judge. I have received *nine* persons into the church on examination, and baptized seven infants. I have administered the Lord's Supper three times, attended fifteen prayer meetings, visited ten sick persons, preached six funeral sermons, attended one meeting of the Crawfordsville Presbytery, and the meeting of the Synod of Indiana; and I trust it has been the means of doing good. It is a pleasing and important part of my report to be able to inform you, after the most satisfactory information, that a large majority of ministers and people, are from principle attached to your board, and would not willingly accept of any substitutes. Eighteen months ago, its influence was scarcely felt in the region; now the Crawfordsville, Wabash and Indianapolis Presbyteries are your auxiliaries, and the most of the ministers and people your warm friends. The Indianapolis Presbytery is not yet fully organized, but from my knowledge of its members, I have no doubt it will be auxiliary to your board. The supposed difficulties existing between the two great Missionary Societies was before the Crawfordsville Presbytery, and also largely considered by the Synod of Indiana. This was done in a truly missionary spirit, and has resulted in a very general conviction, that the best way is to let them remain separate. Separate action on the same field will produce the greatest amount of good. Many consider the collision complained of rather a blessing than an evil; and others think they are merely imaginary. Your board will not want friends so long as its concerns are conducted with such ability, and so consistent with the doctrines and government of the Presbyterian church.

The cause of religion and morality are advancing, and the state of society improving among us. There are two small Presbyterian churches in this county; one recently formed. We have forty-three subscribers on the fifty cent plan; and I trust we will be good for 50 dollars a year. You may calculate on the same amount from Johnson county I presume; the prospects are cheering. Twelve years ago, there were but five ministers of our denomination in all that

region of country embracing the states of Indiana, Illinois and Missouri. These states comprise a large and interesting portion of the territory usually denominated the Valley of Mississippi. Six years ago, there was neither Synod nor Presbytery, and very few organized churches; now we have six thousand communicants; one hundred and twenty churches; seventy-five ministers; ten Presbyteries, and two Synods. The Synod of Indiana at its late meeting passed a resolution, that the General Assembly at its next meeting, be respectfully requested to erect a new Synod to be known by the name of the Synod of Illinois. There are two colleges well endowed; two theological schools; a number of academies well organized, and blessed with competent moral and religious instructors.

The cause of Temperance is making friends rapidly. There are in this county more than two hundred, who have enrolled their names as members of the Temperance Society, on the principle of entire abstinence. The county society has done much for the promotion of Temperance, and promises well for the future. Five of the principal merchants of this place, have excluded ardent spirits from their stores, and they have no idea that their liberties are abridged, or that they have invaded the rights of others in doing so. Out of a population of a thousand souls, it is said, there are not more than a half a dozen that are ever seen intoxicated. The leading men in church and state, seem to be uniting in the Temperance cause. The ladies have exerted a powerful influence, and were they generally to frown on the use of spirits, the cause of Temperance would be triumphant.

One of the best Sabbath schools I have ever seen, is conducted by the Presbyterian church in this place. More than a year ago, the session of this church, adopted measures to extend the blessing of Sabbath schools to the neighborhood, and to the whole county if possible. An organizing committee was appointed, who were to visit every neighborhood where there appeared a prospect of establishing schools. These Missionaries reported to the board the number of schools thus formed, and teachers were sent there every Sabbath, or every alternate Sabbath, from the town school, to assist and encourage them. By these exertions the principal part of the children in the county, were enjoying every Sabbath, religious and moral instruction. Upwards of twenty schools were formed,

and urgent requests were sent in from adjoining counties, and several schools were established beyond our own bounds.

From the Rev. L. F. Leake, dated Brownsburg, Rockbridge Co. Va. 3d Dec. 1830.

Rev. and dear Sir,

Since my last communication, I have visited the following Churches, and received the following subscriptions and donations, to wit:

Angusta Church, (Conrad Speece, D. D. Pastor)—35 annual subscribers—amount subscribed, \$41 75

Included, annual subscription, Rev. Dr. Speece, and Maj. Wm. Bell, each \$5; A. Link and Eliza Link, \$5.

Received cash, from an. sub. \$21.  
Donations, \$2 12½, \$23 12½.

Stanton Congregation, (Rev. J. Smith, Pastor)—37 ann. subscr. amt. subscribed, \$35 00

Included ann. sub. Maj. John C. Lowars, \$5; John Hayt, Esq. and lady, \$5; Mrs. Eskridge, \$2 50.

Received cash from ann. sub. \$1 50  
Don. \$1. \$2 50

Bethel Congregation, (Rev. Francis M'Farland, Pastor)—35 annual sub. amt. subscribed, \$35 00

Included annual subscr. Rev. F. M'Farland and lady, \$5; Matthew Wilson, \$5; Mr. James Tate, \$3; Mr. Wm. Tate, \$2.

Received cash, an. sub. \$15 50;  
Don. \$2 50 \$18 00

Tinkling Spring and Waynesborough Congregation—(Rev. J. C. Wilson, Pastor)—45 annual sub. amt. sub. \$21 75

Received cash, amt. sub. \$16 50;  
Don. 50 cts. \$17 00

Hebrew Congregation—(Rev. Wm. Calhoun, Pastor)—32 annual sub. amt. sub. \$43 00

Included amount sub. Maj. Samuel Bell and lady, \$12; Maj. Joseph Brown and family, \$7 25; Rev. Wm. Calhoun and family, \$3; Mr. John Tate, \$5, F. Gardner, \$3.

Received cash, amt. sub. \$35 25.

So far as I have had the opportunity of presenting my object, it has in every instance, been well received. In several instances I have visited the churches on a week day; in such cases the assemblies have been small; and in two instances the Sabbaths were rainy, so that we had about half the usual congregation. The Pastors and the Sessions have pledged themselves to extend the subscription.—

In some instances, the Pastors have engaged to present the subscription on the Sabbath subsequent to my visit. On the whole, from the apparent interest manifested in the cause, we may hope that the subscriptions will be considerably enlarged.

I have been engaged in the work something less than a month. The sum obtained on subscription is about \$241. I have received cash from amount subscribed, and in donations, about \$120. This though a small sum, is quite as large as I had anticipated. Besides the monies subscribed, I trust something has been done, which under the succeeding blessing of Zion's King, may stir up Christians to put forth more vigorous efforts and send up more fervent petitions, for the advancement of God's glory in the salvation of souls.

From the Rev. Thomas Barr, dated Hamilton, Butler co. Ohio, Nov. 22, 1830.

In the two weeks and three days since I left Cincinnati, I have travelled 160 miles, preached 16 times, assisted at one administration of the Lord's Supper, attended two evening prayer meetings—in 10 different places, made addresses in favor of the Board—formed 1 new Auxiliary—made new arrangements with 11 others respecting future operations, and received donations and subscriptions for the Missionary Reporter.

The donations obtained by Mr. Barr are noticed in the Treasurer's account.

#### APPOINTMENTS.

Mr. S. F. Holliday for one year to the Presbytery of Watertown, N. Y.

Rev. C. Bradshaw, for one year to Buncombe co. N. C.

Rev. Samuel Williamson for one year to Memphis, Tenn.

#### RE-APPOINTMENTS.

Rev. J. D. Pickands for one year to the presbytery of Watertown, N. Y.

Rev. P. Monfort for three months to Hancock co. Ohio.

Rev. J. R. Moreland for three months to Marion county, Ohio.

Rev. J. Paine for one year to Warm Springs, Bath county, Va.

Rev. T. Archibald for one year to Hamilton and Unity congregations, Miss.

Rev. J. C. Harrison for 3 months Missionary Agent to Illinois.

Mr. Thomas Cratty for one year to Sandusky and vicinity, Crawford county Ohio.

#### NEW AUXILIARIES.

Round Bottom Congregation, Hamilton co. Ohio; Coshocton, Ohio.—Total 385.

## LETTERS RECEIVED,

From 20th November to 20th December.

E. Hart, Pa. S. Drum, Pa. J. Stoneroad, Va. I. S. Blain, Va. W. G. Driver, Geo. W. E. Mitchell, Geo. S. Walker, Pa. J. Hunt, O. J. D. Pickands, NY. D. Monfort, Ind. R. B. Dobbins, O. J. Rhoads, Pa. C. Boswell, Ky. L. C. Rutter, O. I. A. Ogden, Ind. L. F. Leake, Va. 2, H. S. Pratt, Geo. 2, J. D. Stephens, Mic. Ter. J. C. Harrison, Ky. H. Patrick, Miss. T. Root, Ala. J. Blythe, Ky. E. Bonton, O. J. R. Jones, Pa. A. Dickinson, O. J. Paine, Va. 2, W. S. Potts, Mo. H. M. Kerr, NC. A. M'Bea, NC. A. Rawson, NY. T. Barr, O. L. Henderson, Ten. S. H. M'Nutt, Ind. W. Sickles, Ind. H. N. Pharr, NC. T. Archibald, Miss.

J. Smith, Va. W. M. Colm, O. M. B. Patterson, Pa. W. G. Campbell, Va. W. Wallace, Pa. J. J. Pierce, Ky. J. Campbell, Pa. R. Spier, Pa. W. Gray, O. S. Sturgeon, Pa. W. I. Frierson, Ten. T. G. Potts, Miss. Elders Unita, Ten. S. M'Farren, Pa. J. B. Wilcox, NY. J. R. Moreland, Ind. S. H. Terry, Pa. G. W. Warner, O. S. Allen, O. Jennings, Ten. J. Andrews, Pa. C. B. Bristol, Va. W. Jones, O. D. M'Intyre, Pa. S. Agnew, Pa. S. Montgomery, NC. Rigg's, Pa. Ex. Com. Muhlenburg Pres. Ky. J. Hoge, O. J. Purkis, LC. J. W. Beecher, Tenn. J. Gloucester, Pa. J. Greenleaf, NY. J. Peebles, Pa. T. A. Ogden, Va. E. P. Swift, Pa. A. B. Lawrence, Ten. W. P. Alrich, Pa. C. Skinner, NY. A. M'Namee, O.

*Account of Cash received by the Board of Missions of the General Assembly, from the 20th of October, to the 20th of November, 1830.*

<i>Bath, Rockbridge and Green Briar Co's. Va.</i>	Collections per Rev. J. Paine,	\$14 47
<i>Cooks Creek and Harrisonburg Cong's. Va.</i>	donation per Rev. J. F. Leake,	50
<i>Coshocton, O.</i>	from auxiliary society, per G. W. Warner,	12 50
<i>Doe Run, Chester Co. Pa.</i>	from Rev. A. G. Morrison,	5 00
<i>Fox Run and Bull Skin, Ky.</i>	from auxiliary society per Rev. S. H. Crane,	13 75
<i>Freehold N. J.</i>	from the sewing society of the First church, by Mrs. M. Thompson, Treasurer, per Mrs. Sarah Roy,	6 00
<i>Great Valley, Pa.</i>	Male Missionary Society, per Rev. W. Latta,	12 50
do	Female do do do	16 50
do	Collections. do do	11 15
<i>Henderson, Ky.</i>	from auxiliary society, per Rev. I. Caldwell,	6 50
<i>Hantoville (near) O.</i>	donation from D. Williamson, per Rev. J. Barr,	9 50
do	do Garret Peterson, do	1 00
do	do John Williamson, do	50
<i>Hanover Church, Dauphin co. Pa.</i>	Collection per Samuel Agnew	9 62½
<i>Harts Log Congregation, Pa.</i>	from auxiliary society, per John Peebles,	19 00
<i>Kensington, Pa.</i>	from several members of the 1st Presbyterian church, per Rev. G. Chandler,	5 57½
<i>Mifflintown and Lost Creek, Pa.</i>	from auxiliary soc. per Rev. J. Hutchison,	38 00
<i>M'Kean, Venango and Jefferson co's. Pa.</i>	Collection per Rev. J. Rigs,	2 72
<i>Mossy Creek Congregation, Va.</i>	from auxiliary missionary society, per Rev. L. F. Leake,	15 00
do	do donation from J. Bell, do	1 00
do	do do cash, do	62½
<i>Owen co. Ind.</i>	collection, per Rev. J. Hill,	26 05
<i>Presb'y. of Wabash,</i>	do do	15 00
<i>Path Valley, Pa.</i>	donation from John Brewster, per Mr. W. F. Geddes,	6 00
<i>Philadelphia,</i>	do Mr. W. F. Geddes,	10 00
do	do Mrs. S. E. Weir, her subscription for 1830,	100 00
do	do Samuel Hildeburn, Esq. his do. do.	100 00
do	do auxiliary missionary soc. 6th Pres. church,	25 00
<i>Pittsgrove, N. J. aux. miss. soc.</i>	per Rev. Mr. Janvier,	2 00
<i>Ripley, Brown co. O.</i>	from aux. miss. soc. towards the support of a missionary at Huntington, per Mr. L. C. Rutter,	21 25
<i>Synod of Cincinnati, Ohio,</i>	for domestic missions, by Treasurer, per Rev. J. Barr,	31 00
<i>Union in Augusta congregation, Va.</i>	aux. miss. soc. per Rev. L. F. Leake, do do donation cash, do do	5 50 37½
<i>Versailles, Ky.</i>	from 3 members of aux. soc. per Rev. S. H. Crane,	1 50
<i>Williamsburg, O.</i>	from aux. soc. per Rev. R. B. Dobbins,	6 07
<i>Wynausing, Pa.</i>	donation from Rev. S. R. Jones,	5 00
<i>Missionary Reporter,</i>	from sundry subscribers,	59 50

\$598 96

# EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

## EDUCATION REGISTER.

SUGGESTIONS ADVISORY TO CANDIDATES FOR THE GOSPEL MINISTRY.

*Young Friends:*—You are seeking an office, the most honorable, useful, and responsible with which man can be invested, in the present world. To preach the unsearchable riches of Christ;—"to negotiate between God and man, as God's ambassador, the grand concerns of judgment and of mercy;"—to be a savor of life unto life, or of death unto death to those who attend on your ministrations,—is a work, to which no serious youth can look forward without solicitude. The prospect of this momentous service made Jeremiah, though ordained to it, while yet in the womb, exclaim—"Ah, Lord God! behold, I cannot speak; for I am a child."—and Paul, with his extraordinary call, large experience and rich mental furniture—"Who is sufficient for these things!" If you feel as you ought on this subject, you will be thankful for any hints, by which you may, through a divine blessing, attain to right views of the sacred office, and be incited to use the best means, preparatory to the discharge of its duties.

Would you be faithful ministers of Christ? 1. Then, look well to the question, whether you are called of God, to serve him, in this way. You may not expect a miraculous call.—Yet as it is not every man—nor, even, every good man that is designed, in Providence, for this work; and as the question of our undertaking it, is a question of duty, we may hope, by careful and serious self-examination, in the light of Holy Scripture and with reliance on the spirit of truth, to arrive at a correct conclusion, in relation to it. A mistake here, must prove detrimental, as well to your own peace, as to the interests of religion and the honor of the Redeemer. Mistakes, on this point, have occurred; and the disastrous consequences are detailed in the history of the church. Instead of a formal discussion of the subject, the following postulates and interrogatories are submitted to your consideration.

God calls no man to the work of the ministry, without a new heart and a right spirit. No man can preach the Gospel fully, and faithfully, honestly, and with satisfaction to himself, until he has first, committed his own soul to Christ Jesus, the Lord, as the only Redeemer of the world, having power to save to the uttermost, and valid claims

to supreme homage, confidence and love. To exhibit the law of God in its appropriate latitude and spirituality, a man must have felt its edge and efficacy on the pride of his own heart; nor can it be, that any one is properly qualified to direct sinners to a Saviour, with whose grace and adaptedness to the exigencies of fallen man, he has himself no experimental acquaintance. Nothing but love to Christ, and a feeling concern for the salvation of souls, can long sustain a minister of the Gospel, and urge him forward, in the faithful and fearless discharge of duty, amid the seductive influence, of the world, and the nameless trials incident to the sacred calling.

Are you conscious, then, of having received an unction from the Holy One? Have you been led, in view of your own misery and guilt, and of the excellent glory and fulness of the Lord Jesus, to commit yourselves to him forever? And are you so fully persuaded of the truth and divine origin of his religion, as disclosing the only true plan of human redemption, as to be willing to consecrate your time and talents to his service, in diffusing its healthful influence among your fellow sinners? When it is asked,—whom shall we send, and who will go for, us to bear the glad-tidings of salvation to the destitute millions of mankind? do your hearts reply, here are we, send us? And are you prepared to accept the office, on primitive terms—self-denial, poverty and reproach? Would the love of the master, render his service pleasant—his yoke easy, and his burden light? Have considerations of convenience, respectability, or the gratification of friends no influence in determining your preference of the ministerial office? Paul "was made a minister by the grace of God, and the effectual working of divine power;" and so it is with others;—so it should be with all, who engage in the holy service.

Another obvious remark, on this point, is, that God does not call men to the work of the ministry, who have not the requisite natural endowments, or capabilities. Genius, or brilliant powers are not, indeed, necessary. God has, in many instances, chosen the instrumentality of men of slender abilities, and moderate culture, to show to the world, that it is not by human might, or power, but by his spirit, that redeeming love achieves its conquests. In the ordinary course of his Providence, how-



ever, he uses means suited to the ends, intended to be accomplished. Those who cannot, or will not learn, would not probably be called to teach. If you have not some degree of aptness, and relish for the acquisition of knowledge. If you are not patient of study; and research; and, if you have not a ready utterance, and other improvable talents, needful in communicating your ideas to others, you may well doubt whether God is calling you to the work of the ministry.

This question about your designation to the sacred office, if left unsettled and undecided to your own satisfaction, will exert an injurious influence on you, in the whole course of your preparatory studies. To go forward uncalled, would be presumptuous; to abandon the object, after having spent time and money, in reference to it, would, to say the least, depress your spirits, and inflict painful disappointment on your friends and patrons. But

II. Having ascertained the path of duty, in this matter, by all the lights which can be brought to bear upon it; give yourselves, with all diligence, with all the energies of your souls, to study. Too many young men pass through the early stages of their education, so rapidly and superficially, as to lay but a slender foundation for future success. Some, from the best motives, spend more time in visiting friends, and in other offices of kindness and charity, than is meet and profitable, in their circumstances. Every thing in its place and season, is a good maxim, though a trite one. You have a great and difficult work in prospect, young friends, a work, for which assiduous preparation is, ordinarily, indispensable to its creditable and successful execution. You must learn, by long continued and courageous efforts, how to study—how to use the powers that God has given you, in the acquisition of knowledge: and then, you have to make yourselves acquainted with the best methods of conveying your ideas to others; so that you may commend yourselves and your instructions to every man's conscience, in the sight of God. Keep your grand object distinctly and steadily in view. To this make all your movements subservient; your reading—your walks—habits of thought—intercourse with friends—the share you take, occasionally, in the evangelical enterprises of the day. Regard yourselves, and all you can acquire, as solemnly dedicated to Christ. You are not to expect to serve him acceptably in the ministry of reconciliation, with that which costs you

nothing. Nor think the season of preparatory study, if diligently employed, a needless waste of time. When you come, as stewards of the mysteries of God, to divide the provisions of his house, and give to every man a portion in season, you will find use for all your acquirements. To be a scribe well instructed in the things of the kingdom of Heaven; to be a workman that need not be ashamed, rightly dividing the word of truth, is an attainment which you cannot reach, but by close, persevering, an prayerful exertion. You are coming on the field of action, in an age of free inquiry, of research and refinement; and age, too, of rampant infidelity and bold adventure. Christians will not be long satisfied with the preacher, who undertakes to entertain them, Sabbath after Sabbath, on a few points of doctrine or duty, with stale and common place observations. Neither are gainsayers to be silenced by mere vociferation, or bold unsupported assertion.—“The harvest is, indeed, plenteous, and the laborers are few.” There is a loud and pressing call for preachers of the right stamp—men well taught—men full of faith, and of holy zeal, not only—but of sound, well cultivated minds,—men who can draw from the wells of salvation, through the channel of the original languages of sacred scripture, the rich and various treasures of revealed truth,—men of skill, in the application of truth, for conviction of sin, and instruction in righteousness.

(To be continued.)

Extract from Dr. Bates' remarks on the character of candidates for the ministry.

“Another circumstance, or rather trait of character, not absolutely essential to piety or talents, and yet intimately connected with both, occurs to me, as worthy of attention, in selecting beneficiaries. A young man may be hopefully pious, and may exhibit a sprightliness and activity of mind, which may procure for him the reputation of possessing talents, and even genius; and yet be a very unfit subject for this charity. He may be fickle, irresolute, and “given to change.” I add, therefore, that the peculiar cast and *temperament* of mind, in an applicant, should be regarded; and nothing should be admitted, as a substitute for *decision of character, firmness of purpose, a spirit of untiring perseverance*. Often have I been grieved by the wavering spirit and vacillating conduct of those, who had raised the hope that they

were truly pious; and who had talents enough to make them men, and even raise them to eminence, if they had possessed the single additional quality of decision—if any means could have been devised to keep their energies awake, and give direction and concentration to their powers of mind. Let none be received as beneficiaries, till they have exhibited something of moral courage, and a good degree of consistency of character.

Natural *disposition* is another distinct characteristic, though similar to the one last named, which ought not to be omitted in this enumeration. Piety may, indeed, soften the asperity of a morose temper, and check the waywardness of a perverse will. But where the natural temper and disposition are peculiarly at variance with the dictates of sympathy and compassion, modesty and gentleness, very uncommon measures of grace only can effectually control their influence and qualify a man to become a minister of the meek and lowly Jesus. A man constitutionally morose and petulant, or gay and sportive, may possess talents, even of the first order; and if renewed and sanctified, may preach like an angel; but he will be in danger of counteracting the influence of his public preaching, by his private intercourse with mankind, and thus fail of winning souls unto Christ. Let mildness of temper, meekness of spirit, and modesty of deportment, then, be sought and cherished in all, who are led to the school of the prophets and trained for the service of the sanctuary.

Habits of *economy*, connected with freedom from every thing like avarice, is another characteristic, essential to elevated piety, and is, therefore, to be regarded as a circumstance of high importance, in the reception and continuance of beneficiaries. As none can receive aid from the funds of Education Societies, who are not supposed to need it, so none *should* receive it, who do not know how to use it, for the purpose and in the manner intended by the founders and patrons of these Societies. It is, indeed, difficult to ascertain, before experiment, whether a young man, nursed in indigence, and trained to manhood in obscurity, will bear with equanimity the elevation of situation and prospects, to which these Societies necessarily raise those whom they patronize. Of course, we must expect occasionally, to see some marks of giddiness, if not vanity—of imprudence, if not extravagance, even in good young men, whose circumstances and prospects in life are so suddenly and so greatly changed. While,

therefore, we are sometimes compelled to mourn over these occasional faults and defects of character in beneficiaries, because they operate so directly to discourage the friends, and embolden and animate the enemies of these and all similar institutions of benevolence; we are still constrained to view them with lenity, and consider them as mere inadvertences, resulting from inexperience. But when these things are continued, after advice, and warning, and intreaty, we should be prepared to cut off, at once, those who continue to “waste their Lord’s goods.” Appropriations for costly apparel, expenses for unnecessary travelling, and the payment of money for luxuries or ornaments in dress, constitute an evident perversion of these sacred funds; and should not be endured for a moment. If a young man cannot be taught on this subject, he should be made an example of, for the instruction of others. The injury done to the cause of benevolence, by such instances of a wanton abuse of these funds, is more than sufficient to balance the good, which would be accomplished by a minister of piety and talents, during his whole life. But the truth is, that extravagance and prodigality, self-indulgence and vanity, if not inconsistent with every degree of sound judgment and correct principle, are certainly never associated with very elevated piety or talents. On the contrary they generally indicate a weakness of mind and depravity of taste, altogether inconsistent with that devotedness and efficiency, which are indispensable to the usefulness of a minister of the gospel. Let none, therefore, be admitted who are known, or believed, to be destitute of prudence and economy; and let none be continued on the foundation, who, being weighed in the balance, are found wanting.”

Extract from a report on the subject of connecting manual labor with study—by Rev. J. MONTGOMERY.

*A Statement of the general advantages of the System.*

1. It is economical. This is so obvious from its prominent and characteristic feature, that it needs no proof, since it is self-evident that labour is more productive than idleness. But besides it is rendered still more economical by being extended so as to embrace a large number who are engaged in the same pursuits. The expense of each individual decreases with the increase of the whole number.
2. It will afford superior advantages for improvement chiefly from the circum-

stance just mentioned of its being placed on a large scale. The mutual improvement of students under proper regulations is greater where they are associated in a larger number than in a small. The abundance and variety of their subjects of conversation are increased; there is a wider field of observation upon human character, and the stimulus to effort and the sphere of action, like that of a little commonwealth, is increased.

3. The characters of young men will be tried. The characters of youth, either as to intellect or moral habits, are often for years unknown to others and even to themselves. They are known only in some particular branches of study, for which perhaps they have a peculiar taste or aversion. Their capacities, in other respects, are yet to be developed and will often exhibit a character very unlike what was anticipated.—The advantage which this system possesses is, that, by different employments which occupy nearly the whole time of the student, having numerous companions and coming into frequent interview with his instructors, he will in the midst of all these circumstances, exhibit so many points, that some correct idea may be formed of his character. The advantage is of singular importance, where it is desirable to know whether the youth is willing to undergo labour and self denial, and whether he is ready to endure hardships as a good soldier of Jesus Christ.

4. More young men of worth will be educated. It will bring forward numbers who have hitherto been kept back either by a want of resources, or by an aversion to the indolent and licentious habits, so often acquired in seminaries of learning—it will bring forward young men of genius and enterprise from the obscurity of indigence and will induce plain men in moderate circumstances to give their sons a better education and render them more useful.

5. It will promote an independent and enterprising spirit. It will exert this influence, either on the sons of wealth who would otherwise be enervated by luxury or idleness, or on indigent youth, who might otherwise lean upon charity and acquire a habit of mean and servile dependence.

6. It will directly promote piety. Its leading feature will have this tendency and this object will no doubt be always kept in view by its annual guardians and its immediate conductors. Although the study of piety will not be the principal employment, yet this will be the cardinal point to which all other departments will have their ultimate reference and to which they will be made subservient.

7. The plan is adapted to form the best characters. By the variety of employment, all the faculties of body and

mind may be most successfully developed, and by its moral and religious influence, it may inculcate the purest and most elevated principles of moral rectitude. By these advantages combined, we may anticipate the formation of the most excellent and useful characters.

*Measures pre-requisite to a young man's being received under the patronage of the Gen. Assemblys Board of Education.*

None are recognized as beneficiaries until the Board are certified of the following particulars, in relation to them, viz: That they are communicants in the Presbyterian Church, in good repute, and of such age as to warrant some degree of confidence in their stability;—that they have made some trial of their talents, or aptness to learn, beyond the mere elements of a common-school education;—That their temporal circumstances are really necessitous, and that they are willing to submit to the rules of the Board;—That they manifest a strong desire to become ministers of the Gospel, and evince some acquaintance with, and a decided preference for, the received doctrines and usages of the Presbyterian church. On these points, they are to be carefully examined by a presbytery, or a committee of presbytery, or of the Board, or by at least two ministers, or two elders of the church; and the result communicated to the Board, in writing. This done, if the way be clear, they will be immediately recognized, and such aid furnished, as it may be in the power of the Board to afford, not exceeding one hundred dollars, per annum. The rule is to afford no more than is deemed absolutely necessary in each case. We have judged it proper to give this explicit notice to our friends, at a distance, because in several instances, we have received applications for aid, in such a *general and indefinite form*, as to make it necessary to call for information, before any thing could be determined; which always causes delay, and additional expense, in postage.

*Receipts for the Board of Education, during the last month, viz:*

From Sewing Society of First Church in Freehold, N. J.	\$12 00
Second church, Philad.	24 75
Second do. Southwark, do.	11 60
Third do. Philad.	121 00
Church in Coshocton, O. aux.	12 50
Church of Hanover, Pa.	9 62½
Eleventh church, Philad.	13 18½
Tenth do. do.	57 70
Dr. J. J. Janeway, his an. sub.	100 00
A former beneficiary, now settled in Missouri,	125 00

THE  
**CHRISTIAN ADVOCATE.**

FEBRUARY, 1831.

**Religious Communications.**

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LIV.

The ninth commandment, which we are now to consider, is—"Thou shalt not bear false witness against thy neighbour." This commandment "requireth the maintaining and promoting of truth between man and man; and of our own and our neighbour's good name, especially in witness bearing." The requisitions of the precept before us, as here stated, will form the subject of the present lecture: and the first thing to be considered, because it is fundamental in the whole of the discussion, is the nature and obligation of truth.

The meaning of some words is so plain and obvious, that it cannot be made more so—It is, I think, scarcely practicable to give a definition of truth, that will impart a clearer idea of it than is conveyed by the word itself. "Truth, says Locke, is the joining or separating of signs, as the things signified agree or disagree." Johnson's definition is more plain and popular. He says it is "the contrary to falsehood; conformity of notions to things; conformity of words to thoughts."

Those who maintain that the foundation and sanction of all vir-

tue is to be found in *utility* alone, relax the obligation of truth, to a degree that to me appears highly exceptionable and dangerous. In many instances it is not easy, and in some utterly impracticable, even for a well informed and conscientious man, to say what *utility*, taken, as it must be here, in its large sense, as relating to the *general good*, does really dictate: and to leave every man to speak truth or falsehood, on every emergency, according to his own views of what will, on the whole, be for the general benefit, is to rest a virtue of the highest importance on a very uncertain and slippery foundation. I mention this, my young friends, because some writers on morals, who have fame and fashion on their side, have actually weakened the obligation of truth, as I apprehend, to a very dangerous extent, pleading *utility* as the justification of their doctrine.

It is *in the nature and will of God*, that we find the true foundation, obligation, and standard, of every thing that deserves, in a moral sense, the name of *virtue*. It is the highest honour, true happiness, and indispensable obligation, of every moral being in the universe, to be and act, in moral concerns, like his Maker—to the utmost extent of the faculties which have been bestowed upon him. "Be ye holy, for I am holy," is our Crea-

tor's explicit command; and to be like our "Father who is in heaven," is, by our blessed Saviour, proposed as the high consideration, by which our conduct should be directed and governed. Now, it is the character of God, an essential attribute of his nature, "that he cannot and will not lie." Neither is there any one thing which is represented in holy scripture as more hateful to God, more the object of his abhorrence, or more certainly subjecting the offender to his severe displeasure, than every species of falsehood and deceit. He declares that "all liars shall have their part in the lake which burneth with fire and brimstone; this is the second death." He requires "truth and uprightness in the inner man." And it was the emphatic commendation of Nathaniel by our Redeemer—"Behold an Israelite indeed, in whom there is no guile."

You will find indeed in the sacred scriptures, several examples of good men who, under the force of temptation, or through the remainders of depravity, violated truth; and their guilt in this respect is not always explicitly stated, in the places where their sin is recorded. But in every instance their guilt is implied, and never extenuated; and in some cases, as in those of Abraham and Jacob, the punishment which followed their crime, is narrated at length. Abraham was put to shame before Pharaoh and Abimelech, and received reproof from both; and Jacob was long an exile, was deceived and imposed on by Laban, and lived for many years in constant dread of his brother Esau—all as the consequence of his own and his mother's falsehood and deception.

Having made these general remarks on the nature, foundation, and obligation of truth, I shall give you some quotations from an author whose views entirely accord with my own: and I do it for the twofold reason of availing myself

of his authority, and of expressing my thoughts at once compendiously and with entire perspicuity. You will be careful to notice, that there are other *signs of thought* beside words, and that whatever be the sign, the obligation of truth is the same.

"Instituted signs are those that have no other connexion with the thing signified, than what has been made by agreement; as if two persons shall agree between themselves, that if the one wants to signify to the other at a distance, that he wishes him to come to his assistance, he will kindle a fire upon a certain hill, or hang out a flag upon a certain pinnacle of his house, or some part of his ship. Words and writing are properly instituted signs, for they have no relation to the thing signified, but what original agreement and long custom has given them.

"Customary signs are no other than instituted signs which have long prevailed, and whose institution has either been accidental or has been forgotten. It is also usual to apply the word customary, to such signs as depend upon the mode and fashion of particular countries. There are some signs and postures, which though they may seem perfectly arbitrary, have obtained very generally, perhaps universally, as bending down the body, or prostration, as a sign of respect and reverence; kneeling, and lifting up the hands, as a sign of submission and supplication.—Perhaps both these are natural, as they put the person into the situation least capable of resistance.

"Sometimes there is a mixture of natural and instituted signs, as if a man sends a pair of wings, or the figure of them, to a friend, to intimate his danger, and the necessity of flying.

"In the use of signs, the great rule of sincerity is, that wherever we are bound, and wherever we profess to communicate our inten-

tion, we ought to use the signs in the least ambiguous manner possible. When we have no intention, and are under no obligation to communicate any thing to others, it is of small moment what appearances are; it is their business not to make any unnecessary or uncertain inferences. A light in a house, in the middle of the night, will perhaps suggest most probably, to a traveller accidentally passing, that there is somebody sick in that house; yet perhaps it is extraordinary study or business, that keeps some person awake.

"Nay, when there is no obligation to give, nor any reason for the party to expect true information, it is held generally no crime at all, to use such signs as we have reason to suppose will be mistaken; as when one who does not desire to be disturbed keeps his chamber close shut, that people may conclude he is not there. When a general of an army puts a fire in his camp, to conceal his march or retreat. And probably none would think it faulty, when there was an apprehension of thieves, to keep a light burning in a chamber, to lead them to suppose the whole family is not at rest.

"There are some who place in the same rank, evasive phrases, when there is an apparent intention to speak our mind, but no right in the other to obtain it. Such expressions may be strictly true, and yet there is all probability that the hearer will misunderstand them. As if one should ask if a person was in any house, and should receive for answer, he went away yesterday morning, when perhaps he returned the same evening. I look upon these evasions, however, as very doubtful, and indeed rather not to be chosen, because they seem to contain a profession of telling our real mind.

"Some mention ironical speech as an exception to the obligation to sincerity. But it is properly no ob-

jection at all, because there is no deception. Truth lies not in the words themselves, but in the use of them as signs. Therefore, if a man speak his words in such a tone and manner, as that the hearer immediately conceives they are to be taken in an opposite sense, and does really take them in the sense the speaker means them, there is no falsehood at all.

"Mr. Hutchinson, and some others, allow a voluntary intended departure from truth, on occasion of some great necessity, for a good end. This I apprehend is wrong; for we cannot but consider deception as in itself base and unworthy, and therefore a good end cannot justify it. Besides, to suppose it were in men's power on a sufficient occasion to violate truth, would greatly destroy its force in general, and its use in the social life.

"There are two sorts of falsehood, which, because no doubt they are less aggravated than malicious interested lies, many admit of, but I think without sufficient reason.

"1. Jocular lies, when there is a real deception intended, but not in any thing material, nor intended to continue long. However harmless these may seem, I reckon they are to be blamed, because it is using too much freedom with so sacred a thing as truth. And very often such persons, as a righteous punishment in Providence, are left to proceed further, and either to carry their folly to such excess, as to become contemptible, or to go beyond folly into malice.

"2. Officious lies, telling falsehoods to children, or sick persons, for their good. These very seldom answer the end that is proposed. They lessen the reverence for truth; and, particularly with regard to children, are exceedingly pernicious; for as they must soon be discovered, they lose their force, and teach them to deceive. Truth and authority are methods infinitely preferable, in dealing with children,

as well as with persons of riper years.”

“A question is often moved in morals, how far it is lawful to deceive an enemy? especially if we hold the general and universal obligation of truth. To this it may be answered, in the first place, that we may certainly, with great justice, conceal our own designs from an enemy—as indeed we may generally from friends, by silence, and guarding against every circumstance that may betray them. Neither do I think there is any thing at all blame-worthy in a general of an army using ambiguous signs, as feigned marches of a part or the whole, putting up lights or such things, because after a declaration of war, he does not pretend to give information to his enemy of his motions; nay, it is expected on both sides that they will do the best they can to overreach one another in point of prudence. Yet I can scarce think it right to employ people to go to the enemy, and professing to be sincere, tell direct falsehoods, and deceive them by that false intelligence.”

“All proposals tending to peace ought to be made with the greatest sincerity. Of all deceits in war, the most infamous is that of making a treaty, or asking a conference, only to take the advantage of one party to destroy him by assassination; or by breaking a truce to fight with advantage.”\*

Thus it appears, that “in maintaining and promoting truth between man and man,” whether it be in common conversation, or in our promises, oaths, bargains or contracts, and whether the method of expressing our thoughts be by words, or by other signs or tokens, we are to observe a strict veracity; and that even toward an enemy, we are not to make use of falsehood, although we may lawfully con-

ceal the truth, either in whole or in part, when he has no right to expect that we should make it known.

It remains to consider how we are to maintain and promote our own and our neighbour's good name, especially in witness bearing.

1. We ought, in our own case, justly to estimate the value of a good name; and consider what we may do, and what we may not do, in order to preserve it. “A good name, says Solomon, is better than precious ointment;” and he elsewhere declares that “it is rather to be chosen than great riches.” Without a measure of the confidence of those among whom we dwell, we can neither do them good nor be happy ourselves. Whatever is said or done by a man whom we distrust, stands for nothing in our estimation; and it does not belong to human nature to have inward satisfaction, when this distrust becomes universal. A reputation for integrity, therefore, is of inestimable value to every man, and he ought to regard it as above all price. But beside *integrity*, a character for benevolence, and for activity in lawful business, and in doing good to others as we have opportunity, increases our own happiness, and greatly enlarges our sphere of usefulness. Your first concern, therefore, my young friends, should be to *deserve* the esteem and affection of others and your second, to *preserve* it when acquired. I would be far from directing you to aim at popular applause, or what the world calls fame. This often proves a most dangerous snare, and is contrary to the very spirit of the gospel. Your primary object should be to please God: and if you do this, you will not fail to secure the approbation and friendship of the good and virtuous, and ultimately to obtain more of the confidence and even the applause, of the world at large, than by any other course

\* Witherspoon's Moral Philosophy.

When a man is believed to be thoroughly conscientious in all he does, bad men as well as good, will choose to commit their dearest interests to his management, rather than to any one of a different character. It has been well said by the author already so largely quoted, that "it is not a contradiction, but perfectly consistent to say, a man should be tender and even jealous of his character, and yet not greedy of praise. There is an amiableness and dignity in the first, but a meanness and littleness in the last." But with every real Christian, the strongest of all motives to preserve his character from stain, will be a desire not to bring a reproach on his profession—not to do injury to the cause of his dear and adored Saviour. This he will dread more than death itself.

It should be remembered, however, that it is not possible for a Christian altogether to escape the reproach of an ungodly world; and that temptations to endeavour to escape it, by unlawful compliances, will ever be among the most insidious and powerful, with which the disciple of Christ will have to contend. Our Redeemer has given us fair warning on this subject—"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you: if they have kept my sayings they will keep yours also." In every age of the world, the trial of "cruel mockings," has been one which the stedfast, consistent and zealous Christian, has had to endure: and he could not endure it, were he not sustained by the testimony of a good conscience, the known approbation of his God, the sympathy and prayers of his

fellow believers, and the prospect of the acquittal and honour which he anticipates in the day of final retribution.

A defence of our good name, when it is assailed by slander or false accusation, and when defence may probably be effectual, is not only lawful but an incumbent duty. "There may be cases," says Dr. Witherspoon, "where vindications may be necessary and effectual, but they are not many. And I think I have seen in the course of life, reason to make the following distinction. If the accusation or slander be special, and relate to a particular fact, fixed by time, place, and other circumstances, and if it be either wholly false, or essentially mistaken in its nature and tendency, the matter may be explained, and justice may be done. But if it be a general character, that happens to be imputed to a man, he ought to attempt no refutation of it, but by conduct: the more he complains of it, the more he speaks of it, the more he denies it, it will be the more believed. For example, if it be affirmed that a man spoke profanely in a certain company, at a certain place and time, when he was not present at all, it may be easily and completely refuted; but if he is accused of being proud, contentious, covetous, or deceitful, although these accusations are pretended to be supported by a train of facts, it is better to let them wholly alone, and suffer his conduct to speak for itself. There are instances in history, of accusations brought with much plausibility, and urged with great vehemence, which yet have been either from the beginning disbelieved, or by time confuted; which occasioned the Latin proverb, *Magna est veritas et prævalebit.*" *Great is the truth and it will prevail.*

In defending ourselves against attacks on our character, we may lawfully refer to commendable actions performed by ourselves, and



to other circumstances and considerations, which it would otherwise be vainglorious to recite. We have the example of the apostle Paul for this. But we ought ever to do it, as he did—evidently with a concern for the honour of our Christian character and profession, rather than with a view to self-exaltation. The apostle, in his second epistle to the Corinthians, says, “in nothing am I behind the very chiefest apostle;” but he immediately adds—“though I be nothing.” And in a previous letter to this same church, he had, in the spirit of true humility, told them, “I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God, I am what I am.”

Except in a plea against slander, there are few cases, indeed, in which we should make any attempt to promote our own good name, in any other way than by zeal and activity in doing good. In all cases, the trite maxim is just, “that actions speak louder than words,” but in no case is it so applicable as in that which we consider. Self-praise is even worse than nothing—it is a sad blemish in a man of real merit, and is commonly so considered. He who proclaims his own good deeds, will find them far less proclaimed by others, than if he had been entirely silent. Vanity and boasting are like Solomon’s dead flies in the ointment of the apothecary; and he might have had a reference to the very case in hand, in adding as he does,—“so doth a little folly him that is in reputation for wisdom and honour.”

2. We are to endeavour to promote our neighbour’s good name, as well as our own. We here need no other rule, if we would faithfully apply it, than the general one, of doing as we would be done by. Yet I am ready to believe that this rule is never more frequently and palpably violated, than in the mat-

ter of treating our neighbour’s character and reputation, as we would wish him to treat our own—The number of those who do this, is, I fear, very small. The violations of the rule will be considered in the following lecture: and in the mean time, in speaking of the positive duty, it may be sufficient to remark, that while we avoid all flattery, as dangerous to our neighbour’s virtue, we should prudently and seasonably commend, and sometimes even applaud him, for worthy actions, that he may be encouraged to continue to perform them; and thus not only preserve, but increase the reputation and influence which he has acquired. A virtuous but diffident youth, by being discreetly commended and encouraged, may be led forward to exertions and usefulness, of which the world might otherwise have been deprived, and which may greatly redound to his own honour and happiness. In like manner, when we perceive any thing in our neighbour which is injurious to his good name, we should apprise him of it with meekness and love. This is sometimes a difficult duty to perform, in such a manner as to do good and not evil. Yet it is one which we must not neglect. The expressions of Solomon on this subject are remarkable—“Open rebuke is better than secret love. Faithful are the wounds of a friend—He that rebuketh a man, afterwards shall find more favour, than he that flattereth with the tongue.” Fill your hearts with kindness, and your eyes with tears, my young friends, when you tell a man of his faults, and you will very rarely offend him—Often he will thank and love you for your fidelity.

It is a sacred duty to defend the character of an absent individual, when we know or believe him to be innocent of the crimes, or offences, with which we hear him charged. Silence, in such a case, is really to make ourselves a party

with the false accuser. We ought moreover freely to admit the merit of others, and duly to applaud their worthy deeds: and unless duty forbids, we should be silent in regard to the infirmities and blemishes of those, of whom we have occasion to speak. I have said we should do this, unless duty forbids it; for here may be cases, in which we ought to warn an unsuspecting person of his danger, when we perceive that he is about to put himself into the power of one whom we know it is perilous to trust: and on whatever occasion, when properly called on to declare what we know of a man's character, we ought to do it faithfully. But in all other cases, it is a Christian duty to be silent, in regard to the imperfections of character; and even when mentioned by others, we ought to extenuate them, as much as truth and duty will permit.

The answer of the catechism we consider mentions "witness bearing," as an occasion on which we are "especially" to be cautious of uttering nothing but the truth. As we have heretofore treated of this particular, it is not necessary to enter far into the subject now. But it cannot be improper to remind you, that as a violation of truth is in all cases a heinous sin, so it is one of the most awful kind, when speaking under the obligation of a solemn oath—To prevaricate *then*, is to make an abjuration of "the help of God"—to renounce all claim to his protection and favour. When called to give testimony on oath, every thing should be said with recollected thought, and every word that is spoken should, if possible, be considered before it is uttered. No wishes or inclinations of our own, no partiality, favour, or affection to a friend, and no dislike or hatred of an enemy—in a word, no prejudice of any kind, should be permitted, so far as we can help it, to give its colouring to what we say "in witness bear-

ing." It is the tremendous declaration of the Most High—"I will be a swift witness against false swearers, saith the Lord of Hosts."

#### WITHERSPOON ON REGENERATION.

(Continued from p. 9.)

I cannot propose to enumerate all the objections, or rather, all the forms in which objections may arise in the sinner's mind, when struggling against conviction; but I shall mention a few of them, and show what it is that must put them to silence.

1. Perhaps the sinner will say, alas! why should the law be so extremely rigorous, as to insist upon absolute and sinless obedience? Hard indeed, that it will admit not of any transgression, any omission, the least slip, or failing or frailty, but pronounceth so severe a sentence, "Cursed is every one that continueth not in all things which are written in the book of the law to do them."\* But consider, I pray you, what is the law, and who is the author of the law. The sum of all the commandments of the law is, "To love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength." Is this unreasonable? or, is it too much? Is he not infinitely amiable, and absolutely perfect? Is he not the just and legitimate object of supreme love? Is not every defect of love to God essentially sinful? and can it be otherwise considered? He is a God of truth, who will not, and who cannot lie. He must therefore assert his own majesty and right, and say, as in the prophet, "Is there a God besides me? yea, there is no God; I know not any."† A discovery of the glory of God at once silences this objection, and shows that he asks but his due; and as he is the unchangeable God, any

\* Gal. iii. 10.

† Is. xlv. 8.

abatement in the demands of the law, not only would be unreasonable, but is in truth impossible.

2. Again the sinner will perhaps say, "But why should the sentence be so severe? The law may be right in itself, but it is hard, or even impossible for me. I have no strength: I cannot love the Lord with all my heart. "I am altogether insufficient for that which is good." Oh that you would but consider what sort of inability you are under to keep the commandments of God! Is it natural, or is it moral? Is it really want of ability, or is it only want of will? Is it any thing more than the depravity and corruption of your hearts, which is itself criminal, and the source of all actual transgressions? Have you not natural faculties, and understanding, will, and affections, a wonderful frame of body, and a variety of members? What is it that hinders them all from being consecrated to God? Are they not as proper in every respect for his service, as for any baser purpose? When you are commanded to love God with all your heart, this surely is not demanding more than you can pay: for if you give it not to him, you will give it to something else, that is far from being so deserving of it.

The law then is not impossible, in a strict and proper sense, even to you. Let me next ask you, is it unreasonable? Does he ask any more than all your hearts? and are they not his own? Has he not made them for himself? If not, let any rival rise up and plead his title to a share? Does he ask any more than that you should love him supremely? and is he not every way worthy of your love? If he commanded you to love what was not amiable, there would be reason for complaint. By tracing the matter thus to its source, we see the righteousness and equity of the divine procedure, and that the law of God is eternal and immutable, as

his own nature. Wherefore, "let God be true, and every man a liar." All the attempts to impeach his conduct as severe, only tend to show the obliquity and perverseness of the depraved creature, and not to diminish the excellence of the all-glorious Creator.

While men continue slaves to sin, it is absurd to suppose they should acquiesce in their Maker's authority: but so soon as any person discovers the infinite amiableness of God, and his obligation to love and serve him, his mouth will be immediately stopped, himself and every other sinner brought in inexcusably guilty. He will see that there is nothing to hinder his compliance with every part of his duty, but that inward aversion to God, which is the very essence of sin. It is of no consequence what your natural powers are, whether those of an angel or a man, a philosopher or a clown, if soul and body, and such powers as you have, are but wholly devoted to God. Do you say this is impossible? where then lies the impossibility of it, but in your depraved inclinations?

But we have not yet done with the objections; the most formidable of all is behind. Perhaps the sinner will say, how unfortunate soever this inclination may be, I brought it into the world with me. I derived it from my parents; it is my very nature; I am not able to resist it. This brings in view a subject far more extensive than to admit of being fully handled here. We may also easily allow, that there is something in it beyond the reach of our limited capacity: but whatever be the nature and effects, or manner of communicating original sin; whatever be the use made of it, in accounting for events as a general cause; if any voluntary agent hath nothing to offer in opposition to the strongest obligation but that he finds himself utterly unwilling to obey, it seems to be an excuse of a very extraordinary

kind. We are sure that no such excuse would be accepted by an earthly lawgiver; nor have we the least reason to think any more regard will be paid to it by Him "who judgeth righteously."

In this, as in most other things, there is a wide difference between the sentiments of a hardened and a convinced sinner. The first, who hath no just view of the guilt of his actual transgressions, is always prone to extenuate them, by introducing original sin as an excuse for his conduct: but a sinner, truly convinced of the evil of his felt and experienced enmity against God, makes use of his early and original depravity for his further humiliation. Thus the Psalmist David, when under the exercise of penitence for the complicated crimes of adultery and murder, expresses himself as follows: "Behold, I was shapen in iniquity, and in sin did my mother conceive me."\* In whatever way it was first introduced, it is certain that all aversion and opposition to God must be evil in itself, and the source of misery to him in whom it dwells; for all that "are afar off from him" shall certainly perish; and all that continue unlike to him must depart from him. Without perplexing ourselves with debates about the propriety or meaning of the imputation of Adam's first sin, this we may be sensible of, that the guilt of all inherent corruption must be personal, because it is voluntary and consented to. Of both these things, a discovery of the glory of God will powerfully convince the sinner. When he seeth the infinite beauty of holiness, and the amiableness of the divine nature, he cannot forbear crying out of himself, "Wo is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts."†

As the impurity of his heart, so the irregularities of his life, will stare him in the face: they never appear so hateful, as when brought into comparison with the divine holiness; and if he "essay to justify himself, his own mouth will condemn him" as guilty from choice.

Once more, the same view will effectually confute, and show the vanity of those pretensions which are derived from our own imperfect and defective obedience. When conviction first lays hold of a sinner, however vain the attempt, he has still a strong inclination that righteousness "should come by the law." This is not wonderful; for in no other way can he himself have any title to glory, and a thorough renunciation of all self-interest, is too great a sacrifice to be made at once. Hence he is ready to look with some measure of satisfaction on those who have been greater sinners than himself, and secretly to found his expectation of pardon for those sins he hath committed, on the superior heinousness of those from which he hath abstained. Hence also he is ready to hope he may make sufficient atonement for his past sins by future amendment: but a discovery of the holiness of God, and the obligation to love him "with all the heart, and soul, and strength, and mind," soon destroys this fond imagination. It shows him that he can at no time do more than his duty; that he never can have any abounding or soliciting merit: nay, that a whole eternity, so to speak, of perfect obedience, would do just nothing at all towards expiating the guilt of the least sin. But besides all this, the same thing shows him, that his best duties are stained with such sins and imperfections, that he is still but adding to the charge, instead of taking from the old score; for "we are all as an unclean thing, and all our righteousnesses are but as filthy rags; and we all do fade as a leaf, and our iniquities, like the wind,

\* Ps. li. 5.

† Isa. vi. 5.

have carried us away." Thus; one after another, he is stript of every plea, however eagerly he may cleave to them, and support or bolster up one, by the addition of another. He sees not only his danger, but his guilt: not only the fearfulness of his state, but the holiness and righteousness of his judge. He lies down prostrate at the footstool of the Almighty, and makes unmerited mercy and sovereign grace the only foundation of his hope.

• Isaiah lxiv. 6.

### THE POOR MAN'S DEATH BED.

BY MISS BOWLES.

"Tread softly!—bow the head—  
In reverend silence bow!  
No passing bell doth toll,  
Yet an immortal soul  
Is passing now.

"Stranger! how great soe'er,  
With lowly reverence bow!

There's one in that poor shed,  
One by that wretched bed,  
Greater than thou.

"Beneath that paper's roof  
Lo! Death (loth keep his state.  
Enter—no crowd attend—  
Enter—no guards defend  
This palace-gate.

"That pavement damp and cold,  
No whispering courtiers tread;  
One silent woman stands,  
Chafing with pale, thin hands,  
A dying head.

"No busy murmurs sound;  
An infant wail alone—  
A sob suppressed—again  
That short, deep gasp—and then  
The parting groan.

"Oh change! Oh wondrous change!  
Burst are the prison bars!  
This moment there—so low  
In mortal pangs—and now  
Beyond the stars!

"Oh change!—stupendous change!  
There lies the senseless clod:  
The soul from bondage breaks,  
The new immortal wakes—  
Wakes with his God!"

## Miscellaneous.

### NOTES OF A TRAVELLER.

(Continued from page 15.)

Geneva, Switzerland,  
August 23, 1828.

Saturday.—We busily occupied ourselves last evening, and early this morning, in rambling through the city, in order that our future recollections of this visit might be more distinct and particular. Geneva must be interesting to travellers of almost every description, from the number of distinguished men in all departments of knowledge, connected with it either by long residence or by birth. Not to mention *heathen and profane* writers, here lived Calvin, Beza, Pictet, Prevost, Necker, Bonnet, Turretin, De Stael, the Saussures, and many others. In the early history of

electricity, when the Abbe Nollet travelled through Europe to examine the wonderful effects of *medicated* tubes, which transpired odoriferous substances when excited, he was here convinced of the folly of his inquiry, and discovered a rational method of introducing that wonderful agent into the healing art. I mention this last circumstance, because it first induced me to read about Geneva, when a boy.

A very few of the streets are neat, airy, or well built. Attached to the front of many of the houses, there is a wooden gallery or shed, no doubt intended as an ornament—for we could not discover ourselves, or hear from others, that this appendage was designed for any use. Like the old houses and

churches in Albany, which Knickerbocker describes so exactly, many of the roofs and steeples are covered with tin plate, which glitters in the sun to the great annoyance of the spectators. Every person, after rambling through the towns of France, must be struck with the absence of beggars in the streets of Geneva. Though they are no doubt to be found, I do not recollect to have met with an individual of that description.

On our return from Chamouny, we took lodgings at the Balance, which we think a better hotel than the Crown, where we formerly resided, though perhaps not so stylish. Here, this morning, we received a visit from an American friend, the Rev. J. G. Grier, now chaplain to one of our ships of war in the Mediterranean, and who is on a visit here on furlough, in search of health. I need scarcely say, that it was highly gratifying to meet a native of our own State, and a Christian, in this distant land—which seems still farther removed from home, the nearer we approach the time when we expect to leave it.

At about 11 o'clock, our party, consisting of the two Messrs. G., of Philadelphia, Dr. G., and myself, entered one of the steam-boats, which plies regularly on the lake between Geneva and Lausanne, for the latter place. I left Geneva with regret, and shall always recollect the short period passed there, with great pleasure. During the first hour, our excursion up the lake was delightful. The cultivated banks, along which lie scattered a number of genteel looking habitations, the neat exterior of which indicated at least that domestic enjoyments and cultivated taste resided within—the long range of the Jura, with its green and dewy valleys, and thick groves of verdant trees, on our left—and the brown and craggy pinnacles of Mont Blanc, interspersed with

golden peaks and snowy summits, on our right, presented an unrivalled scene. Fortunately the steam-boat approached the shore near Copet, so as to give us a very good view of the Chateau, celebrated as the residence of Necker, and his daughter, Madame de Staël. Their tombs are in the garden adjoining the castle; which is far more interesting as being the birth-place of the author of *Corinna*, than from its external appearance, though it certainly occupies a beautiful site. Thick clouds now covered the sky, giving a misty grandeur to the Alps, and obscuring all adjacent objects. A heavy rain drove us all into the cabin below, where we presented a motley crew, of French and German, English and American passengers, each gabbering in his own tongue.

Our arrival at Ouchy, the port of Lausanne, put an end to our "durance vile"—and stepping into a hackney coach, numbers of which stood on the wharf, we were dragged up a high, heavy hill, to the door of a spacious hotel, called the Falcon. As our journey must be continued to-morrow, Dr. G. and myself set off together to view the town, which is the capital of the Canton de Vaud. Our enterprise was exceedingly fatiguing, as all the streets through which we passed lead over short, high, precipitous hills. Nothing, I should think, could be more uncomfortable for an aged or infirm man, than to take a walk through the streets of Lausanne. We clambered up an almost interminable flight of rough steps, to visit the Cathedral, said to be one of the finest Gothick churches in Europe. The entrance, and several parts of the exterior, exhibit a variety of carved figures—The interior is quite handsome, and is adorned with a multitude of columns. The sepulchral monuments are, many of them, interesting. A white marble tomb, erected to the memory of Mrs. Strat-

ford Canning, is partly the workmanship of Canova, and is very striking. During fine weather, the view from the elevated terrace on which the cathedral stands, is said to be magnificent beyond description—the beauty of the lake, the picturesque scenery along the bays and promontories of its shores, and the rich, varied, and sublime features of the Alps, present an unequalled prospect. One of the principal *sights* at Lausaune, is the place where Gibbon wrote the concluding part of his “Decline and Fall.” Our enthusiasm for his genius did not lead us to visit the out-house he occupied, and which we understood to be a dirty work-shop—itself an image of decline and fall. Gibbon’s memory is not much venerated by the inhabitants. His selfishness, repulsive manners, and disgusting habits, have, in a great measure, dispelled the charm which his learning and genius are calculated to inspire. The houses here are neither large nor well built. In some of the book shops we saw for sale a number of American publications. There are many literary, scientific, and religious institutions here. The first tract society in Switzerland was, I am informed, established in this town by a lady.

We returned from our wanderings just at the dinner hour, and sat down with a large company of ladies and gentlemen to a sumptuous repast, served up in the French style. The windows of the dining room open on the lake, and afford a very extensive prospect. While at the table, I had the pleasure of witnessing the most brilliant rainbow I ever beheld—both the inner and the outer bow were perfectly complete, and equally luminous in all their extent, and remained so for an unusual length of time—The colours in one bow were, of course, in an inverse order to those in the other. So remarkable was this meteor in beauty,

that not only all the company at table suspended for awhile the important process of eating, but the bustling and industrious passengers along the streets stopped for some moments to gaze upon it. Having engaged a convenient and light carriage to carry us through the interior of Switzerland, we retired early to our chambers, that we might be prepared to continue our journey early to-morrow. I regret to be obliged to travel on the Sabbath, but circumstances seem to render this unavoidable.

Sunday, August 24th.—Some time before sundown this evening, we reached Friburgh, the principal town in the Canton of the same name. The road passes over a rough country, and through several mean villages, neither of which exhibited any objects peculiarly interesting. We saw a number of persons affected with those extraordinary lumps or swellings about the glands of the throat, called *goîtres*—they were on children as well as on grown people. The population, however, is said to be generally healthy. Many physicians have endeavoured to ascertain the cause which produces these singular excrescences. Some attribute them, as I have before mentioned, to the water derived from melted snow—they prevail, however, in parts of the country where no such water abounds. Saussure supposes that the heat of the climate in the valleys, and the stagnation of the air in low situations, produce this disease—but the inhabitants of elevated places are also troubled with them. Coxe, in his account of Switzerland, thinks that this malady is occasioned by the calcareous matter, in the water which they drink. It gives some plausibility to this opinion, that the people in the western parts of Pennsylvania, where lime-stone water is so common, are also disfigured with these hor-

rid tumours.\* Those individuals who are afflicted with large goitres, commonly become idiotick, owing, perhaps, to the extreme languor and indolence which they produce.

Friburg presents quite an interesting appearance, at a short distance from it. Part of the city is built on the top of a precipice formed of sand-stone, and a part on the banks of the river Sartine, which winds below.

Our postilion drove to the Falcon, which is said to be the best hotel; but it was crowded with military officers, and we were obliged to put up at the Merchant's Inn, which was undergoing repairs. We followed our luggage up a high clumsy stair-case into a third story room, which was to be our parlour, dining room, and chamber.

We had an opportunity of seeing the Friburgers to advantage, in their Sunday dress—the streets were crowded, almost all the inhabitants passing by our door, from some Catholick exhibition they had been to witness in the country. Such a motley group of colours, and sizes, and characters, I never before saw. The Swiss females are famous for their love of gaudy hues, and here we had them in perfection—

\* Starr'd, striped and spotted, yellow, red and blue."

Monks, and other ecclesiasticks, mingled in the chattering throng of idlers and beggars. This town is exactly on the limits of the French and German idioms; so that one-half of the inhabitants can scarcely understand the other. Not being disposed to ramble about,

\* Among the early settlers of Pittsburg and Reading, two places almost at opposite boundaries of the lime-stone region of water, the goitre was very frequent; but since those towns, particularly the last, have become more populous, new cases but rarely occur.

we retired early to bed, but not to sleep—

He, like the world, his ready visit pays  
Where fortune smiles.

It was our mishap to be annoyed almost all night with fleas, and those nameless horrid insects which torment the pillow of the traveller, in all parts of the world.

Monday, August 25th.—There are but a few objects in Friburg for the traveller to examine. The old linden or lime tree, nearly in the centre of the town, is interesting. It is about twenty feet in circumference, and was planted here in 1476, on the day when Charles the Bold was defeated at Morat. The bearer of the news then brought from that place the twig in his hand, which has grown to this great tree. This venerable relic of other times has been much shattered by storms, and exhibits many marks of old age. Great care is taken of it; its wounds are skillfully dressed and bandaged, and its lower branches are supported by props, so that it may yet outlive many future generations of man. There are seats placed round the trunk; and under its shade, in former times, the judges used to hold their sittings every Saturday, for the purpose of settling the differences that occurred between the peasants, in the market place close by. We noticed a large number of fountains, most of them very homely in their structure—A constant stream of clear water runs from them—the reservoirs which supply them being, I suppose, placed on the high grounds in the vicinity. On one of these elevated points is the Jesuit's College, a large and commanding edifice, organized, as we understood, to counteract the liberal and enlightened views, taught in the Lancasterian seminary of the benevolent Abbé Girard. The most curious object here is the cathedral of St. Nicholas. It is said to be a fair speci-



men of the Gothick architecture of the thirteenth century. The tower is the highest in Switzerland, rising to an elevation of 363 feet, and contains the finest chime of bells in the country. Over the principal entrance to the church, there is a wonderful carving in stone, representing the day of judgment—the saints in heaven are delineated on one side, and the lost spirits on the other. It is ridiculous and extravagant in the extreme. The left hand group exhibits the *Old boy* and one of his imps, carrying a basket full of sinners on a pole over their shoulders, to pitch them into a great caldron, which is boiling over a flaming furnace, with divers human heads and arms floating on its surface. Alas! thought I, is this the awful pantomime of the nether world, which the genius of Romanism has devised, to represent the punishment inflicted on the enemies of the church. No wonder that infidelity and licentiousness so much abound, both within and without the pale of St. Peter. History and existing facts abundantly show, that splendid rites and odious vices may dwell together, under the same consecrated roofs.

After breakfast, we set off in our carriage for Berne, supposed by many to be one of the handsomest towns in Europe. Nothing occurred on the road of sufficient interest to detail, except perhaps the number of trees, and the neatness of the farm houses, covered with a trim thick kind of thatch. We entered the city by a gate, on the posts of which were mounted two great stone bears. The figures of those animals are emblazoned on the arms and coins of the Canton of Berne. The city is said to have derived its name from the number of bears which annoyed its early settlers. The hotel called the Falcon, at which we stopped, was crowded with guests, but we found every thing clean and comfortable.

After an excellent dinner, we commenced our customary explorations.

The city is on the banks of the Aar, and is surrounded by high grounds richly cultivated. Streams or branches of the river pass along the middle of many of the streets. Fountains of water are numerous, and many of them are surmounted by little old-fashioned statues of some hero or saint. Among others, we noticed the figure of Arnold Van Winkelried, the warrior of Sempach, and that of Moses, which adorns the fountain in the square of the cathedral. The houses in many streets are built on low arches, forming long arcades, something like those of the Palais Royal in Paris, under which the shops are arranged. We walked to the western extremity of the city, to see a tower said to contain a clock of very curious mechanism. The striking of the hours, our guide book informs us, is announced by a procession of small figures, and the crowing of a cock; after which a man in armour makes his appearance, and strikes the hours with a club. We were in good season for the exhibition, but saw nothing but a huge ugly dial plate—Disappointments like this have not unfrequently occurred to us. The fortifications of the city are kept in tolerable order. In one of the trenches we saw, among other *fera naturæ*, several bears, which are supported by an annual public tax, because they are on the armorial bearings of the town. Not far from this place, a number of gentlemen were collected, shooting at a target, an amusement very popular here. There is an avenue of fine trees leading to this place—in deed all the principal roads in the environs are handsomely planted with trees, to a considerable distance.

The Bernese have many interesting institutions devoted to science, literature, and piety.

museum annexed to the publick library, contains a number of curiosities brought from the South Seas by Weber, the painter, who accompanied Captain Cook round the world. Every body knows that the great Haller was a native of Berne—We purchased a well executed head of this good philosopher, at one of the print shops, as a memento of our visit, together with some curiously carved pieces of wood.

The most remarkable edifice in Berne is the cathedral. It stands on a terrace, elevated more than one hundred feet above the river Aar, and which is adorned with fine trees. On the low wall built along the edge of the precipice, there is an inscription in German, recording the wonderful escape of a man, whose horse being irritated by a parcel of rude boys, sprang over the wall. The horse was killed by the fall, but the rider escaped, with merely the fracture of a few bones. As we looked down the fearful deep from the parapet, our blood chilled, at the thought of this marvellous adventure. Entering the church, we saw the woman who keeps the door feeding, with crumbs of bread, a flock of little sparrows, whose nests we learned were in the old crevices of the walls, or on the monuments to departed worthies. There is nothing in our eyes very remarkable about this church—it has some richly stained glass in the windows, and the spire is certainly commanding.

Every American traveller must be surprised and displeased, at seeing in the streets of Berne a number of convicts in chains, who are kept constantly employed in some menial publick service. So torturing to the feelings of some of the criminals is this system of punishment, that a few years since, a woman condemned to this publick disgrace, while employed in sweeping the high terrace near the ca-

thedral, sprang over the wall, and dashed into eternity.

The traveller through Switzerland, when he arrives at Berne, usually makes an excursion for the most part on foot, over the mountainous districts in the neighbourhood, called the Oberland or Bernese Highlands. The environs of Unterseen and Interlaken, and the lakes, mountains, and cascades of the country of William Tell, almost tempted me to run the chance of losing my passage to America, in the ship which is to sail on the 15th of next month. I had received particular instructions from my friends in London, not to omit this interesting tour; but as fifteen days are necessary to perform it, I felt compelled to renounce the gratification.

(To be continued.)

FOR THE CHRISTIAN ADVOCATE.

MENTAL SCIENCE.

### *Introductory Remarks.*

No branch of science is more interesting, than the philosophy of mind. It holds an important place in a course of liberal education, and has its use in theological investigations. Other sciences are not to be discredited or displaced by this; nor will any one, who properly estimates its real and relative value, be disposed to make an offensive use of it. By many, the science of mind is considered dry, useless, and only calculated to perplex, or obscure investigation. By others, it constitutes all that is worthy to be called knowledge. The truth lies between the two classes—but as a subject furnishing facts of high interest, no department of philosophy can rival its stores. We may admire the beauty and wisdom of creation, when we contemplate planets and systems of worlds in the light of astronomy—or we may limit our view to the globe which

we inhabit, and be absorbed with delight in examining its geological structure—or we may look more intensely upon the furniture of the earth, and be charmed with the treasures of natural science—or in moments of intense thought, we may linger with glowing pleasure in the abstract science of numbers and quantity—or we may be equally delighted with the examination of organized animated bodies: but there is a department of knowledge of more absorbing interest than all these—it is the *knowledge of mind*.

To know that which knows; to contemplate that which thinks, feels and acts; to examine that which examines, are higher exercises of mind, than all those which terminate on material things. Man is the noblest work of God which we have yet seen; and we have no reason to expect ever to see more than one order of created beings higher than man. The revelation of God informs us that man was made a little lower than the angels, and gives no intimation of an intermediate order. But all the amazing interest which we feel in contemplating man as the noblest part of this lower creation, arises from the nature, capacities, and operations of his immortal mind. When the body dies, we hide it from our sight as an object offensive and disgusting. There is not one pleasant thought connected with the rottenness of its decomposition and the filthiness of the tomb, except it be, the assurance which God has given of the body's resurrection. All else is disgusting in the extreme. But when we contemplate mind, its very deformities are interesting. Whatever contributes to the formation of character, in its present relations so important, and in its future results imperishable, may well engage our eager attention.

The characteristic of mind, and its influence over matter, furnish good reasons for all the importance

which we attach to the science. The mind knows, and is conscious of its knowledge—it feels, and is conscious of pleasure and pain—it acts, and is conscious of its actions. By these characteristic, the mind seems calculated for indefinite improvement in its capacities, acquisitions, and usefulness. By its influence over matter in the motions of the living body, indirectly in all the improvements of the arts, and in procuring the comforts of life, mind is the grand agent of using the creation of God, and possesses the only capacity for its enjoyment. There is, therefore, good reason why such an agent should be an interesting object of thought and self-examination.

But taking the revelation of God as our unerring guide, we do not wonder at the deep interest connected with this subject. The whole universe is made for the use of mind; and no inconsiderable portion of its immeasurable extent, is intended for the instruction, use, and enjoyment of human minds. The administration of God's government over this world, is regulated for the instruction and benefit of intelligent agents. The destiny of mind is immortal, and the scheme of gospel salvation tells its momentous value, in the estimation of its Maker and Redeemer. The whole revelation of God, the plan of mercy, the mission of Christ, the whole system of grace, and the mansions of glory in the heavens, provided at such vast expense, are for the minds of men.

It should not be forgotten that all the sufferings in the prison of everlasting despair, of which we are warned in the sacred pages, refer us to the miseries of immortal minds. Bodies reorganized, raised, and fitted to be immortal mediums of bliss or wo, will be in heaven and in hell, but the happiness and the misery will be chiefly mental. Surely these are sufficient reasons why minds should be deeply inter-

ested with the contemplations of themselves. There are no objects below angels, so elevated and sublime.

From these, and kindred suggestions, which will readily occur to those who carefully examine the subject, it might be obvious that mental science is important as well as interesting. All the high and holy communications of revelation are made to man, and respect his mind. The character of man's immortal spirit is there developed, its present obligations are defined, and its future prospects indicated. But in all these developments, it seems to be taken for granted, that men are acquainted with the operations of their own minds, or that they may know them, without difficulty, by self-examination.

One estimate of mental science, may therefore be made, without much labour. The investigation of mind must constitute an important part of useful knowledge, since to mind belong character, responsibility, and immortal prospects; since God communicates with it, and enjoins self-knowledge as an indispensable duty. An intelligent agent, to whom God has communicated the revelation of his will, whom he holds responsible to himself as the Almighty Sovereign, and whom he has bound to investigate the intellectual and moral character and relations of his mind, should regard it as a matter of high interest and importance to comply with this direction of his Maker. It is also easy to perceive that if a man mistakes or wrongly estimates the character of his own mind, he will be liable to misapply the directions of God's truth, and place a wrong estimate upon some doctrines of faith. Correct views of the principles and operations of the human mind, are important to the Christian in the estimation of his own character, and the application of God's revealed truth to his own relations and duty.

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To the minister of Christ, especially, correctness in mental philosophy must be vastly important. grand official business is in his minds, formed and planned in his own, and under obligations, to God.

One consideration, which shows the importance of this science to the ministry, is its influence on mental discipline. Much as we value extensive knowledge of literature, philosophy and history may be valued, and justly valued, but a thorough discipline of the mind is worth more than all these studies. A habit of careful, accurate, thorough investigation of subjects, a ready and clear discrimination of thoughts, and a diligent and judicious application of a mind trained, to almost any subject, will soon master all the sciences, and compass what is within its reach. Perhaps there is no study which so intensely fixes the mind's attention, compels it to so careful a discrimination of things and relations, as this. The exactness of numbers and quantities, though as accurate and discriminating, have not, for reasons we will appear in a subsequent part of this discussion, as direct and efficient an influence in disciplining the mind for the investigation of truth, as the science of mental philosophy. There is an alliance between this and theology readily discovered, which is not in the thematics.

The only correct apprehension of spiritual existence, which can acquire, must be obtained from the examination of our spirits. The better, therefore, the minister of Christ is acquainted with the nature and operations of his own mind, the more correct will be his apprehensions of spirits. When he reads, in the revelation of God, the descriptions of angels, those pure spirits who minister before their Master

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throne, he necessarily carries along and applies the apprehensions of spiritual existence, derived from the contemplation of his own living spirit. He knows no other kind of spirit. Such a spirit, without a material body, or any material organs, possessing a pure moral character, and powers enlarged so as to constitute a higher order of being, forms his conception of an angel. In like manner, the most definite and correct apprehensions of God, who is a spirit, are obtained. By adding the ideas of infinity, self-existence and independence, to the attributes of pure spirit, we form our conceptions of the glorious Jehovah. We do not in this process exclude the guidance of inspiration. Although the light of nature furnishes us with the means of knowing some of the attributes, as well as existence of the Eternal Spirit, yet we could not discover all his perfections, and gather all the associations which complete the conception of God, without his own guidance. Here it will readily be perceived that I refer to no speculative theory, but to a knowledge of the nature and attributes of mind, or spiritual existence.

Another consideration may here be suggested, to aid in this preliminary estimate of mental science. Theologians are not only employed in the investigation of truths which belong to minds, but as ambassadors for Christ, their main business is with the minds of men. They should know how minds are influenced, and how to estimate human character. It is not to be supposed that a knowledge of mental philosophy will give any one common sense, which most of all qualifies him for acquiring a knowledge of human nature, and forming a just estimate of human character; but it will greatly improve the judgment of manners, and enable him to accommodate his conduct and adapt his instruction to the great

diversity of mental habits. To know correctly and familiarly the laws of mental operations, must be of great advantage, in the official and private intercourse of the Christian ministry.

Mental philosophy has an influence in the interpretation of the holy scriptures, and in qualifying the mind for the correct interpretation of God's word. All men are governed in their interpretation of many things in the Bible, by some principles of mental science which they have adopted. This is matter of necessity, inasmuch as many directions refer them to their own consciousness of mental phenomena. Many exercises of Christian graces are so described, that men make the application according to their views of mental philosophy. Many doctrines of faith are necessarily explained on the same principles. A large portion of the errors in theology have originated in false philosophy, or have assumed some philosophical dogma as their defence. If therefore we correct the principles of mental science, we shall correct the errors, or deprive them of their support.

The importance of this branch of science is much increased, by the intellectual and speculative character of the present age. Never, perhaps, did speculative philosophy exert more influence over the opinions and conduct of men, than at the present time. This, however, may be considered by some as a strong objection, to the study and use of what is confessedly mischievous in its influence. But such an objection would be arguing from the abuse, against the use of the science. This is inadmissible. It may also be said that the simple, plain, grammatical interpretation of the scriptures, is the best antidote for theological errors; consequently, that all investigations of mental science are worse than useless.

To this objection it may be replied, that the premises may be correct, but the consequence does not follow. Correct philological interpretation of God's own word is certainly the most safe, and in our opinion the only safe method, of ascertaining the mind of the Spirit: and that which best ascertains the mind of the Spirit is the best antidote for all error. But unless it can be shown that correct philology and accurate investigations of mental science contradict each other, the consequence is not certain. To us it seems very plain, that philological and mental science are perfectly harmonious, and both necessary to the full and clear exposition of God's revelation. It should however be remembered and distinctly admitted, that much of what is called mental science is mere matter of speculation: and speculations not according to facts will always mislead, and prove more or less injurious. We deprecate the practice of interpretation by theory, and we also deprecate all methods of studying the mind, which are governed by theory, and not pursued according to facts.

It was not our design in this number to enter upon the investigation of the *method* to be pursued in studying mental science, nor to examine its *elements*; these will constitute the subjects of future discussion. A few suggestions preparatory to the investigation, which might have a tendency to promote a just valuation of the science, embraced our present object. The proper *method* of studying the science will be the subject of our next number. In the mean time, let every theologian be careful how he adopts theories of speculation. He who takes leave of facts can never anticipate the termination of his course—that it will not be in truth, is all that he can certainly know.

MEMOIR OF CAPTAIN BENJAMIN  
WICKES.

(Continued from p. 20.)

Captain Wickes continues his narrative of the state of his mind, during the seventeen years that he remained in the melancholy darkness already noticed. We shall exhibit his statement, making but very little change in his language, and none at all in his ideas. Recurring to his gloomy and distressing situation he says—“Thus I went on during our revolutionary war. Whenever I was at home I hastened to get away, expecting that what I feared, about my dying in the midst of my friends, would take place. When I got away, I was more at ease; but never, for one waking hour, was I free from distress, in a greater or less degree. At the end of the war I was a prisoner on parole; and had lost my all of this world's goods, being left without a dollar for myself or my family. I however soon got employed, and was successful in business for several years. About the year 1790 I staid at home, to attend to the building of a new ship; and while she was building, I used to go constantly to publick worship, for I loved to hear the gospel preached in truth, though I had no interest in it, for it always condemned me; and I often came away with fears that the street might open and swallow me up.

“Here it should be observed, that there was not a creature who knew any thing about my soul exercise, for nearly twenty years: for I kept myself hidden from the people of God; until one day, as I was returning from a religious service in publick, I was overtaken by one with whom I had been very intimate twenty years before. He had seen me in the place of worship, and when the meeting was over, he followed me and spoke to me; although he seemed to be in doubt

whether he was not mistaken in the person he meant to address. But I knew him well, for I had constantly watched him for years past, both in the house of worship and in the street. Now I might be said to be found out, for he soon brought me to confession, and had compassion on me. Finding me wounded and half dead, he poured into my wounds such wine and oil as he had. But he could not heal my wounds—they were too deep. From this time, however, he took great pains to persuade me that there was hope for me; and he so far succeeded, that I began to desire secret prayer.\* One day my desire to pour out my heart to God was so strong, that I went up stairs and kneeled down, and when I was doing so I found myself greatly opposed by invisible beings; they even hissed close by me, so as to be heard. I persisted, however, in my attempt, and once more raised my voice in prayer; which till then I had not done for nearly the last seventeen years. Yet I have reason to believe that during this period, many ejaculatory prayers had reached the throne of grace from my heart, when no words were spoken; for my heart was often crying for mercy. From the time

\* The name of the person here referred to is not mentioned in the narrative. But the sequel leaves no doubt, that it was the late venerable and eminently pious Joseph Eastburn, whose biography has appeared in our pages. The writer of this memoir thinks it probable, that captain Wickes wrote his narrative at the request of Mr. Eastburn, and by his desire, also, forbore to mention his name. This holy man was not only made the instrument in the hand of God, of the first relief which captain Wickes obtained from his long and oppressive melancholy, but of his encouragement and direction afterwards. When in port at Philadelphia, the captain spent as much of his time as he could command in Mr. Eastburn's company. He was the friend to whom he generally applied, on the recurrence of his melancholic fears, and with him he constantly corresponded when abroad.

now mentioned, I used to pray in secret, but not as yet in my family.

“Leaving my family in Philadelphia, where they had resided for some years past, I now went a voyage to Europe, one to the East Indies, and one to Europe again. As I had found by experience that my fears about dying, as heretofore mentioned, were not realized, I used to think when I was returning home, that I was not yet ripe for it—something was wanting to fill up the measure of my sins. But when returning on my last voyage, I thought my cup was full,—I had no plea to make, and expected it would take place when I got home. In this frame of mind I arrived at Philadelphia, in September, 1798, in the midst of the pestilence, which raged in the city at that time. This circumstance rivetted my fears; but in place of driving me to actual despair, it stirred me up to duty. I set up worship in my family, and was determined to persevere in duty, though I should perish therein.

“Thus I persevered for about two months, when I was brought to the last extremity. On the 14th of November I was so miserable that I wished to hide myself from every creature; and had it not been for the ties of my family, whom I dearly loved, I should have gone away to some place where I was entirely unknown. In the evening I attempted secret prayer, but I could not pray—my spirit was in such agony that I could only prostrate myself, and use groanings that could not be uttered. The time for family worship drawing nigh, I thought I should be obliged to omit it; but the friend that found me out, as already mentioned, came in and performed worship for me. After worship, my mind became a little composed, and when I went to bed I found myself disposed to meditation: and now the subject returned that was wrested from me so many years back, by the

darkness I have spoken of. But it was as suddenly taken away again—only by a very different subject, which was, a general view of the gospel, in its great and precious promises. Eternal life I perceived was in these, and that they all centered in Christ. A ray of glory presently broke in upon my mind, bringing to my view a human form, seated at the right hand of glory. While contemplating this object, many scriptures were brought to my mind, which I do not now recollect; but I cried out so loud, in blessing God for Christ Jesus, that I awaked Mrs. Wickes. I slept but little this night, being taken up with glorious supernatural objects. I had also a view of sin, as in itself an abominable thing indeed. The next morning, when I got up, I seemed to be in a new world,—every thing I looked upon appeared to be light and glorious. After breakfast, I set off to tell my friend what had taken place; and when in the streets, the houses, the pavements, every thing I saw appeared glorious—but especially man. I met one in the streets, whom I had never seen before or known since, and he appeared to be the most glorious being in all creation—his form, his limbs, his features, his notion, all appeared in my view as the master-piece of the works of God. My heart was now expanded with love and wonder, even to ecstasy. My soul cleaved to the dear people of God, and embraced all mankind. A sweet savour of these things lasted about ten days, when I lost their influence, and sank again into dejection and deep distress. I feared that all I had experienced was delusion, and that God had suffered it, in justice for my sins. This filled my soul with such a degree of enmity against his sovereignty, that I could, if in my power, have torn him from his throne. Oh how this exercise did read my heart, and drink up my spirits!—it would force itself upon

me against all opposition, until I was near despair.

“ But the Lord shortly appeared again, and gave me composure. This was produced by my mind being engaged one evening, in meditating on electing love and grace. These things he showed me to be real and precious, and my soul fully approved them. Now also, I had a view of the preciousness of the sacred Scriptures. The Bible appeared to be a rich jewel indeed. All other things on the earth, were in comparison with it as fodder—which was the idea then on my mind. After this, there appeared a glory of such light and purity, as I had never seen before; and these things so operated on my powers, as to fill me with love and wonder, and entirely to destroy that enmity which had lately raged so powerfully. A sweet savour of these things lasted for a considerable time; and my friend prevailed with me to take a leading part in religious societies. A communion season approaching, the minister of the congregation with which I was connected,\* together with my friend who was ever watching over me, strongly persuaded me to join the church in that ordinance. But my heart trembled at the thought, and I held off as long as I could; yet when the time came, I consented, and joined the church on that occasion. My soul, at this time, longed to be fully owned and sealed to be Christ's for ever; but I was disappointed. I came home with fearful apprehensions that I had sealed my own damnation, by unworthily partaking; and I fell into a grievous state of darkness and hardness of heart. Truly, my heart got so hard, that no description on record could reach it. Adamant and nether millstone, seemed far more susceptible of impression; and sometimes when

\* This was the Third Presbyterian congregation of Philadelphia; and its pastor at that time, was, it is believed, the Rev. Dr. John Smith.



I was in the deepest anguish, it would, as it were, laugh in my face, and mock my groanings.

"In this state I remained for many days, until one morning about daylight, when I was awaked by the crying of one of my children. I got up to its relief, and when I returned to my bed, these words came as if audibly spoken, 'I am the way'—Christ was brought into view as the eternal God, the Alpha and Omega, the beginning and the end. In him all the promises were seen to be yea and amen, to the glory of God the Father. At the same time, many Scriptures were opened up to my mind; and with such an effect on my powers, that I seemed ready to burst, so that I cried out, *stop thy hand, O Lord, I am but an earthen vessel.* My hope was now strong, that my troubles were chiefly over; but alas! the sequel will show that they were but beginning"—We shall not farther transcribe this narrative in detail. The sequel, which he says would show that his troubles were but beginning, shows indeed a long series of spiritual conflicts; but they were, in fact, of the very same character with those recited above, only varied by circumstances, and with more alternations of deep depression and abounding consolation—the latter of much shorter duration than the former. Some letters which we shall insert, will sufficiently indicate what was the general state of his mind, for several years in succession.

Immediately after what is stated in the latter part of the narrative as quoted above, he went to the state of Georgia, to view a large tract of land, for the purchase of which, a merchant in Philadelphia was in treaty, and by whom he was employed for this purpose. While at Savannah, his distress became so extreme, that it sensibly impaired his health, and led him to expect to die despairing and blaspheming God; so that he went on board the vessel

in which his voyage was made, and put himself under the care of the captain, who happily had been an apprentice to himself. But he became composed on his way to the vessel, and on the night on which he expected his final destiny to be fixed, he obtained relief by what he describes as a most extraordinary kind of vision: It was in part explanatory, and on the whole the perfect contrast, of one which he had had the night before, and which had driven him so near to desperation. The conclusion of his extended and particular account of this occurrence, is as follows. "I went early to my chamber, where there was a fire; and here I sat down on the carpet, reading and meditating on the first chapter of John's gospel,\* in connexion with the third. Suddenly there appeared before me, as it were, a wilderness, with a human figure appearing in it. This I took to be *John the Baptist*, by his raiment of camel's hair. After some time, I had a view of all the different things I had lately seen, accompanied with a voice, saying—'all these things will I give thee, if thou wilt fall down and worship me.' To which I quickly replied, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.' Now, although this reply seemed to be mine, yet I thought they were not my words, but that Christ had spoken them in the wilderness for me; which thought was very encouraging at the time. As I would not buy these things, they were again and again offered me as a gift; and still urged, until I got vexed, and said it was in vain to urge them any more, for I would have none of them. Here a question was asked—'what then will you have?' To which I replied 'I will have the portion of the poor,

\* He was now at his lodgings on shore, and was complying with a direction he had received in his vision, to consult the first chapter of John, for an explanation of what he had seen.

despised followers of Jesus, for time and eternity.' Then it was asked—'Is this your choice?' I answered 'yes, my deliberate choice.' At this the scene all vanished—and from that time, when I made this record, to the present that I am transcribing it in this book, which is a space of fourteen or fifteen years, I have not had any of the like exercises. For two or three years, I had various and sore conflicts with a body of sin, and the powers of darkness, which I made no record of. What I shall further mention, will be chiefly copies of letters wrote for a dear friend, I being at sea, when the exercises described, took place."

Before we insert the letters to which Captain Wickes refers, as containing an account of his religious state, subsequently to the termination of his regular narrative, we think proper to give our views of some things already stated, and of every thing of a similar kind that may afterwards occur. In drawing up such a memoir as the present, we hold it to be incumbent on the writer to make known, if he can, how the subject of it did, *in fact*, feel, think and reason—The writer may make his own reflections afterwards. We have accordingly pursued this course. We have given captain Wickes' own narrative of his exercises, apprehensions and feelings; and have been glad that we have been enabled to do it from his own showing. But we must now remark, that we have no belief whatever in the reality of supernatural appearances of any kind. We believe that they ceased with the age of miracles; and that to admit their existence since, is to open the door—and has sometimes actually opened it widely—to the wildest reveries, and the most deplorable extravagances. Let a man believe that he has direct and supernatural intimations from invisible beings, good or

bad, and he is in imminent danger of folly and fanaticism, in the extreme. That in the evil angels we have enemies and tempters of the most insidious kind, and in the good angels, friends, guardians and protectors, we have not the shadow of a doubt—The written word of God assures us of this truth. But we know not in what manner their agency is employed; nor have we any reason to believe that our external senses ever perceive them or their communications: and whatever may be their suggestions to our *minds*, those suggestions are, in all cases, to be tried by what we are taught in the holy scriptures, which we are to follow and obey, as the only safe and infallible guide. Neither are we to expect any new revelation, or miraculous interposition, from God himself. The canon of revelation is complete, and a fearful denunciation is on record, on those who shall pretend to add to it, as well as on those who shall attempt to take from it. We perceive from the late British periodicals, that both in England and Scotland, and among protestants too, miraculous occurrences—wonderful cures, and even the gift of tongues—have their subjects and their advocates. The Christian Observer has come forward, in the most decided manner, against all these pretensions, and we greatly rejoice to see it. The pious and intelligent conductors of that excellent work maintain, (and our opinion entirely coincides with theirs) that all these strange appearances may be accounted for, from the known and natural operation of second causes—of the body on the mind, and the mind on the body—without any interposition of a supernatural kind. In persons of a very nervous temperament, or those who are only temporarily under strong nervous excitement, the most extraordinary phenomena do often and notoriously take place. In the case of captain Wickes, his

own narrative shows, and all who were acquainted with him knew from their own observation, that he was subject to a most afflictive melancholy. The only wonder is, not that his imagination should occasionally master his reason, but that its triumph over reason was, in the merciful order of God's providence, never permitted to be complete and permanent. He was habitually a man of a sound and discriminating mind, not only in common affairs, but in religion also. Of his piety, and very eminent piety, no body but himself entertained a doubt. That he was deceived by his excited imagination, in the things to which we have referred—as John Bunyan, and even Martin Luther, had been before him—may be believed, without detracting from the excellence of his general character. It is remarkable that he commonly reasoned rightly, even from mistaken facts, and always went to his Bible for instruction.

We once knew a woman, whose acknowledged eminent piety had its origin, according to her own account, in hearing what she believed was a supernatural voice, calling her repeatedly by her proper name. This she construed into an indication that she had but a short time to live, and ought therefore, without delay, to prepare for death; and this was followed by the usual exercises which precede and terminate in a sound conversion. Now, admit the hearing of the voice to be imaginary, as we have no doubt that it was, still it was true that it was her duty immediately to prepare for death. It was the belief of this truth, and the performance of the consequent duty, which under the divine blessing, terminated so favourably; and the same causes would have produced the same effects, and in thousands of instances do really produce them, without any miraculous voice. Beside, in the case before us, the woman concerned, to our certain

knowledge, lived a number of years after she heard the voice: so that the miracle, if we suppose it to be one and her construction of it right, must be considered as having announced a falsehood; and if her interpretation was not the right one, then the miracle was utterly useless. In absurdities like this, imaginary miracles often terminate; and a handle is furnished to infidels, which they are ever ready to employ, to the injury of all religion, and the discrediting of all revelation.

(To be continued.)

#### PRACTICAL METHODISM.

(Continued from p. 25.)

Rev. and dear Sir,

The present paper, I shall devote to a few strictures on that characteristic of our Methodist brethren, which, for want of a better word, I shall term their *exclusiveness*.

Much of the real glory of the present age, is derived from the benevolent plans and societies to which it has given origin. Adopting the maxim that "union is power," evangelical denominations of Christians have formed themselves into societies, whose great objects are, to promote the glory of God, and extend evangelical religion. These societies are formed on principles strictly Christian, and truly liberal. The effect produced by them, is already seen and felt throughout the world. And, perhaps, in no instance are their beneficial effects so obvious, as in the love and harmony which they have created between brethren, who, before, were separated in heart and feeling. As it respects these societies, I will state some facts respecting the conduct of the Methodists in regard to them, for the purpose of illustrating their exclusive spirit.

And first, as it regards the BIBLE SOCIETY. This must be considered

the most noble and Catholick institution in our land. Publishing the Bible, as it does, without note or comment, and without the Apocrypha, it is reasonable to suppose that it should engage in its support, every Protestant denomination. Concentrated action, is powerful action; and the same powers, when applied in the same direction, produce results which they never could do, if divided. It would seem that this simple principle should annihilate all opposition to the Bible Society, and induce the most bigoted zealots to unite in its support. But neither this, nor any other principle, has ever produced this effect fully upon the Methodists; for until the present day, as a denomination, they are open in their opposition to it. It is true that some of that communion are in the Board of Managers, and are elected year after year, to a seat among its directors; but their election is more the result of the policy of the Society to retain a national character, than on account of any general co-operation received.

We have now our *Methodist Bible Society*. Having found an opportunity to quarrel with the Young Men's Bible Society of New York, they soon transferred the controversy from that branch, to the parent institution. The tocsin was sounded through the *Advocate*, yelled *Christian*, and echoed through the country by the "circuit riders;" and as sure as you live, at the next conference, the Methodist Bible Society came to life. Since that time, they have been rallying their 450,000 members to its support, and that too, with a great degree of success. For so completely marshalled and servile are their members, generally, that the bishops, riders, and editors have but to say to one go, and he goes; to another come, and he comes; and to another do this, and he doeth it. His holiness at Rome, could not desire more implicit obedience

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from his Catholick subjects, than that which is generally rendered by the members of the Methodist church, to their bishops and riders.

The American Sunday School Union, is next deserving of notice. This noble institution is, perhaps, second to none in existence. With the operation of Sunday Schools, commenced a new era in the history of our species. When the National Society was formed, a few years since, the utmost care was taken to free its constitution from every thing calculated to excite the prejudice of any denomination. In my opinion, this object was admirably effected. But yet the exclusive spirit of Methodism, would not admit of co-operation, even here. Like the Bible Society, the Sunday School Union retains, in its Board of Managers, and in its Publishing Committee, a due representation from the Methodist Society, but it is for precisely the same object—to retain its national character. Whilst a few Methodists are its warm friends, the great body of them are its warm foes. Let facts testify to the truth of this remark.

At the last anniversary of the Sunday School Union, a resolution was passed, to supply the valley of the Mississippi, as far as practicable, with Sunday Schools, within a limited period. Reason and piety would dictate, that the announcement of that resolution, would create no feeling but joy and exultation in every Christian heart. But how different was its effect upon our Methodist friends! Their innuendoes; questioning of motives and objects—their sly and cunning remarks, more detrimental to the cause than open hostility, are too generally known, and of too recent a date, to need specification. From the east to the west the alarm has been given, and opposition excited against carrying that resolution into effect.

Those acquainted with the conduct of "circuit riders" as it re-

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gards Sunday Schools, need no evidence to substantiate the remark we have made. Almost to a man, they are opposed to Union Sunday Schools. And if ever they sanction them, it is in deference to the superior influence of some other denomination. At least this is my experience. A few months since, between thirty and forty dollars were collected, in a village not far from my residence, to purchase a library. Every denomination contributed. The moment it came to the ears of the "rider," he hastened to the spot; made an effort to send it to the Methodist Society at New York; and when he could not effect it, he used every effort to separate the school. Throughout the country, where they cannot have schools completely under their influence, and libraries from the "book concern," they are generally opposed to them altogether. "Aut totum, aut nihil," is their motto.

Next in order, comes the American Fract Society. This noble institution, like the others mentioned, was formed for the purpose of combining the efforts of the different denominations, for the more extensive and wider diffusion of religious Tracts. I believe the Methodists never pretended to countenance this Society. The lovely and devoted Summerfield, who was cut off in the midst of his days, and in the zenith of his usefulness, was among its original founders. But he stood alone; and when he fell, there was no one to take his place. As far as my knowledge extends, there is not a single auxiliary to that Society, to be found among the "regulars," or Episcopal Methodists. If there is, it has escaped my notice.

With this Society, I have been acquainted from its origin; and know many facts illustrative of the feelings of Methodists towards it. During the contested election between the late and present Chief Magistrate of the United States, an agent of this Society visited a town

where resided a "rider," and where there was a pretty strong Methodist influence. In the absence of the "son of thunder," he had an opportunity of explaining his object to the people. He convinced their understanding, and enlisted their feelings. The next morning the rider returned. Hearing what was effected, and observing the feeling excited, he set his wits to work to counteract every thing that was done. And what, think you, was the plan adopted? He reported that the agent, under the mask of religion, was circulating pamphlets in favour of the election of President Adams! When rebuked by the agent for such an infamous slander; he challenged him to a public controversy to prove it!! This is no second-hand story. I heard it from the lips of the agent himself. His character and standing as a minister of the gospel, place the fact beyond controversy.

Permit me to state another fact, on the authority of the same individual. During his agency, he visited a part of the country where free masonry was greatly unpopular, on account of recent developments in the case of Morgan. To prevent his success, a Methodist reported that he was circulating pamphlets in favour of Masonry. The report produced a powerful opposition to him; and every thing he could do or say, could not convince many to the contrary.

In stating these facts, I am very far from asserting that *all* the Methodist preachers of our country would stoop to such foul means, to accomplish any end, however desirable. Far from it. Among them I have known as honourable and high minded men, as are to be found in the ministry. But very many of those who supply the wastes of our country, will use almost any means to give Methodism, and Methodist institutions, the ascendancy, and to check the progress of those Societies, which come, even remotely, in

collision with the interests of the "book concern."

I might state many other facts in regard to the Temperance, Sabbath and other Societies, to illustrate their exclusive spirit. To excuse their co-operations in the cause of temperance, they will tell you that *every Methodist church is a Temperance Society!!* For the same purpose, they will tell you that *every Methodist church is a Sabbath Society!!* And although many of those in the high places of power, are more friendly to these two institutions than to the others named, yet it is almost impossible to enlist them, as societies, through the country, in their support. And it is no rare occurrence to hear their preachers, travelling and local, delivering philippics, loud and long against them. During the last winter, a petition was sent to Congress from the town of my residence, in favour of Sabbath mails; and I am credibly informed—and I mention it with pleasure—that it was subscribed by the most reputable members of the Methodist church.

Here I desire to make a few remarks. These last statements are not made for the purpose of censure or reproach. The Methodists have a perfect right to pursue their own plans, in their own way. They have the right to abstain from any connexion with all other branches of the Christian church. They have the perfect right to assume *caste*, and to proclaim the touch of all others, ceremonial defilement. But they have no right, whilst entertaining and exercising their exclusive spirit, to proclaim themselves, as they do, the most liberal and catholic of all sects of Christians. The Baptists avow and defend their notions on close communion. In this they are honest. The Episcopalians avow and defend their peculiar and untenable notions, on prelacy and church order. In this they are honest.

But the Methodists, more exclusive and hostile to every other denomination than either of these, and affording very much less co-operation in the general plans of benevolence, are lauded as the truly catholic, truly liberal sect; whilst the others are continually accused of bigotry and sectarianism. Is this right,—is this honest? When the bandage which the Methodist circuit riders have tied on the eyes of the community is taken away, it will then, in my opinion, be perfectly obvious that, with the exception of the Catholics, there is not in Christendom so exclusive a denomination as the Methodists.

Again: I would not be understood as saying that the Methodists were opposed to Bible, Sunday School, Tract, Temperance, and Sabbath Societies, *in themselves considered*. This would not be true. They demonstrate their friendship to these societies, by encouraging them among themselves. But the great reason of their opposition to them is, *they dislike to be co-workers with others*. And sooner than do this, I fear they would see them annihilated. Perhaps my language may be too strong, perhaps I may be mistaken; but if I am, I never was so before, in the face of so much evidence. But I have no hesitation in declaring, in view of what I have seen during the last twelve years, that the Methodists, as a body, would sooner see the societies named, sink to the bottom, like a foundered ship in a storm, than triumph over opposition, under the auspices of other, and especially Calvinistick denominations. This is the result of the *exclusive spirit*, which they drink in with the first milk which they receive from the breast of Methodism; and which afterwards grows with their growth, and strengthens with their strength.

Again: the exclusiveness on which we have remarked, we would not be understood to attribute, as

a necessary consequence, to Methodism. There are hundreds, probably thousands, attached to that communion, who, if left to themselves, would scarcely make a difference between the truly pious of any denomination; and who would contribute their support to every moral and religious institution. But here is the rub.—*They are not left to themselves.* The moment they are admitted to full membership, they must be all Methodist. They must join the crusade against all other sects, opinions and institutions; or otherwise be considered as halting between two opinions, and be always looked upon with a jealous eye. The leaders in this work are the circuit riders, and under them the class leaders. All preachers are agents for every thing attached to the “book concern”—for papers, magazines,—Tract, Sunday School, Missionary, Bible, and other Societies. Of course, they receive a compensation proportional to their success. To be successful they must infuse into their followers a spirit as exclusive as possible. They must array them against the general objects of benevolence, and create in them an affection only for Methodist institutions. To accomplish this object, they leave no stone unturned. And it is this unceasing exertion of the “circuit riders” that has given such an exclusive cast to the feelings and sentiments of thousands among them, who, otherwise, would look upon other denominations without suspicion or alarm; and who would see in every Christian a co-worker and a brother. If the “book concern” would only take away the strong influence of “compensation,” it is more than probable that the riders themselves would be less exclusive, and more catholic, than they now are.

In connexion with this subject, I have but one remark more to make. Would that there existed no occasion for it. Influenced by party

and exclusive feelings, very many of the Methodists descend to means, “ad captandum vulgus,” which even the plea of ignorance cannot palliate. To bring into disrepute the societies named in this article, it is well known that infidels and wicked men have raised against them the cry of “church and state.” These are sybilline words, which, in our day, have an ominous application to every thing moral and religious. They are the device of wicked men, to prejudice and influence the ignorant. It is the fact, that very many of the Methodists, instead of confuting this slander, use every exertion to extend it. And why? With the expectation of building up their society and its institutions, upon the ruins of those whose destruction is its great object. Let me not be told that this is untrue. I have heard the “riders” with mine own ears, make assertions by no means equivocal on the subject. I have heard them warn the community against the “church and state denominations, and societies.” Nor let it be said that all these were ignorant, good-meaning men, who knew no better. The fact, is otherwise. Men *who do know better*, and would not like to be excused on the ground of ignorance, are partakers of these sins. Perhaps the ghost of the article “*Murder Will Out*,” and that of others, no less injurious to the character of their brethren, and the veracity of Methodism, which have been circulated through the community, by publications from the “book concern,” may testify to the truth of these remarks, by a momentary appearance to my readers.

I will conclude this paper by stating, that if our Methodist friends were willing to pass only for what they are, if they used only honest means to accomplish their designs, if they were candid in the avowal of their feelings, my remarks would never have appeared on the pages of your highly useful Miscellany.

## Review.

We cannot say that on the whole we regret our inability to lay before our readers, at this time, an original review, which we have in hand, but which we have found it impracticable to complete for the present month—because we think they will be better pleased, and perhaps more edified, by the following, extracted from the Eclectic Review, of August last, than by that with which we expected to fill the pages which it occupies. The subject of the work reviewed, is one of deep interest to every real Christian; one not often discussed; and one on which revelation, though not, as we think, silent, is yet short and reserved in its communications. The great objection to the future recognition, by glorified spirits, of their relatives in this world, is better answered in the subjoined extract, than in any thing we have elsewhere seen or heard. We wish the Reviewer had given us a little more of what the author of the work reviewed has said of the happy intercourse of the beatified, when they meet, “to go no more out,” in “the mansions” which their Redeemer has prepared for their reception. We think that some of our booksellers would find it no losing business—which we know they always consider pretty carefully—if they should import and reprint a copy of this excellent work. The table of contents shows that every thing pertaining to the very interesting topic discussed, has received attention from the author; and the recommendation of the Reviewer, on whose judgment we place much reliance, is explicit and unqualified. The enormous impost on English publications, renders it all but hopeless, to get a volume which is not imported for the purpose of republication.

RECOGNITION IN THE WORLD TO COME; or *Christian Friendship on Earth perpetuated in Heaven.* By C. R. Muston, A.M. 12mo. pp. xii. 432. Price 6s. 6d. London, 1830.

On first taking up this volume, an emotion of surprise may be excited, that it should have been deemed needful, or even possible, to occupy a volume with the discussion of the simple point of inquiry to which it professedly relates; but a glance at the table of contents will show, that Mr. Muston has treated the subject in various extensive and important bearings. We shall transcribe the plan of the work.

“Chap. I. Introductory Remarks. II. The Hope of Re-union in another World accordant with the general Apprehension of Man. III. On Christian Friendship. IV. The perpetuation of Christian Friendship, a Doctrine which rests upon Scriptural Evidence. § 1. On the certainty of a future state. § 2. On the local and common destination of the righteous. § 3. On the certainty of future recognitions. § 4. On the perpetuation of the social principle. § 5. On the future existence of specifick affection. V. The perpetuation of Christian Friendship accordant with the nature and design of Christianity. VI. The Final Meeting and Future Friendship of the Righteous, as distinguished by its Perfection, Perpetuity, and Progressive Character. VII. Difficulties and Objections connected with the Doctrine. VIII. Thoughts on the Final Interview of the Wicked, and the ultimate Consequences of Unholy Fellowship. IX. Hints on the Importance of Personal Religion. X. Remarks on the choice of Friends, and on the formation of the Matrimonial Compact. XI. Hints on the Duties of Christians towards their irreligious friends. XII. Remarks on the Nature and Objects of Church Fellowship. XIII. Consolatory Reflections on the Loss of Friends, suggested by the Hope of Re-union.”

These are topics of delightful and awful interest, legitimately connected with the main subject; and in this age of abstracts, out-



lines, and flippant essays, it is refreshing to find a work in which the author has given his whole mind to the full investigation of his theme in all its bearings, not wearying of his purpose, and not satisfied till he has fairly distilled its essential virtues. Mr. Muston has evidently thought deeply and well, has read, reflected and felt, before he committed his work to the press. He has conversed with his theme, till he has caught a glow from its celestial brightness. He has wrestled with it, till he has extorted a blessing for his reward; for how is it possible, indeed, to put forth one's mind in the energetic encounter with such subjects, without receiving their influence into our bosoms? Of the author's competency for the task he has undertaken, and of the spirit in which he has accomplished it, we could not but draw a favourable augury from the introductory remarks, in the first chapter.

"The knowledge which revelation conveys to us respecting the future state of being, is of a general character. It consists more in principles than in minute details; and discloses to us as much of the celestial scene as is sufficient to uphold and animate us in the arduous pursuit of eternal life, without dazzling our minds with a vision of overpowering brilliancy, and abstracting our attention from the more humble, yet all-important concerns of human life."

"The question whether the friendships of the good will be extended to another life, or whether they will be forever annihilated by the oblivion of present associations, cannot be a cold and barren speculation, to any who possess the common feelings of humanity. What bosom does not respond to the sentiment so pathetically expressed by a poet, more distinguished, alas! by the splendour than the sanctity of his genius?—

"Yet if, as holiest men have deem'd,  
there be

A land of souls beyond that sable shore,  
To shame the doctrine of the Sadducee  
And sophists, madly vain of dubious  
lore;

How sweet it were in concert to adore  
With those who made our mortal labours  
light!

To hear each voice we feared to hear  
no more!  
Behold each mighty shade reveal'd to  
sight,  
The Bactrian, Samian sage, and all who  
taught the right.  
Braon.

"The subject, in short, has universal interest. It connects itself with the best feelings of the heart, and the deep solicitude which it frequently awakens, is the voice of nature attesting its importance. To discuss its merits at present, would be for the author to anticipate himself. Let it suffice to observe, that if the hope to which it relates can be shown to rest on valid ground, it is both rich in practical instruction, and replete with comfort to all who are mourning over departed worth. It blends itself with our purest pleasures here, and with our loftiest anticipations of bliss in the life to come. It mingles heaven with earth, and while it imparts peculiar endearment and sanctity to every earthly relation, which is founded in love to the Saviour, it adapts itself to that principle of our nature which borrows aid from the impressions of sense. It multiplies and quickens our religious associations, and establishes an important link between time and eternity, in addition to every other by which God has thought proper to unite them. The realities of that bright and happy world, into which the righteous are in due time to be gathered, do not come within the range of actual vision. They are objects of faith, and as such they must continue to be, until death brings them in full and sensible manifestation before the eye of the believer. But our conceptions of this invisible region are strengthened, and brought more completely home to the business and bosom of man, by knowing that the living materials with which it is in part to be replenished, are placed in direct display before his senses. He hears the voices, and beholds the persons, of the very intelligences who are hereafter to be associated with him, and to be recognised as his fellow companions on earth. To live with such prospective associations, on terms of close fellowship with them, and to realize in their friendship the pledge of future bliss, must be interesting circumstances, fitted to familiarize the unseen world to our minds, without degrading it, and to further the work of preparation for its elevated pleasures and services.

"Upon the determination of the question before us, must likewise depend the degree of regard which is due, on the part of the Christian, to his holy kindred and companions in the present life. 'I must confess, as the experience of my own

soul, (says an eminent divine,\*) that the expectation of loving my friends in heaven, principally kindles my love to them on earth. If I thought that I should never know them, and consequently never love them after this life is ended, I should in reason number them with temporal things, and love them as such. But I now delight to converse with my pious friends, in a firm persuasion that I shall converse with them for ever; and I take comfort in those of them that are dead or absent, as believing I shall shortly meet them in heaven, and love them with a heavenly love, that shall there be perfected."—pp. 4—11.

We do not think it necessary to give any further analysis of the work, than the general plan and titles of the chapters. The fairest, and yet the severest test which we can apply to the merits of the execution, will be to examine the manner in which, in the seventh chapter, Mr. Muston copes with the difficulties and objections connected with the doctrine of perpetuated friendship. The objection which requires at least the most delicate handling, is that which founds itself upon the solemn and painful consideration, that individuals may be excluded from heaven, who are now the objects of our tender and affectionate solicitude: the knowledge of their absence, and of all that that absence involves, must, it is argued, be incompatible with the anticipated felicity of heaven. The subject, Mr. Muston remarks, is indeed one of those gloomy and distressing topics, from which we are glad to make a hasty escape. So deeply does it implicate the feelings, that it unfits the mind for calm and impartial inquiry; and "after all that can be said upon the subject, the attempt must in many instances, prove quite unavailing to produce, on minds of a certain class, any thing like enlightened conviction." The following remarks are submitted with a view to expose the fallacy of the principles upon which the objection rests.

\* Baxter.

"It is natural then to remark, that the difficulty adverted to, arises, in no small degree, from the circumstance of looking at the present subject through the medium of those earthly affections, which will find no place in the new and spiritual constitution which is to be set up in the future world. The instinctive principle—though it has been employed to account for more of the phenomena of mind than the rules of sound philosophy can warrant—is yet a primary element in the constitution of man. It mingles with the current of our associations, modifies our feelings, and exerts over the mind an influence, which, in regard to uniformity and force, bears a striking resemblance to the great law of gravitation, which the Creator has impressed on inanimate creation. It is probable, that the most pure and refined affection of which the human bosom is the residence, contains some portion of flesh and blood—some earthly admixture, which will not enter into celestial happiness. The aid of the instinctive principle is peculiarly necessary in social and domestic life; and it is here, therefore, that its power is especially felt, and exhibited in those forms of tenderness, sympathy, and assiduous care, which so much contribute to the harmony and happiness of the human family. How much of the love which blends itself with the various relations of kindred and consanguinity, is to be placed to the score of natural affection and conventional want, it would be difficult, and perhaps impossible, to determine. But it is obvious that no small proportion flows from this source.

"If the Christian carried into a future world the same affections which are involved in the natural relations of the present life, they might, for aught that appears to the contrary, become the source of inquietude, and embitter the enjoyments of eternity. But then the wants and feelings arising out of our corporeal nature—the perpetuation of which the objection in question evidently presupposes—are designed to answer a temporary purpose; and revelation gives us to understand, as we have had occasion to notice, that death will determine them, and introduce a constitution under which the righteous "will be as the angels of God." And this very important consideration conducts us one step at least, towards the resolution of a plausible difficulty, frequently urged against the doctrine of perpetuated consciousness. For it teaches us that the Christian must stand in a very different position, from that in which he is at present placed towards his irreligious friends. Divested of all those earthly tendencies, and un-

holy passions, which often pervert his judgment and enslave his better feelings, he will be prepared to look at their condition with the eye of unsophisticated reason, and to contemplate them in the essential and moral attributes of their nature.

"If, then, in the future world, they will be regarded in their naked character and relation to eternity, what will remain to attach them to redeemed and perfected beings? The objection supposes them to be unholy intelligences; for there are only two classes into which the human family will be divided on the great day, and none will be excluded from the presence of God but those who finally reject the Saviour, or die in an impenitent state. Such persons will not only want the requisite title of admittance into heaven, which faith in the Redeemer imparts, but will be morally unfit for the pleasures, employments, and fellowship of that sacred place. And when the restraints, the disguises, and the factitious qualities, which now often conceal the real character, shall vanish for ever, and the secrets of all hearts shall be revealed, it is manifest, that the impenitent cannot fail to be seen as they truly are, and that they will appear to be destitute of every virtuous principle, and at enmity with God. Were it, therefore, possible for any of them to be admitted into the supernal world, is it to be supposed that they would be regarded with other feelings than those of moral aversion by its holy inhabitants? Recollections, indeed, might be awakened, but would they have any central point of complacency, or possibly produce any cordial sympathy amongst beings delivered from the influence of every instinctive affection, and having for the basis and regulating principle of every attachment, a strict and undeviating regard to moral excellence?"

"And what appears to be the state of mind into which an eminently pious man is ordinarily brought, in reference to his earthly relatives in the immediate prospect of dissolution—in those eventful and interesting moments, when it is fair to presume that he makes the nearest approximation on this side the grave to the temper of the redeemed in heaven? In those cases, where the power of religion is manifested, the affections do not seem to be diminished, but often acquire unusual intensity, even amidst the depressing influences of pain and disease. The soul of a holy man, who enjoys on his dying bed the presence of God, often glows with unwonted ardour; joy glistens in his eye, the light of gratitude comes over his countenance, and his heart burns at the very mention of the Saviour's

name: and it is usually found that he becomes peculiarly susceptible of grateful impressions, from the sympathy and kindness of surrounding friends. But then his love is sublimed; it is abstracted from earthly considerations; it is fixed upon God, and goes out, at the same time, in pure and complacent emotion towards his religious friends and associates. And whilst he regards them no longer 'after the flesh,' and every natural relation seems, in his experience, to be absorbed in the spiritual one; yet they are endeared to him, as he is to them, by the common anticipations of eternity, and the remembrance of sanctified associations and pleasurable intercourse. But what may be expected to be his feelings towards those of his kindred, if such there be, who are evidently strangers to God, and abandoned to vicious and profligate courses? Has it not frequently happened, that their very presence has occasioned an unusual degree of uneasiness, and is it even desired but with the benevolent view of prevailing upon them, by all the solemnities of the occasion, to give prompt and serious attention to their interests for eternity? And how much stronger must the operation of such sentiments be, in a world where love will be made perfect, and where there will be nothing to obstruct or divert the current of holy emotion!"

"It should not, in conclusion, be forgotten, that the justice of the above remarks, and the fallacy of the objection which has given rise to them, receive support from the discoveries of revelation, in reference to the temper of mind with which the inflictions of righteous judgment are regarded by the inhabitants of heaven. God is love, and cannot but look with ineffable tenderness upon his creatures. Yet his happiness is not, and cannot possibly be, impaired by the sufferings which his unerring rectitude has doomed unholy spirits to endure. And in like manner the angels of heaven, who take the most deep and benevolent interest in our apostate race, and who are inconceivably better acquainted than human beings can be with the precise condition of fallen spirits, and with the direful consequences of sin, enjoy, nevertheless, undisturbed tranquillity and perfect happiness. The sentiments with which they contemplate the severest visitations which are awarded to the impenitent by the supreme Governor of the universe, are those of adoring reverence and perfect confidence in the equity of his decisions. Their language, on such occasions, is embodied in the discoveries of revelation; for they are represented to say, in reference to the vials of the divine wrath,

'Even so, Lord God Almighty, true and righteous are thy judgments.'

"Thus it appears that the most intense benevolence, combined with the full knowledge of the awful doom of fallen intelligences, is by no means incompatible with perfect peace. Nor can we reasonably suppose, that it will be otherwise in regard to the glorified spirits of righteous men, who will be made like God, and the angels of heaven."—pp. 217—227.

We offer no comment upon these paragraphs, but leave them to speak for the good sense and piety which, we think, characterize Mr. Muston's entire discussion of the general subject. The difficulty adverted to, is not, indeed, peculiar to that subject; for, if the reasoning of the objector had any force, not only must mutual recognition and the perpetuation of present consciousness be excluded, as incompatible with future happiness, but even the very knowledge of the existence of evil, and its awful and necessary concomitant, misery.

Mr. Muston has enriched his volume with extracts both from the

heathen classics and our own poets, in order to show how prevalent has ever been the hope of a future reunion. This sentiment is somewhat obscurely, yet how exquisitely expressed, in the Antigoné of Sophocles! The daughter of Œdipus exclaims:

"For a deed like this,  
Oh, what were death but glory! I shall rest  
Beloved with him I love, my last sad duty  
Boldly discharged. Our latest, longest  
home  
Is with the dead; and therefore would I  
please  
The lifeless, not the living. I shall rest  
Forever there."

(Dale's Translation.)

In a still sublimer spirit of poetry, as well as of faith, the sacred writer exclaims: "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us throw aside every weight and incumbrance, and let us run with perseverance the race that is set before us, looking unto Jesus."

## Literary and Philosophical Intelligence, etc.

*The Passage of the Red Sea.*—One of my first objects at Suez, was to ascertain if the sea was fordable opposite the town, at ebb tide; the consular agent, and the Levantine writers of the governor, assured me that it was not; but I attached little importance to their assertions. I therefore desired my servant to find me out any Indian sailor, who wished to earn a dollar by crossing the gulf: at eight in the evening, a man made his appearance, who offered to make the attempt. I explained to him the nature of the object I wanted to ascertain; I directed him to walk straight across, as far as it was possible to do so, and to hold his hands over his head, as he walked along. He was in the water forthwith, he proceeded slowly and steadily, his hands above his head, and in nine minutes, he was at the other side of the Red Sea. On his return he told me, what I knew to be a fact, that he had walked every step across; the deepest part being about the middle of the gulf, when the water was up to his chin. I proceeded now to follow his course; I gave him another dollar to cross

over before me; and as I was nearly eight inches taller than my guide, where his chin was in the water, my long beard was quite dry.

The tide was now coming in fast, and by the time we reached the middle of the sea, my Indian thought it imprudent to proceed farther, as I could not boast of being an expert swimmer. Had we remained ten minutes longer, we should inevitably have suffered Pharaoh's fate, for the opposite bank was perceptibly diminishing; and at ten o'clock the sea, which was hardly more than the breadth of the Thames at London Bridge two hours before, was now from two to three miles broad. I returned, perfectly convinced that the Red Sea opposite Suez, is passable at ebb tide.

By a mark which I made on a perpendicular rock on the seaside, about eighty paces from the spot we forded, I found the difference between the ebb and flow, to be six feet two inches. The fountains of *Mosse*, above *El Naba*, are about seven miles from Suez by water, but by land the distance is double.

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Five miles to the north of Suez, the sea terminates in a narrow creek and saline marsh, which it is necessary to wind round, in going by land to *El Naba*. Niebuhr says he walked across this creek at ebb tide, and was only knee deep in water. The Bedouins do this daily, but I am not aware that any European before me, ever attempted the passage of the sea opposite Suez: indeed, the very inhabitants considered it impracticable, till I proved the contrary.

In short, there is no other point but that of Suez, from which so immense a body as that of the Israelites could have passed over the sea, without the farther miracle of removing mountains. I do not hold the preservation of the Israelites to be one degree less miraculous, because the wind or the tide drove back the waters, to let them pass at Suez, and that the same natural causes were ordained by God, to overwhelm the Egyptians.

I believe that infinite wisdom, in the operation of miracles, is pleased to consider our finite faculties, and to make natural agents the instruments of his divine power.—*Madden's Travels*.

*Cholera Morbus*.—At a meeting of the French Institute, communications from various parts of the Russian Empire, were made by M. Moreau de Joannes, on the progress which the Cholera Morbus has made in that empire, to which M. de Humboldt added some very curious facts, he had obtained during his recent travels in Asiatic Russia. His statement began with its first appearance in the Bombay army, in 1818, from whence in 1819, it spread to the Isle of France and Madagascar. In 1821, it appeared at Brussels, from whence it spread by the Euphrates, to Syria; it diminished in violence for three years, although it spread along nearly the whole of the northern coast of Africa. In 1823, it appeared on the borders of the Caspian Sea, and made dreadful ravages at Astracan, spreading from thence into central Asia, whence it was supposed to have been brought by the caravans, which generally consist of three thousand or four thousand men and camels; but this supposition, M. de Humboldt proves by facts, could not have been the case. In 1829, it broke out on the Persian frontiers of the Russian Empire, from whence it spread into Georgia, where, in one city of 30,000 inhabitants, only 8,000 escaped. On the 31st July, 1830, it again appeared at Astracan, where 21,000 persons died—from whence it extended into the country of the Don Cossacks, and arrived at Moscow, having spread over 46,500 square leagues of country. The official bulletin published at Moscow states, that from the 18th September, to the 11th October, one

in three of all those attacked, died. It is also stated, that it has recently appeared in the neighbourhood of Constantinople; it was at Odessa on the 8th October, from whence it is feared it will gain Greece, Italy, and the southern parts of France, though its effects are suspended by the winter.

Four young French Physicians presented a proposal to the Institute, to request the government to send them to the countries infected with the malady. The Institute deprecated the present conduct of Russia, in marching large bodies of troops from countries infected with it, to countries that are not; and more especially as it is historically known that it first appeared and was propagated in India, by Lord Hastings' army. Dr. Alex. Trumbull Christie's work was highly spoken of, as being the only one in which any positive knowledge could be obtained. The Institute afterwards resolved itself into a Secret Committee, to take the subject of the disease, and the demand of the young physicians, into consideration.

*Platina employed for Coin*.—This singular and extraordinary metal has usually, and until a modern day, been procured from a few alluvial districts in South America. Notwithstanding its refractory character, means have been found to melt and work it. Besides its various applications for crucibles, spoons, evaporating vessels, hydrometers, pendulums, standards of measures, mirrors of reflecting telescopes, and various other objects, it has latterly been issued from the mint in the form of coin.

The Russians seem to have the merit of this application. The grains of Platina are picked up in the Ural Mountains, which are considered by geographers as forming the boundary for a considerable distance, between Europe and Asia. It makes beautiful pieces of money, though not as bright as silver. Several of these Platina coins, brought from St. Petersburg, by the Ex-Minister of the United States, the Hon. Mr. Middleton, bear strong evidence of the neatness and distinctness of the execution. On one side of a piece, value six silver roubles, is the Muscovite Eagle, with two crowned heads, and with wings in full display. The left foot sustains a globe, and the right a sceptre. The top is embellished by a large imperial crown. The workmanship of several of the smaller parts is highly finished, and will bear examination by a magnifying lens. On the reverse, is the date (1830,) the value, and an explanatory inscription in the Russian language, and character. But there is no head or likeness of an Autocrat, Emperor, or any other great person. This currency

is issued by the government, and received in payment of taxes, imposts, rents, and all other publick dues.

The three rouble piece, which is dated in 1829, has substantially the like impression with the other, having the necessary alterations, as denomination, work, inscription, &c. Dr. Mitchell, to whom they were generously and politely sent, is fully sensible of Mr. Middleton's noble spirit, and of the kindness of H. Warner, Esq., in delivering them promptly, according to request. A silver rouble is rated at seventy-seven cents of our money.—*N. Y. Com. Adv.*

*Pure Water.*—Water drinkers are in general longer lived, are less subject to decay of their faculties, have better teeth, more regular appetites, and less acrid evacuations, than those who indulge in a more stimulating diluent as their common drink. This liquid is, undoubtedly, not only the most fitted for quenching the

thirst, and promoting true and healthy digestion, but the best adjutant to a long and comfortable life. Its properties are thus summed up by Hoffman: "Pure water is the fittest drink for all ages and temperaments: and of all the productions of nature or art, comes the nearest to that universal remedy so much sought after by mankind, and never hitherto discovered." This opinion is supported by most scientifick and intelligent men.

*Iron Chimneys.*—If our builders would use cast iron pipes (round or square,) instead of making cumbrous, inefficient and insecure brick chimneys; would it not be an improvement in the art of building? They would take up less room—be more secure against fire—would draw better, and could be so contrived as to be more easily cleansed, (if necessary,) than the expensive, unsightly projections, which encumber our rooms at present.

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## Religious Intelligence.

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In another department of our work, we have inserted an account of the origin, progress, and general nature of the disease denominated Cholera Morbus, which is manifestly pestilential in its nature, and but partially resembling the malady so denominated in our own country. But into our own country, we should recollect, it may come. The latitudes where it has spread its most awful desolations are those of the United States—Astracan is rather more than 46° north. The following account, extracted from the Evangelical Magazine of December last, is affecting in a high degree. It has strongly reminded us of scenes which we witnessed for ourselves in 1793 and 1798—scenes of apathy, carelessness, and stupidity, succeeding to those of alarm, terror, and death in some of its most dreadful forms. It would seem as if pestilence was intended to be an unmingled judgment. We have known but a few rare instances of its serving to awaken careless sinners. The hortatory strain, in which the pious missionary concludes his

account, is truly excellent. We earnestly recommend it to the serious attention of all our readers.

### SOME PARTICULARS RESPECTING THE CHOLERA MORBUS AT ASTRACAN;

*Extracted chiefly from letters written by the Rev. Wm. Glen, of that city.*

I. In the beginning of August, 1830, it was reported that the cholera morbus had made its appearance in the suburbs. Immediately the authorities met, and held a consultation as to the best means to prevent its entrance into the city, or if it came, what should be done to stop its ravages.

Papers were printed and circulated among the inhabitants, informing them of the names and residence of all the physicians; showing them at the same time what precautions ought to be used, and what might be considered symptoms of the disease. If any poor people were attacked with it, who had not servants to send for a doctor, they were requested to inform the watchmen, who stand night and day at the watchhouses, and who had received orders to report such cases instantly to the medical attendants. Indeed, every thing was done that promptitude, vigilance, energy, and medical skill could perform; but, alas! it was unavailing—the disease soon entered the city, and it came upon us like a mountain tor-

rent, bearing every thing before it. The shock which it gave the inhabitants, was dreadful.

II. About the sixth day of the disease, it entered the mission-house. I was transcribing a letter when my wife came into my study, and informed me that Mr. Becker, our excellent young German friend, was attacked. He had been with me just before, conversing about a sermon of Dr. Stennett's, which had afforded him peculiar delight, and he took the book with him to translate the sermon into the German language, hoping that other poor sinners might derive as much advantage from it as he had done. But, ah! in a moment he was laid on the bed of suffering, and all his labours were at an end. I went down stairs to see him, and found him convulsed in a most alarming manner. His groans and screams pierced my heart; but his agonies were quickly over—in a few hours after he expired! Dear young man! he was much beloved by us for his zealous endeavours to do good, having exerted himself most laudably for the spiritual benefit of the German population, who have been for years destitute of a pastor, and are left as sheep without a shepherd. But he is gone: his tongue is now silent in the grave, and his pen is laid down for ever.

The next person who was seized in our house was good Mrs. Lovets, another of our German friends. She was the wife of the Sarepta commissioner. The disease rapidly preyed upon her frame, and she sunk into the arms of death. After her funeral, her bereaved husband hastened away with his three motherless children, in the hope of escaping the contagion; but he carried death with him; and three stages from Astracan he died, and was buried by the road-side; for such was the fear and horror of the villagers near him, that they would not permit him to come near them while he lived, nor to be buried near them after he was dead.

Next, my beloved wife was attacked. Our family physician was at this time also affected by the cholera; but he prescribed for Mrs. Glen, who, after lingering in awful suspense for some time on the brink of eternity, was mercifully restored. Oh, I cannot tell you how it comforted me, while I stood watching by her bed-side, to hear her confidence in the Lord Jesus Christ, the Saviour of sinners! She trusted simply in the Redeemer, looking for redemption through his blood—the forgiveness of sins, according to the riches of his grace. And, ah! where else should sinners look but to Jesus? If God has so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting

life, it is sufficient. Here let me rest, with the sweet assurance that the man who believes on him shall be saved.

III. Having stated what particularly referred to my own family, I will now give you a more extensive view of it.

In general, business of every kind was at a stand. The bank suspended its operations. In the bazaar not a whisper was heard; even the Kabaks, those scenes of iniquity, those moral pests, were abandoned, and a general gloom spread over the countenances of the few solitary individuals who were to be seen walking through the streets. This gloom was heightened by their attitude, moving pensively about with handkerchiefs at their noses, perfumed with, or containing camphor; so as to counteract the infection, with which it was supposed by medical gentlemen that the open air was in a measure saturated.

According to the best accounts, when the disease was at its height, the number of funerals, on one particular day, was 500, and on another, 480. More than 1000 were buried about this time in a large sand-pit, for want of graves, which could not be dug so fast as required, not at a rate that the poor could afford; twenty-five roubles being demanded for each. Such a time was never before seen in Astracan.

On the roads leading to the burial grounds, which are out of the city, scarcely any thing was to be seen from morning to night, but funeral processions.

During its progress, more than sixty officers, from the Governor, the Admirals of the Fleet, the Rector of the University and downwards, fell victims to it; and the number of the dead of all descriptions, in the city alone (the resident population being not more than 40,000,) is calculated at 6000, beside 1000, or, as some say 2000 of those from the interior of Russia who were passing the summer here, and who fled to the towns and villages up the Volga, in hopes of escaping it. Of these forty were found on the road-side unburied, on the first three stages, until notice was given of the circumstance to the commanding officer of the district; but the greater part of the fugitives who fell victims to the disease, met their fate on the Volga. Nearly 10,000 left the city, it is said, in great confusion; and being provided with food and other necessaries were reduced to indescribable hardship on their passage up the river, as the Calmucks on its banks would have no intercourse with them. It is said, that in one or more of these boats, the people all perished from the cholera, and having none left to man them, were at last carried down the stream, with the residue of the

dead on board. In other cases the ravages on board these boats were dreadful.

With such scenes before their eyes, or reported on credible authority, it was almost impossible for the most thoughtless to be altogether unconcerned at the time; yet, alas! it is lamentable to see, that now the danger here is considered as past, many are returning to their vicious practices, like the dog to his vomit, and the sow that was washed to her wallowing in the mire.

From the above it appears, that about a sixth or seventh of our whole population have been cut off. It is supposed that half the adults have been affected by it. Some children have died, but comparatively few. Through the tender mercies of our God, I have been preserved without the least injury, and have been enabled to attend to the sick in the house, and also to render some assistance to our neighbours. Bless the Lord, O my soul!

Dear friends, what think you of this awful visitation? Oh, if ever there was a solemn providence which called on sinners to prepare to meet their God, it is this; yes, it calls aloud to every one of us. Perhaps the cholera morbus may never visit the place where you reside, but it may; who can say that it shall not? When it was raging twelve years ago in India, no one thought it would destroy a sixth part of the population of Astracan. Oh, think of the awful consequences of being hurried into the presence of your Judge unprepared! Reader, say not that your present occupations are so important as not to allow you to attend to these things. What are you doing? Surely your engagements are not more important than the governor of a province, or the commander of a fleet, or the rector of a university; but the gentlemen who filled these high official situations at Astracan, were suddenly removed by the cold, resistless hand of death! Come, then, I beseech you, and consider your ways. Be assured there is nothing on earth so important to you and to me, as to be prepared for heaven; that when we are absent from the body, we may be present with the Lord.

Hence it becomes a matter of universal concern to know wherein this preparation consists. An error here may prove fatal. Examine it well. Every man is a sinner; and as such is in a state of condemnation. How then can he be pardoned? How can he be justified in the sight of a just and holy God? The Bible must decide. This blessed book declares, that by the deeds of the law shall no flesh living be justified; therefore it is a fruitless effort to seek justification by our own doing. No man can redeem his own soul,

or give to God a ransom for his brother; therefore it is in vain to seek help from man. What then are we to do? Why, in the great work of a sinner's salvation, we must look away from all creatures, for they cannot procure for us the pardon of one sin—no, not one. But, blessed be God! we are not left without a directory in this momentous affair. Oh, no!—for thus it is written—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here, then, is the glorious discovery! The sacrifice of the Lord Jesus Christ, is an atonement for the sins of the world; and whosoever, young or old, rich or poor, whosoever believes in Him, becomes a partaker of this great salvation. His sins are blotted out; his person is justified; and, being justified, he is safe; he has peace with God; he has joy in the Holy Ghost; he has a title to heaven. Oh, what a happy state! Having thus committed his precious soul to the keeping of the matchless Saviour, he delights to meditate on him; seeks daily communion with him; strives continually to honour him, by a holy and useful life; and looks forward with joy to the day when he shall join that great multitude, which no man can number, in singing, "Worthy is the Lamb that was slain to receive glory, and honour, and blessing; for he has redeemed us to God by his blood, and we shall reign with him for ever." It was this precious faith in Jesus, which supported Mrs. Glen in the prospect of eternity; and this same precious faith will support you in life and in death, and prepare you for a glorious immortality. Hallelujah! hallelujah!

Young people; you are now in the prime of life. What an affecting lesson does the case of good Mr. Becker teach you! He also was young, but he feared the Lord, and was engaged in the delightful work of attempting to do good to others. This was his happiness; this was his joy. What a sweet preparation for a better world! Blessed is that servant whom his Lord, when he comes, shall find so doing. But, ah, how few young people are acting so wisely! Dear young friends, my heart yearns over you; the summons may come as suddenly for you as it came to him. Are you ready? Have you given your heart to God? Are you trusting in the merits of Christ? Are you walking in the narrow path which leads to glory? Oh, if you are acting thus, then happy are ye! Go forward. May your life be long spared to honour your Redeemer! Yet if, while thus engaged, any of you be cut off in the days of youth, nothing will afford your sorrowing parents



so much pleasure, as the thought that you were prepared for glory. Oh, do not neglect this great salvation!

Husbands and wives; you can judge better than others, what must have been the feelings of Mr. and Mrs. Glen while she was struggling with this alarming disease, and her affectionate partner stood weeping by what he feared would be her dying bed. Oh, what can comfort under such circumstances? What can bind up the breaking heart? What can dry up the falling tear? Only one thing; and that is what the Saviour denominates the "one thing needful." Yes; it was her hope in Christ—her simple reliance on Christ alone. And would not you like to see your partners in this happy frame when they are passing through the dark valley of the shadow of death? Remember that the time will come when you must part; the cold hand of death will separate the dearest friends; and what will console you *then*, but a good hope that your beloved partners are prepared for the mansions of bliss. And have you any scriptural ground to hope that it will be so? Examine yourself whether ye be in the faith. Prove yourselves by the unerring standard of God's holy word; and give no sleep to your eyes, nor slumber to your eyelids, until you have obtained peace and satisfaction on this grand and important subject.

Ye zealous and devoted servants of the

Lord; let this awful visitation of Providence quicken you in your labours of love. If any thing can give Mr. Glen pain, now he sees his wife restored and his children smiling around him, it is the thought that many are gone beyond the reach of his voice, whom he never faithfully warned to flee from the wrath to come. Now, now is the time to work; soon, very soon, all our opportunities will be over; our tongues will be silent in death, and our bodies lodged in the house appointed for all living; therefore, whatsoever your hand finds to do, do it with all your might.

Before I conclude, I cannot help noticing the dreadful obduracy of the human heart. Mr. Glen says, "Now the danger here is considered as past, many are returning to their old vicious practices, like the dog to his vomit, and the sow that was washed to her wallowing in the mire." Is not this dreadful? Reader, see what man is when left to himself. Oh, cry day and night unto God to give you a new heart and a right spirit; to hold up your going, and preserve you from evil; to guide you by his Spirit, and lead you in the way everlasting.

Most affectionately I entreat you to give up yourself to the life-giving Saviour, then you will be prepared for every event. Amen.

(Signed) RICHARD KNILL.

St. Petersburg, September 8th, 1830.

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of January last, viz.*

Of Rev. John W. Scott, a quarter's rent, for the contingent fund	-	-	\$87 50
Of Rev. Thomas J. Biggs, for the Kennedy Scholarship	-	-	37 50

Amount received \$125 00

## View of Public Affairs.

The ebb tide of news has succeeded to the flood. We find it stated in the paper of the morning of January 31, on the evening of which we write, that there has not been an arrival from Europe in twenty-seven days. We last month brought down our chronicle to the date of December 9th, from Britain, and to the 6th of the same month from France. An arrival at Halifax, Nova Scotia, has brought intelligence from Falmouth to the 11th of December, only two days later than that received a month ago. It is of little importance, but we give the whole we have seen—it is as follows:—"In the British Parliament on the 9th of December, the Regency Bill was brought down from the House of Lords, and was read a first time. The Pope's nuncio in Paris is stripped of his honours, and the French soldiers are no longer to attend mass. The man who attempted assassination in the House of Lords has been handed over to the civil power; he says he had an account to settle with the Duke of Wellington. The incendiary outrages which have been committed over so great a portion of England, have, for the most part, ceased on the strict enforcement of the law. The majority of nearly all classes of the citizens of Brussels, Antwerp, and Ghent,

even Liege, particularly the armed burghers, are, it is said, in favour of the accession of the Prince of Orange, or one of his sons, as the means of restoring peace and confidence." We have also observed an European article during the last month, in which it is stated, we think authentically, that the island of Candia has been ceded by the Turkish Sultan to his ally, or subject, the Viceroy of Egypt; and that the inhabitants of the island, both Greeks and Turks, are filled with joy by this transfer. This is all the recent information from the old world which we are able to communicate.—

Since writing as above, we find in the morning paper of February 1, that by an arrival at New York, European intelligence to the 19th of December inclusive, has been received—a summary of it is as follows—

The prominent article of intelligence by this arrival is, the account of a revolution in Russian Poland. It appears that the Archduke Constantine, who governed Poland, in behalf of his brother Nicholas, after several tyrannical and cruel acts, which had much incensed the Poles, undertook to inflict discipline on the pupils of the military school at Warsaw. These pupils, on some occasion of a publick dinner, had drank some offensive toasts, and among others, one to the memory of the celebrated Kosciusko. Constantine, informed of this by his spies, ordered a commission to inquire into the affair. The commission considered the conduct of the youth as either harmless or not worthy of regard; and so reported. Not satisfied with this, the Vice-Emperor committed the inquiry to two general officers; and still not satisfied with their treatment of the business, he interposed by his own immediate authority, inflicted a severe punishment on several of the young men, and sent a large number of them to prison. This arbitrary proceeding exasperated the publick mind. The young men of the military school rose in a body to break the chains of their comrades, and take vengeance upon the oppressor of their country. Detachments of regiments of the Russian Guard, who, contrary to the provisions of the Constitution, formed part of the garrison at Warsaw, were ordered to put down the rebellious pupils, whilst several companies of Polish troops took part with the latter. Thus the combat began. The insurgents having forced their way through the Russian troops, marched immediately towards the Belvidere, the residence of the Grand Duke Constantine, half a league from Warsaw. His officers fell under the blows of national vengeance, but Constantine made his escape by a back door. It appears that the Grand Duke, in fear of some popular disturbance, had some time previously sent away his wife: and when out of reach of the insurrectionists, he issued a proclamation, saying, that he had permitted the Polish troops who had remained faithful to him, to return to their comrades, and added, "I am setting out with the imperial troops, to proceed to a distance from the capital; and I hope from Polish good faith, that they will not be harassed, in their movements to reach the empire." It is evident from this, that he considered his Russian troops as inadequate to resist the force which the Poles could array against them. On the return of the Polish regiments to Warsaw, they were received with enthusiastick approbation by their countrymen. The inhabitants of all ranks rushed to arms, and the whole country was in commotion, and flying to the succour of Warsaw. A provisional government was formed, and the names of those who compose it are given in the publick papers. It appears that the struggle at Warsaw was sanguinary. One account states that "nine Russian generals and the principal officers of state, were put to death; and also that a great number of the Russian soldiery were massacred." This we exceedingly regret, as it will greatly incense the Russian soldiery. General Diebitzsch, who was at Berlin when the insurrection took place, had left it to put himself at the head of his immense army, we suppose with a view to suppress this revolution in its infancy. The Poles, we doubt not, will fight to desperation, as indeed they did when Suwarrow took Warsaw by storm; but humanly speaking, it seems impossible that they should forcibly resist the Russian legions. Yet the God of battles may order it otherwise than short-sighted mortals can forecast; and of this, history, both sacred and profane, furnishes numerous instances.

Information had been received in London from France, of the death of the highly distinguished deputy, B. Constant. His funeral was celebrated with national honours. Eighty thousand men in military array, were drawn out on the occasion. With the exception of Lafayette, probably no man in France was more popular.

It appears also, that the news of the recent revolution in Russian Poland, had reached Paris; and a short speech of General Lafayette is given in the papers, in which he explicitly maintains—and it was heard with acclamation,—that France will not suffer either Austria or Prussia to interfere in aid of Russia against Poland—which, as these three great powers were all concerned in the partition of this country, we suppose he thought probable. In short, the indications of a general war in Europe, are far greater than they were, when we last month gave our views on this subject.

Still, we hope there will not be a general war. There is reason to think that France and Britain either have already, or very speedily will, enter into a formal agreement, and make it known to the world, that they will not consent that, in any case, one nation shall interfere in the concerns of another. If this take place, Russia may shed much Polish blood, without the aid of Austria and Prussia, and yet no general war ensue. But we think that the military spirit in France is ardently in favour of war; and in a short time, it is stated that they will have (including the National Guard) from nine to twelve hundred thousand soldiers equipped for action. It is hardly to be expected, if this be so, that such a body of troops, filled with military enthusiasm, will not find, or make, some occasion to display their heroick valour.

There is a rumour, likewise, of an insurrection in a part of Prussia; and also the statement of the suppression of one at Milan, which was on the eve of breaking out. But these accounts, though not improbable, are not yet authenticated.

The news, so far as Britain is immediately concerned, is not of great interest. Talleyrand is to be recalled to France, at his own request; and is to be succeeded by the Count Flahault. The internal state of the country is said to be far from quiescent; and incendiary acts are still frequent. A motion was expected to be made in parliament, to suppress Cobbett's Weekly Register, as being of treasonable tendency. It was thought that Hunt, the coadjutor of Cobbett, was likely to be chosen a member of parliament.

The provisional government at Brussels was employed in framing a new constitution. The king of Holland had referred his concern with Belgium to the decision of the foreign ambassadors in London. Pope Pius VII., whose illness we mentioned last month, has died of the gout in the stomach.

#### AMERICA.

COLOMBIA.—There is reason to believe that the Liberator Bolivar has gone to his last account. After well authenticated information of his being on the brink of the grave with a consumptive complaint, his farewell letter to his countrymen has made its appearance. Among other things, he says, "I have laboured with disinterestedness, sacrificing my own fortune, and even my tranquillity \* \* \* \* I have been the victim of my persecutors, who have driven me to the borders of the grave. I freely pardon them \* \* \* \* Colombians! should my death be the means of allaying the rage of party spirit, and consolidating the union, I go down in tranquillity to the tomb."—The effect of his removal from the theatre on which he has acted so conspicuous, and for a while at least, so glorious a part, time will decide; and time alone, it would seem, will enable us to pronounce a just verdict on his whole career and character.

MEXICO.—Recent advices from this large republick, represent the state of the country to be more favourable than it recently was. It is hoped that the civil war is nearly or quite terminated; and that peace and prosperity are likely to ensue—With such hopes we mingle many fears.

UNITED STATES.—Our Congress have made but little progress in the despatch of publick business; and but little time remains for them to do any thing, although much ought to be done. On the all important concern of the Indians, very numerous and earnest petitions and remonstrances have been addressed to Congress, from various parts of our country. The missionaries, too, of several religious denominations, who have been residing in the Indian country for years past, have drawn up and published an able, temperate and lucid statement, calculated to correct the unfavourable and slanderous reports, which the enemies of the Indians, in and out of Congress, have circulated, in regard to their state and their wishes. But alas! we fear that Congress will rise, without doing any thing for their relief; and before the next meeting, their oppressors may effect all their purposes. What will be the issue of the conflict between the state of Georgia and the supreme court of the United States, is as yet unknown,—but appearances are most inauspicious. Possibly the chastisement of heaven for our national injustice and oppression of the Indians, is to come out of this very affair: so that we may see our crime in its punishment.—May a merciful God turn us from our sins, and turn his displeasure from us.

#### ERRATUM.

A more important error than has ever before occurred in the typography of our work, appears on the last page of Publick Affairs, in our last number. It took place in correcting the proof, after it had passed from the hands of the editor. A whole line is misplaced—The 32d line from the bottom of the page, should change place with that which is next below it. This will restore the sense, which, as the lines stand, is entirely destroyed.

# THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

FEBRUARY 1, 1831.

## SELECTIONS FOR THE MONTHLY CONCERT.

[The *Missionary Herald* for January, 1831, contains a brief view of the A. B. C. F. M. and its operations, from which it appears, that the whole number of stations, occupied by that Board, is 50—Missionaries 59, Assistant Missionaries male and females 175. The whole number of learners, in the schools, under the direction of these Missionaries, and their assistants, is 47,558.]

### *Remarks upon the Schools.*

Mr. Stone thus speaks of the schools connected with the Bombay mission, after having spent eleven days in a personal inspection of them.—“I found the schools generally in a flourishing state, and exerting a most salutary influence on the minds of the scholars and natives generally in the villages where they are located. They have already excited a spirit of inquiry among the people, which promises much good. As I went from village to village that are enveloped in all the darkness of Hindooism, the mission schools appeared like so many lamps hung out in the moral hemisphere, throwing rays of heavenly light on the surrounding darkness; or like springs of living water, breaking out in the desert, to renovate and change it into a fruitful garden. I have long considered mission schools for the instruction of the rising generation, as important auxiliaries to the spread of the gospel; but I have never felt their importance so sensibly as on my present tour, in which I have witnessed the impression they are producing in regions where the gospel had scarcely been heard from the voice of a missionary. Could the patrons of these schools take an excursion with me to the schools they support; could they stand in one of them, planted in the heart of a Pagan village, containing from twenty to thirty thousand inhabitants—hear a hundred little immortals reading the word of God, and repeating the ten commandments, and a catechism comprising a summary of Christian doctrines and precepts—hear them chaunt a Christian hymn, and with up raised hands and solemn tone repeat the Lord's prayer—could they follow these children home, and there hear them

read their Christian books to their parents and friends, who are unable to read themselves, and would never know the gospel, or see its heavenly light, except through the medium of the mission schools;—I say then they would feel that our mission schools are important, and well deserve their patronage and prayers.

From Mr. Winslow's report concerning the schools at *Oodooville, in Ceylon*, which may serve as a specimen of the rest in connection with the Ceylon mission.—“At the general examination in the church, at the close of this quarter, 128 were studying or had finished (more than 70 had finished) our Scripture History, 65 the Sermon on the Mount, 100 our large doctrinal catechism, and 50 or 60 the smaller catechism. I found that several also had left the schools since the last examination, who had gone through, or nearly through, with the course of Christian instruction in them; and others less forward who are yet able to read a little. Thus though the schools do not go forward much from year to year, new classes are constantly presented, and numbers are yearly sent out from them with the rudiments of the most important, and what may become to them saving knowledge.”

Speaking of the learners in the schools of the *Sandwich Islands*, the missionaries say:—“About one half of them are able to read. A great part, however, are obliged to spell out their words, when any thing is put into their hands, which they have not previously studied. Nearly one fourth part of the whole number of scholars are able to write legibly on a slate.”

*Choctaw Schools.* The average number of scholars attending on instruction was 194; 299 are full blooded Choctaws, and 229 mixed; in the schools 177 were males and 101 females; 67 were new scholars; 17 left school with a good common education; 36 read in spelling lessons, 36 in English reading lessons, 63 in the English Testaments, 58 in English Reader; 90 spell, and 245 read in Choctaw only; 126 read in both Choctaw and English; 51 studied arithmetic, 64 geography, 22 grammar, 57 composed in

English, 12 in Choctaw, 11 in Choctaw and English, and 137 wrote.

#### PREACHING.

This grand means of publishing the Gospel is employed in all the missions, though under various forms, with various degrees of attention on the part of the people, and with various success. One or two passages will be quoted from communications of the missionaries, relating to the performance of this duty.

"Besides our stated services at the chapel, we make our school-rooms little sanctuaries, where we frequently preach to the scholars, their parents and others, who assemble to hear the word of God. We also make daily excursions through this great idolatrous city, to give instructions to those in the bazars, the highways, &c. Sometimes we sit down at the door of a native hut, and tell them the story of Jesus—sometimes converse in a familiar manner with a few individuals by the way-side—now we reason out of the scriptures with a self-righteous and conceited Brahmin, or an angry priest of the false prophet—sometimes proclaim the glad tidings of salvation to companies varying in number from twenty to three hundred, and not unfrequently, do we have as many clustered around us as can hear our voice, some of whom are children, some in middle age, others trembling with age and bending over their staves. Let the power of the gospel be felt by this people, and a missionary, had he strength, might preach to tens of thousands daily. Our duty is plain; having received the ministry of reconciliation from the Lord Jesus, we must fulfil it by testifying the gospel of the grace of God to these Pagans. Wo be to us, if we preach not the gospel to both Jews and Gentiles as we have opportunity from day to day."—*Missionaries at Bombay.*

"Preaching has been maintained as usual at all the stations, and at most of them the number of hearers has greatly increased. Our congregations on the Sabbath usually consist of from one to four thousand hearers, and are characterized by stillness and strict attention to the exhibition of divine truth. Meetings on other days are well attended. Two large substantial churches have been completed during the past year, one at Hido, and one at Honoruru. At Lahaina a good stone church has been brought forward, and will soon be finished."—*Missionaries at the Sandwich Islands.*

#### GENERAL SUMMARY AND REMARKS.

This brief survey furnishes an answer, in part, to the question, *What has been effected by the Board, during the twenty years which have elapsed?*—In a number of countries, covered with the deep darkness of paganism, or blest with only the dim twilight of the gospel, Christian mis-

sions have been established. To these countries eighty-five ministers of Christ have been sent by the Board, during the twenty years of its existence. Thirteen of these have died in the service, and fifty-nine are still in the field. There are, also, at the present time, forty-five lay-assistants, thirty-five unmarried female helpers, and ninety-five married females, wives of the missionaries and assistant missionaries. The whole number of laborers in foreign service, male and female, who have been sent from this country and are now living in connection with the Board, is TWO HUNDRED AND THIRTY-FOUR.

Valuable printing establishments have been set up in three of the missions widely remote from each other, and are in active operation. From them have issued more than 35,000,000 of pages, which, with the printing executed at the expense of the Board in other places, swells the number of pages to nearly 37,000,000. The number of copies of different works is not less than 900,000. These have been printed in eleven different languages, three of which had previously been reduced to writing by missionaries of the Board; and the several works were almost all composed, or translated by persons connected with that institution.

In schools, established and superintended by missionaries of the Board, and sustained by funds placed at its disposal, there are more than 47,000 learners,\* and not less than 70,000 persons either belong to these schools, or have enjoyed their advantages. One-fourth part, if not one-third, of the population of the Sandwich Islands, is now receiving instruction in the mission-schools.

Look, then, at the laborers, at the printing, at the school-instruction, at the whole array of means and influence. It is nothing, indeed, compared with the necessities and claims of the heathen world. It is nothing in comparison of what might have been done, and ought to have been done, by the thousands of churches represented by the Board. In that point of view, every friend of the Lord Jesus, and of the world for which he died, will look on with grief and confusion of face. O! HOW MUCH MORE must be attempted, and done, the next twenty years!—Yet there is another point of view, from

\* This number is less than that stated in the last survey. Yet there has been no actual diminution of numbers in the schools. More accurate returns may have been received from the Sandwich Islands. Mr. Bingham states, however, in a late letter to his friends in England, that the schools of those favored islands contain not less than 45,000 pupils.

whence we must look with gratitude to God. How many thousands of sermons have been preached by these missionaries in the lapse of twenty years. How many thousands of addresses have these pious men and women poured into the ears of benighted wanderers from God. And how many thousands of persons have listened to these sermons and private appeals. And those millions of pages—beams of spiritual light—into how many dark minds must they have poured their heavenly radiance; and what a multitude of persons must have learned at least some of those great truths, which are able, with the divine blessing, to make men wise unto salvation.

Yet we must not suppose, that even the missionaries can perceive all the influence they exert upon the multitudes around them; much less that they can so describe it that others, in distant countries, can see the whole of it. Much of their influence escapes all human observation; and much of it consists, for a time, in mere *modifications* of character, rather than in radical changes;—extensive modifications, and therefore important; but slight and therefore not easily perceived; or else so exceedingly gradual, as to be made strongly apparent only by contrasting distant periods. Then it is seen, that the manners of the people have been softened; that their customs have become more humane; that there is less intemperance and contention; that there is more industry and honesty; more regard for right and equity; more order, harmony, and happiness in families. Children in the schools begin to thirst for knowledge. They carry their books, into the domestic circle, and read them to their parents and friends. Mind begins to wake up in villages and neighborhoods. Ideas new and strange, but amazingly important, pass from man to man, till thought is roused, and the moral sense, and conscience.—Now the missionary perceives that he has not been laboring in vain. He is encouraged. He sows the good seed in hope. He plies all his means with increased faith and diligence. At length he fully gains the understandings and hearts of some, and these are converts to the truth. Now he rejoices over his sheaves, and his patrons at home become apprised of the effects of his labours. They acknowledge, that he no longer labours ineffectually—that he begins to succeed.

But, it should be remembered, that these few converts are no proper measure of his success. They may be only the first fruits of a great harvest. There may be stronger evidences than these of success, in the mass of unconverted minds around. Over these converts he rejoices with a peculiar joy; but, if he be observ-

ing and reflecting, he may behold more to encourage his hopes for the future, in the extensive preparatory influence, which has gone through the community, and which will be likely, through God's grace, to work out more glorious results.

#### REPORTS OF MISSIONARIES.

NEW YORK.

*Revival in Middlebury, N. Y.*

From Rev. E. S. HUNTER, dated Wyoming, Middlebury, Genese county, December 13th, 1830.

“It affords me pleasure to have it in my power to say to you, that the good work of the Lord which I mentioned in my last as being begun in this place, is now going forward in a very powerful manner. God has “bowed the heavens and come down and the mountains have flowed down at his presence.” The wave of salvation is rolling deep and wide, and bearing up on its peaceful bosom the fruits of eternal love to the multitude of souls that were perishing in their sins. This work is almost indiscriminate as to the characters who are the subjects of it. All classes of persons are affected. The aged and the young,—the moralist, and the openly profane. The middle-aged and aged especially, are extensively wrought upon. Men, who have for years been settled in the principles of infidelity are scared from their vain subterfuges and led to seek a refuge from impending wo, beneath the Cross of Christ. Some of the most influential men in town, who but a few weeks since were apparently indifferent and neglectful, if not positively opposed to religion—are now seen upon their knees in the praying circle mingling their hearts and voices at the throne of grace for the salvation of souls around them. In our meetings, which are now every evening in the week, tumult and confusion are unknown. God appears in our midst in the ‘still small voice;’ but oh! in this very stillness there is a resistless energy before which the hardened sinner is constrained to bow.

“The number that has obtained hopes in the town cannot be definitely stated. I can only say, that it is general and powerful. There is not perhaps a single school district in the town but what has shared, or is sharing, more or less in this blessed work. But as much of the territory of the town is under the influence of other denominations, I know less as to the exact number that has obtained hopes out of my own congregation, I only know, that it is great. In my own congregation the number of fruits of this revival is perhaps not far from sixty. Thirty of whom have already connected themselves with the church.—Several

more will come forward at the next communion.

"There are some particularly striking instances of the power of divine grace in subduing the human heart that have been presented to view in this revival, which I should love to describe and perhaps I may when I write again.

"Immediately after the date of my last, our circumstances required the number of weekly meetings to be increased. Since about that time, I have attended a meeting nearly every day or evening. I preach three discourses upon the Sabbath, three or four lectures in the course of the week, the remainder of the time is employed in visiting and attending conferences and prayer meetings.

"My Bible class which I was in the habit of attending Sabbath morning, at 9 o'clock, has been for a little season suspended, and in its stead has been substituted a prayer meeting for the *Sabbath School Teachers*. These exercises have been blest. At the hour appointed the superintendent opens the meeting with prayer and singing. The lesson is then read and explained; prayers are offered with special reference to the school, that teachers, and scholars, may be led to a right understanding of God's word, and that the carnal minds of both may be renewed.

"Since the commencement of these meetings, four teachers and nine scholars have in the estimation of charity become subjects of renewing grace. The Sabbath School cause has strengthened greatly the season past."

From Rev. G. G. SILL, dated, West Mendon, N. Y. Dec. 18th 1830.

"The prospects of West Mendon are more encouraging. The congregation has been gradually increasing for the last six months.

"During the quarter there has been one case of hopeful conversion, and some are now inquiring. A meeting for religious conference and prayer has been established and the organization of a church is contemplated as soon as practicable. We now count four male and six female professors of the Presbyterian order in this place. It is a singular fact that when this congregation was commenced, more than two years ago, there was not known to be a male professor of the Presbyterian order in this village of four hundred inhabitants. Previous to that period the Methodists, Christians, and Universalists had the sole occupancy of the ground.

"The congregation are now desirous of my services the whole of the time. It will be recollected that my services have been divided between West Mendon and Rush, one hundred and fifty dollars in

West Mendon and fifty dollars in Rush being raised for my support. The congregation of West Mendon having gained some strength the last year, now proposes to raise two hundred dollars this year and ask the aid of the Board of Missions to the amount of 100 dollars.

*A wedding fee well appropriated.*

"Now for my apology for not forwarding my report before. I made a pledge in my own mind some weeks ago, that I would contribute the next marriage fee which I should receive, to the funds of the Auxiliary in this place. I heard of an intended marriage before the quarter was out, and I delayed my report till it should take place, which was last evening. Five dollars was the fee. I told some of our young men that they must raise a similar sum which being done, raises the funds of the Auxiliary to twenty dollars—So that the delay has turned to your advantage."

From Rev. JABEZ SPICER, dated Andover, N. Y. Dec. 1, 1830.

*A Season of Refreshing.*

Since my last we have been again visited with a little refreshing from the presence of the Lord, which has made glad the people of God in this region, and awakened in them those expressions of gratitude which evince that they do not despise the day of small things. During the latter part of summer and autumn, the Lord has been pleased to pour out his spirit, and carry on a work of Divine grace in that part of Thornelsville, which lies on the north-east corner of Andover. A few professors of religion had lived in the place several years, and had not been favoured with but two sermons from Clergymen of our order previous to my visiting them: yet I believe they had prayed much for the means of grace and for the blessing of God to accompany them. I have visited them as often as consistent with other duties, going from house to house and attending religious meetings: the distance from Andover Center is about eight or ten miles: numbers attend public worship on the Sabbath at Andover: seven have already united with the church; twelve or fourteen more have expressed a wish to unite, and probably will soon; others are entertaining hopes of a gracious change, some have recently gained evidence of an interest in Christ, and others are still inquiring: which gives evidence that the Lord has not yet taken his spirit from them; and there appears to be an ardent desire breathed out in fervent prayer to God for the continuance of his gracious work.

On examining my journal, I find I have preached one hundred and twenty-two sermons, made some over one hundred

family visits, and rode about five hundred and sixty miles. I have thought it preferable to have prayer meetings and religious conferences rather than sermons in times of awakening, in order to habituate young professors to take an active part, that they may be the better prepared to hold religious meetings in their respective neighborhoods when I cannot be with them.

I have admitted seventeen to the communion of the churches in Andover and Greenwood. Baptized eighteen infants and four adults, administered the sacrament of the Lord's supper four times; have regularly attended four Bible classes, established two temperance societies, and a Sabbath-school in every school district where there was sufficient Presbyterian influence to warrant success. The Church and Society in Andover are in a very flourishing state, they are going on with their meeting-house well: I have received by the hand of Rev. M. Hunter a donation of fifty dollars from Rev. Mr. Dwight, of Geneva, for aiding in finishing the house, which they are expending to good advantage. The Church and Society in Greenwood are also in a prosperous state, it will be more convenient for them to unite with the town of Jasper the coming year. I have preached a number of Sabbaths and frequent Lectures in the town of Independence. Society is flourishing there, and a Church will probably be organized soon after the next meeting of Presbytery, they are engaged in finishing their meeting-house. I have also received fifty dollars for them at the hand of the Rev. M. Hunter a donation from the Rev. Dr. Janeway, of Philadelphia; which they have expended in nails, glass and putty. They are young and feeble, surrounded with enemies who are devising every means to hinder their work, and hoping they will not be able to finish. If there could be any further donations made them from Philadelphia, the smallest would be thankfully received and expended to the promotion of the Redeemer's cause. Do procure them some assistance if you can. Their house is 50 by 40, two story, and will be a rich blessing in this wilderness town if it can be completed.

From Rev. M. HARRISON, dated Preble, N. Y. December 23d, 1830.

*Interesting Revival in the town of Scott, N. Y.*

In my communication about the first of October, if my memory serves me, I mentioned the precious season of revival or work of grace that the people in the town of Scott had been favored with. About that time there were added to the Presbyterian Church fifteen persons on profession on their faith. Last Sabbath

five more were added—subjects of the gracious work, and three others on letters of recommendation. Have baptized eight adults and one infant.

Previous to the revival, the Church in Scott, (the Presbyterian Church) numbered only eighteen members; twenty three have now been added to that number. This something more than doubles their number, and as several families have thus been added, their strength is also in some measure augmented, and there begins to be some talk of building a house for public worship, and I am rather inclined to believe they will attempt it the coming season.

The town of Scott has within six months last past undergone a very great moral change, and yet in Scott, that is in some parts of it, iniquity still abounds—especially Sabbath-breaking. As it respects the Presbyterian Church we hope that the revival is not altogether past—that the Lord has not yet withdrawn the Holy Spirits' influence from us. It is thought that the spirit of prayer is rather reviving amongst professors of religion, and that some impenitent sinners are under serious impressions. Prayer and conference meetings are still kept up and are interesting, and we still hope to see numbers more gathered into the Church. For what the Lord has already done, we have abundant reason to call upon our souls and all within us to bless and praise his great and holy name—and we have great occasion also to be very humble and to abase ourselves before God for our unfaithfulness, seeing so many remain impenitent and unbelieving—probably on account of the unfaithfulness of Christians. I need not say to you, dear brother, pray—pray for me as your Missionary, that I may be found faithful to my trust—I would feel that souls are committed to my care.

We have uniformly a conference on Saturday afternoon. I preach twice on Sabbath, attend the Bible class between services, and conference at six o'clock.

The number of hopeful conversions in the town of Scott is about a hundred and twenty—about sixty have united with the Seventh-day Baptists, and between thirty and forty with the First-day Baptists.

In Scott there is a Bible society auxiliary to the county society of Cortland, and I believe that every family in town is furnished with a copy of the Bible.

There is also a Temperance Society in this town consisting of between fifty and one hundred members, and is evidently exerting a very salutary influence.



## PENNSYLVANIA.

From Mr. N. L. Rice, dated, Morrisville, Pa. January 5th. 1831.

"Although in giving you an account of my labours in Morrisville and vicinity during the last three months, I cannot inform you of an extensive and powerful work of grace; yet I rejoice to be able to say there is good reason to believe that the preaching of the Gospel, however feebly done has not been in vain. Its effects are manifested in several ways. Public worship is attended by many, who for years have either entirely or at least habitually neglected it. The Sabbath is less profaned. The Scriptures are more read—a number who were in the habit of neglecting entirely this important duty now read them with interest. About two months since, I formed a Bible class in Morrisville, which is attended by from 16 to 20 females, almost all of whom manifest increasing anxiety to understand the Scriptures. The Sunday school is in a tolerably prosperous state, though not so well attended now as in warm weather. The cause of temperance is gradually gaining ground. Intemperance is the greatest obstacle to the progress of the Gospel here. A few however, have determined no longer to use ardent spirits, and an individual in extensive business has determined not to give ardent spirits to those whom he employs. Several little dram-shops have been broken up and one notorious drunkard has entirely ceased to use ardent spirits and is industriously engaged in his business. A large number of males attend on public worship, some of whom appear to be in an interesting state of mind. Since my last report I rejoice to say that several persons have given pleasing evidence of having been born again, the number I cannot state precisely. For several reasons an opportunity has not been given them as yet of making a public profession, but this will be done I hope very soon. There are also several who are enquiring what they must do to be saved—these are some of the effects of the Gospel amongst this people, from which it will be seen that the encouraging state of things mentioned in my last still continues, though the work is still and gradual. But while we rejoice that God has in any degree owned and blessed his word to the salvation of perishing sinners, we look, and hope, and pray for greater things.—Paul may plant and Apollous water, but God only can give the increase. I spent about 3 weeks last vacation in visiting the families in this place and vicinity. My visits were in almost every instance kindly received and frequently were interesting. Several cases of awakening are to be ascribed under and to these visits."

## OHIO.

From Mr. R. Young, Millersburg, O. Dec. 6, 1830.

*Additions to the Church.*

Little has occurred, during the three months past, which merits notice. The Sacrament of the Lord's Supper was dispensed at Millersburg, by the Rev. Archd. Hanna, of Paintville, on the last Sabbath of August; when fourteen communicants were added to the congregation. Seventeen children were admitted by baptism members of the visible Church.

*Measures adopted for the erection of a new Meeting-House.*

The East Hopewell Congregation, after a tedious discussion, have agreed unanimously to build a frame Meeting-House; and they have contracted with an undertaker, who is engaged, at present, in preparing the necessary materials. The number of hearers, who attend at each place of worship, has increased greatly during Summer; and deep interest and order characterize all our meetings. And although, no singular excitement prevails in this place, yet a considerable number wait with anxiety for an opportunity to profess publicly their faith in Christ. We have discontinued the Sabbath-school on account of the return of Autumn; notwithstanding, propose to maintain Bible classes during Winter, as the number of those who attend them increases progressively. During the last six months, I have preached in different parts of the county to audiences composed of men of various sects and of dissimilar faith. The people, almost uniformly, appear solicitous to hear Presbyterian preaching. The station demands much labour, but it unfolds a prospect which is highly interesting.

From the Rev. J. L. BELLVILLE, near Miamiesburg, Ohio.

*A Public Meeting and Revival in the Congregation of Washington.*

A meeting was appointed to be held on our bounds, on the 23d of September. On the day previous pursuant to appointment, I expected to meet my people at the Church for the purpose of special prayer to God for his superintendence and blessing upon, the meeting in prospect. But scarcely a dozen of the congregation met, such was the deplorable state of the Church; (here, however, should say, that the attendance on the Sabbath, was numerous and apparently solemn,) but the day appointed arrived the ministers and people collected, the meeting commenced and progressed, and the spirit of God descended; Christi-

were aroused and sinners alarmed. As to the preaching, I think I can honestly say, it was the simple unadulterated Gospel of Christ, exhibited with great earnestness and much affection; accompanied with the most powerful appeals to the heart and conscience. But besides this, there was public and private exhortations, and an earnest wrestling in prayer, and truly it was good to be there; I am aware that many do consider such meeting as Anti-Presbyterial, yet I am constrained to say that when languor prevails in the churches, they are a precious means of arousing and calling into lively exercise the graces of the Christian, and assisting the attention of unbelievers. The results of that meeting have to us been precious indeed. The Lord (we trust) has added to our Church 27 precious souls as fruits of the revival, and there is yet a most delightful state of things existing. Our Sabbath-school which we held in the Church during the Summer, we have divided into three schools, which we hope to continue through the winter season: heretofore there has been a suspension of Sabbath-school instruction, but aware of its importance, and also of the loss sustained by so long a vacation, we resolved on making the trial of winter schools and hope they will flourish. We have now three regular weekly prayer meetings, all well attended and profitably conducted. Of those lately added to the church, the greater number are heads of families, three are upwards of 60 years of age, and among them one who had not been seen at any meeting, (except at his own house as his wife was a member,) for about 9 years, previous to the one above named; curiosity prompted him to come, and the Lord had mercy on him. He was not received at that time but has since joined us, and thus far is steadfast. Since my last report I have baptized 14 adults and 17 infants, total 31. At our last stated meeting of Presbytery, (in view of our wide extended moral desolations,) we resolved that it was the duty of each member of the Miamiesburg Presbytery to spend at least one month in each year in Missionary labours. In accordance with that resolution, I spent two weeks in company with Brother Coe, in Shelby Co. In Shelby Co. there is a small Presbyterian Church of about 20 members; these have as yet enjoyed but little preaching, & alas! we found them too generally insensible of their spiritual wants, but ere we left them, there was evidently a hungering and thirsting after righteousness, and with tearful eye and aching hearts, several bade us farewell. We encouraged them to trust in the Lord while they made exertions to procure a Missionary. A subscription paper was in circulation

before we left them, and they hoped to be able to raise somewhere near \$150, although it is doubtful whether they will be able quite to reach it. But inasmuch as it is likely to become an important section, I do hope the Board will furnish them with a Missionary as speedily as possible.

#### ILLINOIS.

From the Rev. B. F. SPILLMAN, dated Shawneetown, Illinois, October 31, 1830.

"As Brother B. has not yet received ordination, it has devolved upon me to attend to the administration of the sacraments of Baptism and the Lord's Supper, &c. in his field of labour as well as my own. This makes it necessary for me to travel more than it otherwise would have been. Besides this, I have yielded to the pressing solicitations of some members of our church in Clarke county in this state, about 150 miles from this place; and have visited them and organized them into a Church consisting of about 20 members, with promising prospects if they can only obtain a minister. With these exceptions I have still labored at Shawneetown, Equality and Golconda.

#### *Some Mercy Drops.*

"In the Golconda church, we have at length realized that for which we have been praying and looking—a few cases of conviction made their appearance in August; and the number gradually increased until the time arrived which we had set for a four-day's meeting including the two Sabbaths of September. And as the congregation does not live compact it was thought best for the families who lived at a distance from the place of worship to prepare and encamp on the ground.— Thus they continued there during the four days. This is what is called a camp meeting. Good order and solemnity prevailed throughout the meeting, and it was manifest that the Lord was with us. Seven persons were on examination received and sat down with us for the first at the Lord's table. A number more left the place under deep anxiety, of whom eight are now indulging a hope in the crucified Saviour. A few others are still among the anxious. We do not yet venture to call this a revival: but you will agree with us, that "the Lord hath done great things for us, whereof we are glad." To his name be all the glory. "God on his thirsty zion hill, some mercy drops has thrown." I find also two places in brother Bennet's field, where the Lord is showing some "tokens for good." But I leave it for him to give you particulars. With other means we believe that the Head of the Church especially smiles upon our visits from house to house, in which we converse personally with

all the members of families who are old enough to understand. And dear Sir, while I express the gratitude which these feeble churches feel to our more favored brethren in the East, for what they have done and are doing for us: let me again request them to remember us in their prayers. We do hope that a brighter day is about to dawn upon this part of Illinois.

"During the quarter just closed I have travelled 1151 miles, preached 61 sermons besides several public exhortations and addresses, organized one church, ordained one elder and installed two others, administered the Lord's Supper four times, received into communion (including those in the newly organized church) 11 on examination and 20 on certificates baptised 2 adults and 5 infants, made many family visits, attended and addressed the Sabbath school as often as practicable and distributed a quantity of religious tracts.

*A request of the Sessions of Carmi and Sharon Churches.*

"At a meeting of these sessions on the 23d inst. they requested me as their agent to represent to the much esteemed Board of Missions of the Assembly, in substance as follows:

"1. The time during which Mr. Isaac Bennet, your Missionary was appointed to labour with us has now expired: and he has informed us, that he does not wish to locate himself permanently. But we feel it to be due to him and to the board, to express our cordial approbation of him as a faithful Minister of Christ, and our gratitude to God and under him to your Board for his labors thus long, and our sorrow that we cannot continue to enjoy them. But we consider it a duty to acquiesce in the dispensation by which we are for the present left destitute of the stated preaching of the Gospel.

"2. As we cannot bear the idea of remaining in this destitute situation, we feel it our duty and privilege again respectfully to send up our cry to you. We cannot promise any thing very inviting in a pecuniary way. We are in moderate circumstances and most of us still labour under the difficulties, common to new settlers. The Carmi church feels able with its present strength to promise for the support of a minister 80 or from that to 100 dollars a year. The Sharon church does not feel disposed to say what it can do. But we think that if a minister were settled with us and would receive as a part of his support the produce of the earth; we could give him nearly or quite a competent support. The present number of communicants in our two churches is sixty-four.

"These facts we think you ought to know.—And now we plead our wants. With the confidence of children to a mother, we ask you to think of us. We ask you to send us a minister; to go in and out before us; and break to us the bread of life. To whom shall we apply but to you? We cannot reconcile it with our feelings to live without one to instruct our children and our neighbours in the way of life. We cannot bear the idea of these churches languishing and dying. "Come over into Illinois and help us." And, O! that our cry may reach the heart of some dear servant of Christ, who will immediately reply: "here am I send me."

"By order of the Sessions of Carmi and Sharon Churches."

BENJ. F. SPILLMAN.

### REPORTS OF AGENTS.

From Rev. L. F. LEAKE, Lexington, Va. 22d December, 1830.

"Since my last report I have visited the following churches, and have obtained the following subscriptions, to wit:

New Providence congregation, (Rev. Jas. Morrison, pastor).—

49 Annual subscribers, amount subscribed,	\$56 50
Donations,	1 00
Received cash,	\$21 00
Included ann. subscrip.	
Rev. Jas. Morrison and family,	\$7 00
Robt. M'Chesney,	5 00
James Martin,	5 00
James M'Nutt,	3 00

Lexington congregation, (Rev. Dr. Baxter, pastor).—

47 Annual subscribers, amount subscribed,	\$72 25
Donation,	50
Received cash,	\$4 00
Included ann. subscrip.	
Rev. Dr. Baxter,	\$5 00
Rev. H. Ruffner,	5 00
Maj. J. Alexander,	5 00
Edward Graham and family,	3 50
A. T. Barclay,	3 00
J. Leyburn & family,	5 00
John M'Corkle,	4 00
Joseph Steele,	3 00
Doctor A. Leyburn,	3 00
J. F. Coruthers, and lady,	5 00

Fairfield and Timber Ridge congregation, (Rev. Allen D. Metcalfe, Pastor):

33 Annual subscribers, amount subscribed,	\$42 2
Donations,	2 2
Received cash,	\$14 50
Included ann. subscrip.	

Col. Jas. M'Dowell and lady,	7 00	
Rev. Allen D. Metcalf and lady,	5 00	
C. Bias,	5 00	
William Patton,	3 00	
Bethesda church, (Rev. A. B. Davidson, S. S.)—		
10 Annual subscribers, amount subscribed,		\$8 75
Received cash,	\$5 50	
Oxford church, (Rev. A. B. Davidson, S. S.)—		
13 Annual subscribers, amount subscribed,		\$7 75
Donations,		1 87½
Received cash,	\$6 12½	
New Monmouth congregation, (Rev. J. Payne, Minister.)—		
16 Annual subscribers, amount subscribed,		\$18 00
Received cash,	\$3 00	

From the same, dated Fincastle, Botetourt county, Virginia, Jan. 17th, 1831.

"I have now to report the concluding results of my agency in the Presbytery of Lexington. Since my last communication, I have visited the following churches, and have obtained the following subscriptions, to wit:—

Falling Spring congregation, (Rev. John D. Ewing, Pastor.)—

28 Annual subscribers, amount subscribed,		\$22 00
Included, ann. subscription Rev. J. D. Ewing and family,		\$5 00
Received cash,	\$2 50	

High Bridge congregation, (Rev. Samuel Houston, Pastor.)—

17 Annual subscribers, amount subscribed,		\$22 00
Included, ann. subscription Rev. Samuel Houston and family,		\$5 00
Received cash,	\$6 50	

Salem congregation.—

5 Annual subscribers, amount subscribed,		\$13 00
Included, ann. subscription Col. Elijah M'Clanahan and family,		\$5 00
William and John Walton,	5 00	
Received cash,	\$3 00	

Fincastle congregation, (Rev. John M. Fulton, Pastor.)—

6 Annual subscribers, amount subscribed,		\$11 00
Included, ann. subscription Rev. J. M. Fulton and family,		\$5 00
William Patton, Esq.,	3 00	
Received cash,	\$6 50	

As the result of the agency, 18 congregations have been organized on the plan

of the Board. The number of annual subscribers is 491. The amount subscribed is \$526 75. I have received cash \$193. Names reported to you as subscribers to the *Missionary Reporter*, 27.

Besides preaching at the churches expressly upon the subject of my agency, I have attended a number of more private meetings, at which, when it was deemed expedient I have usually said something about my object. I have not noted the number of miles travelled—I have only to say that the churches that I have visited are spread over the width of this valley. The two extreme points at which I have been, Harrisonburg and Salem, are 120 miles distant, and the latter is about 400 miles from Philadelphia.

I could scarcely have engaged in this agency at a more unfavourable season. On account of storms, high waters, bad roads, and cold, I have scarcely in a single instance had an ordinary congregation. Frequently not more than one-half or one-third of the people have been present—often less. A season so unfavourable is scarcely recollected, even in this variable climate. Had the season been good, it is right to suppose that much more would have been accomplished. I have however in almost every case received from the Pastor and Session, a distinct pledge that vigorous efforts should be made to extend the subscriptions. On the whole I think we may with safety calculate that an annual subscription of 600 dollars or upwards to your funds will have been the result of this agency."

*Rev. Thomas Barr, Ohio.*

By letters recently received, we learn, that the Rev. Mr. Barr is diligently and successfully prosecuting the business of his agency—He has formed some new Auxiliaries, enlarged and revived many old ones, arranged several of the Presbyteries for annual visits from voluntary agents, collected funds for the Board, and obtained a number of new subscribers to the *Missionary Reporter*.

*Rev. W. C. Anderson, Valley of the Mississippi.*

In a letter dated Columbia, Tenn. December 22, 1831, the Rev. Mr. Anderson informs us, that he is now on his way, by land, to New Orleans, with a view of visiting and presenting the claims of the Board of Missions, in all the principal places on both sides of the river, between Cincinnati and New Orleans—He had formed Auxiliaries in Nashville and Columbia, and made arrangements for one in Franklin. Other Auxiliaries had been formed by him in Kentucky, of which we can give no particular account at present, owing to the miscarriage, of a let-

ter which should have been received some weeks since. The amount of monies collected will be acknowledged in the treasurers account, next month. Mr. A. states that his prospects were very encouraging, and that he was generally received with kindness and cordiality by ministers and people, and that the plans of the Board were highly approved and readily adopted by the congregations generally, which he had visited.

*Rev. S. H. Crane, General Agent for the West.*

No letters have recently been received from Mr. Crane, but we are happy to learn from the "*Western Luminary and Presbyterian Advocate*," published in Lexington Ky. that he is prosecuting his work with energy, and arousing the Auxiliaries of the Board in Kentucky to renewed and vigorous efforts in the Missionary cause. The happy results of his earnest appeals to the churches in the West, are already apparent, in the liberal contributions, from Auxiliaries and individuals, which are beginning to replenish our exhausted treasury. The monies received will be acknowledged in our next number.

From the above named paper of the 12th instant, we select the following article, which we find under the editorial head, and would respectfully and earnestly urge, upon the friends of the domestic missionary cause, an attentive consideration of the plan proposed for doing good. To encourage others to imitate the noble example of the individual who has pledged 500 dollars, we would state, that should the sum contemplated be raised, the Board of Missions, on their present economical plan of appropriations, would be able to sustain, fifty additional laborers, annually, on Missionary ground. The number of years of ministerial labour, thus secured to feeble churches, within the time specified for the payment of the \$50,000, would be equal to the number of dollars contributed by each individual—or, 500 years of ministerial labor, for 50,000 dollars.

**PLAN TO RAISE \$50,000 FOR THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.**

The same individual who has pledged \$500 to the Amer'n Colonization Society, has also pledged himself to pay \$500 to the Board of Missions of the General Assembly of the Presbyterian Church—to be paid in regular annual instalments of \$50 each; and he proposes to unite with ninety nine other friends of the Board, in different parts of the United States, who may be willing to pledge the same amount, in order to raise the sum of

\$50,000 to aid the Board of Directors in their truly benevolent and christian efforts in the cause of Domestic Missions, and particularly in the Great Valley of the Mississippi. In pursuance of the plan, the first instalment of \$50 has been forwarded. Persons desirous of uniting in the above scheme, will please to make known their intentions, without delay, to Mr. David A. Sayre, Lexington, Treasurer of the Board for the Synod of Kentucky; Rev. Simeon H. Crane, Cincinnati, General Agent for the Valley of the Mississippi; Rev. Joshua T. Russell, Philadelphia, Corresponding Secretary of the Board; or any other authorised Agent of the Board, in any part of the United States.

*The earth is the Lord's and the fullness thereof.*—Yet how few hold their property as stewards of the Lord's bounty. How few hold it consecrated to the service of Christ. How many gather and lay up riches, "for heirs, they know not who." The man who, when the claims of christian benevolence are pressed upon him, refuses to impart of the earthly substance, which God has given him—how dwells the love of God in him. The plan pursued so generally of holding in reserve for his children or other heirs all the property a man can make, is not only to rob God but to act a foolish part towards them. In three cases out of four such legacies prove a curse instead of a blessing to children. But how much good might such property do if cast into the treasury of the Lord and spent in sending the Bible and Missionaries to the destitute. If by such a use of his property a man might be instrumental in converting one soul, infinitely happier must he be than in leaving to heirs an estate gathered by toil and care and untouched by the claims of benevolence and religion. To give money for the promotion of Christ's kingdom, is not to throw it away or hide it in a napkin. It is the way with five talents to gain five talents more, and with two talents to gain two more, and to be in readiness when the Lord shall come to reckon with his servants.—*Western Luminary.*

**\$400 Donation from Mississippi.**

We cannot deny ourselves the pleasure of inserting entire the following letter, dated Natchez, (Miss.) Dec. 28th, 1830—it needs no comment.

Enclosed, you will find a check upon the U. S. Bank, for \$400, which you will appropriate for the use of your Board. It is a part of a five hundred dollar post-note, which I lately received through the Post-Office, from some anonymous friend of the Missionary cause. As the rea-

possibility of appropriating it, was left to me, I took the liberty of giving \$100 of the sum to the American Board of Com. for Foreign Missions.

I would, in addition, merely say, that I have no doubt that the unknown contributor to the Missionary cause, would be gratified, if the money should be appropriated to the supply of the destitute of this State. With earnest desires for the success of your Board, *which unites the friendly feelings of all in this quarter,*

I am, dear sir, yours very truly,

GEORGE POTTS.

*A Mantuamaker's Christmas Gift.*

On the last Christmas day, a pious mantuamaker in this city, presented to her Pastor, the Rev. Wm. L. McCALLA, a donation of *one hundred dollars*, for the use of the Board of Missions. This munificent offering is the fruit of personal industry and self denial.—The same benevolent individual, a short time since, presented twenty dollars to the Board of Education, and she assists another sister who keeps a little store, in the support of an aged widowed mother. Reader! pause and ask of God—"Lord what wilt thou have me to do?"

**APPOINTMENTS.**

Mr. A. Scovel, for 3 months to Columbia, Columbia co. N. Y.

Rev. J. C. Campbell, for 1 year to New Hope, Vigo co. Inda. and New Providence, Edgar co. Ills.

Rev. Isaac Bard, for 1 year to Greenville, Mt. Zion and Mt. Pleasant and vicinity, Ky.

Rev. W. C. Blair, for 1 year to Pinkneyville and Fort Adams, Miss.

**RE-APPOINTMENTS.**

Rev. E. D. Andrews, for 1 year to Mendon, Monroe co. N. Y.

Rev. Geo. G. Sill, for 1 year to West Mendon, N. Y.

Rev. J. Spicer, for 1 year to Andover and Independence, N. Y.

Rev. S. Sturgeon, for 1 year to Middle Smithfield, Pike co. and vicinity, Pa.

Rev. S. H. Terry, for 1 year to Somerset and Genoa, Somerset co. Pa.

Rev. J. Kemper, for 3 months in Ohio.

Rev. S. Gazley, for 1 year to Shelby co. O.

Rev. J. S. Weaver, for 1 year to Bellbrook, Green co. and vicinity, Ohio.

Rev. A. McIver, for 1 year Missionary Agent, supported by the Presbytery of Fayetteville, N. C. within their own bounds.

**NEW AUXILIARIES.**

Bull Creek, Pa. Rutger's street Church, N. Y. Jamaica, L. I. New Providence, Va. Lexington, Va. Fairfield and Timber Ridge, Va. Beersheba, Va. Oxford, Va. New Monmouth, Va. New Lexington, O. Indianapolis, Ind. Bellfontaine, O. Stony Creek, O. Truro, O. Louisville Monthly Concert of Missions, Ky. Nashville, Tenn. Columbia, Tenn. Chippewa, O.—Total 404.

**LETTERS RECEIVED,**

From 20th December to 20th January.

J. F. Clark, N. J. T. Lyman, N. Y. W. Burke, O. R. Young, O. H. Davis, N. Y. J. Wolf, O. J. Callis, M. J. R. Whiting, NY. E. D. Andrews, NY. Commit. Church, at Mendon, NY. A. B. Wilson, Pa. J. Witherspoon, N. C. Elders Church at Tuscaloosa, Ala. J. Kemper, O. R. G. Linn, O. W. C. Blair, 2, Tenn. G. W. Ashbridge, Ky. T. Beer, O. C. McIver, N. C. T. Barr, 3, O. W. Wallace, O. D. Page, NY. Messrs. Darby & Irvine, 2, Pa. J. McKnight, Pa. Elders Somerset Church, Pa. J. L. Bellville, O. M. Harrison, NY. M. Smith, O. J. Hyde, N. Y. J. Ficklin, Ky. E. Swift, Pa. S. J. Miller, O. J. Peebles, Pa. L. B. Sullivan, NY. E. S. Hunter, NY. W. F. Curry, NY. 2; L. F. Leake, V. J. Coe, O. A. Gilchrist, SC. O. Davis, Pa. S. Gazley O. J. M. Arnell, Ala. M. Smith, O. N. L. Rice, NY. S. Peck, NY. A. Kyle, Ky. J. S. Skinner, Md. J. Pitkin, O. T. P. Atkinson, Va. J. Reed, 2, Inda. G. D. McCuenn, Pa. G. Printz, Pa. H. Kennedy, Md. W. Chester, NY. G. W. Hampson, Pa. S. Thompson, 3, Pa. W. A. Hallock, NY. S. Jones, NH. J. Crawford, Pa. R. Armstrong, NY. T. E. Hughes, Ind. B. Harding, NJ. Elders Church, Delaware, O. J. Dyke, Tenn. W. C. Anderson, Tenn. Elders Church, West Mendon, NY. S. King, Pa. Trustees Churches, Andover and Independence, NY. J. Spicer, NY. M. Hunter, NY. A. Broadwell, Ky. A. Boyd, Pa. A. Porter, NY. D. L. Russell, Va. A. Castle, NY. G. G. Sill, NY. W. B. Stow, NY. J. H. Dickey, O. D. Ellison, O. M. Carpenter, NY. J. Huntington, NY. J. C. Harrison, Ky. T. T. Skillman, Ky.

*Account of Cash received by the Board of Missions of the General Assembly, from the 20th of December, 1830, to the 20th of January, 1831.*

Bethel, Pa. From aux. Miss. soc. per S. Thompson, Treasurer,	5 75
Burr Creek, Pa. do. per do.	13 50
Brandon, N. Y. Collection per Rev. R. Armstrong,	62½
Bangor, N. Y. do. per do.	1 12½
Do. do. Donation from a friend per do.	25
Baltimore, Md. Donation from R. L. Colt, Esq. per Rev. J. K. Burch,	50 00
Blue Rock and Meigs Congregation, Ohio. Collections per Rev. W. Wallace,	7 00
Bucks Creek Congregation, Ohio. Donation per Rev. T. Barr,	1 25
Centre, Pa. Aux. Society per Rev. J. H. Kennedy,	10 00

<i>Cash</i> , From Rev. E. Macurdy, M. M. Soc. per J. Thompson, Tr.	80 00
<i>Easton</i> , Pa. From Aux. Society per Rev. J. Gray,	40 00
<i>Hopewell, Chester Co. Pa.</i> Coll. at monthly concert per Rev. E. Dickey, D.D.	7 00
<i>Hagerstown, Md.</i> Collection at monthly concert of prayer, in Rev. Mr. Fullerton's congregation, per J. and W. Robertson,	13 50
<i>Do.</i> do. Auxiliary Missionary Society per do.	27 25
<i>Jamaica, L. I.</i> From Thos. Napier, Esq. of the 3d Presbyterian church, Charleston, S. C. subscription for 1831, per Rev. J. T. Russell,	100 00
<i>Do.</i> do. Eliphalet Wickes, Esq. subscription for 1831 per do.	50 00
<i>Do.</i> do. Auxiliary Society in part per do.	11 66
<i>Kishacoquillas Valley</i> , From the Churches per Dr. Ely,	28 75
<i>Knowlesville, N. Y.</i> From ladies of the congregation per Rev. D. Page,	4 14
<i>Licking Cong. Pa.</i> Auxiliary Miss. Society per S. Thompson, Tr.	5 32
<i>Lansingburgh, N. Y.</i> Collections at the monthly concert of prayer in Presbyterian church per Mr. Seth Seely,	50 00
<i>Mendon, Monroe Co. N. Y.</i> Auxiliary Society per Rev. E. D. Andrews,	25 00
<i>Newburyport, Mass.</i> Auxiliary Society per Rev. J. Proudfit,	130 00
<i>New Geneva, Pa.</i> George' Creek congregation aux. society, per J. W. Nicholson, Jr.	10 00
<i>New Lexington, Preble Co. Ohio</i> , Aux. Society per Rev. S. J. Miller,	5 80
<i>Newark, N. J.</i> Aux. Society in part per Rev. J. T. Russell,	45 90
<i>Neshamony, Pa.</i> Auxiliary Society per Rev. Mr. Belville,	46 25
<i>New York City</i> , Aux. society Rutgers-st. cong. per Rev. J. T. Russell,	27 75
<i>Do.</i> H. Remson, Esq. do. per do.	20 00
<i>Do.</i> Eliza Lewis, do. per do.	20 00
<i>Do.</i> Aux. society Murray-street congregation per do.	81 00
<i>Do.</i> Levi Coit, Esq. do. per do.	5 00
<i>Do.</i> D. Andrews, Esq. do. per do.	10 00
<i>Do.</i> John Johnson, Esq. do. per do.	50 00
<i>Do.</i> A female friend of Murray-street cong. per Rev. J. T. Russell,	4 00
<i>Do.</i> J. Boorman, do. per do.	50 00
<i>Do.</i> Aux. society Canal-street congregation, per do.	95 00
<i>Do.</i> Joel Post, Cedar-street congregation, per do.	25 00
<i>Do.</i> Hugh Auchincloss, do. per do.	25 00
<i>Do.</i> Chas. Squire, do. per do.	10 00
<i>Do.</i> R. H. McCurdy, do. per do.	5 00
<i>Do.</i> John Morrison, Wall-street congregation, per do.	10 00
<i>Do.</i> J. S. McNight, do. per do.	10 00
<i>Do.</i> J. G. Warren, do. per do.	10 00
<i>Do.</i> Mrs. Leavenworth, do. per do.	5 00
<i>Do.</i> D. McCormick, do. per do.	5 00
<i>Do.</i> From several individuals, do. per do.	11 00
<i>Do.</i> Rev. Gardiner Spring, D. D. per do.	25 00
<i>Oxford Chester. Co. Pa.</i> Cong. amt. collected per Rev. E. Dickey, D. D.	18 00
<i>Princeton, N. J.</i> From aux. society in part, per Rev. G. S. Woodhull,	10 00
<i>Pigeon Creek, Pa.</i> Aux. Miss. society, per S. Thompson, Esq. Tr.	31 00
<i>Pittsburg</i> , do. 2 Pr. ch. per do.	55 00
<i>Do.</i> Donation from Theological Students, per do.	9 25
<i>Do.</i> do. do. C. McPherrin per do.	50
<i>Poland, Ohio.</i> From aux. society 1829-30, in part per Rev. T. Barr,	7 50
<i>Philadelphia.</i> Colls. and subsp. in 8th Pr. Church, per H. McKeen, Esq.	86 46
<i>Do.</i> Donation from a female member of do. per do.	100 00
<i>Do.</i> Coll. at Concert of Prayer 2d Pr. Church,	38 32
<i>Do.</i> Amount subscriptions, 1830, do.	72 25
<i>Do.</i> Additional do. do.	2 00
<i>Do.</i> do. do. do.	12 00
<i>Do.</i> Amount subscriptions, 4th Pr. Church,	24 00
<i>Raccoon Cong. Pa.</i> Aux. Missionary society, per S. Thompson, Esq. Tr.	23 25
<i>South Carolina.</i> Cash received from a Missionary,	5 00
<i>Shelby Cong. N. Y.</i> from ladies of the congregation per Rev. D. Page,	3 50
<i>Do.</i> do. gentlemen do. per do.	2 75
<i>Spring Mills</i> , Sinking Creek aux. society, per D. Duncan, Tr.	22 75
<i>Washington, Ohio.</i> Collection at a public meeting, per Rev. J. L. Belville,	15 00
<i>West Mendon, N. Y.</i> Aux. society, per Rev. G. G. Sill,	20 00
<i>Do.</i> Collection on Thanksgiving-day, per do.	5 00
<i>Missionary Reporter.</i> From sundry subscribers,	92 50

\$1,929 9.

SOLOMON ALLEN, Treasurer, No. 18, S. Third street.

# EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

## EDUCATION REGISTER.

SUGGESTIONS ADVISORY TO CANDIDATES FOR THE GOSPEL MINISTRY.

(Continued from page 78.)

III. Another topic, on which we would submit a few thoughts, is the attention due to the preservation of health. This is a matter of so much importance that all teachers find it necessary to counsel their pupils frequently and seriously on the subject. Yet young men, particularly those who feel themselves under religious obligations to make the best use of their time and opportunities, are very apt, in the ardor of their zeal, to neglect the voice of experience, in this respect until their constitutions become radically impaired, and the adoption of preventive measures is either impracticable or useless. Hence many young men of unequivocal piety and high promise, are consigned to an early grave; and a prejudice is, thus, fostered against a thorough course of study, not a little injurious to the cause of sound learning.

Every student should regard the care of his health as a religious duty. The connection between mind and body, in man, is so intimate, that the one cannot be affected, injuriously, without impairing in some degree, the free action and healthful vigor of the other. Let your muscular powers become enfeebled, and your nervous system acquire a morbid sensitiveness, and what, of comfort or usefulness, can you reasonably count upon? The body is the apparatus of the mind, as well in the acquisition, as in the communication of knowledge. Hence bodily disease, invariably checks proficiency in study, and renders the vigorous and effective discharge of professional duty impossible.

The means of maintaining and promoting good health are various. We shall notice a few, very briefly. And, in the first place, we remark, that a peaceful and benevolent state of mind, is favourable, if not essential to the full enjoyment of this inestimable blessing. All harassing solicitude, arising out of engagements entered into without a reasonable prospect of being able to fulfil them;—gloomy forebodings, in relation to events over which we have no controul;—fearful anticipations of evil, in reference to ourselves, or others, for whom we feel deeply interested;—all malevolent emotions, such as anger, envy, jealousy, hatred, and revenge, are to be deprecated and scrupulously guarded against, not only as incompatible with the

principles of our holy religion, but as inimical to peace of mind and, of consequence, to the healthful operation of the various and delicate organs of our animal system.

But, as means of more direct influence, in promoting good health and having strong claims to the attention of students, we may mention regularity, or something like system, in the taking of *food, sleep, and exercise*. In regard to the first of these, we have only to remark, that it should be nutritious, and be taken frequently, rather than in large quantities at once. This, to some, may appear to be a matter of little moment; but to persons of sedentary habits, it is found, by experience, to be of real consequence. As to drink—pure water is the best, the safest, and the most healthful. It is nature's beverage,—the grand diluter—the very article which the beneficent Creator has provided, in rich profusion, for the use of man and beast. Distilled, and ordinarily fermented liquors, are not only needless, but pernicious. All artificial stimulants produce indirect debility; and except when taken as a medical prescription, ought to be discarded.

What we mean by *regularity in taking sleep* is, that a certain portion of time should be allotted to this demand of nature; and, that the season appropriated to it, should not, ordinarily, be invaded, either by business, or the attractions of society. The practice of intruding upon the hours of sleep, is too common especially, with those who are fitly called *hard students*; and the mischiefs, which it produces, are the more scrupulously to be guarded against, because they are generally, so insidious as to be unsuspected by the patient, until he finds himself a confirmed valetudinarian. To say nothing of the ill effects of this practice upon the eyes, which are often ruined by it—all experience proves, that close study, continued to a late hour in the evening, unfits the human system for quiet and refreshing repose. Every devotee of the midnight lamp, knows something about the difficulty of coaxing himself to sleep, after having been intensely engaged, for hours in succession, on subjects of a recondite, or highly interesting character. The writer, taught by painful and perilous experiment, would warn his yong brethren of shoals and quicksands, on which his own constitution was well nigh wrecked. Often have wakeful restlessness, distressing dreams, exhaustion, lassitude, languor, and strong temptation to encroach, by way of reprisal, on the active duties of the following



day, admonished him that he was doing violence to nature, by carrying his studies into the season of rest; and he records it, not without some feeling of self-reproach, that he was so slow to take the alarm: Had he persisted a little longer, the effects would have been fatal.

But, among the means of maintaining and promoting health, that of regular and systematic exercise—exercise, we mean, of the corporeal powers, in one way or other, is worthy of special regard. Man was formed for action; and neither body nor mind can continue long in a healthful state, without it. The ancients understood this principle well; and a useful lesson may be taken from their practice. The Persians, Greeks, and Romans, whose policy it was to rear a race of warriors, accustomed their youth to exposure and athletic exercises, from their early boyhood. And he who would wish to be fitted to “endure hardness as a good soldier of Jesus Christ,” should subject himself voluntarily to some such discipline. One who has been used, from childhood, to a sedentary way of life, will, of course, suffer less, from the want of exercise, than those who retire from agricultural or mechanical occupations, at a more advanced age; which is the case with a large proportion of those youth, for whose benefit these suggestions are designed. Take a youth in his teens, who has been used to any active employment, in the open air,—set him at his books, and let him pore over them, day after day, from eight to twelve hours in the twenty-four—and, as the natural and certain consequences of so great and sudden a change of habits, you may expect depression of spirits, discouragement, discontent, and in a few months or years at most, the utter prostration of his powers, both of body and mind. Instances, such as is here supposed, are of frequent occurrence. The human constitution, flexible and capable of accommodating itself to circumstances as it is, cannot undergo extreme changes suddenly, without detriment.

It is not within the scope of these remarks to enumearte the various exercises which may be advantageously used,—or to institute comparisons, with the view of recommending those that we deem most eligible. Regard must be had, of course, to the location of the student, and to the varying seasons of the year. The usual sports of school-boys, are not, we suppose, suitable for young men, who have the ministry in view; though in the absence of more appropriate means of recreation, there may be no harm in the use of them. The cultivation of the ground, or, when the weather will not admit of this, the operations of the workshop are commendable, not only because

healthful, but because they may be made the means of support, in part, to those whose pecuniary circumstances are rather limited. To secure to the pupils the opportunity of productive manual labor, it were desirable that every respectable institution of learning have attached to it, a lot of land, or a work shop, with appropriate implements. Without some such provision, and the allotment of a certain portion of time, every week-day, to this purpose, *regularity*, in the taking of exercise, which is essential to its *utility*, can scarcely be expected from young men of sedate and studious habits. We close this article, with the testimony of Captain Partridge, a gentleman of experience and accurate observation, and well known as a teacher of youth, particularly with a view to a military life. After a minute account of several pedestrian excursions, during the last summer and autumn, in which he walked, carrying a knapsack of 20 pounds weight, together with his thermometer and barometer, at the rate of from 40 to 70 miles a day,—he remarks:—“Amongst the many important advantages that I feel I have derived from combining regular and, in some instances, severe exercises with study, is the enjoyment of almost uninterrupted good health. I am now, and always have been, entirely free from those debilitating affections under which so many of our literary men have sunk and are fast sinking. I know nothing of that fashionable disorder called dyspepsia, except the name. My appetite is uniformly good, and I seldom enjoy less than eight hours of sound sleep, out of the twenty four. I have, within twenty years, ascended and measured nearly all the principal mountains and eminences to the north and east of the Alleghany range—have been exposed to heat, cold and wet—not having had my clothes dry, in some instances, for six days in succession—have slept in the woods on the ground for several weeks,—have been subjected to all the varieties of living, from that which is obtained at the first hotels in the U. States, down to salt pork and dry beans, cooked in the woods; and after all, my constitution was never more firm and vigorous—nor was I ever capable of enduring more fatigue or greater exertion than I am now, at the age of forty-five. If, then, our literary men were to inquire of me what they must do to preserve and enjoy health, I should readily answer—discard about nine-tenths of the rules laid down by the pedantic writers and lecturers of the present day, on that subject—walk at least ten miles each day, at the rate of four miles an hour—about three or four times a year shoulder your knapsack, and with your barometer, &c. ascend to

the summits of our principal mountains and determine their altitudes, walking from thirty to eighty miles a day, according as you can bear the fatigue,—do all these, and I will insure you firm and vigorous constitutions and an entire freedom from those loads of debility, dyspepsia, &c. under which so many of you are labouring and languishing out a comparatively miserable and useless existence: adhere to these rules, and study, however severe, will not injure you; on the contrary, your mental vision will keep pace with the improvement of your physical energies.”

(To be continued.)

### BOARD OF EDUCATION.

The only thing necessary to the success of this institution, under favour of divine Providence, is effective co-operation, on the part of our Presbyteries and Churches. This it ought to be remembered, however, is indispensable to the accomplishment of the object of its appointment. Originating with the General Assembly of our Church, and responsible to that body, for all its transactions, it surely has fair claims to the patronage of Presbyterians, unless there is something wrong in the administration of its affairs; and if this be the case, the wrong should be pointed out and measures taken to have it corrected: for the credit and prosperity of the church are intimately involved in the wisdom and results of her institutions. We make these remarks, not from despondency, or any serious apprehension of failure, in this benevolent enterprise, but to remind our friends, far and near, within the limits of our widely extended bounds that we do expect and greatly need their assistance. Since the complete organization of the Board, something has been done—though not so much as could have been wished; owing to the tardiness with which most of the Presbyteries move in the business. A plan of co-operation was published a year ago, designed to secure the joint influence and action of all our churches. Several Presbyteries have declared themselves Auxiliary to the Board, on the plan submitted, and are going forward with commendable zeal, and cheering prospects. In regard to a large number of the Presbyteries, however, we are not aware that they have done any thing

in the matter. We earnestly hope and request, that such will at their approaching meetings, previous to the next General Assembly, decide whether they mean to unite with us, in this work of faith and labor of love or not. The Board wish to know, what support they may count upon,—how far they can go, with prudence, in pledging aid to the applicants. It is highly desirable that every youth, of the right character, should be encouraged and assisted, as his circumstances require. Many interesting calls have been made upon the Board, within the last few months, which they have been obliged to decline, through want of means. This is a matter of deep regret; and the only remedy is *united effort*.—The Board have not appointed local agents, because it was thought better that that should be done by each Presbytery within its own limits. In this case, there would, it is believed, be a deeper interest excited and a considerable saving of expense. Why cannot the agents of the Board of Missions, act also, as the agents of this Board? The two institutions are closely allied,—their aim is substantially, one.

### *Extract from an address of the Trustees of Elkton Academy, Ky.*

“The influence of prevailing habits of education on the political, as well as moral destinies of a people, is too generally admitted to require proof. The nature of our political institutions is generally thought to render them more than ordinarily dependent for their stability and happy effects on the general diffusion of intelligence and virtue. Such has been the opinion of the most venerated fathers of American liberty, and in this opinion we entirely concur. At the same time we believe, in common with many enlightened observers, entirely unconnected with our institution, not only that this great object has been, heretofore, too much neglected in the west, but that the common system of elementary education, both with respect to mental culture and moral discipline, is essentially defective. A candid examination of facts would, we think, fully justify us in this opinion. We know there are many highly honorable exceptions. We know also, many individuals, who amidst all the usual disadvantages on these subjects, have, by the mere force of talents and virtue, risen superior to circumstances, and deservedly

occupy conspicuous stations amongst the enlightened benefactors of the age. The general truth, however, is not to be affected by these admissions; and cannot, we are persuaded, be successfully controverted. The precipitate, confused and superficial course of elementary instruction, too generally prevalent in this country, has frustrated the otherwise just expectations of many a parent who would have spared neither pains nor expense in qualifying his son for distinguished literary and professional eminence. To such an extent has this unhappy system prevailed that it would require a degree of literary devotion not to be reasonably expected in mere temporary instructors, to institute a different course. Where the impression has been long and deeply fixed on the public mind that two or three years is a sufficient period to be applied to classical studies, those teachers who aim chiefly at the emoluments of the profession; and especially, that numerous class who embark in the business of instruction merely to enable them to enter upon what they, falsely consider more respectable professions, will readily fall in with the current of public opinion. So far is this from being matter of surprise, that it would be really in a high degree marvellous if it were otherwise. Hence, in a great degree, the disrepute into which classical education has fallen with many, otherwise well informed men.

But mere literary deficiencies, however great, are less to be deprecated than the absence of proper moral discipline, which too generally prevails. It is a notorious fact that many parents, who would be desirous of affording their sons the advantages of a liberal education, and who possess ample means for that purpose, are deterred by fears of the injury likely to be sustained in their morals by an attendance on the public schools. And we verily believe that the apprehensions on this subject, so far from being causeless, are even less than the magnitude of the danger ought to excite.—Public Seminaries are proverbially “nurseries of vice;” and it will scarcely be pretended that those of our country form an exception. Hundreds of our most promising youth return periodically from the public schools, not only greatly deficient in sound literary accomplishments, but confirmed in idle, vicious and disgraceful habits, for which all the literary eminence ever attained by man would be but a miserable compensation. What wonder that such causes should tend to produce apathy on the subject of education! What reflecting parent would, for the sake of a questionable good, expose his son to the imminent risk of great and permanent evil?

To the supposed existence of these

facts, the Elkton Academy is indebted for its origin and distinctive character.—The sentiments of the Presbyterian church on the subject of education in general, and of ministerial education in particular, have long been before the public. While, in common with all other evangelical denominations, we hold undoubted and exemplary piety as the first and indispensable qualification for the ministry, and cheerfully admit that many persons destitute of what is usually called a liberal education, have, nevertheless, been eminently successful labourers in the gospel harvest; yet we also believe that a high degree of mental improvement is, in all ordinary cases, an important prerequisite for admission to the sacred office. The propriety of these sentiments it is not our present purpose to discuss. If we are not deceived, however, a tacit admission of their general correctness may be inferred from the increasing efforts amongst other denominations to promote the same objects.—But, be this as it may, it is well known to all who are conversant with the religious history of this country for the last thirty years, that the Presbyterian church has been surrounded with very strong inducements to relax from a rigid maintainance of her principles on this subject; and that notwithstanding this, she has hitherto adhered to them so far as her circumstances rendered practicable, with undeviating firmness.”

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*Receipts for the Board of Education,  
 during the last month, ending the  
 26th ult. viz:*

From Mrs. Blaine and family, of 2d ch. Philadelphia,	\$10.00
Sixth church Philad.	66 50
Do. monthly concert,	5 50
	————— 72 00
A member of 11th ch. Philad.	50
Roswell L. Colt, Esq. Baltimore, per Rev. J. K. Burch,	50 00
Fourth church, Albany, N.Y. per Smith and Willard	50 00
Female Friend, York, Pa. per Rev. Dr. Cathcart,	8 00
Congregation of Rev. M.L. Fullerton, of Hagerstown, Md.	26 50
Do. of Rev. John H. Kennedy, Washington co. Pa.	10 00
Annual subscriptions,	10 60

\$237 60

JOHN STILLÉ, Treas.

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# THE CHRISTIAN ADVOCATE.

MARCH, 1831.

## Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

### LECTURE LV.

What is forbidden in the ninth commandment is to be the subject of the present lecture. "The ninth commandment, according to our Catechism, forbiddeth whatsoever is prejudicial to truth, or injurious to our own and our neighbour's good name."

Although in treating of the precept now before us, the arrangement adopted has been to consider separately, its requisitions and its prohibitions, yet in speaking of the former, the latter has been in a measure anticipated. This anticipation, which it was not easy to avoid, is attended with this advantage, that of the two parts into which the answer now to be discussed is divided; namely, the violations of truth, and the injury of our own and our neighbour's good name, the latter has received so much attention, that a separate consideration of it does not seem necessary. What farther notice it may require, will fall under some of the particulars embraced in the series which will be laid before you. In pursuing this series, I will speak:

1. Of whatsoever is prejudicial to truth in *courts of justice*. The awful sin of *perjury*, as it involves the crime of *profaneness* as well as

of *falsehood*, was treated of in our lecture on the third commandment; and it was also noticed, with a distinct reference to *witness bearing*, in the close of our last lecture. But in courts of justice, in our country, there are not only witnesses, but judges, jurors, and attorneys: And of these, the judges as well as the jurors, always act under the solemnity and responsibility of an official oath. The judge or magistrate, therefore, who pronounces a *sentence*, or gives instruction to a jury, contrary to what he knows to be law and justice, violates his official oath, and is really guilty of perjury, as well as of an act of gross injustice to the person, property, or good name of his neighbourhood. Nor is he scarcely less guilty, if he neglects to do all in his power to prevent, or detect, the suborning of false witnesses, or the false swearing of witnesses not suborned. In like manner, the juror who knowingly gives, or consents to a false verdict, breaks his oath, as well as incurs the guilt of doing injustice to his neighbour. The attorney, also, who labours to gain a cause which he knows to be altogether unjust, or to clear a culprit whom he knows to be guilty, is chargeable with a palpable and shameful disregard to truth. I do not say that an attorney may not lawfully appear as the friend and protector of a guilty party, to prevent his being punished beyond his desert. This

is often an important service, and is what reason, as well as law, will approve. But it is no valid apology which is frequently made by those who endeavour entirely to clear the guilty, knowing them to be such, that the attorney identifies himself with his client; and that as the client would doubtless, if he acted for himself, endeavour to escape all penalty, or to gain his cause although he knew it to be unjust, therefore the attorney, who acts for him, should do the same. The truth is, that supposing a wrong-doer to have become right minded, he would not himself seek to escape the penalty of the law, or to pervert it to the injury of his neighbour; and he who assists an offender to do so, is what the scripture denominates "a partaker of another man's sin." Equally futile is the allegation, that the pleas on the opposite sides of a litigated question are to be made as plausible as their advocates severally can render them, and that thus the exact truth will be most likely to be clearly seen: for it is notorious, that an able and eloquent advocate may, and often does, make the worse appear the better cause, and that substantial injustice is the result.

2. *The uttering of known falsehood, with an intention to deceive,* is a manifest and palpable violation of the precept we consider. The kinds of falsehood which fall under this particular, and the degrees of criminality which they severally involve, are very various. A deliberate lie is more sinful than one into which a man is surprised by sudden fear, or by a strong desire to escape some unwelcome consequence of speaking the truth; although in both instances the liar is without excuse. In like manner, a malicious lie, intended to do injury to our neighbour, or one which from any cause is likely to be followed by serious evils, is more aggravated than one which involves none of these consequences, and is princi-

pally injurious to the falsifier himself. There are some persons who consider falsehoods told in jest as innocent. This is by no means to be admitted—Truth is a thing too sacred to be sported with. Of officious lies, something was said in the last lecture. But I feel constrained to add here, that physicians, who by falsehood make their patients believe they are recovering, or likely to recover, when they know that the sick are sinking to the grave, are chargeable with grievous and wicked simulation. While hope is entertained by the physician, he may and ought to cherish it in his patient. But when he has no hope, he acts with cruel falsehood, if both the sick individual and his relations and friends are not, in a discreet and tender manner, apprized of the truth. With a knowledge of it, the most important interests, both temporal and eternal, may be connected; and to these no other considerations can be a counterbalance.

Under this particular, also, I must warn you, my young friends, against ever indulging in the fashionable, but most unchristian practice, of falsely denying yourselves to be at home, when inquired after by a friend or a stranger. Such inquiry is a courtesy, which we are bound to reciprocate, if we are not actually so engaged as to forbid it; and if we are, a kind and frank statement of the fact, will give no offence to a reasonable person; and it is better to offend the unreasonable, than to violate truth ourselves, or to teach domesticks to lie, by putting a falsehood into their mouths.

It has been inquired, whether an individual who makes a promise which he fully intended to fulfil when he made it, but refuses to do so in consequence of something occurring which he did not know or anticipate when he promised—whether such an individual is to be considered as telling a lie? I answer, that when we do all in our

power to fulfil a promise, but are prevented by the providence of God, or by any insurmountable obstacles, we are clearly not guilty of falsehood; for every promise must be supposed to have been made subject to these contingencies. If however our best endeavours have not been used to fulfil every lawful and proper promise, failure always involves guilt—*much*, if no attempt has been made; *less*, if the attempt was not sufficiently earnest and persevering. Farther—when a promise has been made with a sincere intention to perform it, occurrences may take place which would have prevented our promising, if we had foreseen them; and which every reasonable person will admit, should have prevented us at first, and ought to absolve us afterward. All such cases however ought to be very clearly marked. A conscientious man will choose, in all but extreme cases, to fulfil even an indiscreet promise, unless the party to whom it has been made will consent to release him; and if the promise relate to property, and is not plainly unlawful or impracticable in itself, the obligation to fulfil ought to be considered as indispensable, unless he to whom it was made will grant a free release. The Psalmist gives it as a discriminating feature in the character of a good man, that “he sweareth to his hurt, and changeth not.”

The expression of a purpose, or intention, is not binding, if on reflection we see reason to change our purpose. Yet even here, the duty we owe to ourselves should render us cautious. The man who is observed frequently to change his mind, after he has declared it, although it be in regard to things not important in themselves, will acquire a character for levity, or versatility, which will exceedingly diminish his respectability and influence. He who would have the greatest weight of character, must

keep most of his intentions to himself, till he has the fairest prospect of carrying them into effect.

(*To be continued.*)

WITHERSPOON ON REGENERATION.

(*Continued from p. 66.*)

*Of the Degree of Sorrow for Sin in true Penitents.*

There is often as great, or, perhaps, it may be safely said there is often a greater degree of terror in persons brought under occasional convictions, which are afterwards fruitless, than in others, in whom they are the introduction to a saving change. It is probable that the horror of mind which possessed Cain after his brother's murder, was of the most terrible kind. It is probable that the humiliation of Ahab, after he had caused Naboth to be destroyed by false evidence, and was threatened with a dreadful visitation, was exceeding great. It is probable that the mere passion of fear in either of these criminals was equal, if not superior, to the fear of any true penitent recorded in scripture. It is the principle that distinguishes their nature. It is the differing principle that produces opposite effects. The one is alarmed and trembles through fear of wrath from an irresistible and incensed God; the other is truly sensible of sin in all its malignity, and fears the sanction of a righteous, but violated law. The one feels himself a miserable creature; the other confesses himself a guilty sinner. The one is terrified, and the other is humbled.

\* \* \* \* \*

Would any know, therefore, whether their sorrow for sin hath been to the requisite degree, let me intreat them to suffer conscience to answer honestly to the following interrogatories. Has your conviction of sin been such as to make

you abhor and hate it in every form? Hath it been such as to make you resolve upon a thorough and perpetual separation from your once beloved pleasures? Does it make you ready to examine the lawfulness of every pursuit, and to abstain even from every doubtful or suspected practice? Is there no known sin that you are desirous to excuse or palliate, studious to conceal, or willing to spare? Remember this necessary caution of our Saviour: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."<sup>\*</sup> Is there no sin, however long practised, or however greatly delighted in; is there no sin, however gainful or honourable, but you desire liberty from its enslaving power, as well as deliverance from its condemning guilt? Is there no part of the law of God, of the duty and character of a Christian, however ungrateful to a covetous heart, however despised by a scorning world, but you acknowledge its obligation? Would you, indeed, rather be holy than great? Do you rather choose persecution with the people of God, than to enjoy the pleasures of sin for a season? See what terms Christ makes with his disciples: "If any man will come after me, let him deny himself, and take up his cross, and follow me: for whosoever will save his life shall lose it, and whosoever will lose his life, for my sake, shall find it."<sup>\*\*</sup>—Upon the whole, instead of finding fault with the duty or lot of God's children, can you truly say, "O that there were such an heart in me that I could keep his statutes! The

law of the Lord is perfectly holy. The paths of the Lord toward me have been infinitely gracious. My heart only is exceeding sinful. O Lord, write thy law in my heart, and put it in my inward parts: give me a new heart and a new spirit, and cause me to walk in thy statutes, and keep thy judgments, and do them."

3. It is an excellent evidence of conviction's being right both in principle and in degree, when the penitent hath a greater fear of sin than of suffering. As the great source of genuine conviction of sin is a sense of its evil in itself, rather than an apprehension of its consequences even in the life to come, there is no way in which this will discover itself more distinctly, than in the views we have of sin, and suffering in the present state. Whether do you grieve most heartily for sin, or for worldly losses? Which of them do you avoid with the greatest solicitude and care? Will not this show what it is that lies nearest your hearts, and hath the dominion there? Will not this show it in a manner that must be convincing even to yourselves, and leave no room to reply? Alas! how heavy a sentence does this carry against many professing Christians? How great their anxiety about the things of time, how little about the concerns of eternity? How carefully will they observe the increase or decrease of their trade and opulence? But how little attention will they pay to the growth or decay of religion in their hearts? They will dread the arts, and fly from the society of a fraudulent dealer, but will suspect no danger while their ears are drinking in the poison of licentious or impure conversation. The loss of a child, or the loss of their substance, oppresses them with sorrow, while even the commission of gross sin, if concealed from the world, produces a reflection scarcely felt, and speedily forgotten.

\* Matt. v. 29, 30.

† Matt. xvi. 24.

I have said, indeed, above, that all persons are not equally susceptible of violent emotions of any kind. But what shall be said of the same persons, who have the strongest passions on every other subject, and nothing but coldness and indifference in matters of religion? What shall be said of the same persons, who are easily and deeply affected with all temporal sufferings, and yet are but very slightly affected with a sense of the evil of sin? Whose tears flow readily and copiously over a dying friend, but have no tears at all to shed over a dying Saviour? Does this at all correspond with the description given by the prophet, "of mourning as for an only son?" In which penitential sorrow is compared to the most severe and exquisite of all human calamities. I must, however, observe, that temporal sufferings are ordinarily attended and aggravated by sensible images, and are also sometimes sudden and unexpected, on both which accounts they may more powerfully call forth the expressions of sorrow and sympathy. But it is not difficult to judge which of them dwells most heavily upon the mind, which of them would be first avoided by the deliberate choice of the heart. Every true penitent does certainly see sin to be the greatest of all evils, and will discover this by comparison with all the other evils of which he hath at present any knowledge or experience.

4. I shall only mention one other evidence of conviction's being to a proper degree, which is when a sense of the evil of sin is still growing, instead of diminishing. This will be found essentially to distinguish a sense of the evil of sin in itself, from a mere terror of God's power in taking vengeance on the sinner. Time gradually weakens the one, but knowledge, and even the mercy of God, continues to increase the other. When a sinner is brought under great convictions, it

is a state so painful and distressing, that it cannot continue long. Some kind of peace must of necessity succeed. Either he stifles his convictions, hides the danger by shutting his own eyes, and returns to his former security and licentiousness of practice; or he does some things for a time, to quiet the cries of conscience, and lay a foundation for future peace; or, lastly, he returns to God through Christ, by true repentance, and continues to serve him in newness of life.

The first of these cases needs no illustration; the sense of sin in all such persons being not so properly weakened as destroyed. In the second, the sinner is under great restraints for a season, but, when the terror is over, his obedience and diligence is immediately relaxed. This shows plainly, that he had no sincere or cordial affection to the law of God, but was afraid of his power. It shows that his convictions never were of a right kind, and, therefore, it is no wonder their strength should decay. But, in every true penitent, a sense of sin not only continues, but daily increases. His growing discovery of the glory of God points out more clearly to him his own corruption and depravity, both in its quantity and its malignity, so to speak. The very mercies of God, whatever delight or sweetness they afford, take nothing away from his sense of the evil of his doings, but rather melt him down in penitential sorrow. They serve to cover him with confusion at his own unworthiness, and to fill him with wonder at the divine patience and condescension.

The first work of a convinced sinner is, to mourn over the gross enormities of a profligate life, or a life devoted to worldly pursuits. And his continued employment after conversion is, to resist and wrestle with that inherent corruption which was hidden from his view before, but becomes daily more and more sensible. So true



is this, that I have known many instances in which the most genuine expressions of self-abasement happening to fall from aged experienced Christians, have appeared to others as little better than affectation. They were not able to conceive the propriety of these sentiments, which long acquaintance with God and with ourselves doth naturally and infallibly inspire.

From these remarks, let me beg the reader to judge of the reality and progress of the spiritual life. Does your sense of the evil of sin not only continue, but grow? Do you now see sin in many things which you never suspected before? Do you see more of the boldness, ingratitude, and sottish folly of sinners and despisers of God? Are you daily making new discoveries of the vanity, sensuality, and treachery of your own hearts? Be not discouraged at it, but humbled by it. Let it empty you of all self-esteem and self-dependence, and give you a higher relish of the gospel of peace. The substance of the gospel is "salvation to the chief of sinners, by the riches of divine grace, and the sanctification of your polluted natures by the power of the Holy Ghost."

As I would willingly give as much information and instruction as possible, I shall, before quitting this part of the subject, speak a few words of a pretty extraordinary opinion to be found in some of the practical writers of the last age. It is, that genuine conviction, and the soul's subjection to God, ought to be carried so far in every true penitent, as to make him willing, satisfied, and, some say, even "pleased," that God should glorify his justice in his everlasting perdition. This is so repugnant to nature, and to that very solicitude about our eternal happiness, by which the conscience is first laid hold of, that it appears to be utterly impossible. There have been many to whom this requisition has given

inexpressible concern, has been a daily snare to their conscience, and an obstruction to their peace. There is such an inseparable connexion between our duty and happiness, that the question should never have been moved; but, for the satisfaction of those who may have met, or may still meet with it in authors, otherwise deservedly esteemed, I shall make some remarks which I hope will either explain it in a sound sense, or show it to be at bottom false.

Men do often differ more in words than in substance. Perhaps what these authors chiefly mean, is no more than what has been explained above at considerable length, viz. That the sinner finds himself without excuse, his "mouth is stopped," he seeth the holiness of the law, he confesseth the justice of the sentence, he quits every claim but mercy. Thus he may be said to absolve or justify God though he should leave him to perish for ever. So far, I apprehend it is undeniably just; otherwise, the very foundation of the gospel is overthrown, and salvation is not "of grace," but "of debt." If we impartially examine the word mercy, and the many strong declarations in scripture of our obligations to God for the gift of eternal life we shall find that they cannot, consistently, imply less, than that the sinner "deserved," and was liable to "eternal death."

But to carry the thing farther and to say that the penitent must be pleased and satisfied with damnation itself, as he is pleased with suffering in another view, as it is his heavenly Father's sanctified rod, appears to me to be at once unnatural, unreasonable, unlawful and impossible. It is plainly contrary to that desire of our own happiness which is so deeply implanted in our natures, and which seems to be inseparable from a rational creature. No such thing is, either directly or consequentially, assert

ed in the holy scriptures, which so often urge us to a due care of our own best interests. "Wherefore, says the prophet, do you spend your money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me, hear, and your souls shall live, and I will make an everlasting covenant with you, even the sure mercies of David."\* Further, the proposition seems to me necessarily to imply an impossibility in itself. For what is damnation? It is to be for ever separated from, and deprived of, the fruition of God. Is this then, a dutiful object either of desire or acquiescence? It is to hate God and blaspheme his name, as well as to be banished from his presence. Can this be tolerable to any true penitent? or is it reconcilable to, or consistent with, subjection to his righteous will? Can any creature be supposed to please God, by giving up all hope of his favour? Or is it less absurd than "disobeying" him from a sense of "duty," and "hating" him from a principle of "love?"

We must, therefore, carefully separate the acknowledgment of divine justice, and most unconditional subjection to the divine sovereignty, from an absolute despair, or giving up all hope in the divine mercy. We have a very beautiful scripture instance of humble, yet persisting importunity, in the woman of Canaan, who met with many repulses, confessed the justice of every thing that made against her, and yet continued to urge her plea. Neither is there any difference between the way in which she supplicated of the Saviour a cure for her distressed daughter, and the way in which an

awakened sinner will implore from the same Saviour more necessary relief to an afflicted conscience. "And behold a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, send her away, for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord help me. But he answered and said, it is not meet to take the children's bread and cast it to dogs. And she said, Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt."\* I shall conclude with mentioning an instance of a similar character in a foreigner of eminent station, who had been a great profligate, and afterwards became a great penitent.† He composed a little piece of poetry after his conversion, the leading sentiment of which was what I have recommended above, and in his own language was to the following purpose: "Great God, thy judgments are full of righteousness, thou takest pleasure in the exercise of mercy: but I have sinned to such a height, that justice demands my destruction, and mercy itself seems to solicit my perdition. Disdain my tears, strike the blow, and execute thy judgment. I am willing to submit, and adore, even in perishing, the equity of thy procedure. But on what place will the stroke fall, that is not covered with the blood of Christ?"

(*To be continued.*)

\* Isa. lv. 2, 3.

\* Matt. xv. 22—28.

† Des Barreaux.

## THE PILGRIM.

Vain folly of another age,—  
 This wandering over earth,  
 To find the peace, by some dark sin  
 Banished our household hearth.  
 On Lebanon the dark green pines  
 Wave over sacred ground,  
 And Carmel's consecrated rose  
 Springs from a hallow'd mound.  
 Glorious the truth they testify,  
 And blessed is their name;  
 But even in such sacred spots  
 Are sin and wo the same.  
 Oh, pilgrim, vain each toilsome step,  
 Vain every weary day;  
 There is no oharm in soil or shrine,  
 To wash thy guilt away.  
 Return, with prayer and tear return,  
 To those who weep at home;  
 To dry their eyes will more avail,  
 Than o'er a world to roam.  
 There's hope for one who leaves with  
 shame  
 The guilt that lured before,

Remember, He who said "Repent,"  
 Said also, "Sin no more."  
 Return, and in thy daily round  
 Of duty and of love,  
 Thou best will find that patient faith  
 Which lifts the soul above.  
 In every innocent prayer each child  
 Lisps at his father's knee,  
 If thine has been to teach that prayer,  
 There will be hope for thee.  
 There is a small white church that stands  
 Beside thy father's grave;  
 There kneel and pour those earnest  
 prayers  
 That sanctify and save.  
 Around thee draw thine own home ties,  
 And, with a chastened mind,  
 In meek well-doing seek that peace  
 No wanderer will find.  
 In charity and penitence  
 Thy sin will be forgiven.  
 Pilgrim! the heart is the true shrine  
 Whence prayers ascend to heaven.

L. E. L. [*Eclec. Rev.*]

## Miscellaneous.

## NOTES OF A TRAVELLER.

(Continued from page 71.)

Berne, Switzerland,  
 August 26, 1828.

Tuesday.—To-day, being the fair or market day, we found the streets this morning crowded with country people from different parts of the canton. We had a good opportunity of seeing the peasantry in their various costumes. The dress of the Bernese females is quite peculiar: we noticed it yesterday almost as soon as we entered the canton, and now we saw it in all its perfection and variety. The head is covered with a black cap, fitted close to it, from the sides of which project two pieces of net-work, five or six inches broad, like wings, which have a very odd looking appearance. If nothing but the head of the animal could be seen, it might be mistaken for some huge nondescript species of dragon-fly. I supposed these wings to be made of wire; but

upon touching one of them upon the head of a little girl, passing through the crowd, I found it composed of horse hair. This kind of millinery lasts a very long time, and I understand passes from generation to generation. The hair under this machine descends in two long plaited queues, which ought to reach to the heels to be in fashion; and to effect this, black ribands, of the proper length, are interwoven with the hair. The arms are covered with enormous sleeves of white linen, gathered close to the wrist: black stays—short frocks—red, blue, and white stockings, complete the dress—not to be surpassed by any thing in the *Parisian fashions* or in *Ackerman's Repository*. The dress of the men has nothing about it peculiar.

The city of Berne is interesting on many accounts; and you are not to suppose that, because my notes here are not so full as in other places, we saw but little. Com-

mon, though beautiful objects, have become rather tedious. Our eyes are almost saturated with novel-ties; and it is often a matter of great gratification, to ascertain that there is nothing worthy of notice near us. Though our visit to Berne was short and hurried, it has left quite a vivid impression on my mind.

Taking an early dinner, we set off for Lucerne. The road is delightful. After riding a few miles, we stopped at a chapel near the way side, to see a curious and celebrated monument, erected to the beautiful Maria Langhans. The little girl who showed us the church, opened a rough kind of trap-door in the pavement, which conceals the tomb. The marble is represented as splitting asunder at the sound of the last trumpet: the mother rises through the fissure, bearing on one arm a little infant, while with the other she pushes aside the fragments of the tomb. The artist has succeeded happily in combining the expressions of pious awe, and hope and surprise, in the beautiful face of the young mother. The whole, which is nearly as large as life, is carved out of a single piece of stone. The impression which this fine piece of sculpture is calculated to produce, is very much weakened by a number of mean and dirty accompaniments. We purchased a good representation of the monument from the guide. Every thing here is converted into an object of gain.

At about seven miles distance from Berne, we passed Hofwyl, the celebrated seminary of Fellenberg. The merits of this highly interesting establishment are well known to all who are devoted to the great and good cause of education. Our party were equally divided, as to the propriety or pleasure of passing a few hours here; and rather than create any disagreeable feeling, I submitted to the disappointment of not examining the ar-

rangements of this manual labour school.

The country through which we passed was full of hills and valleys, all in a good state of cultivation. The Swiss farmers, male and female, we observed sprinkling their grounds with a dark coffee-coloured, odiously perfumed liquid, drained in large casks, from their styes, and the manure heaps of their barn yards. The women are employed in all kinds of agricultural labour. In one instance, we saw two cows dragging a load of hay, under the guidance of a damsel that looked like any thing else but a Chloe. The romance I had attached to females employed in rural life, is entirely dissipated. I never want to see any more shepherdesses. Thus you see, one dream after another of my youthful imagination vanishes, before the "dull realities of life," and by the time I hope to get home, you will find me, I think, a plain, sober, matter-of-fact personage.

The black skull-cap of the Bernese women, with its dragon-fly wings, is now superseded by a large flat circular hat, made of straw, or some other light substance, painted yellow: it has no crown, but is kept in its place by a riband tied under the chin. In almost every canton, the females have a peculiar bonnet, which, if worn by those in any other canton, would be considered an outrage.

Owing to the hilly nature of the country, our progress was but slow, and our coachman was particularly careful of his horses. It is a general remark, that in no country are horses better taken care of than in Switzerland. After mounting any considerable hill, they rest a short time, and the driver takes a loaf of bread out of his pocket, and commonly feeds himself and his nags with a number of slices, before we take a fresh start. This method of giving bread to horses on the road is common,

I believe, all over Europe. We have often noticed it before.

We stopped for the night at an inconsiderable village. The inn, like many of the houses here, is entirely built of wood. The shingles on the roofs are secured by heavy poles laid across them, and are kept in their place by huge stones. After a very frugal supper, we were each shown to a separate chamber in a long gallery, by a chambermaid who could not speak a word of French. Nothing but German was understood in the house. In spite of all my language of signs, I could not make her take off a feather bed, *under* which I was obliged to sleep, instead of a sheet, blanket and counterpane.

Wednesday, Aug. 26.—At an early hour we set off again on the road to Lucerne. A succession of verdant hills and fertile valleys brought us at length to the Lake of Sempach, a sheet of water of considerable extent. The town of Sempach is on the opposite side of the lake. This place you know is celebrated in history for the defeat of Leopold, duke of Austria, in 1386, by the forces of the Swiss confederation. The field where the famous battle was fought, is on a rising ground, and no vestige of it remains. A small chapel is built, it is said, on the spot where Leopold fell.

The approach to Lucerne is very beautiful. The city standing on the borders of a placid lake, with its turrets and spires—the old fashioned wall winding over the neighbouring heights, with its antiquated towers and battlements—produce a strong impression; and Mount Pilatus and Mount Rigi, with the range of prodigious hills which bounded the view immediately before, added not a little to the scene. Our coachman drove us to the Balance, an hotel which turned out quite as rich in comforts as any of the Falcons—the most popular name for good inns here.

After dressing for dinner, I took a seat at the window of my chamber, which opened on the water: the evening was charming: the sun had just sunk behind the hills, but the tops of the Rigi and of Mount Pilatus were still glowing with his rays: the music of "Sweet home" from my Genevese box, was flowing into my ear—This was a moment of enthusiasm; but the spell which began to bind my senses was broken by the clanking of chains, and upon looking up, I saw on the opposite side of the river a file of miserable convicts, male and female, returning to prison, after their daily and disgraceful toil in the streets.

Thursday, Aug. 27.—Lucerne is situated at the junction of the river Reuss with the lake of the four forest cantons; the river dividing the town into two parts. One of the most noticeable things are several curious wooden bridges, which connect different portions of the town, separated by the river and the lake. Two of these covered bridges are more than one thousand feet in length. The interior of the roof of one of these, called the Chapel bridge, is decorated with one hundred and fifty-four ancient pictures, representing historical and religious subjects, in a taste characteristic of the times in which they were painted. Near the middle of this bridge, the *Watch Tower* rises out of the lake, and was once a light-house. This gave to the town its name Lucerne, from *lucerna*, the lantern on the top of the tower. Here we noticed a number of wild ducks, sporting in the water.

On the breakfast table this morning, we found a little daily paper, quite common in the principal places in Switzerland: in it the names of all strangers are published, who are then in town. Here we discovered our own names spelled in a most singular manner, half French, half German, with

little touch of English. We also noticed in it the arrival of an American friend from the Oberland, and we set off immediately to pay him a visit, but unfortunately we missed each other: his guide we found laid up in bed, with a broken limb, received in crossing one of the mountains.

There are a number of objects here which commonly attract the notice of the tourist. In the Arsenal we saw several ancient and interesting trophies: the coat of mail worn by Leopold at the battle of Sempach—iron collars, full of sharp points, with which the Austrians intended to torture some of their expected captives—the sword of William Tell—and a great variety of ancient armour, with the other curious and horrid machinery of war. Leaving the Arsenal, we ascended a hill, and walked along the outside of the battlements of the city, and then visited in the environs the celebrated monumental Lion, intended to commemorate the massacre of the Swiss guards of Louis XVI. This monument is carved in the side of a living rock, crowned with trees, and represents a colossal lion, nearly thirty feet long, dying amidst weapons of war and armorial bearings. We could scarcely realize that the figure of the animal was much beyond the natural size, so perfect is it in all its proportions; yet the artist must have known but little of natural history, for he has given but four fingers to the paw of the royal beast. In a shop of curiosities, opposite the monument, we purchased among other things, a good representation of this remarkable work.

On our return to town, we stopped at a dirty little chapel, built also as a memorial of the Swiss guards: it contains a privileged altar, covered with silk, embroidered by the dauphiness of France. The walls are filled with many

strange votive offerings: here also are two bulls of Pius VII., giving plenary indulgence and other immunities, to those who perform in this place certain religious services. Many of the Catholic church yards are ornamented in a very strange kind of taste. The head boards of the graves are often painted and gilded in a fantastical manner, the figure of the cross being on the top, and from the arms of which there are often suspended, by strings, little carved representations of angels and saints, which dangle loosely in the wind.

The lake of Lucerne is one of the most picturesque and interesting sheets of water in Switzerland—not only on account of its numerous windings, the copious rivers which flow into it, and the majestic mountains by which it is surrounded, but also by the romantick scenes connected with it in history. Mount Pilate rises from the shore to the height of nearly seven thousand feet, and presents a magnificent sight. It is calcareous in its formation, and abounds with animal remains. On the top there was once a deep and dismal pool of water called Mare Infernale, where Pontius Pilate, the Roman Governor of Jerusalem, is said to have drowned himself—this pool is now nothing more than a mud hole. Much has been written on the subject of the supernatural apparitions connected with this lake. The violent storms which sometimes burst over Lucerne, were, by the superstitious, imagined to be the ebullitions of the angry spirit of Pilate issuing from the pool, when any person had the hardihood to disturb its waters. "Such was the credence bestowed upon this legend in the 14th century, that it was expressly prohibited by the government to approach the lake."

Mount Rigi is another interesting feature in the grand scenery

around Lucerne, and it is perhaps more frequently visited by tourists than any other spot in Switzerland. The object in ascending this high mountain, is to witness the effects of the rising and setting of the sun on the extensive range of lofty peaks, the lakes, the valleys, and the plains, in the centre of which it stands. As this day gave promise of a glorious sunset, we determined to spend the evening and night upon the mountain.

On our return to the inn, we fell in with three young South Americans, who were just preparing to make an excursion to the Rigi; and they were not a little gratified to meet with human beings from the other side of the Atlantick—who spake the English language—indeed we all felt as if we were more closely connected together, than with any of the Europeans by whom we were surrounded. We therefore soon became sociable, and determined to visit the summit of the Rigi together. Our travelling carriages we sent on to Zug, a town fifteen or twenty miles distant, expecting to meet them there to-morrow. We soon obtained a boat to convey us on the lake to the town of Weggis, from which the mountain may be ascended by a very good path.

Our excursion on the lake was delightful—the water was clear and placid—the air mild—and the sky unclouded. The banks presented all the variety of slope and precipice; and lofty mountains bounded our vision on every side with solemn grandeur. Many of the boats here are navigated by females, who, in the fanciful costume of the country, singing as they dash their oars in the water, produce, at a distance, quite a romantic effect. High above the surface of the water we saw, in a niche of an almost inaccessible rock, the image of a saint, in an iron cage, to aid the devotions of the pious

boatmen. We passed the Gulf of Kussnacht, at the upper end of which Gessler landed, after the sudden storm during which William Tell made his escape from the boat in which the tyrant was conveying him to his castle. The whole of this romantick story is too familiar to need repetition. The ruins of Gessler's castle may yet be seen. After landing at Weggis, we ordered horses, mules, and guides, to ascend the mountain. This little town, which is now scarcely noticed by the traveller, contained, in remote times, the castle of the most noble baron in all Switzerland. In 1795, this district was nearly all swallowed up by a torrent of mud, which descended upon it from the Rigi. The inhabitants were first alarmed by strange rumblings in the air, and upon looking up the side of the mountain, they observed a mass of mud about a mile long, and fifty or sixty feet broad, sliding down upon them; but as it moved slowly, they had time to escape. It continued flowing many days, and, like a stream of lava, it swept before it trees, and houses, and walls, and every obstacle in its course.

After taking some refreshment at the inn, we began to ascend the rugged sides of the mountain, in some parts of which are yet to be seen the effects of the terrible eruption of mud. We passed a number of singular crucifixes, erected at various distances along the side of the path. Small paintings on these crosses represented the Saviour toiling up Mount Calvary. In the first he is represented as bearing his cruel burden with considerable strength. As you ascend the hill, the figures appear more and more languid, and at last he is seen prostrate on the ground, unable to proceed with it any farther. There is also near the path a small chapel, full of *ex-votos*—for this

hill is quite a resort for Catholick pilgrims. Some distance up the mountain we passed through a curious natural arch, formed of immense blocks of breccia or pudding stone, and soon after stopped to rest at an inn near the Cold Baths. The breccia, or pudding stone, of the German naturalists, masses of which lie scattered around us, is a rock composed of fragments of various minerals, united together commonly by a calcareous cement. The Rigi, and the neighbouring mountains, appear to be composed of layers of this rock of different thicknesses, with thin intervening earthy strata. This curious formation must be highly interesting to the intelligent geologist.

Setting off in high glee from the Cold Baths, we soon passed the Staffel, an inn frequented by many travellers to these upper regions, and then arrived at the Culm, or summit of the Rigi, about an hour before sunset. We found here a large concourse of strangers from various parts of the world, all assembled to enjoy the sublimity of the surrounding scene, and now all anxiously watching the slow decline of the cloudless and glorious orb of day. I retired a short distance from the expecting and silent groups of spectators; and as I called home my thoughts, I felt, while gazing from this pinnacle of the earth on the majesty and sublimity of nature, more immediately in the presence of its great Author, than I had ever done before. My first glimpses of the vast expanse spread around me, had an intoxicating effect—but soon the objects before me lost their impression—the villages, the lakes, the rocks, the streams, and the mountains, faded away, and my thoughts hovered over mysteries deeper than the abysses at my feet, and soared to heights beyond the “vast cerulean” spread over my head.

(To be continued.)

FOR THE CHRISTIAN ADVOCATE.

MENTAL SCIENCE.

*Method of Investigation.*

In order to form a proper estimate of mental philosophy, it will be proper to consider the method by which it is to be investigated, before we examine its elements and uses. All correctness of our opinions, and the result of our investigations in this department of knowledge, depend on the method of studying the science. No reliance can be placed on speculations, pursued on assumed theories. Hypotheses may be multiplied to any extent, with which some occasional facts may accord, without ever leading us to examine the science in its proper elements. Preconceived theories and hypotheses are worth very little, in any branch of knowledge. They can have no use except to aid in illustration; and in mental philosophy they are generally mischievous. The whole materials of the science are simple facts, within the reach of every mind, and familiar to every man. It may not be in every man's power to name the facts, to arrange and classify them according to any principle of discrimination, but the facts themselves all must know, because they are subjects of their own consciousness.

The phenomena of mind need not be so abstruse as many have considered them. Mystery and absurdity have so often been associated with pretensions to metaphysical researches, that few think of investigating this department of knowledge. It would be more curious than profitable to trace the hypotheses of ancient and modern philosophy, which have involved the essence, nature, duration and phenomena of mind in mysticism, darkness and folly. It might amuse us to examine the Vedas of the Bramins—the Zendavista of the Parsees—the Stoicism and Pytha-



goreanism of the Greeks,—their emanations and immenations from the soul of the universe, and their resorption into the same,—their transmigrations, with nameless fabulous hypotheses. The systems of Plato, Aristotle and Epicurus, are scarcely more intelligible or rational. In more recent times Descartes, Berkeley and Hume, are fit to be classed with the schoolmen of Greece—and more recent still, we might find theories as foolish and useless as the Zendavista, or Pyrrhonism. But it would subserve no other good purpose, than to illustrate the futility of all hypotheses in the investigation of mind, to collect the number of absurdities which have been heaped upon this subject for ages. Here and there some fragments of truth might be found, among the rubbish that has been accumulating for centuries, and around the absurd speculations of modern Aristotles and Pyrrhos, but they are not worth the trouble of collection and separation.

The only profitable method of studying mental science is to apply rigidly the principle of Bacon, and examine the facts as we find them. The inductive method alone can lead us to accurate knowledge in any branch of philosophy, and it is more emphatically true in the investigations of mind. Lord Bacon said, "all our knowledge is derived from experience." This he established as a maxim, and used it with unprecedented effect. It guided him, and others after him, into unexplored regions of philosophy, and produced a revolution in science. Locke attempted the application of the maxim to mental philosophy, in his "Essay concerning Human Understanding," which formed a new era in mental science. His application of the principle was not completely successful—he did not adhere throughout to the maxim; but had he excluded other subjects, not necessarily connected

with that which he proposed to investigate, and preserved throughout his essay the same precision in the use of terms, which he employed in some of his definitions, his work might have been imperishable, and his fame uneclipsed. As it now is, the world is greatly indebted to Locke, for leading the way and attempting the proper method of investigating mental phenomena. Dr. Reid stated the same principle, although he sometimes departed from it in his investigations. "Wise men now agree, or ought to agree in this, that there is but one way to the knowledge of nature's works, the way of observation and experiment—and it is the only one by which any real discovery in philosophy can be made." This sentiment, which is claimed by all writers on mental philosophy, of any value since the days of Bacon, is not to be confounded with the uses which have been made of it by those who have attempted to employ it; nor will it sanction all the opinions of those who profess to estimate its value. There are few men, perhaps none, who have been completely successful, in its application to the investigation of mental phenomena. Locke, Reid, Stewart, Brown, Payne, and some others have attempted it; and to some extent have been successful. Payne has pursued the application further than either of the others mentioned; but he has seemed to grow weary of the labour, and to substitute hypotheses in solving some mental phenomena. All writers on this subject have done the same, to a greater or less extent, and many, without seeming to know that they did it. Perhaps we may do the same; for in claiming to have detected the fault in others and an intention to be governed by the inductive method, we do no more than others have done and yet they have fallen into the error which they disclaim. It seems to us, that after having ex

amined a few facts inductively, they have found it convenient to frame them into a theory, by which they could explain other phenomena; thus they have insensibly departed from their maxim, until at length, they use hypotheses in the place of facts. Probably the task upon their time, patience, and intensity of thought, was too great to be continued, as long as was necessary to complete their system. But some have written with a view to refute a certain error, which has been so constantly associated in their thoughts while writing, that every illustration seems carefully adapted to that specific object; without regarding the sources whence the arguments have been derived. Our countryman, Edwards, has given to the world a specimen of patient research and intense thought, in his "Treatise on the Will." But he has not rigidly applied the principle under consideration to the method of his investigations. Having his mind intensely fixed on his object, the refutation of a certain error, he has used arguments drawn from facts and from hypotheses, without discrimination of their source; only taking care that they should answer his purpose, in prostrating the system which he opposed. This could be plausibly and forcibly done, in many instances, by hypotheses, because the error which he opposed was a mere hypothesis. The same may be said of almost all the writers on the phenomena of mind. With the exception of a few facts industriously arranged and classified, which will stand the test of all examination, the systems of mental science may be properly considered a collection of hypotheses, one giving place to another, as successive writers have employed them—sometimes with little, but often with no improvement in the stock of knowledge. Frequently they have been mischievous in their application to the

subject by perverting facts; and they have always hindered the progress of mental science. Almost all metaphysicians have too much attachment to some favourite associations and classifications of thoughts, with which their minds become familiar. Those few associations embrace the first principles of their scheme, which they find useful in solving other phenomena. Their minds soon become charmed with the principles, and their application in solving difficulties; they save much laborious thinking; a fine theory is adopted, and their system is completed under its influence. Such have hitherto been the course and results of mental research; and such will ever be the state and character of mental science, discordant and unfixd, until there shall arise some man who will examine the subject inductively throughout, and furnish the world with the results, expressed in terms of precision, and a style of clearness in illustration, not yet attained—Hypotheses and theories must be laid aside, and facts alone must guide.

A work on this subject, such as we need, would require a mind of strong intellectual power, well disciplined to accurate thought, to patient and persevering investigation; and then its possessor must devote years of labour and revision to the system. Hitherto, this department of science has not been made the main object of any man's study during a whole life, as natural philosophy and the mathematics have been of many men. In these latter branches of science, the facts are classed, the terms are fixed, and every man who reads and thinks, can compare the facts and examine the system. If any new discovery be made, it is carefully disposed and arranged in its place, and real advancement is made in the science. Every improvement becomes common property, and when it is announced, every lover of the sci-

ence can make himself master of the whole process by which the discovery was made: because he is led by the hand every step. But it is otherwise in mental philosophy; few things are fixed, and classifications are various and multiplied, producing confusion and doubt. If one hypothesis be swept away, and a real improvement be made by any individual, another cannot receive it without a process of thought as intense, and almost as original, as that by which the discovery was made. All other branches of science can now be studied under the guidance of books, without perplexing hypotheses, and the result is satisfactory, because it is obvious truth; but in this, original thought and independent examination are necessary, to arrive at any satisfactory and valuable result. Perhaps there will always, from its nature, be less precision and more discordant opinions in this, than in almost any other department of knowledge. We can enter at once into the possession of Newton's discoveries, because the whole process is placed before us; but in mental science only the result is seen, without the process. The object cannot be attained without fixed attention to unembodied thoughts, and evanescent feelings of one's own mind. If we had, therefore, a correct and thorough system of metaphysics, it is doubtful whether the majority of students would compare the classifications with the facts, and examine thoroughly the phenomena of mind; and unless this be done, hypotheses are likely to be preferred to truth, and much confusion to remain in the minds of those who adopt them.

It may be observed here, that almost all the writers on mental philosophy have attempted, not only to classify the phenomena of mind, but also the materials of knowledge, with their relations, associations, and similarity. This has led them into so wide a field of investigation

that their discussions become too complex and indefinite. It is true that the names of mental exercises are, many of them, derived from the external objects to which they relate: and there is undoubtedly an intimate connexion between mental science and logical discussions. But it seems to us important that they should be examined distinctly for the sake of truth and accuracy. We would not undervalue dialectics, but let every branch of science be in its place, and its elements be carefully examined by themselves. When once the elements of the two branches are thoroughly examined and well settled, then let their relation and connexion be illustrated for the improvement and use of both.

After all that has been said of the inductive method, there is an important question to be settled, viz. by what standard shall we estimate the phenomena of mind; and how shall we pursue the inductive method of investigation? To this inquiry we answer, by our own *consciousness* and the *revelation* of God.

*By our own consciousness.* Every man must of necessity employ and trust his own consciousness in this investigation. If this should deceive him when properly employed there is no remedy; because this is the last resort and the highest tribunal of truth, in the cases appropriately within its sphere. He every man will and must trust his own consciousness, rather than all other testimony, and it may be in opposition to all other evidence. When the body and mind are in a healthful state, consciousness will not deceive us. There may, indeed, be some mental illusions and wrong associations, which may become habitual, and serve to mislead in some mental investigations; but even here, rigidly inductive appeal to consciousness, afford the prospect of expelling the illusion and correcting the habit.

We do not now enter on the examination and discussion of consciousness, to decide the question, whether it be a distinct faculty of mind, a mere feeling, a mere intellectual exercise, or a combination of both feeling and apprehension. This question will be considered in its place, when we examine the phenomena of mind, or elements of the science. It seems necessary to advert to the fact, in this place, that the mind does take cognizance of its own acts. Whatever this may be called, and however the knowledge may be attained, the fact is most certain and needs no proof. Indeed if it should be alleged that it is necessary to prove to a man that he is conscious of his own mental acts, we should not know what arguments to employ. We might describe his mental exercises, and state their results in external conduct, but this would only be evidence of his consciousness to others, not to himself. The most it could do would be to recal to his mind the facts in their connexion. The proof is in his own mind—it must be intuitive, the fact itself. Intuitive truths and simple ideas do not admit of being made more certain, or more plain, by argument or illustration. We may describe them, and illustrate their use, but beyond this we cannot go.

These things being premised, we say that all mental phenomena, in order to be understood and classed, must come under the cognizance which the mind takes of its own acts. Every illustration and every definition, must accord with consciousness. Now it would seem from the nature of the case, that there might be more certainty in the knowledge of mind than of matter. All our knowledge of matter is through the medium of the senses, the cognizance which they take of the properties belonging to material substances. We do not suspect our senses of deceiving us, and yet illusions are sometimes so com-

plete, that for a time we are deceived. In such cases, a second experiment sometimes dispels the illusion, and sometimes it is dispelled by analogical reasoning, or by opposing and audible testimony. After all we must be guided by our senses, properly employed, in all matters which come appropriately under their cognizance. In this illustration, and throughout this article, we use terms in their popular import, and according to common usage, without attempting their analysis. So we say consciousness must be our guide, in acquiring knowledge of all those things which appropriately come under its cognizance. There may be some difficulty in certain cases, to determine what belongs to its sphere, but in such cases the question respects more particularly the relations, not the elements—the connexion and influence of mental acts, and not the acts themselves.

*The revelation of God*, is also our guide in this investigation. In the moral estimate of our mental relations, this furnishes our standard, and may not be contravened. In the *elements* of mental science this standard corresponds with consciousness. He, who formed the mind and governs it, has given a revelation of his will, adapted to man's mental state and character. This all will admit, who accredit his revelation. That He, who knows what is in man, not only knows how to adapt his instructions to his case, but has done so, is secured by his goodness. And what is thus secured, appears in fact upon the face of the document which he has sent us. Let us be understood on this part of the subject.

The fair grammatical interpretation of the revelation will be found to correspond with the result of induction, pursued according to consciousness, so far as both relate to the same things. But here it should be remembered, that mental philosophy, founded on hypotheses, is a

very dangerous guide in the interpretation of the holy scriptures. The interpreter of scripture should ascertain the mind of the Holy Spirit, according to correct philological principles: then, if the true meaning be ascertained, and it correspond not with the views he has taken of mental phenomena, he should suspect the correctness of his mental investigation, and rigidly scrutinize every step in the analysis. We may be sure that the descriptions which God has given, of the human mind and its exercises, correspond with the facts; and if we are guided by consciousness in our mental analysis, the result will be the same.

It is true that God's revelation was not given for the purpose of teaching men a system of mental science. It was not necessary that he should reveal directly the facts which we know, or which we *may* know, from our own consciousness. But it is also true that, in the development of man's moral character, relations and responsibilities, the whole mental phenomena are directly or indirectly involved. Not that we believe every thing properly belonging to mental science, will be found in the Bible; but all the elements are there, and should be regarded as fixed principles. They should be well understood, correctly defined, and never invaded by theories of any kind. We do believe that correct philology, and an appropriate application of grammatical principles to the interpretation of the scriptures, will furnish data sufficient to correct our speculations in mental philosophy. This will be done by settling correct principles, and compelling us to adopt the inductive method of investigation. The sum of the matter is this: revelation does not teach directly, nor was it needed so to teach, mental science; but it recognises the principal facts of mental phenomena, in such a manner as to furnish sufficient principles to

guard us against hypothetical theories, and guide us in the pursuit of truth.

We have but one remark more at present, on the method of studying the science; and that is, a caution against analogical reasoning in the investigations. The human mind loves analogy, and whenever its use is appropriate, it is certainly a forcible, as well as an agreeable method of illustration. Whenever analogies are judiciously selected and properly applied, they give life, vigour and permanence to impressions, which are otherwise rarely attained. But they are inadmissible in the investigations of the exact sciences, and of mental philosophy. Who would think of teaching the mathematicks by analogies taken from political discussions, or from any source whatever? It would be equally absurd to attempt analogical deductions, in classing mental phenomena, or in examining the facts under inspection and analysis. We must therefore be cautious how we apply the same mode of reasoning to mind, which is applicable to the body and its senses. We cannot prove by analogy, that the mind consists of parts or numbers; nor because the body has several senses, some of which may be destroyed and the rest remain perfect, may we infer that the same is true of the mind. The mind must be examined by itself, in all its phenomena: and no proof, argument, or classification can be analogically established. Nothing except facts, and those belonging to the department itself, can be trusted. In the abstract science of mental phenomena, we must be very cautious how we admit analogies. The inductive method, under the guidance of consciousness and the word of God, affords the only prospect of safety and truth. All other methods will perplex and may grossly deceive us.

We have been the more prolix in this article, because we think many

have been misled by their method of investigation; and others have been disgusted by the bewildering hypotheses and perplexing analogies, so often and so improperly employed in the discussion of this subject. We feel confident that a successful application of those principles which we have attempted to describe, to the method of investigation, will be both useful and safe.

F.

## FOR THE CHRISTIAN ADVOCATE.

The article on the *doctrine of imputation* in the July number of the *Biblical Repository*, I read with great satisfaction. It presents a luminous and correct exhibition of that important truth. It ought to be widely circulated. I feel, however, apprehensive that from the brief notice taken of President Edwards, in that article, the reader may receive a wrong impression of what has been taught by that great man, on this important doctrine. It has led me to examine with some care his work on *original sin*; and if you will grant me a few pages in your useful miscellany, I will endeavour to present a fair and fuller exhibition of his sentiments.

I. *Original sin*, in Edward's view, comprehended not only *innate depravity*, but the *imputation of Adam's first sin*.

In the very first sentences of his treatise, he says—"By *original sin*, as the phrase has been most commonly used by divines, is meant the *innate sinful depravity of the heart*. But yet, when the doctrine of original sin is spoken of, it is vulgarly understood in that latitude, as to include not only the *depravity of nature*, but the *imputation of Adam's first sin*; or, in other words, the *liableness or exposedness of Adam's posterity*, in the *divine judgment*, to partake of the *punishment* of that sin. So far as I know, most of those who hold one of these have maintained the

other; and most of those who have opposed one have opposed the other. And it may perhaps appear in our future consideration of the subject, that they are closely connected, and that the arguments which prove the one, establish the other, and that there are no more difficulties attending the allowing of one, than the other."

"I shall, in the first place, consider this doctrine more especially with regard to the *corruption of nature*; and as we treat of this, the other will naturally come into consideration, in the prosecution of the discourse as connected with it."—I quote from Dwight's edition.

II. President Edwards proves *innate depravity of heart to be universal*. No quotations are needed to support this particular. Every one, having the slightest acquaintance with his work on original sin, will allow at least the fact, that he attempts to establish this important truth.

III. He endeavours to show, that the *imputation of Adam's first sin is taught WITH GREAT PLAINNESS in holy scripture*.

"As this place" (referring to Rom. v. 12—21) "in general is very full and plain, so the doctrine of the corruption of nature derived from Adam, and also the *imputation of his first sin*, are both clearly taught in it. The *imputation* of Adam's one transgression, is indeed most directly and frequently asserted. We are here assured that by *ONE MAN'S SIN, death passed upon all*; all being adjudged to this punishment, as having sinned (so it is implied) in that one man's sin. And it is repeated over and over, that *all are condemned, many are dead, many made sinners, &c.*, by *ONE MAN'S offence, by the disobedience of ONE, and by ONE offence*. And the doctrine of original *depravity* is also here taught, when the apostle says, *by one man sin entered into the world*; having a plain respect (as hath been shown) to that

universal corruption and wickedness, *as well as guilt*, which he had before largely treated of."—Vol. ii. p. 512.

"Though the word *impute* is not used with respect to Adam's sin, yet it is said, *all have sinned*; which respecting infants, can be true only of their sinning by this sin. And it is said, *by his disobedience many were made sinners*; and judgment came upon all by *that sin*; and that, by this means *death* (the wages of sin) *passed on all men*, &c. Which phrases amount to full and precise explanations of the word *impute*; and therefore do more certainly determine the point really insisted on."—vol. ii. p. 517.

IV. The ground both of the *imputation* of Adam's *first sin*, and of the *derivation* of depravity from him, is, in the judgment of President Edwards, a *divinely constituted ONENESS OR IDENTITY*.

"And I am persuaded, no solid reason can be given, why God, who constitutes all other created *union* or *oneness*, according to his pleasure, and for what purposes, communications, and effects he pleases, may not establish a *constitution*, whereby the natural posterity of Adam, proceeding from him, much as buds and branches from the stock or root of a tree, should be *treated as ONE with him*, for the derivation, either of righteousness and communion in rewards, or of the *loss of righteousness and consequent corruption and guilt*."—vol. ii. p. 557.

What does the President mean by this divinely constituted oneness?

1. *Not the union that subsists between the root of a tree and its branches*. He refers to this for illustration; but he knew that Adam was not *literally* speaking a *root*, nor his posterity *branches*. Our Saviour calls himself the *true vine*, and his disciples *branches*: but no one ever supposed him to mean that he was, *literally* speaking, a *vine*.

2. *Not PERSONAL IDENTITY*. Until very recently I had no conception that any one could charge on Edwards so great an absurdity, as to affirm that he taught, that Adam and his posterity were one *natural* person. He indeed refers to personal identity to prove the general truth, that *all kinds of oneness* depend on divine constitution. But he certainly does not teach the absurdity that Adam and his posterity make one person.

"Thus it appears, if we consider matters strictly, there is no such thing as *ANY identity* or *oneness* in created objects, existing at different times, but what depends on *God's sovereign constitution*. And so it appears, that the objection we are upon, made against a supposed constitution, whereby Adam and his posterity are *viewed and treated as ONE*, in the manner, and for the purposes supposed, as if it were *not consistent with truth*, because no constitution can make those to be one which are *not one*; I say it appears that this objection is built on a false hypothesis, for it appears, that a divine constitution is the thing which *makes truth* in affairs of *this nature*."—p. 556.—See the next paragraph.

If Adam and his posterity were one person, then his sin would have been one *personal* sin, and the act of eating the forbidden fruit would have been one *personal* act. But Edwards expressly denies this. "It is there observed, as a proof of this doctrine, that '*death reigned over them which had not sinned after the similitude of Adam's transgression*;' i. e. by their *personal* act, and therefore could be exposed to death, only by deriving guilt and pollution from Adam in consequence of his sin."—p. 510.

Another thing urged against the imputation of Adam's sin, is this:—Though in Scripture, sin is said to be imputed, reckoned, accounted to a person, 'it is no other than his *own* act and deed.' How does

Edwards answer this objection? Does he affirm the act of Adam to be our *own personal* act? This he would have done, if he had held the absurd notion, that we were *personally one* with Adam. Not so. His answer is founded on an admission of the fact that Adam's act was not our *personal* act, nor his sin our *personal* sin. See p. 570.

3. *Not the NATURAL UNION subsisting between a parent and his children.*

"By reason of the established union between Adam and his posterity, the case is far otherwise between him and them, than it is between distinct parts or individuals of Adam's race, betwixt whom is no such constituted union; as between children and other ancestors."—p. 559.

What then does the President mean? I take it to be a *divinely constituted COVENANT union*.

"It seems to me pretty manifest that none can, in good conscience with themselves, own a real imputation of Adam's first sin to his posterity, without owning that they are *justly* viewed and treated *as sinners*, truly guilty and children of wrath on that account; nor unless they allow a just imputation of the whole of the evil of that transgression; at least all that pertains to the essence of that act, as a full and complete violation of the COVENANT which God had established; *even as much as if each of mankind had the like COVENANT established with him singly*, and had by the like direct and full act of rebellion, violated it for himself."

The whole of sect. 3, part 2, chap. 1, pp. 424—438, in which the President proves that Adam was our *federal head and representative*, might here be quoted.

The editors of the Repertory have, in my opinion, misunderstood the language of Edwards, in one place. It is true he does say, in reference to the sin of the apostacy,

"It is truly and properly ours;" but this declaration is not "the very reverse" of Turretin's affirmation, "non potest esse peccatum nostrum proprium et personale." Let it be observed, that Edwards has elsewhere denied it to be our *personal* sin, and in this he agrees with Turretin. What then, it may be asked, is meant by the President in the assertion quoted? Let us look at the whole passage, and try to discover his meaning. It reads thus:

"From what has been observed it may appear there is no sure ground to conclude that it must be an absurd and impossible thing, for the race of mankind truly to partake of the *sin* of the first apostacy, so as that this, in reality and propriety, shall become *their* sin; by virtue of a real *union* between the root and branches of the world of mankind (truly and properly availing to such a consequence) established by the Author of the whole system of the universe; to whose establishment is owing all propriety and reality of *union*, in any part of that system; and by virtue of the full *consent* of the hearts of *Adam's* posterity to that first apostacy. And therefore the sin of the apostacy is not theirs merely because God *imputes* it to them; but it is *truly and properly* theirs, and on that *ground*, God imputes it to them."—p. 559.

By the *sin of the apostacy*, Edwards means that sin by which mankind were ruined; original sin, which includes, according to his statement in the commencement of his discussion, already quoted, both the guilt of Adam's first sin and innate depravity. He does not deny the *imputation* of this sin; on the contrary, he asserts it in this very paragraph, when he says it "is not theirs *merely* because God *imputes* it to them;" and we have shown before how strongly he proves the guilt of Adam's first sin to be imputed to his posterity. He



is stating in *what respects* the sin of the apostacy is "truly and properly theirs." Two reasons are assigned: the first is, "a *real union* between" Adam and his offspring; that is, a *covenant union* established by divine appointment; the second is, "the full consent of the hearts of Adam's posterity to that first apostacy." Now on these two accounts, Edwards thinks that sin to be "truly and properly, but not *personally*, theirs," and is therefore justly imputed to them."

In the first reason Edwards accords with Boston, who says, "Adam's sin is imputed to us, *because it is ours*. For God doth not reckon a thing ours, which is not so, Rom. ii. 2—"The judgment of God is according to truth." For God's justice doth not punish men for a sin which is *no way* theirs. And it is our sin upon the account aforesaid," (that is, "because *we are all included in Adam's covenant*,"—p. 299.) "Even as Christ's righteousness is ours by virtue of *our union* to him."—Vol. i, p. 300. Here Boston assigns our *covenant union* to Adam as the ground of the imputation of his sin to us. Yet he maintains that it is *ours* by *imputation*, and that imputation of it is *antecedent* to depravity. In proof of the former part of this assertion, I offer this quotation: "First, original sin consists in the guilt of Adam's first sin. Guilt is an obligation to punishment. For this sin, which is *ours* by *imputation*, we are liable to punishment. This guilt lies on all men by nature, Rom. v. 18. And this guilt of Adam's first sin is *original sin imputed*."—Vol. i, p. 305. In support of the latter part of the assertion, the following quotation will afford conclusive proof. "This want of original righteousness is a *sin*, being a want of conformity to the law of God, which requires all moral perfection. It is also a *punishment* of sin, and so is justly inflicted by God. And though the

want of this righteousness be sin, yet God's depriving man of it, or *rather the not giving* it him, is a most just act; seeing Adam, having got it for himself and his posterity, threw it away, and God is not obliged to restore it. And it can be no other sin but the first sin, whereof this withholding of original righteousness is the *punishment*. *So true it is, that if the imputation of Adam's first sin be denied, original sin is quite rased; THERE IS NO FOUNDATION LEFT FOR IT.*"—Vol. i. p. 306.

Boston then teaches, in accordance with Edwards, that the sin of the apostacy is *really ours*, on account of the *covenant union* of Adam and his posterity; and that for this reason it is justly imputed to us. But he does not assert that it is our *personal* sin, or that we did *personally* commit it. Nor does Edwards advance such an absurd sentiment; he affirms the contrary. It is true he assigns as another reason why this sin is to be considered as the sin of mankind, "the full consent of their hearts;" but this ought not so to be construed as if he believed the sin of the apostacy to be our *personal* sin, nor as if he supposed it to be imputed to mankind—*solely* because they consented to it with their hearts; for he states expressly the other reason, in which, it is presumed, Turretin would have united. It is true that Edwards inverts the order of Boston and of *standard* writers, in regard to *imputation* and *depravity*; yet he does teach that both result from the *covenant union* between Adam and his posterity: "The first depravity of heart, and the imputation of that sin, are both consequences of that established union; but yet in such order, that the evil disposition is *first*, and the charge of guilt *consequent*, as it was in the case of Adam himself."—P. 544. This speculation, however, cannot with propriety be urged against those full statements which we have

een he makes in regard to the imputation of Adam's first sin. He certainly does not symbolize with those who boldly affirm we have no more to do with Adam's sin, than we have to do with any other man's sins; and then contradict themselves, by saying that the *certainty* of all mankind sinning, is the *result* of Adam's apostacy.

Paul says, [Heb. vii. 9, 10,] 'Levi also, who receiveth thythes, *payed* thythes IN ABRAHAM. For he was yet in the loins of his father, when Melchisedeck met him.' The Shorter Catechism says, "The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, *sinned* IN HIM and fell, and fell with him in his first transgression." The words *payed* and *sinned* are, let it be observed, both *active* verbs; both express action. In reading Paul's affirmation, did any man of sense ever suppose the inspired writer intended to teach that Levi did *actually* and *personally* pay tithes, before he was born? Surely not. Why then should any man of sense conceive that the framers of the catechism intended to teach the monstrous absurdity, that mankind *actually* and *personally* sinned, before they were born?

A. B.

MEMOIR OF CAPTAIN BENJAMIN  
WICKES.

(Continued from p. 80.)

We shall now lay before our readers the letters of Capt. Wickes, which he refers in the close of the last quotation we have made from his manuscript, and to which we have adverted, as "indicating the general state of his mind for several years in succession." We are before us many more of his letters, of much the same character; but these were selected and ascribed by himself, as appen-

dages to his narrative, accompanied by the remarks which follow them. We think they will be read with much interest, and we hope with some benefit, by those who have had some experience themselves of the trials and conflicts through which he passed. Of every exercised Christian they will doubtless command the sympathy; and certainly they should excite gratitude to God, in those whose pilgrimage has been conducted along a less thorny path. As we shall insert but little in addition to his letters and narrative, descriptive of the state of his mind to the end of life, it may be proper just to mention, that these papers appear to have been written or transcribed, about seventeen years before his death; and that, in general, his last years were of a more tranquil character than those of an earlier period—not, however, without turns of melancholick depression, even to the last. After the letters, we shall return to trace the leading events of his life; several of which are of considerable interest, and illustrative of his excellent character, and of the high estimation in which he was held by those who knew him best—The following letters were addressed to "The Rev. Joseph Eastburn."

At Sea, Dec. 7th, 1797.

My Precious Friend,—I wrote you from Calcutta, I think, by way of New York, and I remember that a part of it might give you reason to hope that I was rejoicing in a covenant God, in Christ Jesus. I vainly hoped then, that I had an interest in him,—now alas, it is otherwise; truly, my friend, I am near distraction, and without speedy relief, from a God of grace and mercy, I shall be lost. The enemy comes in like a flood, so that I have no rest, day nor night: and in place of the precious drawing spirit of Christ, that gives hope, and encourages under darkness, I con-

tinually experience a forbidding, heart-breaking, terror and darkness. Ah, my friend! I have cause to fear, that you, and all my religious acquaintance, have been deceived, with respect to my religious experience. True, I have had great distress of soul, on account of sin; but I do greatly fear it has been from a wrong principle; for I always appear to be short of that sense of sin, which David had when he confessed "against Thee, Thee only have I sinned," &c.—O for a precious look of repentance that would reach the bottom of my hard and stony heart! Such a look as Peter had, after he had denied his Lord and Master. Blessed, for ever blessed, is that person, who gets such a divine touch, such a look of love and repentance. O thou Saviour of sinners, thou Redeemer of men! grant a look of mercy unto me, that my soul may praise Thee; suffer not the enemy to prevail over me, but from this temptation make a way of escape, that shall get glory to thy name and grace.

My friend, I am truly weak and feeble; you have several times at Philadelphia, seen how sensibly the exercise of my mind, has affected my body; now my heart seems to be just broken; I feel at times as if all the curses of Mount Ebal, were about to be fulfilled in me. O whither shall I flee for refuge! O my soul, if thou shouldst go down to the pit, none there will be so miserable! If grace and mercy save thee, none will have so great cause to praise the riches of redeeming love! As yet there is hope, seeing I am out of hell, and within the reach of mercy; for Jesus is mighty to save "even to the uttermost;" and he has said that "all manner of sin and blasphemy shall be forgiven unto men," except one: I will therefore try to lay hold on his word, and bear up as long as I can, and if I perish, let it be at his feet.

Dec. 8  
My Friend,—The above I wrote yesterday, as one of the late acts of my life, and merely, as were, that you might have knowledge of the state of mind, that expected I should leave this world in. Blessed be a God of grace and mercy, I am now in cheerful hope and will try to give you an account of my exercise, after the above letter was wrote. Being in extreme anguish of soul, I put by the paper and went on deck, where I continued walking, backward and forward, for some time, trying to look up to a throne of grace, under feeling sense of the weight of some of the curses pronounced from Mount Ebal, as recorded in the 28th of Deuteronomy, particularly the 23d and 24th verses. "And the heaven that is over thy head shall be brass, and the earth that under thee shall be iron, the Lord shall make the rain of thy land powder and dust, from heaven shall it come down upon thee, and thou be destroyed."—My friend, think I felt as much of the power of those words, for some days, as my strength could well bear, until my heart got such a strong palpitation that it seemed as if it would force its way out of my body. Thus denied, I was striving to look up, I have said, when suddenly a ray of light beamed on my heart, as if I had leave to look. The heaven over my head, was now no longer brass, nor the earth as iron; the enemy had fled, and all was peace within, but my body was very weak. In this sore travail, my friend, I had a deep sense of the misery connected with being everlastingly deprived of the light of God's countenance: truly may it be said, that this light is "better than life." My soul beareth witness to the truth of it; for nothing less than the light of his countenance being lifted up upon me, could have relieved me from the distress I was in. Some little time after, I was

to retirement, and had sweet freedom at a throne of grace; and my soul clave to the dear people of God: a separation from them has often appeared to me to be connected with much misery; but I think it can only be so to a gracious soul, and that only in this world.

The last night I had rest, and this morning arose refreshed, and had sweet liberty at a throne of grace. Walking the deck before breakfast, part of an hymn came to my recollection, and I began to sing "None but Jesus, None but Jesus, None but Jesus, can do helpless sinners good." In the next verse, there is the word *Hallelujah*; when I came to that, it appeared as if I was in concert with the Heavenly Host; and was so affected, that to avoid observation, and support my weak frame, I was obliged to lean against the pump. Here I cried out to the Heavenly Host, to prostrate themselves still lower at the feet of Jesus; adding if ever I came there, I would so outdo them in this, that they should have nothing to do, but stand still and wonder. This may appear a flight of fancy; nevertheless, I think I have the word of God, in support of an opinion I have long entertained—the idea that the happiness of the holy angels will be increased, by beholding the humble worship of the redeemed ones of Jesus. Another thing I have had a deep sense of in this trial, which is this—That the creature cannot possibly have any thing *inherent in itself*, that can constitute its happiness; but its happiness is wholly in the blessed God; and were it possible for God to be in the least degree unhappy, the creature must of necessity be miserable. I have many things on my mind, that I wish to express, but you see the paper fails. May a God of grace keep you near to himself, and pour out upon you a spirit of prayer and supplication, that you may often, at a throne of

grace, remember a poor helpless creature, that greatly needs the prayers of others.

—  
January 16th, 1798.

My Precious Friend,—It was but a few days after I wrote the other two sheets, before the native unbelief of my heart began to work, and open a way for the enemy to approach. He returned, with I think unusual fury or force, or both, and got as full possession of my powers as he could obtain, without quite destroying me. Truly, my friend, I did appear like one fallen under his enemy, who was continually piercing him in the tenderest parts, with poisoned weapons, that inflamed his blood, and hastened his end. Just such an effect has the fiery darts of Satan on the powers of the soul, which are mostly urging to apostacy, despair, blasphemies, &c. &c. They tend to poison the soul to death, and to drink the spirits up, so that I appeared to be dying by inches; so that despairing of life, I did, on the 14th day of January, warn my officers of my fears, and gave some direction for their future government. It is impossible to give a full description of what has passed in my soul for several days past. There is something descriptive of it in the seventh chapter of Job.

After noon, I was walking feebly to and fro on the deck, for I could not lie, or sit still a minute together, because the enemy was now determined for blood. He would come to no terms, but would have life, soul, body and all—nothing less would satisfy him.—In this extremity, those words in the 45th of Isaiah, "Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else."—Those words I say, came with such an inviting voice *and fulness*, that they took in even me; and I was enabled to look up, as the children of Israel did, to the brazen serpent in the wilderness,

and experienced the same effect; for instantly the enemy fled, and I was healed of my wounds, so that I felt no more of them, than if they had never been, except bodily weakness. Those words also, "And I, if I be lifted up, will draw all men unto me," were precious words indeed. How exceedingly endearing to the soul, is a crucified Saviour, under these views, and in such circumstances! I will now mention some of the leading things, or scripture texts, that have appeared against me in this trial. The sixth of the Hebrews, appeared so pointedly against me, that I thought I could not be saved, without it was broken, which I knew was impossible. The 13th of 1st Corinthians also, shut me out. A total want of charity, and all its accompanying graces, made me conclude I was nothing. This I experienced for myself, my friend, that no possible attainment of doctrine &c., can satisfy my soul. I must possess this precious grace of love, and have it in exercise, or I cannot rest satisfied. Part of the 24th of Matthew, together with the 2d of 2d Thessalonians, with many other passages, have had a tendency to give me heartbreaking fears that I was deluded. An assertion of old Mr. McCrearys', at Mrs. Hodges' society one evening, has also much broken my peace, which was this—That a person might love God, love his word, love his people, hate sin, &c., and yet not have old things done away. My friend, this is a hard saying, and coming from such an old ambassador of Jesus as he is, makes it still harder. I confess, I think he spoke it unadvisedly; and after all my exercise about it, it cannot pass, without being qualified with these words, "A person might think he loved," &c. &c. Perhaps you may be ready to say here, why you have been searching the scriptures, and every thing else, for weapons against your own peace. It may be so, my friend, but mine

is an active mind, and is fearful of deception. Truly the salvation of a sinner, and the preciousness of the soul, are so great in my view, that I cannot rest, without a well founded hope. O who can bear the thought of being banished from the presence of God, and the glory of his power for ever! May his grace be sufficient for me, and in his own good time, establish my soul in peace; that I may no longer be a burden to myself, and his dear people; but may be made useful to his church militant, and be prepared to join his church triumphant, and sing the praises of redeeming love, in strains that shall outdo any other creature he has made.

On my arrival at Philadelphia from the aforesaid voyage, I heard of the death of an elder brother, in the state of Maryland, and thought it a duty to visit his bereaved family. I therefore gave up the command of the ship, took my wife and two of our little children, and set off to Maryland in the stage. When I got to my brother's late dwelling, I met with a melancholy scene, which tended to bring my mind into awful gloom and despondence; so that I could derive no comfort from being with my relatives. I therefore made but a short stay among them, and set off again to return to Philadelphia, earnestly desiring to be with the dear people of God, and in the way of means and ordinances. While on the road, the second morning, I had such views of the dreadful evil and desert of sin, with my own exposedness to everlasting destruction, by reason of it, that I was deprived of the common feelings of humanity; so that while viewing the rocks, trees, and other objects around, I thought were they, and all nature, instantly enveloped in ruin, it would give me no concern at all; it would be but a trifle, in comparison with the wrath of an Infinite God, bursting upon a guilty sinner, out of Christ. In this state of mind, we arrived at

an inn, where we were to breakfast. While this was preparing, I walked about the room, regardless of present objects, until I saw a book lying in the window, which I took up, and opened at the beginning of a sermon, headed with these words in capital letters, "MY GRACE IS SUFFICIENT FOR THEE:" on reading these words, a ray of hope beamed upon my soul, that was as life from the dead. I could now eat my breakfast, and attend to my wife and children with affection and delight, whereas before, I cared nothing about them. We now proceeded on our journey, and I had not been long seated, before the enemy suggested a thought, that although these words were sufficient for Paul, yet they were not applicable to my case. Now I sunk again into deep despondence, which lasted several months. Sometimes I had such an aversion forced upon me to religious exercises, that I went to them with reluctance; but always found that I could not only endure them, but could take a leading part in them with composure, and I hope to edification, sometimes. I felt so great an aversion to the gospel, or to preaching, that I thought if I went to meeting, I should not be able to stay the sermon out, so that I used to go in great fear. But I had secretly determined, that before I fled, I would step out in the midst of the congregation, and bear my testimony to the truths of the gospel, and to the reality and glory of religion, and confess my want of it, that it might not be evil spoken of. This exercise wore off gradually, so that I, insensibly as it were, recovered hope and peace, without any extraordinary interposition of Providence, as heretofore.

About seven years has elapsed since the above was noted; nothing having taken place in the interval, that is uncommon among men that are careful about their souls' salvation. On another voyage, dated

July the 10th, 1804, I thus wrote—  
 For several days past, my soul has been in such gloom and darkness, that I this day have awful fears of getting into actual despair of mercy, and giving up all for lost. Sure I am, if God does not lift up the light of his countenance upon my dark benighted soul, in an especial manner soon, I shall be driven away from his presence, and the glory of his power for ever. The enemy does appear to have such a mastery over me, that he drives me from every refuge, giving me no rest, day or night, saying, "where is now your God!" O whither shall I flee! every door appears to be shut, even mercy's door, and who can open that! O where is the Saviour! where is the Lamb of God, that taketh away the sin of the world! Surely he was slain to satisfy justice, and open the door of mercy, for poor lost sinners; for in him "mercy and truth have met together, righteousness and peace have kissed each other." O that my soul was interested in this sacrifice, and could feel the efficacy of that blood, which cleanseth from all sin! O for faith, precious faith herein, that I might experience the peaceful effects thereof! but the tempter says, I have often trampled this blood under my feet, and put the Saviour to open shame, and have done such despite to the Holy Spirit, that I have been long given up to Satan's delusions, who has been mocking me, with all his counterfeits of Christian experiences. O Lord God of grace, forbid that this should be the case! and help me to distinguish, between what is thine and his. O let him not triumph over me! O Lord, bruise him under my feet shortly, as thou hast promised to thy church and people, in thy precious word! O Lord, let a sinner, a trembling, hell-deserving sinner, live, and show unto me thy precious salvation, that I may praise thee!

July the 11th.—The last night,

for the most part, the enemy was pursuing my spirit with many things to excite despair, and I cannot see why he has not prevailed, for I have no strength to oppose, and my only hope appears to be, that I am as yet out of hell. My head feels very giddy, my heart faint, and my flesh burning with fever of a nervous kind, which I cannot but fear the issue of; for we are in a bad climate, being near the equator, with bad rainy weather, and no medical aid. Surely these things would be a sore trial even to one of God's own dear people, that had his special aid. No wonder then, that they should quite overcome a poor weak creature, that really fears he is an apostate, and that his very prayers are sin. O for a glimpse of the Saviour! O for the light of his blessed countenance, to be lifted up upon my dark benighted soul!

July the 12th.—This day I have a hope of better things than yesterday; even things that pertain to salvation. While I was writing the above, yesterday, I felt a sensible relief from the oppression of the enemy, and when I had gone on deck and walked about awhile, I found that he had quite withdrawn; so that I could look around, as it were, and reflect with composure; and now my mind got engaged on pleasing subjects, that created hope, and restored peace, so that a sweet calm pervaded all my powers. Truly the change was so great, that it appeared in a degree, like a deliverance from the pains of hell, to the joys of heaven. Adored for ever be a God of grace, for the rich inestimable gift of his

dear Son, to a lost world, that by shedding his precious blood, the flames of hell are quenched, and sinners everlastingly saved from sin and all its direful effects, through faith in His name. During the last night I had rest, and was entirely free from the enemy; not one blast came near, and this morning I arose refreshed and composed, but very weak, and still in fever. After walking the deck awhile, I felt more of a childlike spirit than I had ever experienced. I mean not a spirit of adoption, but a spirit of dependence and helplessness; yea, as helpless as an infant; and that I stood in need of as constant care and protection, as an infant just born into this world; and now, under this view of myself, I was enabled to look up to an all-sufficient God, as my heavenly Father in Christ Jesus, and trust him for all things, both for time and eternity. I had no lively emotion of joy on this occasion, but I appeared to have a solid, substantial rock to rest upon, which could not be moved, and was every way suited to my necessities. Blessed be a God of boundless grace, for all things that pertain to this life, and a hope for that which is to come.

I shall mention one thing worth noticing, and have done, which is this—That either in the time of those trials, or soon after they were over, I have been guided to a chapter or psalm, descriptive of the exercise; for instance, in this last case, I was guided to the hundred and thirtieth psalm for the trial, and to the hundred and thirty-first, for its effects.

BENJAMIN WICKES.

## Review.

A COMMENTARY UPON THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS. *Wherein is set forth most excellently, the glorious riches of God's grace, and the power of the Gospel, with the difference between the Law and the Gospel, and the strength of Faith declared; to the joyful comfort and confirmation of all true Christian believers, especially such as are inwardly afflicted and grieved in conscience, and do hunger and thirst for justification in Christ Jesus. For whose case most chiefly this book is translated, printed, and dedicated to the same. By Mr. Martin Luther. To which is prefixed, an Account of the Life of the Author.*

"He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." *Mark* xvi. 16.

"Walk while ye have the light, lest darkness come upon you." *John* xii. 35.

*Philadelphia: printed and sold by R. Aitken, No. 22, Market Street, 1801.*

Retrospective reviews have of late years become frequent; and for ourselves, we are free to declare, that we think them, if well conducted, far more valuable than the reviews, however ably written, of the greater part of the productions of the day. Books are now mostly made from books; and we would rather go back at once to the original thinkers on a subject, than to receive their thoughts after having been strained through a dozen minds, and often tintured with much extraneous matter which they have acquired in the passage. On the important points in theology especially, we want to know in what manner those great men thought and wrote, who cleared away the vile and accumulated rubbish of popery, at the time of the Protest-

ant reformation, and dug out, just as they found them, the essential and precious truths of the Christian system, from the pure mine of divine revelation.

It is well known in what light the gospel doctrine of justification by the imputed righteousness of Christ, received and rested on by faith alone, was regarded by Luther, the first and chief of the reformers. He not only considered it, as *articulus stantis vel cadentis ecclesie*, but he insisted that there could be no genuine and soul-saving religion, where this doctrine was not well understood and cordially embraced. The sensibility with which he spoke and wrote on this subject, was no doubt increased by a remembrance of "the wormwood and the gall," of which he had partaken deeply, before he obtained deliverance by coming to an understanding of this glorious and fundamental truth. It appears by a statement of one of his early biographers, prefixed to the work before us, that "three days and three nights together, he lay upon his bed, without meat, drink, or any sleep, like a dead man, (as some do write of him,) labouring in soul and spirit upon a certain place of St. Paul, in the third chapter to the Romans, which was, "*ad ostendendam justitiam suam*;" thinking Christ to be sent for no other end but to show forth God's justice, as an executor of his law; till at length being assured and satisfied by the Lord, touching the right meaning of these words, signifying the justice of God to be executed upon his son, to save us from the stroke thereof, he immediately upon the same, started up from his bed, so confirmed in faith, as nothing afterwards could appal him."

On reading this passage it occurred to us, that the text which cost Luther such an agony, and the right under-



standing of which afforded him such joyous and permanent relief, is the very one on which Dr. Murdock preached his notorious sermon, which was reviewed in our second volume; and in which he set aside the doctrine of Luther, and of all the reformers in relation to the atonement; and represented that doctrine as wholly unsatisfactory and indefensible. We verily suspect that the Doctor did not fast, and pray, and study, half as much as the reformer did, in order to get at the true import of this all-important text; and as to the natural powers of the two men, we shall make no comparison. But as it is—we distinctly avow it—a part of our object in this review, to set the doctrine of justification by faith, as held at the reformation, and as it is now held by those who truly believe in the Confession of Faith and Catechisms of the Presbyterian church, in contrast with that which has some open advocates in our country, even among those who claim to be Calvinists, yes, and Presbyterians too—we shall give what we take to be the cream, or essence, of the new and improved system of justification, from the Christian Spectator, published at New Haven in September last, in a review of a treatise of Dr. Bellamy, entitled, "True Religion Delineated;" and in which, by the way, we think Dr. B. is grievously misrepresented:

"What then is the ground on which the penitent sinner is pardoned? It is not that the sufferings of Christ were of the nature of *punishment*; for, being innocent, he had no sins of his own to be punished for; and as he was a distinct being from us, he could not be strictly punished for ours. It is not that he suffered in our stead, in such a sense as to annihilate our guilt; for then we should not have needed pardon. It is not that he cancelled any debt of ours on the cross; for if he did, all men might demand a discharge from penal obligation. Of those who suppose that Christ literally 'paid the whole debt of the elect,' our author says, 'they understand nothing rightly about God or Christ, the law or the gospel.' He is indeed called

a 'ransom,' and his people are said to be 'bought with a price;' but it is only by way of metaphor. It is not that by his death he satisfied the penal justice of God; for if he did, punishment could not be equitably inflicted on sinners, whether penitent or not. Nor indeed is it that the righteousness of Christ is imputed to those who are pardoned, either as a personal quality, or in such a manner as to be accounted to them as if it were theirs. Nothing can be imputed but that which is one's own personal attribute or act. Hence, though Dr. B. does in one place speak of the imputation of Christ's righteousness to believers, he obviously refers not to its transfer, but to the enjoyment of its *consequences*; and he more commonly speaks of 'faith,' a personal quality of the saints, 'is imputed for righteousness.' What then is the ground on which forgiveness is bestowed? It is simply this, that the death of Christ removed the difficulties which would otherwise have eternally barred the exercise of pardoning mercy.

"One of these difficulties was, that God could not maintain the honour of his law and remit transgression, without a propitiatory sacrifice. But how does he thus show his respect for the law while he remits its penalty? By submitting, in the death of Christ, to an evil in the moral system, *more expressive* of his displeasure against sin, than would have been the evil of the eternal misery of mankind had they been left to perish. It was no necessary that the evil involved in the sufferings of Christ should be *actually* as great as that involved in the everlasting perdition of all men. All that was needful was, that God in the sacrifice of his Son, should make an *exhibition* to the intelligent universe, of as much respect for his law, as he would have done by inflicting its penalty on every offender. A man must have known that his love to his Son was infinite, and therefore that in giving him up to die, he submitted to an evil which displayed his detestation of sin, as fully as would have been done by the deserved punishment of our whole race.

Another difficulty removed by the atonement was, that without this expedient God could not be just to his moral kingdom, in dispensing forgiveness. Justice to all the subjects of his moral government required, that he should not do that which would most effectually detest them from sinning. And how does the death of Christ answer this purpose? By showing them that God, rather than suffer transgression to pass with impunity would devote his holy Son to the bitter pains of the cross! And what ingenuous mind would not consider this dreadful spectacle as great a motive to refrain from

sin, as would be the infliction of the curse of the law on all transgressors? To see infinite Innocence bleeding for sins not his own, how is it calculated to chill the heart, and inspire it with horror at the thought of transgression! Who now can continue in sin with the hope of impunity, if, to render pardon consistent with the welfare of God's moral kingdom, his immaculate Son must die!

"The other difficulty obviated by the death of Christ was, that without it, God could not pardon sin in justice to his own character as a moral ruler. 'It was not, therefore, because the goodness of the divine nature needed any motive to draw it forth into exercise, that Jesus Christ obeyed, and died in our room; but it was to answer the ends of moral government, and to secure the honour of the moral Governor.'" He had the credit of his own character to maintain as a holy, sin-hating God. And by devoting his Son to the cross, he showed his aversion to sin as clearly as he could have done by executing the incurred penalty on the whole of our sinful race. Would we wish to know how he feels in regard to sin, it is not necessary to turn our eyes on that world of wailing which he has peopled with his righteous wrath, we may see it still more clearly in the cross on which he left the infinite Redeemer to agonize and expire. Thus the death of Christ has removed all the difficulties which, from the nature of moral government, must otherwise have stood in the way of a consistent exercise of pardoning mercy. So that now God can be "just" to himself, to his law, and to the intelligent universe, "and the justifier of him that believeth in Jesus."

We request the reader to keep in his recollection this precious necessity of New Haven theology, and to compare it with the doctrine taught by Luther; and not by him alone, but, we repeat, by all the Reformers; for however they might differ about the nature of the sacramental elements in the Lord's supper, and some other minor points, they were, on this cardinal doctrine of justification, perfectly agreed. It will be found that there is just as much difference between the old system and the new, as between light and darkness—that the two systems are in fact the direct and perfect opposites of each other. Luther seemed as if he could never

sufficiently inculcate his favourite doctrine, the value of which he knew, as he declared, by much experience. He brought it in on all occasions; but his most elaborate and full explanation of it, is found in this commentary on the Epistle to the Galatians. He publicly expounded this whole epistle, twice over, at Wittemberg—verse by verse, and in many passages, word by word; and then committed the whole to the press, and sent it abroad in the Latin language.

The work before us is a translation made in England, in less than thirty years after the death of Luther, and allowed and recommended by the bishop of London. We love this good old wine of the Reformation so much, that presuming some of our readers at least may have the same relish, we will give them a prelibation of it, in the recommendatory address of the good bishop. His language indeed is somewhat antiquated, but not half as much so as his sentiments. He writes as follows:

#### TO THE READER.

This Book being brought unto me to peruse and to consider of, I thought it my part, not only to allow of it to be printed, but also to commend it to the Reader, as a treatise most comfortable to all afflicted consciences, exercised in the school of Christ. The author felt what he spoke; and had experience of what he wrote, and therefore was able more lively to express both the assaults and the salving; the order of the battle, and the means of the victory. Satan is the enemy; the victory is only by faith in Christ, as John recordeth. If Christ justify, who can condemn? saith St. Paul. This most necessary doctrine the Author hath most substantially cleared in this Commentary: Which being written in the Latin tongue, certain godly learned men have most sincerely translated into our language, to the great benefit of all such as, with humble hearts, will diligently read the same. Some began it according to such skill as they had; others, godly affected; not suffering so good a matter in handling to be marred, put to their helping hands, for the better framing and furthering of so worthy a work. They refuse to be named, seeking neither their own gain nor glory, but thinking it their happiness,

if by any means they may relieve afflicted minds, and do good to the church of Christ, yielding all glory unto God, to whom all glory is due.

EDWINUS LONDON.

*Aprilis 28th, 1575.*

This book was reprinted in Philadelphia, as the title shows, by Robert Aitken—the same man, Christian reader, who reduced himself to poverty by printing the first edition of the Bible, that was ever published in the United States. It was during our revolutionary war, when no copies of the English Bible could be imported from Britain: and when it was not yet thought and said in our country, that we could do better without the Bible and the Sabbath, than with them. Then it was that Robert Aitken, counselled by the pious part of the old continental Congress, published the English Bible, that the people might not be famished for a want of the bread and water of life: and although he became poor by this, as Bibles were imported before he had sold half his edition—Bibles which could be afforded at half the cost of his—yet he had such a love for the reformation doctrines, that when his own soul had been refreshed by some book that contained them, print it he would, whether it would sell or not. It was in this manner, that the old fashioned book before us, came to have a reimpression in our country. We speak here of our own knowledge, and we have thought it not beside our purpose, to tell how Luther's Commentary on the Epistle to the Galatians, came to be republished in America. We are pretty confident there is not a printer among us at present, that would do any thing like it—nor are the printers greatly to blame for not printing books that few will read—the want of readers, is the chief criminal and censurable matter.

We have never seen the Latin copy of this work; but we doubt not the translation was correct at the time it was made; and although the change in our own language, since that period, has rendered some of the translator's expressions in a degree uncouth; yet they are still intelligible, and to some they will be even the more acceptable from their age—exhibiting forms of speech once in accordance with the taste of the day, not undesirable to be known, and which, in many instances, have not been changed for the better. There is a masculine strength in the style of Hooker which no prose writer of the present age can pretend to equal.

Luther left no opportunity that offered unemployed, to assail popery; and this work abounds with deadly thrusts at "The Man of sin"—To us, he is not the less welcome on that account. He also dealt heavy blows against the fanatical Anabaptists of Germany who about the time of his publishing this commentary, were near the zenith of their influence—It is scarcely necessary to say, that the Baptists of the present day have no resemblance to the deluded men whom he thus assailed.

It is our purpose to publish as much of this commentary, as to place fully before our readers, Luther's views of the doctrine of Justification, and his manner of applying it; and to add, as we proceed, and at the close, such remarks of our own as we may think of use, to expose the anti-reformation doctrines which are striving for dominancy in our country; and to promote the holding fast of the truth as it is in Jesus and its salutary practical influence on the hearts and lives of our fellow Christians. But this must be delayed till the coming month.

(To be continued.)

## Literary and Philosophical Intelligence, etc.

*Hints for the Gardener.*—In Pennsylvania, vegetation generally commences at a mean temperature between 55° and 65°, if the wind should be east of the meridian, but if west, between 55° and 75°. In either case an uninterrupted continuance of not less than 14 days, will be necessary to produce a visible effect. If westerly winds prevail, the time will be shorter. The above temperature often takes place in March, by which both gardeners and farmers are deceived in raising vegetables; for, by long observation, it is known that a settled state of the weather does not take place in Pennsylvania, before the middle of April. Such seeds and plants as have been put in the ground at an earlier period, and have assumed a prosperous appearance, are, by piercing winds and late frosts, nipped in the bud and checked in their growth, for a week or two. Experience therefore teaches us that gardens made after the middle of April, are most productive.

The difference of temperature between 55° and 75° often takes place in the course of 24 hours, owing to the force and direction of the wind. *Lancaster Examiner.*

*Western Enterprise.*—Under this head, the New Orleans Mercantile mentions the arrival at that place of General Dodge, a citizen of Michigan Territory, near Green Bay. He is a trader to New Orleans from the river Ousconsin, in a boat navigated by himself, and laden with lead produced above Galena. He was a direct trader to the city of New Orleans from one hundred and fifty miles above Febyre river, one thousand miles above St. Louis, in all two thousand two hundred miles above the New Orleans ordinary water navigation!

*Georgia Gold.*—A gentleman from Walton county, has furnished the Georgia Athenian with the following flattering statement of the richness of a gold mine in Hall county, to which he says he was an eye-witness.

"At a mine called New Potosi, ten miles west of Gainesville, Hall county, now owned and worked by Harris McLaughlin & Co., thirty-four pounds of rock were pounded in a common iron mortar, and yielded seventy-one pennyweights of pure gold. I have the gold now in my possession. The hands employed are making, by washing dirt, from four to seven dwts. per day each. It is altogether gold dust, no coarse gold. We think the vein inexhaustible."

*Cassimer.*—It is generally supposed  
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that the silver lines which cross our pathway in autumnal mornings, or the threads that hang, laden with dew drops, from branch to branch, or from bank to bank of the murmuring rivulet, are the bridges by which the industrious spider travels from these opposite situations. A French naturalist, has, however, just published a very ingenious statement, in which he asserts that the spider weaves himself a wing of net-work from limb to limb—or, to speak scientifically, from anterior to posterior extremities, as in the flying squirrel—and that, by this contrivance, the insect can traverse considerable spaces, and leave a thread for his evening return.

The Zanesville Republican of the 12th inst. says:—"On Saturday morning last, we beheld a most beautiful phenomenon at the rising of the sun. Its appearance was preceded by the semblance of *three rains* on the eastern horizon, about 15 degrees distant from each other: and as the sun rose in the centre, the luminous appearance rose in the manner of a rainbow, with some of the colours of which they were tintured, and by the time the sun had reached the distance of 5 degrees above the horizon formed a beautiful halo, or rather arch, the base and apex of which vied in brilliancy with the sun itself, slightly veiled as it was by light clouds, or mist on the horizon. The whole formed the most splendid phenomena of the kind that we ever witnessed."

A prospectus has been issued for the publication of the Life of the late Richard Stockton, Esq. of New Jersey. The life of so distinguished a man, by a competent biographer, will prove interesting and instructive to the community.

*Culture of Silk.*—On publishing the Report lately made to the House of Representatives of the United States by Judge Spencer, on the domestic culture of silk, embracing a very instructive and interesting letter on the subject, from the venerable and patriotick Peter S. Du Ponceau of Philadelphia, the National Intelligencer says, we are strongly impressed with the conviction, that an interest of immense value to our country is involved in this matter, and consequently in the decision which Congress shall make on the proposition now before it. The opportunity which is now so fortunately presented, of securing for the country, beyond the risk of loss, that knowledge of the art which is indispensable to any extensive utility from the silk culture, and which it is extremely difficult to pro-

cure, if not now embraced, may be lost for many years, or for an age.

*Cultivation of the Tea Plant at the Cape of Good Hope.*—The colonists at the Cape have been for some time speculating on the cultivation of the tea plant. The South African Advertiser states, that Mr. Rhenius, one of the governors of the Cape, raised tea sufficient for his own consumption. It states that the tea plant is hardy and vigorous, and will grow any where, from the Equator to the 45th degree of latitude, but, that the best tea is produced between 25 and 32 degrees of latitude. It is supposed, if Chinese, acquainted with the cultivation could be induced to come to the Cape, even for a time, that under their instruction it might be brought to perfection; but the great difficulty appears to be, how to induce such Chinese to come among them; for which they seem to build their hope on the effect of opening the trade between

England and China, which they suppose will cause a much greater number of Chinese than heretofore, to visit England, and the colonies in the line of voyage.

*An Ox's Gall* will set any colour—silk, cotton or woollen. I have seen the colours of calico which faded at one washing, fixed by it. Where one lives near a slaughterhouse, it is worth while to buy cheap fading goods, and set them in this way. The gall can be bought for a few cents. Get out all the liquid, and cork it up in a large vial. One large spoonful of this in a gallon of warm water is sufficient. This is likewise excellent for taking out spots from bombazine, bombazet, &c. After being washed in this, they look about as well as when new. It must be thoroughly stirred into the water, and not put upon the cloth. It is used without soap. After being washed in this, cloth which you want to *clean*, should be washed in warm suds, without using soap

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## Religious Intelligence.

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*From the Missionary Chronicle for December last, of the London Evangelical Soc.*

FOREIGN.

MADAGASCAR.

*Extracts from the most recent Communications of the Missionaries belonging to the Madagascar Mission, together with the Reports of the School Society there.*

Presuming that information respecting the Mission to the Island of Madagascar, will be interesting to our readers in general, we lay before them the following account, which is the substance of the latest communications received from the missionaries belonging to that station. It is to be regretted that it is not of a more encouraging nature; but there is one fact which must afford high gratification to all the friends of missions—that is, the translation of the New Testament into the Madagascan language, and the printing of an edition of three thousand copies of that translation. It is hoped that this is an effect of missionary labour which, whatever steps the missionaries themselves may be obliged to take, shall not cease to operate in the diffusion of religious knowledge, until the time come when the whole earth shall be filled with the glory of God.

In letters from Messrs. Griffith and Johns, dated Tananarivo, 19th March, 1830, containing minutes of meetings of the missionaries from the 11th of September, 1829, to 19th March, 1830, it is stated, that the printing of 3000 copies of the New Testament, in the Madagascan lan-

guage, had been completed. They had resolved to bind 400 copies in the first instance, and to distribute 50 copies, in separate sheets, for improving the scholars in reading; 600 copies of John's Gospel were about to be stitched and put into circulation; and 800 extra copies of the Epistles to the Galatians and Ephesians, with the decalogue annexed to it, were ready for circulation. They were proceeding with the book of Genesis, and intended to send it to press as soon as possible. Editions of two tracts, consisting of 1000 copies each, had also been printed, and they were preparing other tracts for the press, and an abstract of a book on arithmetick, for the use of schools. They complain that none buy the spelling-book which had been printed.

Besides finishing the New Testament, they had printed four sheets of the Old, 1500 copies of a catechism, and 2000 spelling-books, bound 1060 catechisms, 800 copies of a catechism of Scripture names, 1500 of Luke's, 500 of Mark's, and 100 of John's gospel, and 700 spelling-books. One of the artisans had applied to the authorities for a remuneration of the loss he had sustained in consequence of their not fulfilling their engagement, which was favourably received. The money demanded had been paid, and orders given to go on with the business. Nothing is known as to the intention of the French: a report had reached Tananarivo, stating that the French had abandoned their project.

The schools were somewhat revived, and the queen had promised they should be placed on their former footing, and be better filled than ever. The present political state of the country presents nothing of a very cheering or promising nature; yet notwithstanding the events of the last two years, the discouragements, disappointments, and anxiety under which they have laboured, "we have been permitted," say they, "through the tender mercies of our heavenly Father, to pursue our work, and have succeeded beyond our expectations, and now have seen the printing of the New Testament completed. May the Lord open the hearts of the people to receive his word, that the wilderness may rejoice and blossom as the rose!

These minutes are accompanied with the following Report of the Madagascar School Society.

*Report of the Madagascar Missionary School Society, from March, 1828, to December 31, 1829.*

The members of the Madagascar School Society cannot review the events which have transpired since their last Report, without deep emotion. Numerous circumstances at that time occurred to encourage the cheering expectation, that education would rapidly extend through some populous districts at a greater distance from the capital of Madagascar than those places where schools had been previously established. Arrangements had been made to open schools in Imamo, the southern part of the province of Vonizongo, and the northern part of the province of Betaleo. Stations were selected. In the southern part of the province of Venizongo, Soavina, Fihonana, Andrambazina, Fierenana-Miara-manjaka-Ankazobe; in the province of Imamo, including its four districts, viz. Valalafotsy, Tamamolakazo, Mandridrano, Fonena-miandahy.

These, with the schools previously formed in connexion with this Society, and specified in the last Report, augmented the number of scholars and teachers, by 30th June, 1828, thus:—

	<i>Schools.</i>	<i>Teachers.</i>	<i>Scholars.</i>
Voromahery	9	18	423
Avaradrano	46	92	1790
Vakinissamony	8	16	384
Ambodirano	4	8	300
Marovatana	6	12	383
Betaleo	4	8	377
Imamo	19	38	977
Vonizongo	6	12	380
			—
		<b>Total</b>	<b>5014</b>

About this period an event occurred which appeared for a time calculated to render uncertain all the future operations of this society, and which the members of the society have never ceased to contemplate as one among the numerous mysteries in the plans of divine Providence, namely, the decease of Radama, the sovereign of this country, in the very prime of his life.

His late majesty's efforts in the diffusion of education among a considerable portion of his subjects are well known, and the direct encouragements he afforded to the formation of the new schools were hailed by the members of the society as pledges of his continued regard to the object of their labours, and of his steady determination to prosecute the work he had commenced.

Although express assurances were given by her majesty, Ranavalona, successor to Radama, that she would steadily carry forward the plans adopted by her predecessor; yet, from the very customs and political circumstances of the country, some interruption and suspension of the Society's labours became unavoidable.

The public mourning, which took place on the decease of the king, prevented the revival of the schools till the month of December, 1828. In the course of that month the schools were again permitted to be opened; but scarcely had the scholars been collected, when an augmentation of the military forces of the country having been resolved on, a great number of the senior scholars and teachers were drawn off to form recruits. About 700 were removed from the schools on this occasion.

Since that period, many of the schools have diminished in numbers, and in some cases they have entirely dwindled away. In one village, regarded as sacred to the principal idol of this part of the island, exemption from the service of schools has been claimed by the people, and allowed by the government. Idolatry, of every form, is unfavourable to the culture of the human mind and the diffusion of useful knowledge.

The members of the School Society cannot help regretting that the stipulated numbers for each school have not yet been filled up; neither the deficiencies remaining at the time of the demise of the late king, nor those occasioned since, by the increase of the army, and other causes, have been made up by any distinct orders from the government.

The present state of the schools (Dec. 31, 1829) may be thus estimated. Of Schools specified in Report, May, 1828:—

	Schools.	Teachers.	Scholars.
Voromulery	8	16	242
*Avaradrano	26	52	797
Imarovatana	2	4	51
Ambodirano	4	8	227
Vakinisisaony	7	14	128
			Total 1445

Of those formed subsequently to the last Report, in the outer Province:—

	Schools.	Teachers.	Scholars.
Imamo	12	24	267
Valalafoty	5	10	226
Betaileo	4	8	312
Vonizongo	6	12	380
			Total 1185

Total in the Schools are . . . 2630

31st Dec. 1829.

In consequence of express orders having been communicated from her majesty to the School Society, interdicting the gratuitous supplies of slates, paper, &c. &c., and of the payment of gratuities to the teachers,—the School Society resolved, a short time since, to wind up its affairs for the present. The property, consigned by different friends to the Madagascar School Society, has been disposed of, and the proceeds have been applied to the reduction of the Society's debt, as stated in the last report.

After mentioning the discouraging state of affairs, Mr. David Johns, in a letter, dated Tananarivo, 19th Feb. 1830, states, that last Christmas the government gave an order for all the children who had left the schools, without permission, to return and attend to their education, which had revived the schools a little; and the queen and her officers appear more friendly than formerly. The queen had ordered that the twelve boys who were learning the dead languages, should henceforth apply themselves to the English language only, and endeavour to obtain a correct knowledge of it. The queen purposes to have English and Madagasse, and Madagasse and English, Dictionaries composed, containing all the words in use in the island. Two or three hundred boys are to be employed to collect the words, and when collected, they are to be submitted to a society she intends to establish, composed of officers, soldiers, judges and white people, together with some of the most intelligent men from every part of the island, who are to examine the words; and such as are approved of are to be alphabetically entered in a book by the secretaries.

\* Five of these schools are on the borders of Antsihanaka.

From the *Missionary Herald* of last month.

#### EMBARKATION OF MISSIONARIES.

On the 28th of December last, the third reinforcement of the mission at the Sandwich Islands, sailed from New Bedford, in the ship *New England*, Capt. Parker, bound to the Pacific Ocean. The members of this reinforcement were the Rev. Messrs. DWIGHT BALDWIN, RUBEN TINKER, and SHELDON DIBBLE, and Mr. ANDREW JOHNSTONE, and their wives.

The three ordained missionaries had received their theological education at the seminary in Auburn; Mr. Baldwin being a graduate of Yale College, Mr. Tinker of Amherst, and Mr. Dibble of Hamilton. Mr. Johnstone is sent out to sustain a portion of the secular cares and labours, and perhaps to relieve Mr. Chamberlain of those labours entirely, for a season.

Should it be found practicable and expedient, a mission will be fitted out to the Marquesas Islands from the Sandwich Islands, within a year from the arrival of the present reinforcement. General instructions have been given to this effect; but so much must depend upon events beyond human control, or even human foresight, that no very definite plan can now be laid with reference to the subject.

The missionaries were received with great kindness and cordiality by friends of missions in New Bedford and the vicinity. There were numerous public exercises, having reference to the sailing of the missionaries.

Mr. Dibble preached for the Rev. Mr. Holmes, New Bedford, Sabbath, Dec. 12th; for the Rev. Mr. Eaton, Middleborough, Sabbath, Dec. 19th; at Rochester, Rev. Mr. Bigelow's parish, Monday 20th; at the Rev. Mr. Cobb's parish Tuesday, 21st; and in one of the Baptist churches of New Bedford, Sabbath, Dec. 26th.

Mr. Tinker preached for the Rev. Mr. Holmes, Sabbath, Dec. 19th; at Fair River, Monday, 20th; at Mattapoiset Sabbath, 26th; and at Fairhaven, on the evenings of the 19th, 21st, and 26th.

Mr. Baldwin preached at Dartmouth Sabbath, Dec. 19th, and in one of the Methodist churches of New Bedford, Sabbath, Dec. 26th.

On most of the abovementioned occasions, the subjects of discourse had reference to the duty of sending the gospel to the heathen. Beside these public meetings, various more private meetings were held for conference and prayer.

The instructions of the Prudential Committee were delivered to the Missionaries, by the Corresponding Secretary of the Board, in Mr. Holmes' church, Wednesday evening, Dec. 22d. T

Rev. Samuel Nott, of Wareham, one of the first missionaries to Bombay, delivered an address to the Assembly. A collection of \$98.94 was taken. At the close of the exercises, the sacrament of the Lord's Supper was administered by the Rev. Messrs. King, of Tiverton, Gould, of Fairhaven, and Bigelow, of Rochester. The assembly was numerous and respectable, clergymen and private members of churches being present from several neighbouring towns.

On Sabbath, Dec. 19th, the Corresponding Secretary delivered a discourse on missions, in the Rev. Mr. Gould's church, Fairhaven; and, in the evening of that day, a history of the mission at the Sandwich Islands, in Mr. Holmes' church, New Bedford. On the latter occasion, an address was delivered by the Hon. Mr. Reed, a member of the Prudential Committee, on the Bible, as the only proper foundation of missionary effort.

On Tuesday morning, the 28th, the weather, which had long been rainy and otherwise unfavourable, suddenly became fair and inviting. The missionaries, and numerous friends, assembled on the wharf for embarkation at sunrise. A prayer was made by the Rev. Dr. Wisner, a member of the Prudential Committee, and a parting hymn was sung; after which hasty and affectionate farewells were taken. The ship was followed by many an eager eye, as she sailed beautifully out to sea; and numerous Christian friends were gratified, that the weather, for several successive days, was pleasant and favourable to the ship's making a good commencement of her voyage.

Several collections of useful articles were made for the missionaries, by individuals in New Bedford. One gentleman inclosed \$20, in a kind note to Mr. Holmes; to whom, and to members of his church and congregation, special acknowledgments are due for their kindness and hospitality, which were uniformly experienced during the delay of the embarkation, and the various preparations for it.

#### MACKINAW.

Eliza, an Indian woman, of whose early life and conversion an account was given in the volume of this work for 1829, pp. 154—8, died at the mission station, Nov. 23. By the blessing of God on the religious instruction given her, she had been raised from uncommon debasement to a degree of Christian knowledge and piety, seldom attained by persons in her circumstances. At the time of her decease, "she exhibited," says Mr. Ferry, "the character of the believer triumphing in death. For many months she had been

almost daily looking for her departure. Though suffering much in body, yet she was uniformly patient and happy. She repeatedly said on the day of her death, 'I think I shall go to-day.' At night she shook hands with some of the members of the mission family, and with a smile spoke of it as the last time. But a few minutes before her death, in allusion to David's words, she said she feared no evil. Surely no unbeliever, observing her course down the dark valley, could any longer doubt the reality of religion, or deny the importance of carrying the tidings of the gospel to the unlettered savage."

#### CHOCTAWS.

Eight members were added to the Mayhew church, at a meeting held at Hikasubbaha, or Long-sweet-gums, Nov. 14th; and some who had previously been under censure for misconduct were restored to the privileges of the church. Ten children were baptized.

"It is distressing," says Mr. Byington, "to see how many of the poor Choctaws give themselves up to drink whiskey. I have just been in a neighbourhood where I formerly had large and attentive congregations, and hoped to do much good; but now they are all, without exception, given up to drinking!" This is the consequence of their present political troubles.

A temperance association was lately organized in the vicinity of Hikasubbaha, which was joined by more than a hundred members at the first meeting. The necessity for exertions to stem the tide of intemperance, which is overflowing the Choctaw nation, in this time of trouble, is seen in the fact, that, in one district, *fourteen* deaths have taken place, in consequence of intemperance, since last March.

#### CHEROKEES OF THE ARKANSAS.

The school at Dwight contains about forty scholars, only a few of whom were members of the school before its removal. Though new scholars, and beginning with the alphabet, they make good proficiency. The other schools are also promising.

#### WESTERN ASIA.

The last published intelligence from Messrs. Smith and Dwight left them at Tiflis, on the 4th of August. More recent accounts trace them in their journey south as far as Shousha, where they were on the first of October. Both had been somewhat ill of a remittent, or intermittent fever; but Mr. D. appears to have recovered, and Mr. S. was convalescent. The cholera morbus was exceedingly fatal in places around Shousha, but was comparatively mild in that salubrious place.



## View of Publick Affairs.

### EUROPE.

The latest European accounts, at the time we write, are from Britain, (Liverpool,) to the 26th of January, and from France, (Paris,) to the 23d of same month. The intelligence, especially from the continent of Europe, is so abundant, that we cannot pretend to give much of its detail; but it is also highly important, and we shall endeavour to make our summary as complete as our space will permit.

**BRITAIN.**—Parliament adjourned on the 23d of December, till the 3d of February. On the last night of the sitting, Sir James Graham, in behalf of the ministry, made a statement in the House of Commons, relative to the views of those who now direct the publick councils. It was in substance, that the present ministry were determined to redeem the pledges which they had given to the nation, in relation to a reform in parliament, the reduction of publick expenses, and other measures to relieve the burdens and complaints of the people; and that it was their firm purpose, if the existing parliament would not bear them out in these views, to advise the king to dissolve it, and to appeal to the sense of the nation, by a new election. This declaration was received with great applause. It appears, however, that there was a considerable variety of opinion, as to the extent to which reformation ought to be carried—from moderate reform, down to *radicalism*. Earl Grey, the premier, was in favour of less numerous changes, than would suit the wishes of many others. Incendiary outrages still prevailed in many parts of the country, notwithstanding the detection, trial and execution of a number of the guilty. It appears, indeed, that the people of England are in a very unquiet and agitated state; and meetings to express the popular voice in favour of thorough parliamentary reform, were every where held. *A form of Prayer, on account of the troubled state of certain parts of the united kingdom,* has been published by authority, and ordered to be used in all the churches of the establishment. Among the dissenters also, meetings and associations for prayer have taken place. The serious and reflecting part of the community appear to be deeply impressed with a sense of the critical and dangerous state of the nation. That things cannot remain as they are, seems to be the conviction of all; and yet the hazard of making changes, such as will in any tolerable degree satisfy the mass of the population, is manifestly great—when begun, none can foresee where they will end. We have long been of the mind, that in some way or other, that enormous disparity, which exists between the higher and lower classes,—between the noble and wealthy, the dependant and poor, of South Britain—must come to an end, or be greatly diminished. Most sincerely do we wish that it may take place without convulsion and bloodshed; but how it is to be effected, we do not perceive. Ireland is still more agitated than England. O'Connell is doing all in his power to effect a dissolution of the Union; and it is not doubted that his ultimate aim is to render Ireland a separate and independent kingdom. The present Lord Lieutenant, the Marquis of Anglesea, is highly popular; but it is questionable whether, with all his influence, he can preserve peace without the intervention of a powerful military force; and this may produce insurrection and rebellion at once. He has caused O'Connell and four of his chief associates, Messrs. Steele, Reynolds, Barrett, and Lawless, to be arrested by a State warrant, *on a charge of conspiring to evade the proclamation act*. This measure occasioned great excitement in Dublin, which continued at the date of the last accounts. On Christmas day, the Archbishop of Rheims (Cardinal Latil), presided at the celebration of the popish ceremonies, in the Roman Catholic Chapel of Edinburgh, having for attendants, the ex-king, Charles X., the duke and duchess of Angouleme, the duchess of Berri, and the duke of Bordeaux, with their suites. Were John Knox living, what would he say to this! There has been a small deficiency in the English revenue for the current year, but none that causes alarm. In some parts of England and Scotland, the operatives have lately found full employ, but at low wages.

**FRANCE.**—The trial of the ex-ministers of France was concluded on the 21st of December, and they were all sentenced to perpetual imprisonment, and to be deprived of their titles, dignities and privileges. In addition to this, the sentence pronounced on Polignac included transportation and *civil death*. In France, *civil death*, deprives a man of every civil and social right, dissolves his marriage, conveys his property to his heirs, and takes from him all control and direction in the education of his children.

The unhappy man on whom this fearful sentence has been pronounced, is to be confined in the fortress of St. Michael, on a bleak, barren rock, near the coast of Normandy; his associates go together to Fort Ham in Picardy. What a change, in less than five months, from the highest honours short of royalty, to the lowest depths of contempt, degradation and infamy! To such changes are those distinctions exposed, for which the great and the wise of this world pant and strive, and keep the world in commotion. Happy is he who seeks that honour "which cometh from God only," and leaves the conflicts of ambition to its deluded votaries and victims. Great fears were entertained that the populace of Paris would break through all restraint, when it should be known that their importunate demand for the death of the ex-ministers had not been complied with. But the number and fidelity of the National Guards, under the wise arrangements of General Lafayette, who went and lodged with the prisoners during the night they remained in Paris after their trial, preserved the city in perfect peace; and the next morning, at a very early hour, they were transferred without interruption to the castle of Vincennes, where their sentence was read to them, by two commissioners from the court of Peers. On Friday evening, December 24th, three days after sentence had been pronounced on the ex-ministers, a resolution was passed by the Chamber of Deputies, declaring the office held by General Lafayette, as commander-in-chief of the National Guards, unnecessary. The consequence of this vote, if it had been approved by the other branches of the government, would of course have been the removal of the General from the command of that body. The General, however, after a consultation with his friends, resigned his commission into the hands of the king, in a letter, in which he declared that, in resuming his station as a simple soldier of the revolution, he was determined by all the means still at his disposal to support the throne, and the principles which had grown out of the events of July. The king, upon receiving General Lafayette's letter, immediately sent for (as he called him) "his old and long attached friend." The call was promptly obeyed, and a long interview was the result. They parted, late in the day, on terms of warm and mutual respect. Much excitement, however, was produced in Paris, particularly among the students of the Polytechnic school. On Monday a number of the students, in defiance of the frowns of superior authority, went in a body to General Lafayette's private house, to express to him their cordial regard. On the same day, he informed the Chamber of Deputies, that he had resigned his commission. We wish we had space to give his whole speech, of considerable length, on the occasion. He told them that "he had always considered the post of commander-in-chief of the National Guards of France as incompatible with a constitutional monarchy; which had led him, in 1790, when solicited to accept it by three millions of National Guards, to apply to the "Constituent Assembly to issue a decree to forbid his acceptance"—that the memorable events of July, had induced him to accept this command, "always retaining the intention of laying it down, as soon as he was satisfied that it was no longer necessary for him to retain it, earlier if peace remained unbroken, but at a later period if war ensued." He told them, however, that he would not have resigned his command till after the trial and sentence of the ex-ministers; and intimated that it had been somewhat hastened by their act, and by finding that his retaining it had given some umbrage. He declared that he resigned it cheerfully, and even felt himself relieved from some embarrassment in speaking as a deputy, now that he should sustain that character without any other influence or authority. Such was the purport of his speech. He soon after addressed a very affectionate farewell letter to the National Guards, in which he recommends a ready obedience to his successor, Count Lobau, who, (we believe on his recommendation,) had been appointed by the king; to whom the resignation of Lafayette appears to have occasioned unfeigned regret. In a word, our country's friend has in this, as in every other instance, sustained his character as a pure and dignified patriot. There was probably some intriguing to get him to resign his commission, in the manner and at the time it took place; but we see no evidence that his influence, or popularity, is diminished. The king immediately published an address to the National Guards, in which he expressed his regret at the retirement of General Lafayette, and then announced his successor. Since the foregoing occurrences, the Chambers have been busily employed in a variety of concerns, important to the country; such as a new election law—acts in regard to the military establishment, &c.—but of these we cannot give a detail. There have also been changes in the ministry; and the last accounts state that the prime minister, La Fitte, who was at the head of the most noted banking house in France, has publicly announced that he has resigned all connexion with that establishment. On the whole, the prospect for France still seems to be auspicious. Louis Philip has positively, but very courteously, refused the request of the Belgic Congress, to permit his son to be chosen king of Belgium.

**SPAIN.**—It appears, by a published letter from Madrid, of the 13th of January, that "Spain is actively preparing to take part in any movement which the great powers may think fit to adopt, with respect to France. All the fortresses are undergoing repairs, and receiving provisions." In the mean time, the banished refugees are collecting on the frontiers; and it is said, that laying aside their former dissensions in regard to a commander-in-chief, they have unanimously agreed to act under the sagacious and experienced Mins; and that he has promised to lead them into Spain on the opening of the Spring, and has assured them, that he has good reason to believe they will be numerously joined by their discontented countrymen.

**PORTUGAL.**—Remains nearly in *statu quo*. There is a report of an expected alliance between a son of the present king of the French, and Donna Maria, who was affianced to Don Miguel. She claims the throne of Portugal by the appointment of her father, to whom it was left by her grandfather. If the rumoured marriage takes place, the faithless and tyrannical Don Miguel, may find other employment than his favourite one of hunting and bull baiting.

**ITALY.**—There is, as usual, a great deal of manœuvring about the choice of a pope. The cardinals have been shut up in conclave, we forget how long. Cardinal Fesch, the uncle of Buonaparte, has been mentioned as a promising candidate for the triple crown; but there are several rivals and competitors. If we had any right to advise on the subject, it should be to toss a copper for the choice.

**BELGIUM.**—Is torn and distracted by contending parties, and the people are suffering for the want of employment and sustenance. It seems a point settled, that they must have a king; but there is no one who wants to be their king, that the Congress will choose. We greatly fear that the cause of rational liberty will suffer by its mismanagement in Belgium.

**HOLLAND.**—The king of Holland, (till lately "the king of the Netherlands,") in an address to the States General, at the Hague, on the 20th of January, informed them, that in conformity with a protocol issued on the 20th of December, 1830, by the plenipotentiaries of Austria, France, Great Britain, Russia and Prussia, sitting in Congress at London, "he had consented to the opening of the Scheldt, in order to save Holland from greater evils; being convinced that the blame ought rather to fall upon the strong, who employs his strength to oppress the weak, than on the weak who obeys. His excellency [the minister who delivered the royal message] then declared, that the separation between Belgium and Holland, on equitable conditions, would be the result of the conferences [of the five great powers,] and that in the mean time, there would be a suspension of arms, which would not in any manner affect the rights and honour of the Dutch." By an article in a London paper, we learn, that the king of Holland, who was the umpire to whom was referred our controversy with the British, in regard to territory bordering on the British colony of Nova Scotia, has made his decision; and that this decision is, on the whole, exceedingly favourable to the United States; the British paragraphist seems quite angry.

**RUSSIA and POLAND.**—Manifestoes have been issued by both these powers, in reference to the Polish revolution. All our sympathies are with the oppressed Poles and we were ready to weep, in reading the manifesto—extended, temperate, firm, and magnanimous—in which they make their appeal to Europe and the world. But as awful conflict—decided it may be ere now—was before them. The Russian emperor had declared that a single battle should settle the controversy; and he was marching large corps of troops toward Poland. But on the other hand, the Poles were determined to breast the storm without shrinking; and were marching their forces to meet the enemy on the very confines of their country. The devotedness of every class of the people, women as well as men, clergy as well as laity, was most wonderful. O it reminds us of what we witnessed and felt in our own revolution! May heaven prosper the righteous cause of Poland, partitioned, oppressed, and insulted by tyrants who have done wickedly, because they had power to do it. And remembering that "the battle is not always to the strong," we have a gleam of hope that heaven will favour their cause, although, to human apprehension, it is all but desperate.

We have exhausted our space, without completing our usual round. We have ever leave no very important matter unnoticed.

# THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

MARCH 1, 1831.

## SELECTIONS FOR THE MONTHLY CONCERT.

### INDIANS IN NEW YORK.

Extracts from a letter of Mr. Bradley, dated at Seneca, Oct. 15th, 1830.

*Advantages which the Indians suppose they have derived from the Missions.*

THE Indians at Seneca were visited early in the fall by eight or ten persons, whose design seemed to be, to gain the favor of the heathen party, and, if possible, to disaffect the Christian party with the missionaries and the school. Having invited both parties to hold a council, they addressed the assembly; and among other questions, implying that the missionaries had not fulfilled their promises, and had misapplied the funds entrusted to them, and at least, had done them no good, they asked the Christian party whether they were "going forward in civilization or backward?" To which Captain Pollard, a Christian chief, replied in the following manner.

"Since we began to keep the Sabbath day, we have been growing more industrious and more happy. We have now large farms which we cultivate, and by cultivating them we get a comfortable living. Our farms are surrounded by fences, which will enable us to sleep quietly during the night, feeling that our crops are safe from being destroyed by cattle breaking in upon them. Within a little time we have built twenty-three large framed barns and thirteen framed houses, besides a meeting-house which cost 1,730 dollars. In our framed houses we can live comfortably, and in our meeting-house we assemble every Sabbath. About fifty of us have agreed to abandon forever the use of liquor, which makes people drunk. We think our condition is greatly changed from what it once was. The missionaries and the Missionary Society have done us much good."

After this reply, the attack, on the mission was renewed by the visiters, who took occasion to speak contemptuously of the Sabbath. Very spirited and appropriate answers to these attacks were returned by Seneca White and Young King two other Christian chiefs. Respecting all the proceedings Mr. Bradley, who was present most of the time, remarks—

I believe that good will come out of this; for it presented a favorable oppor-

tunity for the Christian Indians to lay before the heathen party the good effects of missionary labor among that portion who wish to embrace the Christian religion. It must, I think, produce in the minds of the opposers a conviction in favor of the Christian religion. In some of their speeches they frankly acknowledged that what their brethren, the Christian party, had said, was true; particularly what had been said respecting the progress of civilization among them. I do not know of a single framed house or framed barn among the whole of the heathen party; and there is scarcely an individual among them, that raises enough from the land to furnish him with food through the winter. The temporal condition of the two parties, to say nothing of their spiritual condition, speaks volumes in favor of the religion of the Bible.

Extract from a letter of Mr. TRAYNE, dated at Cattaraugus, December 3d, 1830.

*Visit to the Indians on the Tonawanda and Allegheny Reservations.*

INTERESTING visits made by the missionaries at Seneca and Cattaraugus, to the Indians on the Allegheny reservation, have often been noticed. These visits have been the principal means of acquiring religious knowledge, which the Indians on this reservation have enjoyed. Yet nearly one half of them express their belief in the Christian religion, and have made great advances in knowledge and civilization. A small church has been organized among them; they have built, or are building, school-houses for themselves, at both of their villages; and during the last year they have maintained a school, and hired a young Indian, educated at one of the other mission schools to teach it. The statements contained in the following extracts, show that their desire for improvement and their exertions to promote it are undiminished.

I have lately visited the Tonawanda and Allegheny reservations. The station at the former place is under the care of the Baptists, and is very interesting. The boarding-school there contains twenty-six Indian children, who are making good progress in learning. The missionaries appear to be pious and devoted. I was thankful for the opportunity of becoming acquainted with them.

I was much pleased with my visit to Allegheny. The Indians there are scattered over a reservation, which is generally about a mile wide, and extends more than thirty miles on the Allegheny river. The Christian party reside principally in two villages, about eight miles apart; the principal village of the heathen party lying between them. At the lower village there is a good framed school-house, large enough to answer the purpose of a meeting-house, built last year. They are now erecting a similar building at the upper village.

I spent a few days on the reservation and attended meetings at each village.— All appeared anxious to hear, and were quite solemn. Though there is no special excitement, yet there is a good deal of feeling among the members of the church. Joseph Sanford, (a young man who went from Cattaraugus to teach the school,) thinks he has been converted since he resided there. I hope he is not mistaken.

The last day I spent at Allegheny, I held a temperance meeting; and after addressing the Indians on the subject, I formed a society on the principle of entire abstinence. Thirty-five signed their names. One of the signers was a hundred years old.

The Indians on that reservation are desirous of having a teacher sent to them, and urged me to come and live with them, promising to build me a house, in case I would consent to become their teacher. I told them I was willing to go and labor where I could be most useful, but could give them no encouragement.

Since my return to Cattaraugus, I have received a letter from Joseph W. Pierce, an Indian youth, secretary of the "Allegheny Indian Temperance Society," informing me that they had held a meeting since I left, at which eighty-two had joined the society, making in all 117 members.

### RUSSIA.

#### *Attention to the Scriptures in Russia.*

A gentleman at St. Petersburg thus speaks of the desire manifested for the word of God among the Russian people.

We have completed the distribution of eleven thousand volumes, and are entered on the twelfth thousand; chiefly of Russ Testaments, but including various Bibles and Psalters, with Finnish, German, Polish, and Esthonian Testaments.

Among the Russians, in particular, the desire for the Scriptures increases on every side. The field is widening; and will continue to do so, as the work becomes known to the people. Some are only beginning to hear of it, and many more have not yet heard of it; but, everywhere, the people are learning to read, in a way un-

known in past ages. The august monarch encourages education: schools are becoming very general: adult peasants are instructing one another: parents are teaching their children; and children are reading what they learn to their aged relations.

I was sitting a few evenings ago, reading to my wife the 302d page of "The Natural History of Enthusiasm":—

"Now, if it may for a moment be assumed, that a general rectification of doctrine and practice, and a revival of primitive Christianity, is actually about to take place, what is that preliminary measure which might be anticipated as the necessary means of giving irresistible force and universal spread to such a reformation?—what, but the placing of the Sacred Canon, the arbiter of all dispute, and the fountain of all motive, previously in the hands of the people of every country?"

In viewing this passage in connection with our present engagements, we could not but be struck with its force and beauty: but we had scarcely time to think of one or the other, before it was announced that a peasant wished to speak with us. I closed the book, and went to the stranger; who had come with money for 20 Russ Testaments some time since received, and to obtain a fresh supply of these precious volumes to circulate among the people who dwell in his neighborhood. He is from a place near Peteroff, surrounded by numerous villages; some three versts, some ten, and others twenty versts distant. I cannot tell you the pleasing associations of ideas which rushed into my mind while conversing with this simple-hearted and devout Christian: his coming to us just at that moment appeared like a striking illustration and confirmation of what we had been reading.— We had never seen this man before; but he had long been known to us as the pious Joan Joanovitch, having previously received about 300 Testaments and Psalters. The conversation of this good man was very refreshing; and his animated description of the "hunger of the people for the word of God" would have made your heart leap for joy. I think I never saw a person who appeared more delighted at the thought of doing a little to advance the Redeemer's kingdom. He was a poor man, and clothed in the very humblest costume of the country; but the prophet would have said of him, *How beautiful upon the mountains are the feet of him that bringeth good tidings!* I confess I felt a peculiar love to him, as a devoted laborer in the vineyard of the Lord.

We supplied him with books; and on his departure he said, "I beg you to procure me 100 Testaments without delay: they will soon be called for; and, al-

though I cannot pay you for them immediately, yet as I receive the money from my poor neighbors I shall faithfully deliver it to you. Farewell !”

For several days my mind had been depressed with incidents connected with a pilgrim's life ; when, in an unexpected hour, as if an angel were sent to comfort me, I was completely relieved by a visit from a Baron's servant. He was a well-dressed, clever, and intelligent man. “ I am come,” said he, “ from a far country ; and, if you please, I should like to have a copy of the New Testament, the Psalter,” &c. “ Who sent you hither ?” “ It is singular enough,” he replied, “ that ever I should hear of you ; but it came to pass in the following manner. Some of my master's people were at work in this city last summer ; and when they returned to spend the winter with their families, they exhibited the treasures which they brought from the metropolis : a few of them had the books which I have now asked for. I had never seen any of the sort before ; and I resolved, if it were ever in my power, I would possess them as my own : and, to my great joy, my master lately determined to come hither, and to take me with him. When this was known, my nephew requested me to bring a New Testament for him also. We are just arrived, and I had some difficulty in finding your house ; but, thank God ! I have found it at last.” He was not sent empty away.

The next morning a laborer called for exactly the same books as we had sold this man the preceding day. “ Whence came you, friend ?” He told us. “ Why, there was a gentleman's servant here from the same place, yesterday.” “ O yes !” replied the man ; “ it was from him I have heard of it ; and he has promised to carry these books, for me, to my relatives.”

How delightfully employed are these poor peasants, who, when perhaps a thousand miles from home, are preparing to supply their families with the glad tidings contained in the Bible !

In the spring of 1829, Timothy, the hawker, called at my house with his wares. My servants, who recommend the Scriptures whenever they have an opportunity, talked with this man on the value of the New Testament, and advised him to buy a copy. “ Of what use can it be to me,” said he, “ when I am not able to read ?” “ Yes, it may be of great service to you : you can carry it to your lodgings, and have it read to you ; or you can send it to your family, some of whom can read it. It will do good : buy one.” The man attended to this advice, and carried the book to his lodgings.

We saw nothing more of this man until autumn ; when he returned, and earnestly entreated a copy of every kind of

book which we could give him. “ You can form no idea,” said he, “ of the good that book has done, which I bought here in the spring. There are more than thirty of us who mess together at the same lodgings ; and, at the time when I first took home the New Testament these men spent almost every evening at the public-house, and returned intoxicated : but now the scene is quite altered—scarcely a man leaves the lodgings in the evening. There are three among us who can read ; and they take it by turns, and the others sit round and listen to them.—There is no drunkenness in our party now.”

Oh, what an interesting scene would this group have presented to the eye of an apostle !—thirty poor villagers, collected together from various parts of the country, listening to one of their number reading the words of eternal life ; and, from this circumstance, breaking off from their vices, saving their hard-earnings for their families, and acting like rational creatures !

#### REPORTS OF MISSIONARES.

##### VIRGINIA.

From Mr. J. STONEROAD, Morgantown, Monongalia Co. Va. Jan. 27th, 1831.

“ *First fruits*” of Missionary labours.

ON the 27th of October last, I left home to enter on the service of your Board—In eight days, by the Divine blessing, I reached the field assigned me—I felt utterly unworthy of the deep interest manifested at my arrival, by the members of the church. Agreeably to the arrangement made, I preach, once in two weeks, in three different neighbourhoods, at an average distance of about six miles from town. These stations are all within the bounds of the Morgantown congregation. At two of these stations I conduct a Bible Class, before preaching. I have also organized a Bible Class in Morgantown, in which the members generally take a very deep interest. I entertain a very high sense of the utility and importance of Bible Classes—Many are thus induced to study the Bible, to whom previously, the Bible was literally, as well as spiritually a sealed book. Two of the female members of the class in Morgantown, have lately entertained a hope of having “ passed from death unto life ;” one of whom dates her first serious attention to the Bible from her connection with the Bible-Class—And I fondly hope and earnestly pray that others, connected with the Class, may yet, thro' the Divine blessing, reap immortal benefit, from such connection—Five of the members of the Class at Stewarttown (7 miles from Morgantown) are enquiring “ what they must do to be saved”—one of the same class has

obtained a hope. There are two Sabbath schools within the bounds of this congregation. The school in Morgantown consists of about 120 scholars; and is under the joint direction of Methodists and Presbyterians. This school I meet and address, when consistent with my other avocations—I hope to form two or three other schools, when the severity of winter shall have passed by. The other school already formed in the Country, consists of about 50 scholars; the children of Presbyterian and Baptist parents. The state of Education in all this region of country is generally deplorable—The sparseness of the population, in some neighbourhoods, and their general poverty in others, render it difficult, if not impossible, to sustain regular day-schools. The importance of Education, generally, is entirely underrated. The low state of education, just alluded to, as might have been anticipated, is, for the most part, attended with a correspondent laxness of morality. Instead of being “the mother of devotion,” ignorance, like its ghostly patron and advocate, is “the mother of harlots and abominations”—I never saw this fact more fully exemplified than in this region of country. The state of education is generally a correct thermometer by which to graduate the state of morals—I am happy to believe, however, that the literary and moral character of the population, is generally improving. The necessity of Missionary labour, in this region, is very imperious. The people, however, at present, cannot, without assistance, support the stated preaching of the Gospel. Here, as elsewhere, too, individuals may be found, who seem to be influenced by the principle that money given for this or any other benevolent enterprise, is lost.—For the honor of religion, however, I would hope that all such sustain no connection with the church. I have much reason to thank God if my unworthy instrumentality has been blessed to the salvation of a single soul. I have reason to believe that I have not laboured entirely in vain. There has been in the vicinity of Stewarttown, (where I preach once in two weeks and hold Bible-class) considerable excitement both among Presbyterians and Baptists.—We had the sacrament administered there some weeks since, when four were admitted upon examination; three of whom belong to this congregation. In addition to preaching I visited considerably from house to house. Since then eleven more have obtained a hope, and nearly as many more are still anxious. These, I expect, will soon be admitted as members of the church. This neighborhood, it is proper to remark, had formerly been almost proverbial for immorality. At Kingwood (20 miles distance) there has been a good deal of attention to reli-

gion—I preach there one fourth of my time. When last there, seven or eight were anxious about their salvation—this number, I learn, has since been increased. Some few of these have expressed a strong hope in Christ. There is here no Presbyterian Church—I preach generally in the Court House; sometimes in private houses. They have agreed to raise one fourth of three hundred dollars for my support. In the four stations at which I preach, 18 at least (probably more) have obtained a hope and wish to join the church. This opportunity, I trust, they will soon enjoy. For all this let God be praised. I have held anxious meetings twice at Stewarttown, at which about sixteen attended. Oh! tis delightful employment to point enquiring souls to the bleeding lamb of God. The temperance cause is pretty generally patronized in this part of the country. There are a male and female temperance society in Morgantown; the former consisting of 56, the latter of near 100 members. The demon of intemperance, the Devil’s recruiting sergeant, I hope will ere long be expelled from the country. The amount of Missionary service is as follows:—preached 50 times; met and conducted prayer meetings for different purposes 22 times; addressed a Sabbath school at different times; visited sick persons 24 times; met and conducted Bible-classes 20 times; visited 35 families for religious purposes; addressed a temperance society and attended 2 monthly concerts; held anxious meetings 4 times.

#### PENNSYLVANIA.

From Mr. J. B. McCREARY, Great Bend, Susquehanna county, Pa. Jan. 20, 1831.

“The following is a brief summary of my labours during the past year. I have circulated 10 confessions of faith; 20 copies of religious periodicals; and 7,500 pages of religious tracts; assisted in getting 3 townships and 1 village under monthly tract distribution; obtained the erection and completion of one new church and the improvement of one already built; attended the dedication of 2 churches, 3 church conferences, 3 installations, 6 meetings of Presbytery, and 1 of Synod; preached in 12 different churches; made 150 family visits; performed 222 religious services; travelled 2165 miles; attended 6 anniversaries, 6 funerals, 1 thanksgiving, 2 weddings, 2 temperance meetings; delivered 2 tract and 6 sabbath school addresses; admitted 11 members to the church, 8 of them by profession; had 20 children baptized, and the sacrament of the Lord’s supper administered 4 times; induced 2 congrega-

tional churches to become Presbyterian in their form of government; had 7 elders and 1 deacon ordained; established 1 bible class and 4 sabbath schools; and attended a large number of monthly concerts, meetings of session, bible class and prayer meetings; and exerted my feeble influence in many other ways when I had the opportunity, in promoting the cause of Christ. These services I humbly submit to the consideration of your Board, and commend them to the blessing and glory of God, to whom all the praise belongs.

*Dedication of a new church, and sale of pews.*

Our church, which we have just dedicated to the service of God, was built principally through the zeal and liberality of two gentlemen, the one a member of the church, the other of the congregation. The building is very handsome and convenient, and is completely finished in every part; it cost nearly \$1300, and promises great good to this place both in a temporal and spiritual point of view, if the gospel can be supported in it. We appointed last Saturday to sell the pews on which the whole expense of the building was levied, and although the day was extremely inclement, they were all sold except 7, and they will soon be disposed of—some who have purchased, have since refused a rent of 15 per cent. on the cost of their pews. This little flock are greatly rejoiced in the prospect of enlarging their borders, and I mention these facts to shew the encouragement you have to continue to them your fostering care; but if you withdraw your aid from them now, they must either close the doors of their temple, or open them to the Baptists and Methodists, who have each already applied for admission into it.

The enemies of the cross also are using every effort to spread the seeds of infidelity both by their private intercourse with men, and by the circulation of infidel publications, which renders it of the utmost importance that the gospel be preached here, and every possible effort used to get the youth under Sabbath school and Bible class instruction, which appears to me, to be the only hope of saving the next and future generations from destruction. I have also been much impressed with the importance of having a well conducted female boarding school established here, in which religion and education shall be united. This situation is a very favorable one, there being no such institution within 130 miles of us. We have a very large and elegant building situated on the bank of the Susquehanna, well adapted to such use, and which is now in a course of preparation for that object—We have just had a visit

from Rev. F. A. Strale and lady, of Allentown, who have agreed to return and commence a school in April next. I need not speak to you of the great importance of the religious education of mothers, and of having their influence well directed, at this eventful period of the church. I would only say, that the success of this important institution depends very much, under God, upon your Board; for if the preaching of the Gospel is not supported among us, we cannot expect that parents will entrust their daughters to our care, and the consequence will be a failure of our plans and expectations. I hope that these few brief hints may have the influence upon the minds of the Board which we feel their importance demands."

*An important station in Pennsylvania.*

We learn with regret, that our Missionary in Warren County, has engagements which render it necessary for him to leave his present field of labour in the Spring—and we publish a few extracts from his last communication, dated Sugar Grove, Jan. 22, 1831, in hopes that it may meet the eye and secure the services of some one who will say, "Here am I, send me."

"I shall be under the necessity of leaving this field of labour on the expiration of my present commission. It is with regret I do so, for altho' the labour is arduous and the adversaries many, there is an effectual door open for usefulness in the cause of Christ. There is a congregation organized at Warren, Sugar Grove and Brokenstraw, and at each of these stations religious services are attended to every Sabbath, and once during the week, whether I be there or not. There is a Bible Class at every station. Tracts are in circulation, and Sabbath schools are particularly attended to.

It is of vast importance to the cause of religion that a person be here to occupy the ground on my leaving it; indeed it would be better to have one here in April, so that I might go round with him and introduce him at the different stations. The object in view in the present communication is to solicit your Board to send a labourer here with a general commission for Warren County, in April. With aid such as is usually granted by the Board, there will be no difficulty in supporting one Missionary, indeed, I hope efforts will be made to keep two in the County.

At this station they are now collecting materials for a Church which is to be put up next Spring, in neither of the other stations have they yet a Church.



As for the qualifications of the labourer, let him be as able a one as can be had, for he will have to maintain the ground against Deists, Universalists, Arminians, &c. &c. He will find zealous assistants in every station, kind treatment, an uncommonly healthful country, and plenty of labour.

That the Lord may incline the heart of some devoted servant of Christ to bend his way in this direction, and bless his exertions in watering the seed I have attempted to sow, is the prayer of your present Missionary.

*A Missionary's lamentation.*

A Missionary in Venango County, Pa. under date of Jan. 20th, 1831, thus writes,

I have spent three months more in this field of labour. If my usefulness is to be estimated by what appears, it is very limited. To proclaim deliverance to captives, to publish peace to the guilty, to hold up to dying sinners a crucified Saviour, to comfort the people of God, is a pleasing employment, but attended with awful responsibilities, and many discouragements. It is a time of barrenness in this part of the Church. The people of God still slumber, although heaven with all its glories is rapidly approaching.—Sinners sleep on the brink of "everlasting burning." We may warn, entreat, and urge, but all will be in vain, unless God will arise and work. But alas! how backward are we to ask him to work. We feel that we need his immediate aid, but still we slumber. We have had (in Richland,) a weekly prayer meeting, which is attended by a number, but I fear we have not the spirit of prayer. We "ask but receive not, because we ask amiss."

NORTH CAROLINA.

From Mr. A. Y. LOCKRIDGE, dated Rowan County, N. C. January 21st, 1831.

I arrived at my destined field of labour on the 5th day of October last. I found the good people anxiously waiting my safe arrival, yea more, praying that God would come with me; and bless my labours among them.

My time and labours, (since my arrival) have been divided between Third Creek and Back Creek congregations—distant from each other about 8 miles. I have preached 26 times, attended the Monthly Concert of prayer, for the heathen, as often as Israel's friends come together in other parts of the world, on the first Monday of each Month, to offer to God their prayers and their silver and gold, for the conversion of the world. Besides the Monthly Concert of prayer, I have attended congregational prayer meet-

ings, at least one per week, in different neighborhoods, within my field of labour. I have visited 50 families. I spent two days in every week going from house to house, preaching the Gospel, to old and young, masters and servants, and this I have found to be the most pleasant and profitable part of my public labours. I have organized a Bible Class at one of my places of preaching, of about 50 members, most of the members are young people: But some of my fathers and mothers in Isreal have connected themselves with the Class for the double purpose of increasing their own knowledge of God's blessed word, and of encouraging their children, and the youth in the bounds of the congregation, to study the best of all books, the Bible. At my other place of preaching we hope soon to form a similar Class, we would have organized one before this date, if we had a sufficient number of question books. (We use the Union Questions.) We have sent to the principal Towns in the State, but could not procure one dozen of question books. So that we will be compelled to send all the way to your city for a supply of books. Could not the A. S. S. Union send us an agent to collect funds, and form unions auxiliary to their Society. We have the funds, and we much need a suitable man to labour as an agent for Sabbath schools in this part of the State. We had four Sabbath schools at the commencement of the Winter. Three white schools, and one black school. Two of these have been stopped. One by the Legislature of the State prohibiting "the coloured people, in the State, to learn to read or write, the use of figures excepted." The other school has ceased operation a few weeks for the want of a suitable room. Two of the schools are still in operation, and one of them is as flourishing a school as I have seen in the southern country. We have a Tract Society in Back Creek congregation, that resolved at a late meeting to adopt the "Monthly plan of distribution."

VIRGINIA.

From the Rev. C. B. BRISTOL, dated Middletown, Va. Dec. 7, 1831.

I came to this place on the 6th of November, and found the people waiting with deep solicitude for the arrival of their Missionary. Since that time I have preached eleven sermons, attended four prayer meetings, and organized one Bible Class, and a Sabbath school in the village, both of which are now in a very flourishing situation. I have also commenced two Bible Classes in other parts of the congregation, in which I contemplate preparing teachers for Sabbath schools in their respective neighborhoods. My

labours have been principally confined to this congregation. I have visited several families, and have been much gratified in witnessing the deep interest, which now prevails, for the regular administration of the ordinances of God's house. My meetings have been well attended, and the audience remarkably attentive. From this unusual seriousness and attention to the means God has appointed, we begin to indulge a trembling hope that the work of grace has already commenced in the hearts of some, which will not "be as the morning cloud, and as the early dew that passeth away." My Bible Class and Sabbath school have enlisted the attention of the people of all ages in this village to the study of "the Holy Scriptures" which I hope will make many "wise unto salvation through faith which is in Christ Jesus."

This village in which the Church is located, contains between 25 and 30 families, some of them belonging to other denominations. The house of worship is a frame building 45 by 30 feet, it has not been plastered nor seated. As near as I can ascertain, there are 24 members of the Church in good standing. They have no session book nor any records of the proceedings of the session. At present there are only two elders, I expect soon to ordain one or two more.

As it regards my support in this place and vicinity, I scarcely know what to say. The inhabitants are in quite moderate circumstances, and there is but little money in circulation among them. They have now about \$140 subscribed, they will probably raise about \$175 or \$200. If they can raise \$200, they will expect two thirds of my time. They appear to be very anxious to secure this at least, and if possible the whole of my time, and also to have me settled with them.

One circumstance which appears remarkable is, that those who are not members of the Church appear to be more engaged than the members, not excepting the elders. Some labouring mechanics have subscribed double to what the elders have, who are both farmers in very good circumstances. If the interest which now exists continues, they will probably give me enough to eat and drink. Here is a great field for usefulness. The woods and mountains about here contain many immortal souls who may be brought into the fold of Christ.

#### INDIANA.

##### *Want of Bibles in Montgomery Co.*

From a Missionary in Indiana dated, Crawfordville, Jan. 6th, 1831.

We are going on with the work of supplying the destitute families of this county with the Bible, though the work pro-

gresses slowly for the want of a sufficient supply of Bibles. From a pretty thorough investigation of two or three townships, we find that between a third and a half of the county will be found destitute. We had no idea of such a want, considering that we had a Bible Society in operation for three years, and the merchants of this place had sold a great many Bibles in addition. We are likewise making an effort at this time to raise a fund to establish a depository of Sabbath school books in this place. A County Auxiliary Society was formed here a few weeks since, for that and other purposes connected with the organizing and fostering Sabbath schools. I have volunteered to act as *Agent* for this County.

#### NEW YORK.

From Rev. W. J. BRADFORD, dated Virgil County, N. Y. Feb. 4, 1831.

"Our meetings on the Sabbath are becoming interesting. The number of attendants is increasing and the attention given to the preaching of the word very encouraging. One has been received into the Church on confession, three or four are indulging hopes; who will probably connect with the Church soon, some are serious. We have established a conference meeting in our village, which is well attended. A Bible Class and Tract Society have been established; the Bible Class is generally attended, and promises well. Our tract society is small, but prosperous. We have engaged in the monthly distribution, every family is supplied with a tract, and we are expecting soon to be furnished with means to supply every family in the remote corner of the town. We feel it an imperious duty to use vigilant efforts for the spread of tracts. As a large proportion of the people are very destitute of Books, and many are negligent of public instruction, no other means will in all probability be so effectual as that of tracts. We have a Temperance Society in a prosperous state, and spreading a powerful influence over the town. In short, it is our object to engage in all the enterprises of the day, so far as our circumstances will permit.

As it respects the state of religion with us, while we have some things that are cheering, we have much to deplore.—While some appear to be living near to God, are enjoying the light of his countenance, and are active in building up his kingdom, others who profess friendship and faith in Christ, appear still to be much attached to the world, are unsatisfied as to the heart, and unwilling to come up to the help of the Lord against the mighty powers of darkness.

Among our numbers there have been some who have imbibed prejudices against the measures that have been adopted for

the promotion of benevolent objects. But we hope the time has arrived when all such prejudices or fears shall cease to keep Christians from the work. We feel that the present is a time for *exertion*, and that if duly instructed, *no christian can preserve a good conscience, without doing something for the spread of the Gospel abroad and for its success at home.*

From a Missionary of the Board in Alabama, under date of Nov. 1st, 1830.

*Opposition to the Distribution of the Scriptures.*

"I have mentioned the resolution and efforts of the American Bible Society in public and often in private, but to my sorrow I never meet with a reciprocity of feeling on that subject. Objections are always raised, not directly against the spread of the Bible, but often against the gratuitous distribution; and some there are, who preach, that often sound the tocsin of alarm at *all* such operations, and *they* are not without their influence. Bibles have been gratuitously provided to supply this county, but the county will be unsupplied next May, for any thing that now appears. I wish not to be faithless but believing on these subjects, for it is the Lord's work, and I hope he may spread his truth even here. There is a lamentable dearth of knowledge of any kind in this region, and perhaps as little reading as in any community in a christian land. All kinds of iniquity abounds."

## REPORTS OF AGENTS.

### TENNESSEE.

From Mr. ALFRED HAMILTON, agent in Tennessee—dated Jackson, Madison co. Jan. 14, 1821.

I feel that the service of the Board is a laborious and arduous one, but feel at the same time, no disposition to shrink from any service however arduous, provided I can be instrumental in sustaining and urging forward the "ark of God"—the cause of our Lord Jesus Christ. My motto is "Nil desperandum Christo duce."—"Perseverantia vincit omnia." And I desire to spend and be spent—to labour and die in the field, leading on the "sacramental host of God's elect" to the great battle of God Almighty—to the final triumph. The hosts of earth and hell may gather, array and concentrate themselves in vain. The arm of the Redeemer is too powerful, and his purposes to save and rescue "his sheep"—and present his church arrayed in bridal attire, "without spot or wrinkle or any such thing" before the throne of his Father, too stable & well concerted, to be stayed or frus-

trated by any or all opposition. And rapidly is the Church advancing to this glorious and blessed triumph. She calls justly upon her sons and daughters to pour into her treasury their substance, and into the bosom of her God their unceasing prayers of faith. O that the children of God would arouse and gird themselves for the conflict! Roll on ye chariot-wheels of redemption; and O descend thou Eternal Spirit of quickening and grace, and arouse thy children and take possession of this revolted earth! But I must restrain my thoughts and my feelings, and give an account of my stewardship, though it be an informal one.

On my way to the District, I stopped at Charlotte, Dickson county, where I found a small Presbyterian Church, to which I preached on the Sabbath and organized it as Auxiliary to the Board.—There were 25 annual subscribers making an amount of \$13.00 of which \$4.00 were paid to me.

The Auxiliary of New Providence Church, in Carrol county, consists of 29 annual subscribers, making an amount of \$15 75. This Church had been organized in '28 or '29, but was never reported to the Board. It may therefore be considered as just formed.

Wednesday 22d. Preached at Mount Hermon, in Henderson county, and organized the Church. Eight annual subscribers—amount \$4.00.

Thursday 23rd. Organized the Church at Cotton Grove, called "Union," in Madison county. Twelve annual subscribers—amount \$6 50—paid \$2.00.

Sabbath 26th. Organized the Church of Hopewell, Madison county. Twenty five annual subscribers—amount \$12.00.

Tuesday 28th. Organized the Church of Brownville, Haywood county. Nine annual subscribers—amount \$5.00.

### *Want of Missionaries in the Western district of Tennessee.*

This section of the State is a very important one, and is destined, I think, to be the wealthiest and most desirable part of the whole. It is rapidly populating with emigrants from the Carolina's and Virginia, who come and bring their capital with them, and design this as their permanent residence. The country is filling up therefore for the most part with wealthy and respectable planters. Its population has increased more rapidly than I have ever known a country to do. But about nine years ago, the first settlements were made, and now every County has from five to twelve thousand inhabitants. The land is good, and the climate far the most healthy. Thus it is important in a mere temporal point of view, but it is much more so in a moral and religious. The moral and religious aspect of the District, at present, is not in-

deed the most flattering, but prospective-ly there is every thing to hope for.

I think it is destined to be emphatically a Presbyterian country. The Presbyterian Church is now regarded as the most respectable and stable of any of the others that have a place here. It is regarded as the stay or prop of the land. It is but about seven years since the first Presbyterian Church was organized in the District, and there are now nearly twenty. It is true these are all as yet very feeble, but all that is wanting to increase their individual numbers, and of course their strength is the faithful and devoted labours of the missionary of the cross. Where, O where shall a sufficient number of these be obtained. Where are those who count not their lives dear unto them, if they may but win souls unto Christ? Methinks the Church, and especially the Presbyterian Church, has a dreadful amount of sin to answer for, in that she has slept so long; and in that her waking energies are put forth so sparingly, and in many cases so reluctantly. Ministers must be had: pious youths must be educated and thrust into the harvest. And this must be done now: 'twill not do hereafter, the present generation will be lost, lost, and the succeeding one be more difficult to bring under the influence of moral truth. Had I men now at command, I could place 10 or 12 in this district, where, under the blessing of God, they would be instrumental in preparing many, many, souls for immortal glory. And for want of these men, many very many of these souls, so far as man is concerned, must go down to the region of the dead, unforgiven, and unsprinkled with redeeming blood. Can men be found? Then why are they not sent forth? Do they need support? Is there not money enough in the Church? Christians, children of God, will you not empty your treasures for the sake of rescuing souls from eternal death!! Speak, Dear Sir, loud, and yet more loud than has ever yet been spoken to the Churches to awake and gird themselves for the mighty work which is before them.

There are several important stations which could and ought to be occupied as soon as possible by your Board.

*General Agent of the Board for the Valley of the Mississippi.*

It affords us pleasure to inform the churches, that the Rev. SIMEON H. CRANE has entered upon the active duties of his agency, in Cincinnati and in other parts of the Valley. In accordance with the earnest request of the friends of the Board in Cincinnati and its vicinity, the following persons have been appointed by the Board as a *Special Correspond-*

*ing Executive Committee, in the Cincinnati Presbytery, viz:*

Rev. Joshua L. Wilson, D.D. *Chairman.*  
William Schillinger, *Rec. Sec.*  
John F. Keys, *Cor. Secretary.*  
Henry B. Funk, *Treasurer.*  
James McIntyre,  
John Baker,  
Nathan Baker,  
James Johnston,  
John Mahart, jr.  
Rev. Ludwell G. Gaines,  
G. C. Miller,  
Charles Cist.

By a letter from Mr. Crane of recent date, we have been informed, that the above named Committee have already entered upon their duties, and adopted systematic measures for increasing the funds, and extending the operations of the Board. Mr. C. states that he preached a few weeks since in the Rev. Dr. Wilson's church, and took up a collection for the Board, amounting to \$106, which was afterwards increased to nearly \$200. He is now in Louisville, Ky. on his way to Mississippi. In a letter dated Louisville, Feb. 2, he states, that he has organized the 2d Presbyterian congregation in that place, under the care of the Rev. Mr. Sawtell, into an Auxiliary to this Board. In the first congregation, under the care of the Rev. Mr. Ashbridge, (before reported as an Auxiliary) he made a special effort in behalf of the Board, which resulted in subscriptions to the amount of \$218 annually for 10 years. The Rev. G. W. Ashbridge subscribed \$50 a year for 10 years, and Mr. Laws, an Elder of his church, \$50 a year for life.

MISSISSIPPI.

From Rev. T. ARCHIBALD, dated Cloumbus, Mississippi, Nov. 13, 1830.

*Deplorable condition of the Choctaws.*

I have just returned from Presbytery and Synod. Our Presbytery met at Goshen, a Missionary station in the southern part of the Choctaw nation. The Churches in the Nation are not in a good state. Many of the Choctaws are very much dissatisfied with the last treaty, and have given themselves up to drunkenness and its consequent evils. I heard that more than two hundred were drunk in one day at a ball play. They say "Our country is sold and we do not care what we do." I think that a large majority of the common people are opposed to the Treaty. Our Presbytery has resolved to spend the evening twilight in prayer, to the great head of the Church, and to recommend the same to the Churches. This resolution was made in view of the great opposition which the wicked make against the Gospel; but had particular

reference to the situation of the Choc-taws. There is a great declension among them; and some, we fear, will turn out reprobates; but many seem to be firm and steadfast. Wicked men and seducers seem to wax worse and worse.

I rejoice that brother PATRICK has received an appointment to labour in this region. We expect to organize the Unity, Bersheba and Columbus Churches into Auxiliaries to the Board; but do not expect that much will be contributed. We hope that the way will be open in the course of the winter to form a Tract and several Temperance Societies. I think that the cause of Temperance is daily gaining ground. We very much need a Bible Society, but I do not think that any thing considerable can be done at this time towards forming one. Brother PATRICK and myself have agreed to supply Lowndes County this winter with Bibles, so far as we are able. We can get some Bibles from Mayhew and Elliot Stations, but not enough. Monroe county will still be unsupplied, which is much more needy, and I know of but few persons in it who will probably feel an interest in the distribution of the word of life.

The Farmer's prospects have been much blasted for the past season. The Corn crop is about half as good as common. The Cotton crop about one third. But I hope the great scarcity will prove a blessing in the end. O that it may humble the people and make them seek the one thing needful.

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#### *A good example for Sabbath School Teachers.*

A few days since, the Sabbath School Teachers belonging to the 7th Congregation in Philadelphia, under the Pastoral care of the Rev. *William M. Engles*, formed themselves into a Missionary Association, auxiliary to the Board of Mission, and pledged themselves for the support of at least *one Missionary*—Their first annual payment of \$100, the sum necessary, has been received, and the Missionary station assigned to them is Morgantown and vicinity, Monongalia County, (Va.)

Are there not many associations of S. S. Teachers, in this City, and in other parts of the country, which might with very little exertion, provide in like manner, for the permanent support of one or more Missionaries? Let the experiment

be fairly tried, and we doubt not, the results will be favorable.

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#### ANOTHER GOOD EXAMPLE.

The following note, enclosing \$100, was received a few days since by the President of the Board of Missions. "God loveth a cheerful giver."

*Shippensburg, Feb. 19, 1831.*

REV. DR. GREEN,

I hereby transmit One Hundred Dollars, of which please put Fifty to the fund of the General Assembly's Board of Missions; and Fifty to the General Assembly's Board of Education.

With great respect,

Yours,

A friend to GOSPEL GRACE.

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#### "THE PRESBYTERIAN."

A religious weekly newspaper, under the above title, has recently been established in the city of Philadelphia, by an association of Ministers and Laymen of high respectability and influence.—The Rev. JOHN BURTT formerly of Salem, N. J. has been appointed as the Editor, to be assisted by a Committee of the Association, consisting of four clergymen and three laymen of this City. Mr. B. has already entered upon his Editorial labors—and the first number of the Presbyterian was issued on Wednesday the 16th of February. The size of this paper is the same as that of the "New York Observer"—which has hitherto been equalled in this respect, by no religious paper in the United States.—It is printed on paper of an excellent quality, and with a fair new type, which gives a plain and beautiful impression, and may be easily read. The mechanical execution, we think, is not surpassed, in neatness or accuracy, by any of the religious journals of the day. *The profits of this publication are to be divided between the Boards of Missions and of Education, under the care of the General Assembly of the Presbyterian Church.* The price is only two dollars a year in advance, or if paid within one month from the time of subscribing—and \$2 50 if paid afterwards.

**SPECIAL NOTICE TO MISSIONARIES.**

All the Missionaries of the Board are requested, *without fail*, on the 1st of April next, to prepare, and forward immediately, to the Corresponding Secretary, a *special report*, embracing the following particulars:

1. Date of commission, and the precise amount of labour performed since May 1st, 1930.

2. The number of congregations, and missionary stations supplied, and the number of families in each.

3. The number of additions to the church on examination, or on certificate; of baptisms, and the total in communion.

4. The number of churches organized, and houses of worship erected.

5. The number of Sabbath Schools, Catechetical and Bible Classes, and the number of Teachers and learners in each.

6. The number of Bible, Tract, Missionary, Education, Temperance, and Colonization Societies.

7. The amount raised for Foreign and Domestic Missions, and the number of Auxiliary Missionary Societies.

8. The whole number of Sermons preached, Monthly Concerts attended, Prayer-meetings established, and families visited.

*Notice to Auxiliaries, and Treasurers of the Board.*

Auxiliary Societies are respectfully and earnestly requested to have their annual collections for the Board of Missions completed, as speedily as possible,—and all Treasurers, and Agents to whom funds have been committed for the use of the Board, are, also, requested to forward, to our Treasurer, *Solomon Allen, Esq.* No. 18, S. 3rd. St. Philadelphia, an accurate statement of the amounts they have received, and the particular sources from which they were derived, together with the *full amount of money*, where this may not be impracticable.

**APPOINTMENTS.**

Rev. I. Clinton, for 3 months to Western part of Harrisburg and Watson, N. Y.

Rev. N. A. Wilson, for 3 months to Morrisville and Bush Mill, vicinity of Philadelphia.

Rev. A. Hamilton, Missionary Agent, for 6 months in Tennessee.

Rev. D. Hoyt, for 1 year to Eusebia and Boyds Creek, Tenn.

**RE-APPOINTMENTS.**

Rev. A. L. Crandall, for 6 weeks to Harrisburg and Watson, N. Y.

Rev. C. Long, for 1 year to White Plains, N. Y.

Rev. B. E. Collins, for 1 year to Millers-town and vicinity, Perry co. Pa.

Mr. J. B. McCreary, for 1 year to Great Bend, Pa. and Conklin, N. Y.

Rev. W. McJimsey, for 3 months to Port Carbon and vicinity, Pa.

Rev. J. M. Ogden, for 3 months to Louisville and vicinity, Ky.

**NEW AUXILIARIES.**

New Jersey, O. Raleigh, N. C. Charlotte, Dickson co. Tenn. New Providence, Carroll co. Tenn. Mount Hermon, Henderson co. Tenn. Union, at Cotton Grove, Madison co. Tenn. Hopewell, Madison co. Tenn. Brownsville, Haywood co. Tenn. Covington, Tipton co. Tenn. A Congregation on Beach Island, Geo. Somerset, Pa. 2nd Church Louisville, Ky.—Total 416.

**LETTERS RECEIVED.**

From 20th January to 20th February.

T. Barr, O. 2. J. P. Harrison, Ky. A. D. Montgomery, Va. G. Potts, Missi. W. Martin, Ky. T. Love, Del. J. Gaudy, O. A. Alexander, N. J. A. McIvire, N. C. D. C. Allen, O. T. Archibald, Missi. O. Filer, N. Y. M. Dickson, S. C. A. Head, Va. Messrs. White and Pearson, Tenn. S. H. Crane, O. 2. A. Allen, O. C. Long, N. Y. S. H. McNutt, Ind. S. W. Doak, Tenn. J. Witherspoon, N. C. W. Carlisle, S. C. C. G. Crozier, Tenn. J. Thompson, Ind. B. E. Collins, Pa. N. A. Wilson, N. J. W. A. Bush, Ky. A. Y. Lockridge, N. C. R. Armstrong, Tenn. G. S. Boardman, N. Y. J. Berry, Tenn. C. Coburn, Pa. J. J. Rice, N. J. Elders, White Plains, N. Y. J. Green, N. Y. J. Stonerod, Va. A. Hamilton, Tenn. J. Flenn, Pa. Sessions Great Bend, Pa. and Conklin, N. Y. W. F. Houston, Pa. J. B. McCreary, Pa. A. Leonard, O. H. Patten, Tenn. H. Patrick, Tenn. A. Williams, Illi. J. Ficklin, Ky. S. Griswold, N. Y. H. Saford, Geo. S. H. Terry, Pa. W. J. Bradford, N. Y. G. W. Kennedy, Md. S. H. Crane, Ky. G. W. Ashbridge, Ky. A. Gilchrist, S. C. H. B. Funk, O. R. B. Lapsley, Ky. S. Cowles, O. S. B. Robertson, Ky. J. H. Logan, Ky. J. Bennett, Illi. J. A. Logan, Ind. D. Rockwell, Ind. P. Dillon, O. R. H. Chapman, Tenn. J. Hunt, O.

*Account of Cash received by the Board of Missions of the General Assembly,  
from the 20th of January to the 19th of February, 1831.*

<i>Allentownship, Pa.</i>	From the Female Sewing society per Rev. A. Heberton	\$20
<i>Saronsburg, Pa.</i>	From Messrs. Duncan and Foster, for Missions in the Valley of the Mississippi,	50
<i>Bethany, Pa.</i>	Cong. by Rev. Mr. Jeffers per S. Thompson, Esq. Treasurer,	67 50
<i>Columbia, Tenn.</i>	Aux. Society per Rev. W. Anderson,	14 50
<i>Charlotte, Dickson Co. Ten.</i>	do. per Rev. A. Hamilton	4
<i>Charleston, S. C.</i>	Cash returned by a Missionary	7
<i>Do.</i>	Do. Donation from do.	3
<i>Danville, Va.</i>	Collection at Monthly Concert per Rev. A. D. Montgomery	30
<i>Frankford, Pa.</i>	Collections in Presbyterian Church per Rev. Mr. Biggs	39 50
<i>Hempstead, L. I.</i>	Coll. at Monthly Concert of Prayer and on thanksgiving day per Rev. C. Webster	10
<i>Marks Log Cong. Pa.</i>	Proceeds of Rev. Mr. Brackenbridges Missionary serm.	1
<i>Do.</i>	Aux. Society per Rev. J. Peebles	8
<i>Lexington, Ky.</i>	Aux. soc. of 1st. Church of which Rev. N. A. Hall is pastor, per D. A. Sayre, Esq.	70
<i>Do.</i>	Donation from T. T. Skillman, per D. A. Sayre, Esq.	50
<i>Do.</i>	From D. A. Sayre, Esq. 1st annu. paym. to be cont. for 10 yrs.	50
<i>Lick Run Cong. Pa.</i>	Aux. Soc. per Jas. Linn,	8 50
<i>Do.</i>	Donation from members per do.	6 50
<i>Mulberry Cong. Ky.</i>	Aux. Soc. per Rev. W. C. Anderson	3
<i>Mississippi.</i>	From an anonymous friend to the cause of Missions per Rev. G. Potts	400
<i>Nashville, Ten.</i>	Aux. Soc. per W. C. Anderson	9 25
<i>New Geneva, Pa.</i>	Georges Creek Aux. Soc. per J. W. Nicholson,	5
<i>Norristown, Pa.</i>	From Aux. Soc. per Hugh Hamill	11
<i>Oxford Cong. N. J.</i>	Coll. by Rev. J. N. Condee per Mr. C. Paul	3
<i>Philadelphia.</i>	Donation from Mrs. Murphey	5
<i>Do.</i>	From I. Snowden, Esq. per Gen. Assembly, 6 months interest to 1st February	375
<i>Do.</i>	Aux. Soc. 1st Presb. Church in part	30
<i>Do.</i>	Do. additional	3
<i>Do.</i>	Donation from Thomas Fleming, Esq.	50
<i>Do.</i>	do. from Mr. R. Wallace	10
<i>Do.</i>	Aux. Soc. 6th Pres. Ch. additional	1 50
<i>Do.</i>	do. 2nd. do. do.	1 50
<i>Do.</i>	From the Sabbath School teachers in the 7th Pres. Ch. per Rev. Wm. M. Engles	100
<i>Do.</i>	Aux. Soc. 7th Pres. Ch. do.	40
<i>Do.</i>	Donation from a member of the 11th Pres. Ch.	1
<i>Do.</i>	From the 3d Pres. Ch. per Dr. Ely	137
<i>Do.</i>	W. Greason do. do.	5
<i>Do.</i>	A friend to Dom. Missi. per do.	5
<i>Pittsburg, Aux. Soc.</i>	1st Pres. Ch. per Rev. F. Herron	160
<i>Do. (near) Highland Cong.</i>	per do.	12 06
<i>Petersburg, Va.</i>	Coll. at Monthly Concert per A. Head, Esq.	20 87
<i>Rochester, N. Y.</i>	Aux. Soc. per L. A. Ward	67 10
<i>Reading, Pa.</i>	Coll. in Pres. Ch. on 30th Jan. J. McKnight	7 17
<i>Salem, N. J.</i>	Aux. So. 1st Pres. Ch. in part, Rev. A. H. Parker.	8
<i>Union Cotton Grove, Madison co. Tenn.</i>	Aux. Soc. per Rev. A. Hamilton	2
<i>Wheatland, Monroe Co. N. Y.</i>	Coll. in Pres. Ch. at Monthly Concert of prayer in December, per L. A. Ward	8 59
<i>Do.</i>	Do. in January per do.	3
<i>Welsh Settlement,</i>	Donation from J. McDonald per Rev. J. Culbertson	1
<i>Zion Congregation, Tenn.</i>	Aux. Soc. per Rev. W. C. Anderson	48
<i>Do.</i>	Collections per do.	7
<i>Zanesville and Putnam Congregations, Ohio.</i>	Aux. Soc. per Rev. J. Culbertson	100
<i>Missionary Reporter,</i>	from sundry subscribers	26 50

\$2,106 04

SOLOMON ALLEN, Treasurer,

No. 18, S. Third street.

# EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

## EDUCATION REGISTER.

SUGGESTIONS ADVISORY TO CANDIDATES FOR THE GOSPEL MINISTRY.

(Continued from p. 98.)

IV. A fourth particular, on which we wish to submit to you a few thoughts, is, the great importance of cultivating a spirit of devotion while engaged in studies preparatory to the sacred ministry. You entertain the hope that God has called you, by his grace, into the faith and fellowship of his son, Jesus Christ; and you are looking forward to the time when you will be commissioned to preach the everlasting Gospel. You cannot, therefore, cherish too assiduously a sense of obligation to redeeming love;—nor can you be too deeply impressed with the sacredness and responsibilities of the office, at which you are aiming. Ministers of the Gospel ought to be eminently pious, and devoted men. They profess to have seen the glorious excellence of the Saviour; to have renounced the world, and to have set their affection on things above. Their employment is holy and spiritual; and if they do not possess a congeniality of soul—if they are not spiritually-minded—if they do not evince a relish for religious duties, it is impossible for them to be either useful or happy, in their appropriate work. It is the love of Christ constraining us—bearing us along through all trials, that makes his yoke easy and his burden light. Hence it is of the utmost moment, that we not only have scriptural evidence of our interest in the Redeemer, but, that we make progress in the divine life—that we grow in grace and in the knowledge of him, in whom all fulness dwells. We are required to add to our faith—virtue, and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and charity. “If these things be in you, and abound, (saith the Apostle,) they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.”

Now, you have, no doubt, found by experience, that there are many temptations to be encountered, in prosecuting your preparatory studies. You mingle, almost constantly, with associates, of various dispositions;—emulation, jealousy, and envy will sometimes assail you;—the desire of literary distinction will be very apt to disturb that peaceful and benevolent feeling, which it is your duty to cherish towards companions in study and brethren in the Lord;—the daily exer-

cises of the institution, with which you are connected, will demand a large share of your attention,—so that self-examination and the other means of personal piety will be in danger of being neglected; and the inevitable consequence will be spiritual lethargy, an obtuseness of moral sensibility, and criminal conformity to the world.

The best means of guarding against these ruinous tendencies of our fallen nature, are *watchfulness, prayer, and the serious reading of the Holy Scriptures*. It has been often and justly remarked, that apostacy generally begins in the closet. The zealous prosecution of your class—studies, and punctual attendance on the social duties of religion are good and commendable in their place; but attention to these cannot be sustained, as a sufficient excuse, for the neglect of secret devotion. A portion of every day should be appropriated to solemn self-arraignment at the bar of conscience, and in the presence of God alone—connected with the perusal of his word, for devotional purposes, and fervent supplications for the influence of his preventing and sanctifying grace. It is in the retirement of the closet, that we gain the most intimate acquaintance with our own hearts—hold the sweetest converse with God,—and obtain the most impressive views of our high & holy vocation. If you would know what spirit you are of,—if you would grow in grace, and maintain a close and comfortable walk with God, and be furnished for the christian warfare and for the right discharge of ministerial service, neglect not the duties of secret devotion. Retire steadily;—call yourselves to account for the motives that actuate you in your social intercourse and in all your public movements. Recollect your engagements,—your sacramental vows, and the momentous design of the office, with which you hope, ere long, to be invested. Let all your attainments be sanctified by the word of God and prayer. Commune much with your own hearts: the more you know of yourselves, the more sensible you will become of your weakness and insufficiency for the right performance of any duty,—and the more likely you will be to appreciate the Redeemer's fulness, and the better you will be prepared to proclaim the unsearchable riches of his truth and grace to your dying fellow sinners.—Amidst your laudable efforts to become profound scholars, forget not, young friends, that genuine piety—that piety which is the result of a clear perception of the truth as it is in Jesus, and an ex-



permental knowledge of its power on your own souls, is the basis of ministerial character. Other qualifications are useful; but this is indispensable. "Give all diligence to make your calling and election sure."

#### REMARKS ON MANUAL LABOR SCHOOLS:

*from the Biblical Repertory, for January 1831.*

In institutions where some daily labour is required of all the pupils, the odium attached to manual industry is entirely removed. No one can despise his fellow for performing a service in which all are alike occupied. In other situations, where a majority of the pupils spend their hours of relaxation in lounging, in conversation, or in active sports, there will be prejudice and ridicule to be encountered by those who depart from prevailing habits. But ought young men, who are expected in future life to direct and control the moral and religious sentiments of the community, to yield to these prejudices? If they have not moral courage sufficient to sustain them in performing their duty in opposition to the false notions of a few individuals, will they hereafter be competent to resist the prejudices, to oppose the corruptions of multitudes, and to defend the cause of truth and holiness amidst a gainsaying world? *Non tali auxilio, nec defensoribus istis tempus eget.* The present state of our country, the perfect freedom with which men express and publish their sentiments on all subjects, and especially the opposition likely to be made to evangelical doctrines and Christian practice, will demand men of more stable purpose and firmer nerve, than to be deterred in the discharge of duty, by the remarks and sneers of a few inconsiderate youth. The apprehension of reproach arising from this cause is, we are persuaded, far greater, than will be realized when the experiment is made. Let three or four young men in our most distinguished literary institutions, commence some manual operation, and we venture to predict that, in six months, their invigorated health, their progress in study, their exemplary conduct, will silence every reproachful tongue.

We by no means think it necessary that labour should be confined exclusively to institutions in which all are required to work. Every Academy and College and Theological Seminary in the United States, might make such arrangements as would give employment to a few frugal and industrious young men. In these cases, let the period of daily labour never exceed the hours of relaxation given to the

student that the literary and scientific progress of the youth thus employed, will not be retarded.

If those who have the distribution of funds collected to aid indigent young men in their education, should make it an indispensable condition, that those assisted labour whenever employment can be found, we see nothing hard or unreasonable in the terms. We know respectable mechanics and farmers, able and willing to give their sons a liberal education, who require them in vacations, and in hours of relaxation from study, to assist in their shops and on their farms. This plan is adopted rather from a regard to the health and future benefit of their sons than for the sake of immediate profit.

Perhaps it may be thought that young men of promising talents and feeble or imparted health, ought to be an exception to the general rule. So far from forming an exception, these are the persons who ought to spend a large portion of their time in such invigorating occupations as are suited to their strength. It is the most likely means of restoring them to health, and of giving them a constitution able to endure the studies and labours of the profession in prospect. Or if their constitution be so broken that they are unable to bear a few hours of moderate daily labour, they ought not to be aided by funds consecrated to a sacred object. They would probably sink under the pressure of preparatory studies; or, if they entered the ministry, they would perform a short and inefficient service.

We cannot forbear to remark, that the state of our country is peculiarly favorable to the success of this mode of educating young men. Labour of all kinds is high, compared with the expense of living. In the crowded population of Europe, where the greatest labour which the human frame can bear, is hardly sufficient to furnish the necessaries of life, this method is impracticable. In this new and growing country, the value of labour bears a larger proportion to the means of subsistence than in any other part of the world. And this fact seems to be a plain indication of Divine Providence, that the method which we have contemplated ought to be employed in preparing for the ministry men qualified to extend the influence and blessings of the gospel in the large regions rapidly increasing in population in our own country, as well as in furnishing missionaries for foreign lands.

The question now arises, can young men of piety and talent, in sufficient number, be found, willing to undergo this toil, and to prepare themselves by a long course of discipline and study, for the sacred ministry? We answer, unhesitatingly, such men can be found. All

that is necessary is, to afford them the requisite facilities, and to show them the importance and necessity of this course, and men such as the cause of Christ needs, will be found. The fact, that hundreds of young men, under circumstances more discouraging than we have recommended, are already thus labouring in different parts of our country, is proof that others will appear when the necessary facilities are provided. On what grounds can a young man of right spirit, refuse to submit to the discipline proposed? The labour recommended is necessary for the preservation of health; the discipline is necessary for future comfort and usefulness; the attempt of each one to aid himself as much as practicable, will excite the sympathies of the Christian community, and open ten thousand purses now sealed against all calls of this nature. And is the youth who is now so delicate that he cannot endure a few hours labour, the man who is hereafter amidst rain and snow, or under a burning sun, to traverse the wilderness, to sleep in an open cabin, and to preach under the canopy of the heavens? Is the youth who will not exert a muscle or move a limb to aid in his education, the man who is hereafter to preach self-denial and liberality, and to rouse the slumbering churches to assist in evangelizing the world? Is he who is now ashamed to touch an instrument of husbandry, the man who is hereafter to teach humility, to inculcate on his hearers, to labour with their own hands, so that they may have something to give in aid of every christian enterprise? To these and similar considerations, we are very confident that no young man, worthy to be entrusted with the sacred ministry, can feel indifferent.

In conclusion, we do not hesitate to say, that no person constitutionally or habitually indolent, ought to be aided with a view to the gospel ministry. Much less should those who are too proud to submit to such labour as would diminish the necessary demands on the Lord's treasury.

MAXIMS—*from the Diary of the Rev. Charles Buck.*

"Lightness of spirit sometimes brings darkness of soul.

"Sin is the most dreadful monster that walks the earth, but least suspected.

"God sends the weight of affliction to suppress the weed of pride.

"Great talkers are sometimes loose walkers.

"We often meet our greatest trials from our greatest friends.

"We cannot pluck a rose without a thorn, a comfort without a cross, a sweet without a bitter: we cannot have a friend

without an enemy, while in this vale of tears.

"We should think it strange for a man to choose to live in a dissecting room, or among dead bodies; and it would appear equally strange for a good man to delight to live with those who are dead in trespasses and sins.

"Were we to run a race, and a man were to be pulling us by the coat all the way, it would retard our progress, so it is the same by keeping company with the world; they hinder us from pressing towards the mark set before us.

"As a man cannot rest quietly when he knows thieves are in his house; so a good conscience will not rest if sin is in the heart.

"A good conscience is a servant that will keep (the house) the heart clean.

"The devil will always be playing his engine of malice, &c. to put out the fire of our love, but blessed be God, it will be always in vain.

"How inconsistent would it appear, if we had incurred the displeasure of his Majesty, to think of appeasing his wrath by a small gift, or worthless offering; but how much more inconsistent for us to be offering our works to God (which are called filthy rags) as the foundation of our acceptance, and to satisfy his justice.

"It proves there is something wrong in our life and conversation, when it will not bear reflection.

"Instead of coming more out of self, and getting into Christ, alas! we get more out of Christ, and more into self.

"Time is the boat that is carrying us swiftly into the ocean of eternity.

"What a mercy, to have a good hope in a bad time.

"A man may talk like an angel and act like a devil.

"There is no glory in our hope, if Christ is not the hope of our glory.

"Faith is a self applier.

"The anticipation of the glories of the world above should stimulate us to duty and diligence in the world below.

"As gratitude is one of the first of graces, so ingratitude is one of the worst of sins.

"Christians should look back to the fall by way of humiliation, and look forwards to glory by way of consolation.

"It is true Christ can do any thing without us, but we should remember we can do nothing without him. John xv. 5.

"The flower of youth never appears more beautiful than when it bends towards the Sun of Righteousness.

"Though God may seem to frown in his providences, yet he always smiles in his promises.

"As sin is the worst of diseases, it must have the best of Physicians to cure it.

"When we give way to sin, we put a

sword into the enemy's hand to fight against us.

"One unguarded step of a believer perhaps may lay a foundation for his future uneasiness, even to the end of life.

"Daniel thought it better to die in a den and go to heaven, than live in a palace and go to hell.

"We cannot fully comprehend the dreadful nature of sin, because we cannot comprehend the greatness of the object against whom we sin; as sin is aggravating in proportion to the dignity of the object we sin against.

"O the condescension of Christ! He was born of a woman that we might be born of God.

"How humiliating is the character given to man;—he is dust. What is the rich man but dust exalted; what is the gay man but dust disguised; what is the worldling but dust depraved; what the beautiful but dust refined!

"Christ's grace and righteousness are the only keys that can open the gate of heaven; yet how do many attempt to open that gate by the keys of their own works and resolutions.

"We often pray to God that we may be humble, but we do not like the measures he takes to make us so.

"The hearts of God's people are sometimes good books, for a minister to read; and good texts for him to preach upon.

"Though there may be such a thing as knowledge without grace, yet there is no grace without knowledge.

"Those who pray most for their ministers, may expect to have most from their ministers.

"We all ought to endeavour to be useful in our place. Those who cannot speak for God to sinners, should speak to God for sinners,

"Though God's eye be upon all the world, yet his heart only is upon his church.

"As unbelief is the worst of evils, so believing is the greatest of graces.

"When the world solicits us to spend our time in the pursuit of their pleasures, let us tell them that we have but one life, and even that is a short one; and therefore we cannot spare time to do as they do.

"When we look back upon the book of our past lives, we shall see a great many blank leaves there, and many on which the most trifling things are written."

#### UNION HALL ACADEMY.

*Rev. John Mulligan, Principal.*

THE Trustees of this Institution have recently provided a work-shop and mechanical tools, for the accommodation of such students as may choose to devote a part of their time to manual labor.

Manufactured articles, of which packing boxes are thought to be the most profitable, may be easily transported to New York (the distance being only 12 miles); and it is believed, that a person by 2 or 3 hours daily labor, may realize a sum sufficient to defray a large proportion of his annual expenses. Board and washing may be had for \$1 to \$1.50 per week, for such students as are indigent.

Ordinary price of board, including washing and mending, for other students, is about \$1.50 per annum. Tuition for the Classical department, \$14 per session of 23 weeks—in the English Department, from \$6 to \$10 per session.

JACOB SCHOONMAKER, *President.*  
Jamaica, Feb. 12, 1831.

The foregoing notice is taken from the "Union Hall Gazette," a semi-monthly paper, published at Jamaica, L. I.; and conducted, as we are informed, by the pupils of the Academy in that place.—Such a publication may be a means of improvement to the young men; yet there is danger of its diverting their attention too much from their class studies.—In regard to conveniences for manual labor, in connection with classical schools, we deem them worthy of public favour;—not only as affording an opportunity for healthful exercise, but because young men of small pecuniary resources, may thus do something towards their own support; while prosecuting their studies.—We are fearful, however, that more is expected, in the way of pecuniary advantage, from this source, than can be realized. Three hours a day is, perhaps, as much time as a student ought to spend in manual operation; which can be of no great value, unless the individual happens to have previously acquired some knowledge of the business assigned him. If a young man earn, from 50 to 75 dollars a year, in this way, it is as much, we suppose, as can reasonably be counted upon. Yet it is said, by some, that any youth who is not too lazy to work, can support himself, while getting an education. This is a mistaken idea; and it is doing mischief to the education cause. It would take an indigent young man at least 15 years to *work his way* into the ministry, with the acquirements which are very properly demanded by the Presbyteries in order to his licensure to preach the Gospel.

#### *Receipts for the Board of Education, for the month, ending 19th ult.*

Collection 1st Church Philad.	\$53.85
From Phebean Soc <sup>y</sup> . 6th ch. do.	50.50
From 4 members of do.	do. 4.50
Do. a member of do.	do. 0.50

JOHN STILLE, *Treas.*

\$108.85

# THE CHRISTIAN ADVOCATE.

APRIL, 1831.

## Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LV.

(Continued from p. 115.)

3. *Forgery*, or setting a false name to a writing, or fabricating the whole of a writing, with a view to deceive and defraud—is one of the grossest violations of truth that can be perpetrated; and at the same time it is a most nefarious deed, in relation to the property of another—It breaks two commandments, the eighth and ninth, in one act; being equally a theft and a deliberate lie. Its frequency is a lamentable indication of the prevalence of licentious principles and practice. In the country from which we derive our origin, it was, till lately, invariably followed, when detected, by the punishment of death; because in a commercial community, scarcely any other violation of law could be so injurious. Believing, as I do, that no crime but murder, or that which involves it, should be punished with death, I have marked with pleasure the efforts recently made—I am not sure that they have as yet been successful—to exempt forgery from the list of capital offences in Britain. Yet I wish by no means to diminish in your minds its moral turpitude. It is certainly one of the basest and blackest transgressions of the moral law of God, that can

be committed; and the injury that it does to society is also of the most flagrant and inexcusable kind.

4. *Hypocrisy* is forbidden by the spirit and scope of the ninth commandment. *Self-deceivers* in regard to their spiritual state, are sometimes, both in scripture and in common discourse, called *hypocrites*. But of such we do not now speak—We here refer to those who, knowingly, make a false and deceitful profession and show of religion; who assume the appearance of piety, and perhaps pretend to great zeal, on purpose to deceive the world, and promote their own temporal emolument; while, in their hearts, they are opposed to religion, perhaps disbelieve and despise it utterly; and it may be, indulge secretly in gross vice. Of such persons it may be said with truth, that their whole life is one series of practical falsehood—one continued lie. Their guilt is beyond description; for the sin they commit is a direct affront to the heart-searching God; being a constant practical denial of his omniscience. It is as much as to say, that if they can deceive man, and escape his censure, they are regardless of the knowledge and displeasure of the Most High. It is worthy of remark, that they who are loudest in the condemnation of hypocrisy, and are apt to charge it on all who are strictly and eminently pious, are often gross hypocrites themselves. While they hate all

religion, and know that they hate it, they are very unwilling that this should be known; and resent as an unpardonable offence, every attempt to invest them with their true character in the view of the publick.

You ought also to be apprized, my young friends, that those are not free from a species of hypocrisy, who are willing and desirous to be thought less anxious about the state of their souls, than they really are. It not unfrequently happens that persons, especially young persons, are, for a length of time, under pretty strong convictions of their guilty and dangerous state, and yet take much pains to keep this from being known, or even suspected, by others.—To avoid it, practices are sometimes indulged in, which wound the conscience and occasion keen remorse. In such a course, there is both guilt and danger of a very fearful kind. I would be very far from advising you to proclaim every serious emotion that you feel; or at any time, or in any form, to be forward and ostentatious in revealing what passes in your minds in reference to your eternal interests. But on the other hand, beware of seeming to be unconcerned about your souls when you really are so; lest you be left of God to become in fact what you are desirous to be thought. Always act at least as conscientiously as you feel; and with prudence and due reserve, disclose the state of your minds to a pious and confidential friend, and especially to your pastor, whose business it is to watch for your souls, and who will rejoice to direct, and as far as he is able, assist your labouring spirits.

5. *Slandering the character of an absent individual*, is a manifest violation of the ninth commandment—It is clearly one form of bearing false witness against our neighbour. In speaking, in my last lecture, on the duties required by the precept before us, I endeavoured to enforce, with reference to this subject, the

great gospel principle, of doing to others as we would wish they should do to us—to treat the character of every absent individual as we should desire, and think it reasonable, that he should treat our own. The departures from this rule, which we now consider, are exceedingly numerous, and of very various degrees of criminality—from the uttering of a wilful, malicious, and unqualified falsehood against our neighbour, down to the fault already noticed, of keeping silence when we hear him misrepresented.

As a fair character is of inestimable value to every man, he who blasts or blackens it by a deliberate, slanderous falsehood, is guilty of doing an injury to his neighbour, only less enormous than assassination and murder. Hence the pithy lines of the poet, known, I presume, to the most of you—

“Who steals my purse, steals trash; ’tis something, nothing;  
’Twas mine, ’tis his; and has been slave to thousands.  
But he that filches from me my good name,  
Robs me of that which not enriches him,  
And makes me poor indeed.”

In holy writ, slandering and backbiting are placed among the basest and most atrocious crimes that men can commit. “He that slandereth his neighbour is a fool,” says Solomon. “Whoso privily slandereth his neighbour, him will I cut off,” says David, when professing before God the manner in which he would act, as a magistrate and a sovereign: and “backbiters” are classed by the apostle Paul, in the first chapter of his epistle to the Romans, among the most abandoned and shameless sinners that have ever existed on the earth.

But there is another form of slander, far more common than that of telling a deliberately fabricated and downright falsehood, to the injury of our neighbour—It consists in greatly aggravating or magnifying a real fault; or in giving a false

colouring to something which, in reality, was a trifle, or perhaps no fault at all; in a word, by traducing an absent person's character by placing some action, or some part of his conduct, in a worse light by far, than that in which it would appear, if fairly and impartially represented. In this manner, the precept before us is transgressed with a frequency that is surprising and lamentable. Indeed, the ways in which this command may be violated, are more various than can be specified—Sometimes by mere hints and insinuations, that more is known than is told: sometimes by affecting to fear that there is too much truth in a flying report: sometimes by professing to hope that such a report will turn out to be false: sometimes by expressing a wish, that there were no ground for suspicion: sometimes by mentioning a rumour, with an injunction not to spread it: sometimes even by a significant sigh, or shrug, or smile. Be assured, that in the view of God, the sin of slander is committed in all such instances, and in many of a like kind, which are not, and indeed cannot be described.

6. *Tale bearing and tattling* are nearly allied to slander, and seldom take place without it. The Levitical law contained an express prohibition of this evil—"Thou shalt not go up and down as a tale bearer, among thy people."—[Lev. xix. 16.] In the book of Proverbs, we have it twice distinctly repeated—"The words of a tale bearer are as wounds, and they go down into the innermost parts of the belly." And again, "Where no wood is, there the fire goeth out; so where there is no tale bearer, the strife ceaseth." Never was there a more exact description of an evil, and its remedy, than in these words. A very large part of all the strife and contention that takes place among neighbours and friends, is owing to tale bearing;

and remove the cause, and the effect will cease. Never, my dear youth, indulge in this mischievous, but very common vice. Never repeat to a friend, or a neighbour, what you hear another say to his disadvantage; unless it is clearly necessary to put him on his guard against an injury, to which he may otherwise be exposed. Then indeed it is a duty to warn him; but otherwise, you do evil both to him who spoke disrespectfully, and to him to whom you report it. You occasion painful feelings unnecessarily; and perhaps stir up strife, which may produce the most lasting mischief. Many harsh words are uttered hastily, or thoughtlessly, which the speaker himself may afterwards regret; and which would hurt no body but the speaker, if they were never repeated. Tale bearers seldom fail to magnify the evil speaking which they report; and therefore are plainly slanderers, as well as otherwise injurious.

*Tattling* is often productive of the same effects as tale-bearing; although there be no such intention in the tattler. Solomon tells us, that "In the multitude of words there wanteth not sin; but he that restraineth his lips is wise." Talkative people often say much, for no other reason, as it would seem, but because they are unquiet while their tongues are still—This character is always a contemptible one; and dignity, as well as duty, is concerned in avoiding it. The government of the tongue is a most important point of prudence and duty, to which youth especially should give great attention. They will assuredly find it to be intimately connected, both with their respectability and their happiness, in the whole of their future life.

7. *Exaggeration* in relating facts, is the last transgression of the ninth commandment, which I shall mention. One of the historians of our own country, once observed to me, that in endeavouring to obtain cor-

rect information, in regard to facts and events in our revolutionary war, then recently terminated, it was difficult, almost beyond belief, to find a man, although an eye witness of what he related, who would give an accurate, unvarnished statement, of what he narrated. "I have been ready, said he, to say with David, 'all men are liars.'" He was reminded that David spoke thus "in his haste;" but indeed, my young friends, it is too true, that it is extremely rare to find a man whose words, in narrating facts, convey neither more nor less than the simple truth. Yet this is what a due regard to the command before us will lead us to aim at; and he who reaches the object of such an aim, will at once perform an important duty to his God and his fellow men, and at the same time add unspeakably to the respectability and weight of his own character. It was a high commendation bestowed on an eminent man, "that he always stated facts as if he was speaking under oath." Let it then be a distinct object with you all, to acquire the character indicated by the proverb, "his word is as good as his oath."

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WITHERSPOON ON REGENERATION.

(Continued from p. 66.)

*Acceptance of Salvation through the Cross of Christ.*

The next great step in a sinner's change, is a discovery and acceptance of salvation from sin and misery through Jesus Christ. This is the last and finishing step of the glorious work. When this is attained, the change is completed, the new nature is fully formed in all its parts. The spiritual seed is implanted, and hath taken root; and it will arrive by degrees, in every vessel of mercy, to that measure of maturity and strength, that

it pleaseth God each shall possess before he be carried hence.

It is easy to see, that conviction of sin which hath been before illustrated, prepares and paves the way for a discovery and acceptance of salvation by Christ. Before conviction of sin, or when conviction is but imperfect, the gospel of Christ, and particularly the doctrine of the cross, almost constantly appears to be foolishness. Or if, as sometimes happens, education and example prompts the sinner to speak with some degree of reverence of the name, character and undertaking of a Saviour, there is no distinct perception of the meaning, nor any inward relish of the sweetness of the salutary truths. But those who have been "wounded in their spirits, and grieved in their minds," begin to perceive their unspeakable importance and value. That mystery which was hid from ages and generations, begins to open upon the soul in its lustre and glory. The helpless and hopeless state of the sinner makes him earnestly and anxiously inquire, whether there is any way to escape, whether there is any door of mercy or of hope. He says, with the awakened and trembling jailer, "What must I do to be saved?"\* And with the Psalmist, "Innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head, therefore my heart faileth me.† I have no excuse to offer, nor any shelter to fly to; the works, the word, and the providence of God, seem all to be up in arms against me, and have inclosed me as an enemy to him. O how fearful a thing is it to fall into the hands of the living God! Who shall dwell with devouring fire? Who shall dwell with everlasting burnings? Is there no prospect of relief? Is there no balm in Gilead? Is there no phy-

\* Acts xvi. 30. † Psal. xl. 12.

sician there? Wonderful has been my past blindness! I have awakened as out of a dream, and find myself hastening fast to the pit of destruction. What would I not do, what would I not give for good ground to believe that my guilt were taken away, and my peace made with God?"

With what eagerness and earnestness, hitherto unknown, does the sinner now inquire after the way to life? With what solicitude does he "go forth by the footsteps of the flock, and feed beside the shepherds' tents." The sabbaths, and ordinances, and word of God, are now quite different things from what they were before. No more waste of that sacred time in business or in play. No more serenity of heart, because he had been regularly and constantly at church, but an astonishing view of the sins of his holy things; careless, formal, heartless worship. He cries out with the Psalmist, "Lord, if thou shouldst mark iniquity, who shall stand." No more indifferent, slothful, disdainful hearing the word. No more critical hearing the word, that he may commend the ability, or deride the weakness of the preacher. With what concern does he hang upon the sacred message, to see if there be any thing upon which he can lay hold? He then hears that "God is in Christ, reconciling the world to himself." The very news of salvation, the bare mention of pardon, is now a joyful sound. It rouses his attention, it awakens his curiosity, and he sets himself to weigh and ponder the important intimation. He hears that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.\* Is there then," says he, "hope of mercy with God,

\* John iii. 16, 17.

whom I have so long forgotten, and so greatly offended? hath he indeed loved a guilty world? hath he loved them in so amazing a manner, as to send his only begotten Son to save them from destruction? How great is the giver, how wonderful the gift, and how undeserving the objects of his love!"

Here perhaps a difficulty may occur. "It may be so," says the soul; "but are all the children of Adam the objects of divine love? Shall every sinner be a partaker of divine mercy? Surely not. How then are they distinguished? Perhaps he intends only to save a few of the least unworthy, and to glorify his justice and severity in the condemnation of the most eminently guilty. What then have I reason to expect? None, none, none of any rank, so criminal as I. I have sinned early, and I have sinned long. I have sinned against the clearest light and knowledge. I have sinned against innumerable mercies. I have sinned against the threatenings of God's word, the rebukes of his providence, the checks of my own conscience, and the unwearied pains and diligence of ministers and parents. I have burst every bond, and torn in pieces every restraining tie." How many gracious promises present themselves immediately, to extinguish this fear? "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool; if ye be willing and obedient, ye shall eat the good of the land.\*—Him that cometh unto me, I will in no wise cast out.†—Wherefore also he is able to save them to the uttermost that come unto God by him.‡ And the Spirit and the bride say come; and let him that heareth say come; and let him that is athirst come; and whosoever will, let him take the water

\* Is. i. 18, 19. † John vi. 37.

‡ Heb. vii. 25.



of life freely.”\* To these promises may be added many scripture examples of first-rate sinners, saved by the power of God, that none may despair. An idolatrous Manasseh, an unrighteous and oppressive publican Zaccheus, an unclean Mary Magdalene, and a persecuting Saul. Then is the soul brought to acknowledge and adore the matchless love of God; to repeat and adopt the words of the apostle Paul; “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.”

The sinner, in such a situation, is wholly employed in alternately viewing his own deplorable character and state on the one hand, and the sufficiency and efficacy of the remedy on the other. As these take their turns in his mind, his hope rises or falls. Perhaps when he again reflects on the infinite number and heinous nature of his offences; when he considers the holiness and purity of God’s nature and law, he is ready to bring all into question, and to say, “How can these things be? Is it possible that all this guilt can be passed by, is it possible that it can be forgiven and forgotten by a holy God? Is he not of purer eyes than to behold iniquity? Is it not said, that evil cannot dwell with him? That sinners shall not stand in his presence? How then can I presume to approach him? I, who have been so daring and obstinate a rebel? What reception can I expect to meet with, but, Bind him hand and foot, and take him away, and cast him into utter darkness; there shall be weeping and gnashing of teeth.”†

To remove this distrust, and assure his heart before God, he is informed of the foundation of his hope, that salvation comes by a Mediator. He undertook our cause, he purchased redemption by his precious blood. Hear him saying in the councils of the Most High,

“Sacrifice and offering thou didst not desire; mine ears hast thou opened. Burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come, in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart.”\* Hear also in what manner he executed this gracious purpose. “He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.”† Let us also see how this matter is represented in the New Testament. “Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him that believeth in Jesus.‡ For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.”§

It is through this man, and through his blood, that “repentance and remission of sins is preached to all nations.” Is not this a sufficient and stable ground of hope? In the substitution of our surety, we see a way opened for the reception and restoration of sinners, in a perfect consistency with all the divine perfections. The spotless purity and holiness, the strict and impartial justice of God, seem to raise an insuperable obstacle to our admission into his favour; but in the sufferings and atonement of our Redeemer, we see how he may testify his abhorrence of sin, and punish it, and at the same time show mercy to the sinner. There is a perfect harmony of all the divine

\* Rev. xxii. 17.

† Matt. xxii. 13.

\* Psal. xl. 6, 7, 8.

† Is. liii. 5, 6.

‡ Rom. iii. 25, 26.

§ 2. Cor. v. 21.

attributes in this design, and particularly a joint illustration of mercy and justice. This is the gospel of Christ, the blessed and reviving message brought unto the world by the Prince of peace. This is "the record which God hath given of his Son."

How welcome, how reviving this, to the discouraged convinced sinner! His very concern and fear, when proceeding upon proper grounds, arises from a view of the infinite evil of sin, so provoking to a holy God. But in this plan laid by divine wisdom, he sees the guilt of sin sufficiently expiated by a sacrifice of infinite value. "For we are not redeemed with corruptible things, such as silver and gold—but with the precious blood of Christ, as of a Lamb without blemish and without spot."<sup>\*</sup>

He compares and contrasts, if I may so speak, the greatness of his guilt with the price of his pardon. Then appears, with new and uncommon force, the greatness of this mystery of godliness, GOD manifested in the flesh. A victim no less considerable than the eternal and "only begotten" Son of God, "the brightness of his Father's glory, and the express image of his person." What is it that cannot be purchased by this marvellous exchange? The believer sees with adoring wonder, the justice of God more awfully severe, in awaking his sword against the man who was "his fellow," than if the whole race of offending men had been irrecoverably lost. At the same time he sees the unspeakable dignity and majesty of God, in his infinite and truly royal mercy, great in itself, and greater still in the way in which it is dispensed. "Herein is love indeed, not that we loved God; but that he loved us, and sent his Son to be the propitiation for our sins."<sup>†</sup>

I cannot help here observing, that his salvation is so amazing, so wonderful in its nature, and so far removed from any thing we know

among men, that we are in danger of being put to a stand, and can scarcely conceive it possible. But on the other hand, when we consider that it carrieth not upon it any of the marks of human wisdom, we are naturally led to say, "Salvation belongeth unto God.—His ways are not as our ways, nor his thoughts as our thoughts." Therefore when conviction of sin makes us feel the necessity, and discovers the glory of our Saviour's atonement; we may both rest assured of its truth, and triumph in its power. We may say with the apostle Paul, "Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."<sup>\*\*</sup>

From *Mrs. Hale's Ladies Magazine for August.*

#### SABBATH STILLNESS.

'Tis Sabbath morn—how calm and still!  
Forest and grotto, glen and hill.  
Palace and cottage feel the hour,  
And the deep silence falls with power  
On mighty cities, and the proud  
Have in the soothing stillness bowed.

Europe, o'er thee, shines Bethlehem's  
star,  
And thou art still!—The haughty Czar,  
Upon his gilded cushion kneels,  
And as a lowly subject feels;  
And Moscow's walls around are still—  
'Tis Sabbath on the plain and hill.

Dark, warring Greece, so long unblest,  
Now hails the morn of holy rest,  
And Gallia's millions own the day,  
And Britain bends her proud array;  
The Switzer shuts his cottage door,  
And feels the Sabbath's soothing power.

Afric, long sunk in darkness dun,  
Blesses the Sabbath's cheering sun;  
On Asia, and her southern Isles,  
This morning's sacred stillness smiles;—  
While our new world with joy doth share  
The hallowed calm, the hush of prayer!

Where'er the Christian footstep treads;  
This peaceful Sabbath stillness spreads;  
There's stillness 'neath the lordly dome,  
And stillness in the lowly home.—  
Be still—for God the day has blest—  
Be happy—'tis the good man's rest.

\* 1 Pet. i. 18. . † 1 John iv. 10.

\* Rom. viii. 33, 34.

## Miscellaneous.

### NOTES OF A TRAVELLER.

(Continued from page 154.)

Rigi Culm, Switzerland,  
August 28th, 1828.

Friday.—Last evening I broke off journalizing, rather abruptly, just as the sun, in all his glory, was sinking behind the Alps, whose snowy summits tinged with purple and red and blue rays, shone like vast heaps of variegated flowers. The wreaths of mist and sunshine floating along the horizon, and the long shadows projected by the immense cross erected on the very pinnacle of the mountain, and those of the visiters stretching out for many miles before the eye, were the only things about this glorious sunset, which struck me as peculiar to this spot. The prospect, however, from the tall wooden stage or open observatory, on the top of the Rigi, is said to be the most expansive and magnificent of all views; and that you may form some idea of it, I will enter into some details.—The sublimity of nature, however, is inconceivable, from mere description—it must be seen. When at Lucerne, one of our party purchased a pocket map called the Panorama of the Rigi, by means of which the most interesting objects now in view can be readily determined. On one side, the chain of the Alps, sparkling with perpetual snows, stretches on the right and left to a vast distance, separating Italy from Switzerland. The northern horizon comprehends all the area circumscribed by the Rhine, from the lake of Constance to Basle, and includes all the northern and central cantons as far as the Jura. Within this circuit fourteen lakes are visible; and among the mountains, the most interesting and conspicuous are the entire range of the Bernese

Oberland—the Sents—the lofty peaks of the Forest Cantons—Mount Pilatus, and some others. On approaching the verge of the Rigi, and casting the eye into the immense abyss, deepening almost vertically for nearly six thousand feet below, the picture is sublime. Villages like little dove cots, or heaps of shattered rocks; lakes, and patches of cultivated ground, though acres in extent, are dwindled into little shining spots of green and silver; and waterfalls, dashing down lofty precipices, seem motionless, and like strips of white ribbon. The eye becomes giddy in gazing upon them. The natural wildness and grandeur of the objects less distant, are also striking. The vast forests of pine on the sides of the mountain, thrown into surges of verdure by the evening breeze, with the golden sunshine gleaming at the same time through their dark foliage—the jutting crags rearing their heads above the trees—the unfortunate valley of Goldau, with the fatal Rossberg near it, all contribute much to this wonderful scene. The beauty and grandeur of this landscape made a comparatively feeble impression on me, from having been familiar with the sublime views from the summits of our own Catskill mountains. There are, however, some interesting phenomena quite peculiar to this scene. The rocky pass, the broad lake, the verdant valley, and the rushing torrent, are attributes of other hills—but in Switzerland alone are these to be found interspersed with the magnificent glacier, and the snow capped summit.

About an hour before sunrise we were called to prepare ourselves for another view of the scenery. I have just attempted to describe. The sky was remarka-

bly clear. We stood near the foot of the great cross, and gazed with new delight on the panoramick view, of about three hundred miles in circumference, displayed before us. It is at this time, when the vapours of the night have not begun to arise, that the details of this great geographical map are the most clearly discerned. The *Alpine horn* was now blown by one of its usual minstrels, to inform us of what we all knew, that the sun was just peeping above the horizon; and when the full broad eye of day poured his level beams upon us, we paid the *piper*, and retired to breakfast. At the door of the inn, we found a cripple with a variety of curious toys, made from a red kind of cedar, or larch, which grows on these mountains—they were beautifully carved, and for a few *batz*, the current coin of this district, we obtained a few specimens.

About an hour and a half after sunrise, we prepared to descend the mountain, by the path which passes over the ruins of Goldau, and terminates at the village of Art, on the opposite side of the Rigi to Weggis, where we commenced our ascent yesterday. Just before we set off, I hastened to the verge of the mountain, in order to throw a last look into the vast abyss—but what was my surprise, and delight, and awe. The magnificent landscape which I had but a short time ago been admiring, was now completely obscured by the rising dews of the morning—and the immense concave below, was filled with heaps and wreaths of soft and glittering mist.

I am giddy—clouds  
Rise curling fast beneath me, white and  
sparkling,  
Like foam from the roused ocean.

This spectacle was far more interesting than the rays of the morning, or the shadows of evening, stealing over the cloud-capped summits of the surrounding peaks.

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Sometimes an opening would occur in the mist, occasioned by the passing breeze, and then the eye might catch a glance of little verdant spots, or shining lakes, or pigmy villages, lying far beneath. These vapours of the night, which now hang on the hills far below the eye of the spectator, and which appear like a wavy ocean of mist, often rise, when the air is perfectly calm, in a smooth, broad, dense column, from the surface of which, as from a polished mirror, is reflected the large cross on the top of the Rigi, the figures of the visiters, and every other object which happens to pass before it. A bright arch, tinted with all the colours of the rainbow, commonly encircles this beautiful aerial picture. The *Fata Morgana* painted on the clouds in the harbour of Messina—the *Phantom Ship* floating in the air near the Cape of Good Hope—and the *looming* of objects at sea, are all produced by the same concurrence of circumstances. May not the famous cross, seen by the Emperor Constantine, be accounted for in a similar manner?

As we descended the mountain on foot, with a guide to carry our baggage, we passed a remarkable opening in the ground, into which we threw heavy stones; and then upon looking over the sides of a precipice, we saw them issue from a crevice a thousand feet below. Farther down, we passed the chapel of "Our Lady of the Snows," a favourite resort of pilgrims, and full of *ex votos*. At the *Hospice*, near this place, we stopped to rest, and obtained, with other refreshments, some Kersh water, a kind of spirit distilled from the cherries which grow in abundance throughout Europe. Near the *Hospice*, a stream, called the *Aa*, rises; and after dashing and foaming for some distance near our path, descends through a ravine of the mountain to the lake of Zug, at Art. On

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this route to the Culm of the Rigi, there are a number of stations visited by Roman Catholick pilgrims—in one of the little chapels we saw an image of the Saviour, stained with blood, as large as life, prostrate on the ground, with an immense cross pressing him to the earth.

After a fatiguing descent of about four hours, we arrived in the valley, between the Rossberg and the Rigi, and paused for awhile on the ruins of the village of Goldau. In 1806, after many premonitions of some mighty catastrophe, the whole upper surface of the Rossberg began to move, slowly at first, but afterwards with such rapidity, that in a few moments five villages in the valley of Goldau, and all their inhabitants, were suddenly buried deep beneath the ruins. It is said, that at the moment of the fall of the Rossberg, a party of ladies and gentlemen from Berne, eleven in number, were walking from Art towards Goldau, in order to ascend the Rigi; seven were about two hundred yards in advance of the others, and just entering the village—All at once the party behind were alarmed by a flight of stones passing swiftly through the air over their heads; thick clouds of dust obscured the valley, and loud and frightful noises were heard. As soon as objects could be discerned, they sought anxiously for their friends, but all in vain—the town of Goldau itself had disappeared, beneath heaps of rubbish one hundred feet in depth, and the whole valley presented one wide scene of desolation and chaos.

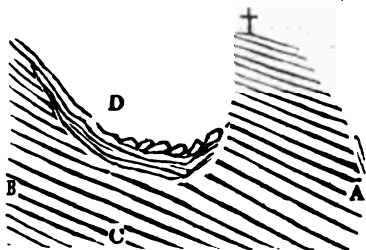
The slides which have taken place in the northern parts of the United States, particularly those which happened in August, 1826, on the White mountains of New Hampshire, are of a very different character. There the rocky face of the mountain was left bare; the earth and the trees, by which it was covered, being stripped from it by

torrents of rain and storms of wind; but here, a portion of the mountain itself has been uprooted from its foundation. These terrible catastrophes enable us to form some feeble conception of the effects of that awful deluge, which once swept over the highest hills, and overwhelmed in desolation and death the fair frame of nature. Steele, in one of his papers in the Spectator, has a fine passage on this subject, which has been called a funeral oration over the globe. "Let us now (says he) reflect on the transient nature of the earth; how by the force of one element breaking loose on the rest, all the beauties of nature, each work of art and every labour of man, are reduced to nothing; all that once seemed admirable is now obliterated; all that was great and magnificent has vanished, and another form and face of things overspread the earth. Where are now the empires of the world—where the imperial cities, the pillars, trophies and monuments of glory:—what remains, what impressions, or distinctions do you now behold? But not the cities only and the works of men's hands, but the hills and mountains and rocks, are melted as wax before the sun, and their place is no where to be found; all have vanished and dropped away, like the snow that once rested upon their summits.

"What does not fade? The tower, that stood  
The crash of thunder and the warring winds,  
Shook by the slow but sure destroyer,  
Time,  
Now hangs in doubtful ruins o'er its base;  
This huge rotundity we tread, grows old,  
And all these worlds that roll around the sun—  
The sun himself shall die, and ancient night  
Again involve the desolate abyss."

Nothing is left of Goldau but the bell which hung in its steeple, and which was found about a mile off. This avalanche of rocks from

the Rossberg, glanced with prodigious velocity across the valley, and ascended a considerable distance up the side of the Rigi. The following transverse section of the two mountains, will perhaps give you a clearer idea of what I have described.



The elevation on the right, surmounted by a cross, is intended for the Rigi; that on the left is the Rossberg—the valley of Goldau lies between. The lines running in the direction B, C, show the inclination of the strata, all dipping at the same angle. Near D was situated the unfortunate village of Goldau, overwhelmed by the *slide* from the mountain above. At A commenced the irruption of mud down the Rigi into the lake Lucerne, and which swallowed up the district of Weggis. The Rigi rises between five and six thousand feet above the valley, and the Rossberg nearly four. As these mountains are composed of alternate strata of rocks and argillaceous earth, which incline at an angle of twenty-five or thirty degrees, the introduction of water from the melting snows and heavy rains, through crevices or by infiltration, softens the argillaceous earth, till it becomes a viscous mud, over which the superincumbent rocks slide into the valleys below, sweeping with resistless impetuosity every thing before them.

We now left this scene of desolation, and walked on to the village of Art, situated at the southern extremity of the lake of Zug. With some difficulty we obtained a boat to convey us to Zug, where our

carriages were in waiting, to take us to Zurich. Our excursion on the water was very agreeable, after our long and fatiguing walk from the top of the Rigi. The town of Zug has a very antiquated appearance. It was destroyed by the Helvetians when they attempted to emigrate into the Roman provinces, in the time of Cæsar. Its Roman name was Tugium. It also suffered from a *slide*—In 1435 two streets, and a part of the wall of the town, suddenly slipped into the lake. The chief magistrate of the canton was then drowned, but his infant son was found floating in his cradle, and lived to succeed to the honours of his father. While dinner was preparing, I visited two or three very old churches, and enjoyed some fine views of the lake and its environs. In the *ossuary* of one of the chapels, a number of skulls are prepared, with the names of the individuals annexed. We sat down to an excellent dinner, in company with a newly married couple, and were quite amused with the tender and polite attentions of the young pair.

“Love rules the court, the camp, the grove.”

The distance from Zug to Zurich is about fifteen miles, and the road possesses but little interest, though the farms around seemed well tilled. It passes also over the field of battle, where the reformer, Ulrich Zuingli, lost his life, fighting in the ranks of the Zurichese Protestants, against a numerous Catholick army.

The sun was but a few degrees above the horizon as we approached Zurich. From an eminence, we enjoyed a fine view of the magnificent scenery of the lake of Zurich, wholly different in its features from that to which we had been accustomed for some days past. The whole of the banks of the lake opposite to us, as far as the eye could reach, seemed studded with little white villages, sur-

rounded by green pastures, and with innumerable farm houses amidst groves of trees. Zimmerman, you know, was a native of this town. He was a favourite author with me in my younger years, and I now had an opportunity of estimating the correctness of his beautiful description of this spot. The sunset effect on the glassy lake, and the surrounding scenery of Zurich, I had often admired, at a period when there was but a very faint probability of ever witnessing it for myself. At a distance, the town seems surrounded by verdant slopes, descending gradually to the river Limmat, which issues from the lake, and divides the city into two unequal parts. Our coachman drove us to the Sword tavern, close by a wide bridge which crosses the blue waves of the river, where a dish of good tea, and some other refreshments, more substantial, soon made us forget our past fatigues.

Saturday, August 29th.—Since I left England, I have seen no place where I should better like to reside, than in the neighbourhood of Zurich, if ever I should become an exile from *home*. There seems to me to be more domestick comfort here, than in any other part of Switzerland. This city is interesting to the tourist, from a number of circumstances, exclusive of its delightful locality. Besides being the residence of many eminent theologians, here, in 1523, the glorious reformation was introduced by Zuingle; and here the celebrated Lavater received his death wound, a few steps from his own door, by one of the French soldiers under Massena. Its high literary reputation, in former times, obtained for it the appellation of the *learned Zurich*; and at present the multitude of its publick institutions demonstrate the benevolence, the science, and the enterprise of its inhabitants. Among the remarkable edifices shown to the stranger,

we have, *of course*, those inhabited by Zuingle, Lavater, and Zimmerman, that of the tyrant Gessler, and the one Charlemagne occupied during his visits here. Many of the publick buildings are handsome, but the architecture of the houses, generally, is tasteless and mean, and the streets are narrow and very crooked. The bridge over the blue and rustling waters of the river Limmat, which is close to the door of our hotel, is very wide, and is used as a market place. To-day being one of the principal market days, we had an opportunity of seeing a large number of the town and country folk collected together. The dresses of the females, and the trappings of the horses, displayed more neatness, taste, and skill, than we witnessed in any other part of Switzerland—perhaps this may be owing to the number of English families who reside here. Another peculiarity is, that not a beggar is to be found in all the Canton, though its population is very numerous.

Our three South American friends bade us farewell—they proposing to make an excursion to the baths of Baden, and we, in a few hours, to set off for the Falls of the Rhine. I cannot part with these gentlemen, without remarking, that I never met with three brothers more affable, intelligent, and *harmonious*. There are a number of open spaces before many of the publick buildings, furnished with seats, and planted with groves of linden trees. While Dr. G. and myself were walking in one of these promenades, called the Lindenhof, a fine terrace elevated an hundred and twenty-five feet above the Limmat, the three brothers passed in their carriage along the bank of the river. We waved our handkerchiefs to each other, and saw them no more. In old times, on this terrace, once stood the palaces of some of the Roman functiona-

ies, when ancient Thuricum occupied the site where Zurich now stands.

The road between Zurich and Schaffhausen, not far from which town the Falls of the Rhine are situated, possesses but little interest to the traveller, after the views of the lake and its immediate neighbourhood are lost sight of. The bold, peculiar, and romantick features of the scenery of Switzerland, which we have been admiring for many days past, are gradually fading from the view, as the road approaches the mighty river Rhine. We passed several extensive forests of firs; indeed, the whole of this country is, I think, more thickly covered with trees, than any of our middle States. As we rode along, the country people familiarly nodded to us, as they do to the traveller in New England—we were, therefore, obliged to look askance at the rich red stockings of the females, displayed, according to the fashion of the Canton, almost from top to toe. A short distance before reaching Schaffhausen, the road passes not far from the banks of the Rhine, so that we perceived the spray of the cataract, and heard the dull and heavy roar, peculiar to the precipitous rush “of many waters.” I was desirous to leave our carriage, and visit the falls immediately; but my motion to that effect, was overruled by the majority of the party.

Schaffhausen, the capital of the Canton of the same name, appears to be a dull, uninteresting town, though its situation, on the banks of the Rhine, gives it many advantages. It was founded at a very early period, being originally a few storehouses to receive goods conveyed along the river, and from thence to be transported, by land, to boats below the falls. Hence its name in English, skiff-house. There are some mills and manufactories in the vicinity. The Protestant religion is established here,

and I hope to visit some of their churches to-morrow.

The Crown hotel, at which we stopped, was all in confusion—the best rooms being secured for the Russian Archduchess Michael, and suite, who are expected here to-morrow. The Grand Duke is now fighting the Turks at Shumla, and his good lady takes this opportunity to visit her friends in Germany. We sat down pretty late in the evening, to a very profuse and dainty supper, which we all welcomed with keen appetites. The wine was from Neufchatel, and we all thought it remarkably good—the cheese was from the Canton of Glaris, and was of the celebrated green kind, called *chapsigre*, or, as we say at home, *sapsago*. The herb which gives it its strong and peculiar odour, is here called *trifolium odoratum*. In Pennsylvania, an imitation of this cheese is prepared, by using a number of odoriferous plants to give it a perfume and flavour.

This evening we were obliged to resign our carriage and horses, which we hired a week since at Lausanne—no persuasion or inducement could prevail with our honest coachman to accompany us any farther—This we regretted exceedingly, not only on account of his faithfulness and care, but because our landlord informed us that all the post horses in Schaffhausen, and its neighbourhood, were engaged as relays, for the Archduchess and her suite. How long, therefore, we may be obliged to remain here, I cannot tell. After leaving this place, the next town we expect to stop at, is Friburg, in Germany. It will be our first step *towards* home—would that it were the last.

Sunday, August 30th.—I rose this morning with the expectation of passing a quiet and retired day. The streets of this Protestant town were remarkably still; scarcely a passenger was to be seen, until the



bells of a neighbouring church gave the signal for publick prayers. I followed a number of the inhabitants, most of whom had books in their hands, into a very old place of worship, called, I think, All Saints. The house was but thinly attended; and as the service was in an unknown tongue, my own reflections were my only monitors.

On returning to the Crown, I found that Mr. G., our travelling companion, who speaks German, had procured a carriage and horses to convey us to Friburg, and that it was proposed to set off immediately—We were to ramble along the banks of the Rhine to the falls, near which our coachman was to meet us.

The falls of the Rhine have been so often described, that I need not be very particular. Having heard so much of their grandeur, and having seen the mighty cataract of Niagara, and the grand cascades at Trenton and Cahoes, in the State of New York, I must say I was a good deal disappointed. No one, however, can contemplate such an object as this, without emotions of awe and sublimity. The best view is from a wooden balcony projecting from the rock, close to the precipice over which the greatest volume of water descends. The river is chafed into foam and fury, by the enormous masses of rocks which lie in its sloping bed, for some distance before it is projected into the deep abyss below. The falls of Niagara, and those of the Cahoes, descend in nearly an unbroken sheet; but here the waters are divided into a number of different cascades, the most impetuous of which rushes between two huge rocky pillars. The surrounding natural scenery is bold and picturesque, but is very much debased by several offensive objects. The cultivated fields in the neighbourhood of Niagara weaken very much the effect of the mighty

cataract; but the dreary and savage character of the landscape around the Cahoes, is much more in harmony with the wildness of such scenes. The falls of the Rhine are about seventy feet high. There is what they call an ancient castle on an island just in front of the cataract, in a darkened chamber of which, a *camera obscura* is placed for the exhibition of this ever moving picture. We admired it exceedingly. As to the castle, it seemed to me nothing but a paltry old mill, which ought to be levelled to the earth, as it spoils the scene. It belonged, however, to an ancient noble family, who flourished before the foundation of Schaffhausen.

Our road passed through the part of Germany adjacent to Switzerland; and I felt no little regret at bidding a long farewell to the charming scenery of that romantic country. We travelled all day, in the famous district called the Black Forest. A considerable part of the land is now under the cultivation of an orderly and industrious people; and the forests are no longer infested by those bands of robbers, who frequently committed such horrid deeds of murder and rapine on the travellers in former times. We passed several ancient castles and monasteries and as the shades of night began to gather round us, we entered a thick and extensive wood. We had all fallen into that sort of reverie which most travellers experience towards the close of a monotonous day's ride—the usual conversation was of course suspended, and each mind was busily occupied in musings on the past, and in anticipations of the future; or was indulging in those thrilling and strange fancyings, which the ancient deeds of war and crime committed in this forest, were peculiarly calculated to excite. The darkness of the evening increased, and as the road became more diffi-

ult, our coachman was obliged to leave the box, and lead along the horses. In this situation, as we were winding round a narrow valley, just at the verge of the forest, we were all roused by a light starting up in the wood, on the opposite side of the valley, which we had a few moments before passed. In looking out of the carriage, I saw, at some distance, the grim visages of three men, by the torch light, running towards us. Our coachman informed us that there was no habitation near this spot—and as spectres and banditti are so common in the forests of Germany—our driver seemed most fearful of the first—He quickly mounted the box, and urged forward his horses, in spite of the darkness and danger of the road, till the apparitions were left far behind.

When we were safely lodged for the night at an insignificant inn, the adventure I have just described, and the superstitious fears of our driver, afforded us a good deal of amusement—but we were none of us disposed to be very merry during its continuance; for, as the poet says,

Affairs that walk

As they say spirits do) at midnight, have  
them a wilder nature than the business  
that seeks despatch by day.

Monday, August 31st.—We set off early this morning on our road to Friburg. Though we have been some time in Germany, in this part of it I could not perceive any remarkable difference between the manners and customs of the people, and those of Switzerland—the change from Schaffhausen to the Black Forest was not so great as we often noticed in passing from one Swiss Canton to another. Our route did not conduct us over the most interesting parts of the Black Forest, which includes one of the longest chains of mountains in Germany. About twelve miles from Friburg, we entered a deep pass in

the hills, named the Hellenthal, or Infernal Valley: through this, General Moreau, the only French general of any distinction I recollect ever to have seen, except a dancing master, made his famous retreat in 1796. It has quite a terrific appearance, the rocks being heaped on each other, as if by some tremendous convulsion of nature. Near this spot I examined a grist mill, on the Dreysam, a small stream which passes near Friburg; it was miserably deficient in every mechanical convenience, and might have been constructed in the early periods of Teutonic history, for the use of the warriors who annihilated the power of the old Romans.

There are three towns in Europe which have the name of Friburg—the one in Switzerland, which I have already spoken of—the place where the celebrated mineralogist, Werner, resided—and the city in which we now are. Luckily there are but few objects of curiosity to detain us here. The Cathedral, or Minster, is said to be one of the most beautiful and perfect old churches in all Germany. It was founded by Conrad, Duke of Zähringen, about 1150, and the tombs of the princes of that name, now in the building, are magnificent. Its tall and well proportioned spire, and its large windows of painted glass, are also admired very much. The image of the Duke is on the sign of our hotel, where we found a sumptuous *table d'hôte* spread, on our arrival. We saw, marching through the streets, a corps of a thousand of the best looking and well disciplined soldiers in the world—they formed, once, a portion of Napoleon's grand army.

After dinner, having made further arrangements with our driver to carry us to Strasburg, we set out on the road to that place. After passing through a highly cultivated country, interspersed with villages and farm houses, we stop-

ped, late in the evening, at a convenient inn, just beyond the walls of an old town. I must not forget to mention, that we passed, on the road, the Archduchess Michaela, and all her train—and truly the Russians made quite a formidable appearance. She rode in a fine barouche, and we saw her distinctly. Her female attendants had full and fair features, though we did not think them handsome.

"Methought she looked at us—  
So every one believes that sees a Duchess."

(To be continued.)

FOR THE CHRISTIAN ADVOCATE.

#### MENTAL SCIENCE.

##### *Elements of the Science.*

The first principles of every science are few and simple; but their relations, combinations and uses, are very numerous. This is emphatically true of mental philosophy.

By *elements* we mean the first principles of the science. If we speak of language, letters are its first principles or elements; of the science of numbers, the ten digits are its elements. So of mental science, the *faculties* of the mind, and the *rule* or *principle* of classification in examining the phenomena, are the elements. Strictly speaking, the faculties, capabilities, or properties, are the elements; but inasmuch as we cannot proceed a single step without observing some general law of mental operations, which discovers the primary relations of those phenomena to the character of their respective faculties, we consider it right to incorporate the principle of classification with the elements of the science. But if any object to this, we have no very strong objection to its being considered a secondary principle.

*Mind* is the subject, its proper-

ties or *faculties* are the elements and the whole mental phenomena developing their character, relations and uses, are to be classified and described, to form a complete system of mental science.

Our first inquiry respects the *mind* itself, as that to which all the elements belong.

Of mind itself, we are not conscious, but only of its exercises. We are, however, as certain of the existence of mind as of any fact whatever. There are several ways in which we arrive at certainty the most important which concern the present philosophy are *intuition*, *consciousness*, and *inference*.

The first two are simple and difficult of explanation; the latter is complex and admits of extended illustration, but it belongs more properly to dialectics. We omit for the present, any extended illustration of either; but it may be proper to say, that what we know by *consciousness* and *intuition* is certainty. The difference between these two mental acts is perhaps not very wide, yet they are easily distinguished one from the other. By one we take cognizance of exercises and properties,—and by the other, of their simple and necessary relations. We know by *consciousness* the exercises, *thought*, *feeling*, and *volition*; and we know by *intuition*, that *something* thinks, feels and wills. We know by *consciousness*, the difference between perception and feeling; and by *intuition* that there is a difference between the capacity, or adaptedness, to perceive and to feel.

The famous enthymeme of Descartes, "*cogito, ergo sum*," does not describe the mental process because the knowledge of our thought and existence are simultaneous, without reasoning on the subject, and with complete certainty. The process is too simple for explanation, and the fact is intuitive: no argument can ascertain it with more certainty.

Of the *essence* of mind, we are profoundly ignorant, and so we must remain, while our spirits are so intimately connected with their material habitations. How it may be when our minds are disembodied, must remain hidden from our view, while we dwell on earth. We can speculate concerning it, but knowledge we have none. There are, however, some things concerning the mind which we can *certainly* know,—others, *satisfactorily*: and there are some others of which we may have *probable* knowledge. Take the following specimen for illustration. The mind's *existence* is certainly, because intuitively known,—its *operations*, because of them we are conscious,—its *immateriality*, because the nature of all its known properties differs from those of matter,—its *immortality*, because its moral relations, and revealed destiny require it, according to that gospel which brings life and immortality to light.

The mind's moral character may be *satisfactorily* known, because its feelings may be compared with a perfect moral rule, capable of being examined. The expansion of its capacities, when it shall be separated from the body, is *probable*, because this is according to its known history in its present frail tabernacle, and in harmony with some intimations of God's revelation.

We are aware that it has been said, mind is only *exercise*; and because we are conscious of nothing antecedent, therefore nothing else of mental character exists. This sentiment has been variously modified. By some it has been made the ground of materialism; and great efforts have been made to prove that matter, peculiarly organized, is capable of thought, feeling and volition. By others it has been contended, that all those exercises commonly styled mental, are produced *immediately* by the author of our being. The conclusion

from this doctrine, as it seems to us, must be, that there is only one intelligent agent in the universe. Others say that action is the essence of mind, and that those evanescent, ever varying phenomena, called thoughts, feelings and volitions, constitute the mind.

It is worthy of remark, that the latter speculation has been applied in all its principles to matter. Thus one class of philosophers has attempted to deprive us of mind, another has attempted the same with matter, and both have been equally successful and rational. As well might a man undertake to prove that he has no existence, as that he has no permanent subject of the constantly diversified intellectual phenomena; that is, has no mind distinct from exercises. We know not how to guide any man's mental process to convince himself that he exists, or that he has a mind, if he denies or doubts the facts. A man who will not trust his consciousness and his intuition, should rather seek relief from medicine than philosophy.

We think it sound pneumatology, and unassailable truth, to assert that we have intuitive knowledge of both existence and mind. We should think it quite as philosophical to talk of motion without any thing being moved, as of mental exercises without a mind—antecedent to, and distinct from, the exercises themselves.

What is mind? We cannot answer essentially, but we can answer the question relatively: and that with rational satisfaction. It is a spiritual substance, which thinks, feels and wills. It is the permanent subject of those numerous and diversified phenomena, of which we are conscious, and which differ in their nature and laws from all that pertains to matter. This is mind—simple, uncompounded, not consisting of parts or organs, but indivisible and unique. Its capacities we shall attempt to describe,

but not its essence. It is proper here to state, there is a mental process, in the form of an argument, approximating certainty, for the immateriality of mind. The process is similar to that by which we prove the existence of matter. By our senses we take cognizance of certain properties, which must belong to something beyond human cognizance. This something, we call matter—not because we know its essence, but can judge of its properties. The material substance, in all its masses, atoms and forms, is unintelligent. We take this upon the authority of our senses; and their testimony is corroborated by the history of its creation and government, in the word of God's revelation to man. Those properties of matter—each, and all together, unintelligent—must belong to something in its nature unintelligent. Now by consciousness we know certain properties and phenomena, entirely different in their nature from all the phenomena and properties of matter. This character is intelligence; hence, the substance to which they belong must be entirely different from matter: we call it mind, intelligent spirit. If there be any truth in philosophy, the results of this process are truths. But after all, this is not the process by which the mind originally arrives at these results. Every intelligent man takes the knowledge of his own existence, and the nature of mind, as far as he knows any thing of its nature, upon the authority of his own *intuition*; his knowledge of the phenomena of mind, upon the authority of his *consciousness*; and his knowledge of external objects, upon the authority of his *senses*. We must take these things upon such authority, supported by the intimations of revelation, without philosophical proof; but if any man cannot do this, we should think his best remedy would be a mad-house. When facts are known, we may

class them, use them as arguments, point out their relations, and show their dependence one upon another. But a man, who has so employed his philosophy as to produce a doubt or denial of his own intuition, consciousness, senses and experience, must be left to the enjoyment of his blank scepticism.

Our next inquiry is the *principle of classification*, by which we distribute and arrange the phenomena of mind. We introduce this inquiry in this connexion, for reasons which will be obvious from its use; and because many different classifications have been made by metaphysicians. The latter reason seems to render it important that we should carefully examine and settle this principle, before we examine the capacities and their phenomena.

Classification is the disposition or distribution of our mental exercises, according to some principle, or character, cognizable by consciousness. Some have made two classes, some three, some six, some nine, twelve, and some many more. In some systems, a preconceived theory of faculties forms the basis of classification, which saves much time and accurate painful investigation of facts, but lacks truth and utility. Others have adopted the relations of mental phenomena to internal and external objects of thought, and thus have multiplied the faculties of mind to a great number. We shall not stop to examine those theories and principles; although they have had, and it is likely they will yet have, their advocates. It will be sufficient for our purpose, to define what we consider the true principle of classification.

The *resemblance*, or *difference*, in the *nature* of exercises, is the principle. To state it more fully—All mental exercises which are of the same *nature*, however they may be modified and combined, we put together, and distribute them into as many classes as we find pheno-

mena *essentially* different. For example, we *know*, let all the exercises whose nature is knowledge, form one class—we *feel*, let all the phenomena of feeling constitute another class—and we *will*, let all those exercises whose nature is choosing or refusing, that is *willing*, be disposed in another distinct class. This is the general, and we think only correct, principle of classification; except there may be sub-classes, disposed according to the relations, combinations, or circumstance of phenomena, having the same nature. But in this sub-classification, the whole nomenclature might be exhausted to name the classes. We trust it will be evident, that the general principle of classification is sufficient for our guidance in mental analysis; although we may sometimes have occasion to make a secondary class, the principle and reason of which will hereafter be explained.

According to the general principle of classification, we denominate the *faculties* of the mind. Let us be understood in our use of the term *faculty*. We mean what is sometimes called capacity, property, preparedness, or adaptedness; something antecedent to the exercise which develops its character. The faculties of the mind are the simple elements of mental science, and somewhat difficult logically to define. We may use other terms to express the same simple ideas; but that will not furnish logical definitions. We may also guard our meaning, by dissociating such things as others might be liable to suppose belonged to our intention. The latter may be important. We do not mean by *faculty*, a distinct agent, as if the mind were a habitation of different agents; nor do we mean parts of the mind, as if it were divisible like matter. The mind is one indivisible agent, capable of knowing, feeling and willing. This capability is what we

mean by *faculty*; and the distinction to which we have already alluded is obvious, that the capability of knowing is not identically the capability of feeling, or of willing. They all belong to one agent, but differ as much as the essential character of the phenomena which they exhibit. Without supposing any analogy in the things themselves, the illustration is appropriate which we take from the process of thought, in associating and dissociating the properties of matter. The process is similar. Take the following example. Gold has colour, weight, malleability, &c.; but we ascribe not the phenomena belonging to one property, to any other, yet we ascribe them all to the one mass, and to its every particle. So we ascribe to that one indivisible essence, which we call mind, all mental phenomena, but to each faculty its appropriate character and exercise, and not the same to another faculty, or to all indiscriminately.

*Faculty* is an inherent and inseparable property of the human mind, which has its own peculiar character, and all the faculties belong to the mind. We ascertain the character of each faculty by its appropriate phenomena. The faculties are the real basis of classification in all mental phenomena, because each faculty exhibits its own peculiar character, in its own exercises. But we must pursue the inductive method,—learn first the character of the phenomena, then by them the character of the faculty to which they belong. When, therefore, all the phenomena are classed, and the character of each faculty ascertained, their whole estimate indicates the character of the mind. Thus it will be perceived there are three stages in the process of this examination—the *first* is the character and classification of the phenomena—*second*, the character of each faculty, —*third*, the character of mind.

Now if we were conscious of that spiritual essence itself, and could take cognizance directly of its character and properties, this process would be unnecessary. We should then know, with certainty, all the mind's properties and principles of action, and precisely how it would act in all supposable circumstances. This would be knowing the mind in some measure as God knows it. Possibly this may be one thing included in the apostle's assurance of knowledge, when that which is in part shall be done away—"then shall I know even as I am known." But such knowledge, and such method of acquiring knowledge, are denied to us in our present state. We must now examine facts as they come under our cognizance, and by slow degrees learn their character and relations, to acquire a useful and practical knowledge, even of ourselves.

It has been said that faculties and exercises of mind are only different states, in which the mind exists. This may be true or it may be false, just as it is understood. The term *state* is so indefinite as to furnish a cover for almost any conceivable associations of thought; and yet the acute metaphysician, Payne, who uses the phraseology, may have had an entirely correct view of the facts. The term may mean condition, modification, relation, quality, or character. It is true that *qualities* belong to substances, and have not a separate existence; so actions are evanescent, and cannot exist without an agent; but the agent and action are not the same thing. Connected with mind, action has existence, quality, mode, relation and character, not independently, but as expressive of mind. As objects of consciousness, therefore, mental actions, thoughts and emotions, have real existence, and are not mind, nor its condition, but indices of its character. We may as well speak of the *states* of mental affec-

tions, thoughts and volitions, or of the faculties, as to speak of the *state* of mind: in all we might speak truth. If the phraseology be intended merely as a caution against considering mental phenomena material, it is very well, nothing is lost by the word *state*; but if it mean anything more, it may not be so harmless. It adds nothing to the definiteness of thought or expression. The *mind* in action, is just as definite as mind in a *state* of action—the *mind* feeling, as in a *state* of feeling—the *mind* willing, as in a *state* of volition. Still we admit that the *state* of the mind is ascertained by the phenomena, but they are not the same; and we have an objection to use a term differently from its proper significance, and without gaining anything in the definiteness sought, especially when the term is intended to denote any important distinction.

In order to be the better understood, we state here the result of our general classification, so far as the names of the faculties are concerned, before we give the process and application of the principle in detail. The general faculties are three, *understanding*, or faculty of knowing; *heart*, or faculty of feeling; *will*, or faculty of volition.

Having disposed of three inquiries, namely, concerning the mind itself, the meaning of faculty, and the principle of classing mental phenomena, it will be convenient to close this article with some general remarks, on the application of our principle in distinguishing mental operations. We call it *our* principle, not because we claim to have discovered it, but because we adopt and use it. Indeed we affect no originality in these discussions; and our main object is to simplify the application and use of known principles.

In applying the principle of classification, it is obviously the first step to examine carefully the cha-

acter of the phenomena. To do this successfully, we must examine each exercise distinctly, and compare it with others, that we may avoid mistaking the character, and shun confusion in the arrangement. After all, it must be confessed, there is a difficulty in the process. It is difficult to apply the principle to thoughts which are evanescent, feelings which are transient, and volitions which are momentary. We cannot lay them by in some repository, and examine them at our leisure, as we analyze material substances in the laboratory of the chemist. We must take cognizance of them as they pass in instantaneous succession, and if we continue the examination, recollection must furnish the subject.

But there is less difficulty in applying this principle of classification, than any other which we have seen, or of which we can form any conception. If relations and circumstances are to form the rule of classification, we cannot reduce them to form, or complete the work of distribution. If we take the objects of thought, feeling, and volition, as the basis of classing mental phenomena, there will be as little prospect of relief and success. On this principle, our classification must be confused, and our labour interminable. It is not at all wonderful that philosophers, who have attempted classification on the principle of relations, or of objects, have uniformly failed of success, both in distinctness and completion. All variety in circumstance, complexity, or objects, would, in such a case, indicate a different state of mind. What, therefore, becomes of the principle of distribution? It becomes a mere arbitrary name of resemblance, or else there will be no limit to the number of classes. But if resemblance, or difference, in the nature of exercises, be the principle of classification, we have some prospect of cognizable distinction, and the completion of our labour. Re-

lations and circumstances may furnish reasons for sub-classifications, or the distribution of genera into species, but never can be a rule by which to discover generic differences, or to form general classes of mental phenomena. It may sometimes be convenient, as has already been intimated, to employ these secondary, or specifick classifications, in our mental investigations, but it will make great confusion to dispense with generic classes.

We do not expect in these essays, to examine all the phenomena of mind, or all of any one class of exercises, but to furnish sufficient specimens to illustrate and settle both the principle and the process of classification. In our next, we propose to apply the principle to several phenomena, and examine their connexion with the mind's capabilities. F.

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#### PRACTICAL METHODISM.

(Continued from p. 25.)

*To the Editor of the Christian Advocate.*  
Rev. and dear Sir,

In the present paper, I shall confine myself to some general remarks on *the effects of Methodism on the church, and on the world.*

By way of preliminary, I would state, that I am very far from depreciating the good the Methodists are accomplishing all around us. I do, yea, and will rejoice, that through their zeal and activity, the lamp of the gospel is carried to many sitting in the regions of darkness. In the wild wastes, and new settlements of our country, as well as in foreign lands, they are accomplishing much, which without them, would probably remain undone. But yet, in several respects, I think the effects of their influence are very much to be deplored. And

1. *As it regards the church.* Here the first obvious effect of their influence, is in lowering the stand-



ard of qualification for the Christian ministry. All history bears its mournful testimony to the deplorable effects of an unequalled ministry. Incompetent teachers of religion, have ever been the scourge of the church, the abettors of error—the tools of wily ecclesiasticks and politicians, and at once the victims and supporters of superstition and fanaticism. Need I refer the readers of the Advocate, to the evidence which proves these allegations? It is written in sunbeams on the pages of every ecclesiastical and civil historian. And in the face of all this light and evidence, the Methodists, as a body, are the stern advocates of an untaught ministry. Throughout the country, we see them elevating men to the dignity of ambassadors of Christ, utterly unprepared to discharge correctly, a single duty of the sacred function. And if report speaks the truth, in the south and west it is no uncommon thing to hear them commence their sermons, by thanking God that they were not “man made ministers,” that they did not preach with the enticing words of “human larnin.” To the ignorance of their clergy, as a primary cause, we may trace nearly all the conduct on which strictures have been made, in my preceding papers.

And I am sorry to state, that the influence of Methodist example in this respect, is felt and seen in other branches of the church of Christ. Influenced by motives not altogether justifiable, they admit young men to the holy calling, before they have passed through a tythe of the necessary preparation. This is one of the signs of the times that makes me tremble, like Eli, for the ark of God. If ever the church sinks again into the darkness from which she was freed by the reformation, it must be for the want of an intelligent ministry. And if ever she becomes the joy of the whole earth, diffusing her saving light from pole to pole, and

“from the rivers to the end of the earth,” it must be, under God, to the influence of a pious, devoted, talented, well-informed ministry. And the influence exerted by the Methodists in advocating an illiterate ministry, and in slandering the learning and talents of their more enlightened neighbours, will, in its ultimate results, be found sufficient to counterbalance a large proportion of the good they are effecting.

Another of their evil effects upon the church is, *the little value they place upon Christian instruction.* Their system is mainly formed with a reference to the passions. Their preaching, praying, classes, camp-meetings, and love-feasts, are all conducted so as to affect the passions. As respects instruction, a moral famine pervades every thing they do. This might be expected from the character of a large majority of their clergy. The time was, when the labouring oar of ministerial duty, was the instruction of the rising and risen generation; when none were admitted to the church, without a knowledge of its doctrines and duties, without being able to give a reason for the hope which they professed. That was the golden age of the church, which produced the Erskines and Owens; the Henrys and Baxters; the Charlocks and Howes. But it would seem as if that time were passing away. Certain it is that what these great luminaries considered a *necessary course of instruction* for admission to Christian privileges, is by the Methodists, in a great measure neglected. A person professes conversion to-day, and is admitted to the communion to-morrow. And thus the church is filled with ignorant members; ignorant of the Bible, and in a very lamentable degree, of the plan of salvation. Were it not for their reigning desire to make members, they would probably, to some extent at least, pursue a different plan; but as it is, the course which they pursue is

to be deplored. And their example in this respect, is exerting a deleterious influence on other portions of the church. Other denominations, to prevent their adherents from becoming Methodists, "where they can get religion so easy," admit them to membership, before the consent of enlightened piety and judgment would pronounce them qualified. If the Methodist church is determined to run upon the rock on which the Romish church split, and around which its broken fragments are floating until the present hour; it is earnestly to be wished that her sister churches may not be so unwise as to follow her.

Another of the evil effects of Methodism upon the church is, *the perverted taste which it creates for hearing the word of God.*

Such a taste have they created for clamorous preaching, that now they will be satisfied with nothing else. The great object of preaching, surely, is to elucidate and explain the word of God, and to bring it home to the heart and conscience. These two things must necessarily be united; but among our Methodist brethren generally, such a union is not regarded as important, and is in fact seldom witnessed. A didactic man among them is regarded as a mere dabbler in human learning, and is generally unpopular. What can be more detrimental to the purity and prosperity of the church of Christ, than a sentiment like this? If in the sacred and divine institution of preaching, a calm, deliberate, rational and pungent exposition of the scriptures, is to give way to the narration of experience, and of wonderful incidents and anecdotes—often to the veriest rant and bombast, what is to become of the church? If the scriptures cease to shine from the pulpit, what is to enlighten and save the people?

Nor is the evil influence of Methodism in this respect confined to

themselves. Sorry am I to say, that it is seen and felt among other denominations. Our preaching is in many instances, dwindling down to declamation; our sermons to rhetorical flourishes: expositions of scripture are superseded by little flights of fancy, and too many of our youthful preachers are more ambitious to collect their laurels from Parnassus than from Calvary. When our modern sermons are compared with those of the Erskines, and Mathew Henry, and Witherspoon, how wide the difference between them! It cannot be denied or concealed, that the increasing tendency of our pulpit exercises is to superficialness. And that the rise and progress of Methodism has increased this tendency very much, especially among the clergy of the second order of mind, to me is as clear as demonstration.

Another evil of Methodism is, *it separates the less from the more intelligent class of Christians.* Far am I from intending any thing invidious by this remark. There are very many intelligent individuals to be found throughout the country attached to that society. But they themselves admit, and frequently make it their boast, that the poor, and despised, and illiterate, flock to their banner wherever it is elevated. And this fact, by a singular command of logick, they convert into a proof that "theirs is the only true religion."

I think it a very serious evil that such a separation should ever be encouraged. The whole machinery of Methodism, is admirably calculated to affect the less intelligent portion of the community. These form the mass congregated at their camp-meetings, pass through "fit conversions," and are added to their societies. The attention which our Methodist brethren give to the poor and ignorant, would indeed deserve all commendation, and should have mine without reserve, if they

would labour as diligently to enlighten and instruct them, as they do to gather them into their fold. It is their leaving them nearly as uninstructed as they find them, which forms the evil of which I complain.

Every body feels the influence of mind. Its presence is calculated to awe fanaticism and ignorance into silence and order. Its advice and directions commonly command attention. The influence of a few men of mind is felt in every church. And when such men are sanctified by divine grace, they become the guides, the counsellors, the directors of their less gifted brethren. It is of great utility to unintelligent professors of religion, to be connected in church fellowship with such men. Their views and feelings are better directed; their minds are more excited to action; in difficulties, they know where to resort for counsel; they are strengthened in faith, and guided in practice; and on account of this connexion are, in every thing, more efficient members. Many evils result from their separation. Much of the influence which the intelligent might exert, and much of the good to which the ignorant might be stimulated, is lost. The reins by which the presence of mind curbs passion, error and extravagance, are cut asunder. And when those of but little mind, and less information come together, they are like a ship upon the ocean without a helm, receiving its direction from the fickle wind. I have but little doubt, that if the large number of pious but illiterate people now attached to the Methodist church, were under the governing influence of intelligent members, they would be seven fold more efficient than they now are, in promoting the interests of the kingdom of Christ. And that Methodism, in its progress through the country, is drawing the line between two portions of the community which never ought to be sepa-

rated, is, in my apprehension, one of its great evils.

[The conclusion of this paper, and of the whole discussion on the subject of Practical Methodism, with a statement and remarks of our own, were prepared for insertion in our present number; but we find ourselves compelled, for the want of space, to postpone them to the coming month.]

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MEMOIR OF CAPTAIN BENJAMIN WICKES.

(Continued from page 140.)

The humble views which melancholick Christians entertain of themselves, instead of diminishing often increase the confidence which their Christian brethren possess in their unfeigned piety, and fitness to be office bearers in the church of Christ. This was fully realized in the case of Captain Wickes. In the year 1794, not long after he had made a publick profession of religion, he was elected a ruling elder of the Third Presbyterian congregation of Philadelphia, of which the Rev. Dr. John Smith was at the time the pastor. Nor was this choice ever regretted by those who made it, or its propriety rendered at all questionable, by any thing in the conduct or character of him who was the object of it, through the whole of his subsequent life. On the contrary, it appeared that he was, in several respects, more than ordinarily qualified to be a ruler in the house of God. He was sound in the faith, unusually familiar with the sacred scriptures, and slightly acquainted with systematick theology, gifted in social prayer, and always ready, when requested, to take part in its performance—deeply desirous, and ever ready, to do all in his power to promote true religion, firm and steadfast in his attachment to the do-

trines and order of the church to which he belonged, and yet remarkably Catholick and fraternal in his feelings toward all, of whatever denomination, who appeared truly to love the Lord Jesus Christ. He also possessed a kind and sympathetic heart, and from his numerous and long continued spiritual conflicts, was able to speak experimentally to minds labouring under similar trials: and however strange it may seem, to those unacquainted with cases similar to that of Captain Wickes, he had a quick and just discernment of the true character of religious exercises—a readiness in distinguishing between the genuine and the counterfeit—in all cases except his own. He was ready, in every situation in which he could be placed, to manifest, not ostentatiously or with intrusive forwardness, but with firmness and decision, his attachment to his Saviour, his cause and people. Reproach for Christ's sake he esteemed an honour. Perhaps no one ever felt less of the fear of man in the performance of plain religious duty, than the subject of this memoir. Of him it might truly be said, that his fear of God absorbed every other fear.

The sea-faring life of Captain Wickes, which he followed for about fourteen years after he was chosen to the eldership, often, it is true, removed him from the immediate service of the church and congregation to which he belonged. But it qualified him to appear with more advantage as a leader in social prayer, and in some other religious exercises, not only on board his own ship while at sea, but in the company of the pious and devout, wherever he went—of which many examples will appear in the sequel. In the mean time, his associates in the eldership supplied his lack of service when absent; and while at home, they received his active assistance, and the benefit of his countenance, counsels and prayers. It appears

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that in the lowest depths of spiritual depression, and when he was ready to think that he had lost all hope, and had entered the region of black despair, there was still a secret influence on his mind, falsifying his dismal apprehensions, and not permitting him to neglect any religious duty, either personal or social. The writer of this memoir has had a striking proof of this fact, since the publication of the last number of the *Christian Advocate*. By turning to pages 139 and 140 of that number, it will appear from a part of Captain W.'s sea-journal for 1804, that for several days previous to the 10th of July, and in continuance to the 12th of that month, his soul was as much cast down, and in as great anguish, as he probably ever experienced. Yet the following extracts from the journal of a passenger, kept at the time, and sent (the author unknown,) to the Editor of the *Advocate*, proves that even then he celebrated publick worship on the Sabbath, on board his ship, and performed all the exercises himself; enfeebled as he was by disease, as well as oppressed in spirit almost beyond endurance. What a noble example this of Christian resolution and perseverance! The whole note referred to, is as follows:

REVEREND SIR,—On reading the letters of Captain Wickes in your last *Advocate*, wherein he gives the state of his mind in July, 1804, I was induced to turn to a journal kept on board the *Benjamin Franklin*, which ship he commanded at that time, on a voyage to Batavia; wherein, I find the following remarks noted. I have extracted them for your perusal. The winds and weather from the 8th to the 17th, were the same as noted on the 11th, (the day he speaks of the weather,) but not now copied.

With great respect,

A READER of your *Advocate*.

March 12th, 1831.

“Sunday, July 8th, 1804.—At 10 A. M. all hands being assembled aft, Captain Wickes read to us the 41st Psalm—then prayed—after which, he read one of Newton's Sermons, from the words, in the

11th chapter, 37th verse, of Matthew.—'all things are delivered unto me of my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whom the Son will reveal him.'

"Monday, July 9th.—Captain Wickes complains this forenoon of being much indisposed with a foul stomach, and extreme debility.

"Tuesday, July 10th.—This forenoon Captain Wickes is rather worse, although not confined below. Took an emetick, which operated very gently, and caused a discharge of a considerable quantity of bile,—his complaint a nervous fever.

"Wednesday, July 11th.—Captain Wickes thinks himself rather worse this morning; but towards noon felt much stronger, and considerably better than for several days past. A continual succession of squalls, with rain, and very variable winds, all these 24 hours. Took in and made sail, as needful; latitude 9° 21' north.

"Thursday, July 12th.—Captain Wickes continues to grow better.

"Friday, July 13th.—Captain Wickes something better; but not quite free from fever.

"Saturday, July 14th.—Captain Wickes continues to get better.

"Sunday, July 15th.—At 10 A. M. all hands assembled aft, as usual—Captain Wickes read the 7th chapter of Matthew—prayed—and then read Newton's sermon from 11th chapter, 28th verse of St. Matthew:—"Come unto me all ye that labour and are heavy laden, and I will give you rest."

"Thursday, July 19th.—This morning Captain Wickes very unwell, having rested ill last night."

Comparing the journal of the writer of this note with that of Captain W. during the same period, it is manifest that the state of his bodily health was in a great measure dependent on the state of his mind. When his mind was relieved and became tranquil, his bodily indisposition was soon removed. The changeableness of his feelings, from sorrow to joy, from hope to despondence, and sometimes from ecstasy to almost despair, is also remarkable. This appears to have been the general character of his religious state and feelings, during the whole period of his sea-faring life, after he made a profession of religion. We have

before us numerous letters written by him at sea, and from foreign lands, to his old and confidential friend, Eastburn, which almost uniformly exhibit a fluctuation of religious feeling truly surprising. Several of them are worthy of publication, but our limits do not permit their insertion in this memoir. Through the whole, however, no religious duty was omitted: his sorrows and his joys were his own, or confided only to discreet religious friends: before the world, he stood uniformly as an example of eminent and zealous Christian piety, adorning the doctrine of God his Saviour, and ready to every good work.

In the month of May, 1799, Captain Wickes had the gratification of carrying out to the East Indies, the first considerable reinforcement of Baptist missionaries, sent to the assistance of the Rev. Messrs. Carey and Thomas, the pioneers of the glorious and successful enterprise of that denomination in the eastern world. A Mr. Fountain only, had joined them before. In the ship *Criterion*, Captain W. had undertaken a voyage, first to London and thence to Calcutta. He had no expectation, it appears, of carrying out missionaries; nor did he even know that any were desirous to go in the ship which he commanded, till their passage had actually been contracted for, by the supercargo of his vessel. It will presently be seen, with what pleasure he received this information; and the cordial manner in which he voluntarily expressed to the Baptist Committee for Missions, his readiness to receive their missionaries, and to assure them that every thing should be done for their accommodation on the voyage. But before this, we must insert a letter which he had previously addressed to his friend Eastburn; giving an account of the first acquaintance which he formed with that eminent minister of Christ.

the late Rev. John Newton; the relief which he found under one of his dark and despairing frames of mind, from Mr. Newton's wise and kind counsel; and the preparation which he thus received, cheerfully to welcome the intelligence that he was to convey the messengers of gospel grace to the perishing heathen in India.

*London, April 10th, 1799.*

My precious Friend and Brother in Christ Jesus,—My heart, at this moment, embraces you in the bonds, I do hope, of everlasting love. I do feel it cleave unto you, and all my precious brethren in Christ at Philadelphia. Oh shall I ever be again permitted to see you in the flesh! Blessed Saviour of sinners! grant me true resignation to thy blessed will. But is it not thine own command, that we should love one another? Oh grant more and more of this precious grace, and shed abroad thine own love in all our hearts, that we may all join in love supreme to thy blessed self. Truly, my friend, I do a little fear that you are something of an idol to my heart; but if so in an undue sense, it shall be corrected. The promise is sure to that effect.

We arrived here after a passage of thirty-two days of very tempestuous weather. One gale we had, which very nearly overwhelmed us. The ship was hove on her beam ends, and many things swept off the deck: happily, no lives were lost, but one man got a small bone, near his kneecap, broke; he is now able to walk—We are now unloading the ship, and preparing her for our voyage to India. It is intended we shall leave this place in about a month.

Now, my friend, I know that the language on the top of this sheet, excites a desire to know the grounds of it; and perhaps an attempt to satisfy you may not be satisfactory, for I will tell you I am not satisfied myself, being something like the man in the gospel that was born blind, and had his eyes opened to see—One thing he knew, that whereas he was blind, now he could see. So also I can say, that at present my heart has more love to God, and his people, and his church, and his cause on the earth, and more peace of conscience, than I have had these many days and months. You already know my state of mind when I left New York: the gloom continued, yea, rather increased on my passage; so that, when I arrived here, I cannot say that I had any hope left; and seemed careless, in a measure, of what became of me here: but waiting, as it were, with "a fearful looking for of judg-

ment, and fiery indignation," which should destroy me, the Sabbath approaching, I made it my business to inquire for Mr. Newton's church, which I heard of, but could not learn whether he was alive or dead. However, I went there in the morning, and stood in the great aisle, (no one opening a pew for me) when I saw a middle aged man in the reading desk, reading the morning service. The pulpit was then empty; but when the reading service was nearly ended, I saw a little old man go into the pulpit. He made a short prayer, opened the Bible, took a text from Hebrews the ninth, and two last verses. The man spoke bold and clear gospel, in my judgment; and before he was done, I was pretty sure it was Newton himself: and although he spoke not a word of comfort to me, yet I had a strong desire to speak to him; and when church was over, I waited for him, and stopped him at the door, and asked an opportunity to have some conversation with him: he readily appointed Tuesday morning, gave me his address, and invited me to breakfast with him. On Tuesday morning I awoke with as deep a sense of my lost condition as I had ever known, though not so piercing. I seemed so lost, that I was careless whether I prayed or not, and was in a degree sorry I had this appointment—fearing that when I should enter into conversation, as I intended to speak the truth, he would really abhor me, and put me out of his house. I did not suppose he would use any violence; but thought he would show his aversion in such a way as would tend to the same thing. However, I went; and after breakfast, he took me up stairs, and very soon knew me, I hope, better than I did myself; for he entered into my difficulties at once, and gave such clear knowledge of them, evidenced by my own experience, that my heart began to receive a gleam of hope; since which time, I have experienced an increasing degree of light and knowledge of the person, and the love of Christ to his people; and have, I humbly hope, been in some degree willing to commit my soul and all my concerns into his hands. Oh my friend! could I but once be able to make him a full surrender, my soul would then be satisfied. The paper is full—Farewell—Give my love to Mrs. Eastburn, &c.

BENJAMIN WICKES.

From the printed Baptist periodical accounts, for 1799, we now extract the following account of the agreement made for the passage of their missionaries to India. The missionaries were the Rev. Messrs.

Marshman, Ward, Brunson, and Grant, with their wives and children; and a single lady, a Miss Tidd; nine adults, and several children. The extract is as follows:

"In the month of April, brethren Fuller and Ward were in London, and agreed with Mr. F., supercargo of an American ship, the *Criterion*, for a passage. She was expected to sail about the middle of May. The master of the ship, Captain Wickes, was not present at the agreement, but on being informed of it by the supercargo, he wrote to one of the committee as follows—'When I was informed by Mr. F. that the passengers we are to take out were Christian Missionaries, truly my heart rejoiced. It brought strongly to my mind a desire which I had felt some years past, when this business was much talked of, that I might have the command of a ship that should convey some of these messengers of peace to the heathen. And now it seems God is about to grant me my desire. I am the master of the *Criterion*, sir, and am not ashamed to confess myself a lover of the gospel, and of them that preach it, provided they preach not themselves, but Christ Jesus the Lord, of whatever denomination they may be. I have been several days preparing the ship for the reception of those passengers, but little thought who they were. Tell them I will have every thing as comfortable as possible, and that they may be entirely separate from every other person of the ship, if they choose it, except myself and two mates, who will be in the same apartment.'

"We could not but consider it as a favourable providence, and bless the Lord for it, that the Captain was a friend of Christ. We learned afterwards that he was an elder of the Presbyterian church at Philadelphia, of which Dr. Smith is pastor."

The following additional extract from the periodical accounts is worthy of notice, as recording a merciful interposition of Providence, in behalf of Captain Wickes and the missionaries; but for which, the rapacity of wicked men would have deprived him of his vessel and cargo, and frustrated, for a season at least, perhaps forever, the benevolent designs of the holy and devoted company, who were carrying the glad tidings of salvation to the pagans of India. But "the Lord

rejoiceth, let the earth rejoice." The extract also bears testimony to the active and decided piety of Captain W. and his readiness to favour and assist the missionaries, in making his ship a Bethel, while it was passing to the far-distant port of its destination.

"About three weeks after their departure, we received letters by the Lisbon packet, dated June 14, off Cape Finisterre, in which they speak of being all well and happy: but relate their having met with much boisterous weather in the channel, and being chased by a French privateer, from which they escaped by the darkness of the night. When sailing by Plymouth, they felt very strong sensations on the situation of dear brother Pearce.' 'O that I could adopt one of his children, (says brother Ward) and provide for it as my own!'

"They intimate that the captain joined with them in morning and evening prayer, and in his turn engaged; also that on the Lord's day they had publick worship on deck, where one of the brethren preached to the ship's company, after the captain had first addressed them on the subject, and recommended the acknowledging and worshipping of God in their voyage."

The voyage to Calcutta, after passing the English channel, appears to have been prosperous, and on the whole, remarkably pleasant—It was accomplished in 140 days, or twenty weeks. On two or three occasions some alarms were experienced, but they were of short duration, and only served to excite trust in God while they continued, and more lively gratitude to him for protection and deliverance, after they were over. The greatest alarm of all, as frequently happens, proved to be entirely groundless—occasioned by mistaking a friend for an enemy. In the Periodical Accounts, to which we have already referred, there are extracts from three journals kept on the voyage, by Messrs. Ward, Marshman, and Grant. From these we shall quote a few passages, illustrative of the character of Captain Wickes, the manner in which he treated the missionaries, and the

estimation in which he was held by them.

## WARD.

"May 24.—Went on board the ship with our luggage. I blessed God for this new era in my life.

"June 9.—The Captain joined us in prayer this morning. He now takes his turn with us. After previous arrangement, we went upon deck about half past ten, where the Captain had assembled the ship's crew for public worship. Brother Brunson, whose turn it was to preach, gave it up to me. The Captain addressed the crew tenderly as his 'fellow ship-mates,' and said, that they had now undertaken a long voyage together; it therefore became them to seek the favour of God; that he had in former voyages called the crew together and spoke to them himself; but that now he should resign that work, as Divine Providence had sent amongst them men whom he had called to preach the gospel. God had attended those addresses he had been enabled to make, with some success; profane swearing had been laid aside; and he hoped good would be done now. For which purpose he entreated them to pay a serious attention.

"June 11.—Held our conference this evening. A vessel is still pursuing us, which the Captain believes to be a Frenchman. I feel some alarm: considerable alarm. Oh Lord, be thou our defender! The vessel seems to gain upon us. (Quarter past eleven at night.) There is no doubt of the vessel being a French privateer: when we changed our tack, she changed hers. We have, since dark, changed into our old course; so that possibly we shall lose her. Brethren E. and B. have engaged in prayer; we have read Luther's Psalm,\* and our minds are pretty well composed. Our guns are all loaded, and the Captain seems very br. *We are thine, Oh Lord, and thou art my Father.*

"June 12.—Blessed be God, and blessed be his glorious name for ever! We are still in tranquillity on board our vessel, and the enemy has disappeared. To-night we had our experience meeting, which was truly sweet to us.

"June 13.—(One o'clock in the morning.) Our friends have just waked me out of sleep, with the information, that two large vessels are just upon us, and that one of them has fired a gun to bring us to. I dress myself in a hurry, and go upon deck. All hands are at the guns, and the matches are lighted. I go to the end of the ship. I can just see the ves-

sel, though it is very foggy. A ball whizzes over my head, and makes me tremble. I go down, and go to prayer with our friends. My mind calm. We leave ourselves in the hands of our God, whether we are to go to a French gaul, or to India. Another ball goes over the shrouds. The Captain thinks it is an English frigate. He has scarce any doubts; and now lest the mast should be shot away, he orders to haul to, for the ship gets nearer and nearer. The sails are furled, and we are going along-side. They are within hearing. 'Tis a fine sight. The light through their port holes, and that on the surface of the water around their vessel; make it charming, even amidst the fears of its being an enemy. They demand through their trumpet, our name, our destination, how long we have been from London, &c. &c. We soon learned that their vessel was an *English frigate!!* As soon as these words caught my ears, I was electrified with joy; and word was immediately carried to our friends below; who, however, were greatly supported. We fall down and thank our Saviour, and then retire to rest.

"June 14.—We know not where to begin in counting the multitude of God's tender mercies. Our Captain—our room for worship—our supplies of food—the harmony amongst us—the health we enjoy—the seasons of refreshment in social meetings—the comfortable situation of the children—our preaching to the sailors—our deliverance in time of great peril, &c. &c. &c.

"Lord's day, June 16.—Fine morning. The Captain engaged in prayer.

"June 22.—Our Captain expresses his anxiety for our being at the scene of action. Alas! he does not know what poor creatures we are, or he would not expect much from us.

"July 1.—We have had a sweet monthly prayer meeting this evening. I thank our Saviour for Captain W. The divine image, drawn in lively characters on his soul, would silence a thousand deists, if their eyes were not holden.

"Lord's day, August 4.—Preached on deck from—*Godliness is profitable to all things, &c.* In the afternoon, Brother Marshman read to the sailors and catechised. Brother Brunson preached in our room from—*Behold the man!* We then partook of the Lord's Supper; a sweet time it was to us all. We admired the goodness of God in our privileges. We are in fact so happy, that we are almost ready to say with Peter, *It is good to be here—on board a ship—7,000 miles from home and friends, and exposed to the perils of the deep. Bless the Lord,*

\* The xlv.



*O our souls.* How different Paul's missionary voyage? Acts xxvii.

"Aug. 10.—We had a tremendous storm. Oh! what an insignificant worm does a hardened blasphemer seem amidst this every day's work of Omnipotence!

"Aug. 28.—Experience meeting truly pleasant. Captain said he had enjoyed more solid resting on Christ in this voyage, than in his whole life before; and he has been a follower of Christ, I suppose, thirty years.

"Oct. 12.—Captain Wickes has sent a Sicar to Calcutta for two boats to carry us and our luggage to Serampore. (Ten o'clock.) We are now setting off; brother Brunson and I in the boat with the luggage, and the rest in a passage boat. We leave Captain Wickes and the Criterion."

MARRIAGE.

"June 23.—I have no painful feelings to relate at present: goodness and mercy have hitherto followed us. If I attempt to recount the privileges we enjoy, I could scarcely enumerate them all. It is a singular mercy that so precious a Christian has been given us for our Captain; having been exercised for a long time in the school of temptation, and been made to feel the buffetings of Satan almost to the driving him to despair, he is as humble and teachable as a child, and behaves towards us with all the tenderness of a father. He engages with us in prayer, joins us at our conference and experience meetings, and takes every opportunity to leave his gay company in the cabin, and sit and participate in our conversation: consequently every attention that can contribute to the convenience of the women and children is constantly paid."

GRANT.

"I began to recover, June 10. Phoebe thrives amazingly; she has found in the Captain an affectionate grandfather, for he is known to the children by no other name, and also is able to supply the want of your tender offices to her; he carries her in his arms, and frequently she is soothed to sleep by his nursing. Our situation is very agreeable; the greatest harmony prevails; an interesting exchange of kind offices appears to be the delight of the whole company. We have great reason for gratitude for the many advantages we enjoy.

"July 24.—In the evening, the Captain gave us an account of a trial he was once under, from an apprehension of his being in a state of reprobation.

"Oct. 13.—Arrived at Serampore. It is a beautiful little town, and esteemed the most healthy spot in all India. Lord's day following, brother Ward preached, when the Governor attended, with some of the principal inhabitants.

"N. B. About ten days after writing this letter, Mr. Grant died!"

As this death happened before Captain Wickes left Calcutta, he attended the funeral of Mr. Grant as a mourner—No doubt he was one in reality. The following letter was previously addressed to Cap W. by the missionaries jointly.

"DEAR BROTHER WICKES,—We are bound to give thanks to God for you brother, making mention of you in our prayers continually. We thank God for directing us to the vessel under your command; we thank Him for that experience of his grace in your mind, which has often instructed and refreshed us for that example of holy caution, and fortitude, which he, by his holy influence, has enabled you to give us; for those opportunities of refreshment from his presence, which we have enjoyed together; and for all the tender mercies which filled up every day of our voyage. We trust, this experience of the divine presence, will make a deep and permanent impression upon our minds.

"We are bound to make our acknowledgments to you also, beloved brother for the care and tenderness you perpetually exercised towards us, our sisters, and little ones; and we pray our heavenly Father to forgive our evil example, and prevent its ill effects: that your spiritual prosperity may not be impeded by our manifold failings.

"We entreat your intercessions at the mercy seat for us, that we may grow in grace, and be filled with the fulness of God; that his work may not be impeded but in some degree forwarded, by our feeble efforts; that satan may not overcome us, but that the grace of God may be sufficient for us; that we may not faint under our difficulties, but be faithful unto death. And, when your fellowship is intimately with the Father and his Son Jesus Christ, oh! remember the poor *Hindos*, and the millions sitting in darkness and the shades of death.

"Thus at the throne of mercy our prayers shall be united, our souls shall be one; till we lose our depravity, our fears and our doubts, and form one blessed communion in the vision of the Lamb.

"We pray that the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, may be upon you.—Amen. Farewell.

"JOSHUA MARSH  
WILLIAM GRANT  
DANIEL BURROUGHS  
W. WARD."

The wives of the missionaries, too, addressed a most affectionate letter to the wife of Captain Wickes; in which they make their acknowledgments, in warm terms, or the kindness they had experienced from her husband; and assure her of their prayers for the lasting happiness both of him and her. The whole missionary corps appear to have regarded him as a father; and as often as he would permit it (for he appears generally to have forbidden them to use it) they addressed him by this appellation. Several of them addressed notes to him, individually, on his departure. We shall insert that of Dr. Carey, in which the Captain's benevolent loan to the missionaries, of a thousand rupees, is acknowledged; and for the repayment of which he did not take the bills offered, but trusted for it entirely to the integrity of the committee in Britain. We also cannot forbear to add an extract from the affectionate letter of Mr. Ward, written on the same sheet with that of Dr. Carey, and with that shall close our account of this missionary voyage.

*From Dr. Carey to Capt. Wickes.*

DEAR SIR,—I just drop a line to you to express my gratitude for the great attention which you paid to our brethren and sisters, the missionaries, on their passage, and also have paid to them since their arrival. May the good Lord requite your kindness with good.  
 Brother Ward is now with me, and by other things has informed me that he has generously lent them 1000 rupees, for which you have not yet taken

any note or security. I think you should take bills on our Society's Bankers in London for the amount: and shall be extremely happy to send you a set of bills for it, if you will signify your willingness to take them.

"I have resolved to remove to Serampore to join the brethren there, and should be happy if I could accomplish it before your departure—but I am afraid I cannot; it will be near a month before I can leave this place; should you have sailed first, I most sincerely wish you a safe and pleasant voyage,—and may the Most High protect you, and return you in safety to your intended port.

"I am affectionately yours,  
 "W. CAREY."

*Muchabatty, Dec. 2, 1799.*

*From Mr. Ward.*

"DEAR BROTHER WICKES,— . . . . .  
 I am afraid I shall not be back in time to see you, or I would present to you Houlie's Scotch Worthies, a book which contains the experience of many of the first reformers in Scotland. I observe many of the temptations and trials of these great men, very much resemble the most extraordinary of yours.

"If I am not permitted to see you again on earth, I am happy in the assurance, that our Saviour loves you infinitely better than I can; he knows what sore temptations mean, for he has felt the same; and he will finally compel you to say, 'Thanks be to God, that giveth us the victory through our Lord Jesus Christ.' Blessed! blessed be God, for precious blood, precious faith, precious promises, and the prospect of death, temporal, spiritual and eternal, being swallowed up in victory. Remember me in your prayers; and when you cannot pray for yourself, try to pray for a worm in India, and for the most wretched idolaters in the woods of India. . . . .

"Adieu, my dear, dear Brother.  
 "W. WARD."

*Muchabatty, Dec. 2, 1799.*

*(To be continued.)*

## Review.

LEWIS'S COMMENTARY ON THE  
 EPISTLE TO THE GALATIANS.

*(Continued from page 144.)*

As already stated, the great object of Luther in this commentary is, to explain, vindicate, and ap-

ply practically, the doctrine of justification by the imputed righteousness of Christ, received and rested on by faith alone. This doctrine had been buried for centuries under the mass of Romish inventions and superstitions, fortified and guarded

by the subtilities and philosophy of the schoolmen. Against these the great Reformer directed all the force of his mighty mind. He denounced them unsparingly, and buried them and their advocates to perdition, without ceremony or reserve. His manner has been censured as harsh and offensive; and he admitted himself, that his zeal and vehemence sometimes carried him too far. But it has been justly remarked, that a spirit less bold and daring and decisive than that of Luther, and a manner more bland and persuasive than his, would never have produced the Reformation. The times in which he lived, and the work to which he was called, required exactly such a man as he was. He was unquestionably raised up, in the providence of God, to perform what he did perform; and if he had shown no imperfections, he would have been what we have never yet seen in a mere man—He would have been other than Moses, or Elijah, or Paul. A hundred Melancthons, with all their learning, and eloquence, and gentleness, without a Luther to lead them, and stand in the fore front of the hottest battle, would have effected little or nothing.

Luther had been a professor and teacher of philosophy, before he was a Reformer. He was thoroughly versed in all the arts and logomachies of the Aristotelian system, as taught in the schools of his day; and most deeply did he abhor, and most pointedly reprobate them all, when he came truly to understand and embrace the gospel. But his knowledge of the school philosophy qualified him, sometimes to fight his opposers with their own weapons, often to expose and ridicule their fallacies, and always to add force to his condemnations of the scholastick jargon, by showing that he was not ignorant of that which he condemned. Had he lived in our day—and O that another Luther might arise! to do effec-

tually what he did—he would have directed the lightning and thunder of his eloquence, against the philosophy now employed, to subvert the precious and fundamental truths of the gospel of Christ. Our metaphysicians think and boast, that they have a wiser and better system than that which ruled the ascendant, at the time of the Reformation. Be it so—It is true, nevertheless, that they have not more confidence in their system, nor a greater attachment to it—they have even much less, than the schoolmen had to theirs. But then, as soon as one of them was divinely taught and knew the preciousness of the revealed truth of God, he held this truth to be paramount to all his philosophy. Theologians might and did use their philosophy sometimes, and indeed too much and often, in defending and illustrating their theological creed. But to the Bible, and the Bible only, they were for that creed. They boasted truly, that the Bible was the religion of Protestants—not as is now done, to the exclusion of creeds, and confessions, and catechisms. All that they had, and held them to be essential for the embodying of gospel truth, teaching it to learners, showing their belief to the world, and guarding against heresy and schism. But they looked into the sacred oracles, primarily and solely, for every article of their faith. Read the commentaries of Luther, at the institutes of Calvin; and you shall find that they considered a plain text of scripture as indispensable, to the establishment of every position which they took, every doctrine which they taught—and when they found, as they often did, that the philosophy of the day interfered with the teachings from heaven, they renounced it, condemned it, and gave it to the winds. Such was the course of the Reformers; and the textual establishment of all doctrines was regarded as essential.

all orthodox divines, not only in their systems, but in their sermons too, till within a century of the present time. But is it so now? No—Would to God that it were—this is the very thing which we wish, and for which we contend.

But although justification by faith alone was the great theme of Luther, in the commentary before us, he well understood all its connexions and its bearings. He saw and believed, that the whole rested on one great principle, a principle which the philosophy of *this age of improvement and the march of mind* has discovered to be “intrinsicly absurd”—the principle of IMPUTATION. We, notwithstanding, are old fashioned and unphilosophical enough, to think with the Reformers, and as we most solemnly believe, with the apostle Paul, and all the other writers of the New Testament. We will, therefore, in the first place, state as distinctly and plainly as we can, and in all its extent, what this principle of imputation is. We say then that the true New Testament doctrine of imputation, held as fundamental by the Protestant Reformers, is to reckon, or account, (*λογίζεσθαι*) as done by us, that which has been done by our representative; to account the acts of that representative as our acts; and to treat us accordingly. Hence the first sin of Adam, by which he broke covenant with God, is accounted as our sin, because he was our representative, or federal head, in the covenant of works, and we are accounted and treated as covenant breakers by his act. Hence, in like manner, our sins were so reckoned or imputed to Christ, as that he was treated (though he knew no sin) as if they were his own sins. Hence too, the righteousness of Christ, consisting in his perfect obedience to the law and full endurance of its penalty, is reckoned, accounted, or imputed to true believers, as if they had perfectly obeyed the law and borne its pe-

nalty; and that therefore they are, in point of law, perfectly just before God. All these things stand exactly on the same ground; they are also indissolubly connected; and he who rejects one, must, to be consistent, reject the whole; and he who admits one, must admit the whole. The New Haven theology does really and truly reject the whole; and those who speak out, say so explicitly; and treat this whole doctrine of imputation as exploded falsehood and folly. We shall go on to show, nevertheless, that it was held distinctly, and in all its extent, by Luther; and that he confirms every part of it, by pertinent and abundant quotations from the oracles of infallible truth.

It will be observed that there are three points—the imputation of Adam's first sin to his posterity; the imputation of the sins of believers to Christ; and the imputation of his finished righteousness to them, for their complete justification in the sight of God. As to the first of these, it did not fall in Luther's way, in this commentary, to treat of it professedly and at length. Yet, as it held a necessary connexion with his main topick, it did fall in his way to recognise it, again and again, as an unquestionable gospel truth. Prefixed to the Commentary is, “The Argument of the Epistle of St. Paul to the Galatians;” in which is set forth in a condensed form, the whole scope of the Apostle, and the general strain of his reasoning, in this portion of revealed truth. In this “Argument” the doctrine of the imputation of Adam's sin could not be omitted. It is thus expressed—“I am indeed a *sinner*, as touching this present life and the righteousness thereof *as the child of Adam*; where the law accuseth me, death reigneth over me, and at length would devour me. But I have another righteousness and life above this life, which is Christ the Son of God. Rom. viii. 9, 10, 11,” &c.

Let it not be said that the *imputation* of Adam's sin is not here asserted. It is asserted, by direct and clear implication, though not in words. The Reformer asserts that he is "a sinner, as the child of Adam;" affirming that his very *relation* to Adam made him a sinner; and let it be told how this could be, except as Adam was his federal head and representative, whose offence was reckoned to all his posterity. The corruption of our nature is, indeed, an invariable consequence of the apostacy, but it is not here specified,—it is *relationship to Adam*, which is specified as making man a sinner, subjecting him to the accusation of the law, the reign of death, and the danger of final perdition; from all which, he is delivered only by the righteousness of Christ, the Son of God. We could easily multiply passages of similar import, from the Commentary itself; but we shall only add a few sentences from a part of that exposition of the 20th verse of the second chapter, the explicitness of which, precludes the necessity of any remarks from us.

"We cannot deny but that we are all sinners, and are constrained to say that through the sin of Adam we were all lost, were made the enemies of God, subject to the wrath and judgment of God, and guilty of eternal death, (for this do all terrified hearts feel and confess, and more indeed than they should do,) so can we not deny but that Christ died for our sins, that he might make us righteous. For he died not to justify the righteous but the unrighteous, and to make them the children of God, and inheritors of all spiritual and heavenly gifts. Therefore when I feel and confess myself to be a sinner through Adam's transgression, why should I not say, that I am made righteous through the righteousness of Christ, especially when I hear that he loved me, and gave himself for me? This did Paul most steadfastly believe, and therefore he speaketh these words with so great vehemency and full assurance. Which may he grant unto us, in some part at the least, who hath loved us and given himself for us."

We think proper here to state, what appears to have been the rea-

son that the Reformers, in speaking of original sin, say comparatively little on that part which consists in the imputation of Adam's first sin, and much on the other part, the corruption of our whole nature, which they denominated with emphasis, *original sin*; sometimes, apparently, almost to the exclusion of the former part. The fact may be accounted for thus.—The imputation of Adam's first sin was not controverted or denied by the Papists, more than by the Protestants themselves. The council of Trent were, on this point, clear and explicit; whereas, in regard to the corruption of our whole nature, they were so obscure and equivocal as to admit of its being held or denied, at pleasure. Indeed, their doctrine about free will, the native powers of the human mind, and obtaining grace by *congruity*, as they called it, before sanctification, was really inconsistent with man's total depravity. Hence the Reformers levelled their most powerful arguments, and directed their most frequent attacks, against this point of fundamental error. Total depravity, the corruption of our whole nature, *original sin*, in this sense of the terms, were the subject, of their main arguments, their most extended discussion. But as to the imputation of Adam's first sin, holding it in common with their adversaries, they mentioned it only incidentally and cursorily. On this account, we suppose it is, that some have ventured to deny that Calvin did really hold the doctrine of the imputation of the sin of Adam to his posterity. But nothing was ever more palpably false and groundless, than such a denial. He asserts it plainly, although incidentally, in numerous instances in his Institutes. We could give some half a dozen examples from the very chapter which contains his famous definition of original sin, and all of them previous to that

definition. Pictet, in the 6th chapter of his 6th book of "Christian Theology," shows that the imputation of Adam's sin had been held by the church, "from the purest antiquity," as he expresses it; and he quotes in proof of his assertion, Justin Martyr, Irenæus, Origen, Athanasius, Basil, Cyril of Jerusalem, Chrysostom, Ambrose, Jerome, and Augustine.

The imputation of the sins of men to the atoning Saviour, and the imputation of his perfect righteousness to believers for their justification, were points on which Luther was called to speak directly and largely, in expounding this

epistle. They were topics on which he delighted to dwell, from which he declared that he derived all his consolations and all his hopes, and which he recommended to the attention of convicted and trembling sinners, as their only remedy and relief. On these we mean to quote extensively, in hope that our quotations will answer even a better purpose than confuting the spurious theology to which they are opposed—will guide inquiring and labouring minds to the rock, Christ Jesus, as the only safe resting place of their souls, for eternity.

(To be continued.)

## Literary and Philosophical Intelligence, etc.

*Intellectual State of Russia, &c.*—At the present moment, the following information may interest many. The number of journals, which at present issue from the Russian press, is seventy-three, and of these, the "Northern Bee," "The Patriot," and the "Invalid," enjoy the most extensive circulation: they are written in no less than twelve different languages. The number of elementary schools is 1411: they are frequented by 70,000 pupils: so that, on a comparison of the total number of children capable of instruction in the Russian dominions, with those who are actually educated, there does not appear to be more than one in 367, whose mind is even superficially cultivated. There are seven Universities in Russia, at which 3100 youth are educating under the care of three hundred professors. The ecclesiastical nursery is well attended to, inasmuch as the four academies of theology, at Kiew, St. Peteraburg, Moscow, and Kasan, together with the seven and thirty upper, and eighteen lower seminaries, appertaining to the Greek Church, contain 26,000 pupils, in charge of 427 professors.—The Roman Catholic church possesses fourteen seminaries, of which one is of a superior class, in which above two hundred and fifty youths are educated for the priesthood.—*Athenæum.*

The following method of extracting a blue colour for dyeing, from buckwheat straw, is copied from a late London periodical:—"The straw should be gathered before the grain is quite dry; and placed

on the ground in the sun, until it becomes sufficiently dry to be taken from the husks with facility. The wheat having been removed, the straw is to be piled up, moistened, and left to foment, till it is in a state of decomposition, when it will become of a blue colour: this indicates the period when it should be gathered, and formed into cakes, which are to be dried in the sun, or in a stove. On these cakes being boiled in water, the water assumes a strong blue colour, which will not change either in vinegar, or in sulphurick acid. It may, however, be turned into red with alkali, into a light black with bruised gall nuts, and into a beautiful green by evaporation. Stuffs dyed blue with this solution, which is to be used in the same way as vegetable matters of a similar species employed in dyeing, become of a beautiful and durable colour."

*Portable Gas.*—Mr. Boston, chemist, has shown us this morning a copper recipient or receiver of gas, intended as a substitute for lamps in families. For certain purposes it seems preferable to lamps and candles, and more economical. The flame is clear and brilliant, and attended with no offensive smell. The capacity of the vessel shown to us, had been proved to be sixty atmospheric gallons, but only thirty will be put in. The price of filling those of similar dimensions with that quantity will be ten cents, and the gas will burn for seventy hours, or as long as a large wax candle, yielding much more light. The jet can be easily regu-

lated by a key. The composition of the gas is a secret. We presume the article will be in demand, if it is found as safe, cheap, and useful as it seems to be. The vessel may be made in any form, such as

a classical urn, column, &c. and as highly ornamented as the taste of those who use it may require.—Another gentleman is associated with Mr. Boston in the project.—*N. Y. Com. Adv.*

## Religious Intelligence.

### DOMESTICK.

We have been requested to publish the following Circular, and we comply with the request readily and with great pleasure.

### (CIRCULAR.)

*Baltimore, March 18, 1831.*

DEAR BRETHREN,—At the last stated meeting of the Presbytery of Baltimore, the following preamble and resolution were unanimously adopted, viz:

*Whereas*, in the view of this Presbytery, the Presbyterian church with which we are connected, in general, and we, as a Presbytery, in particular, have, to a most inexcusable degree, neglected the claims of Foreign Missions; and *whereas*, the present state of the heathen world, as well as the last command of our Divine Redeemer, most urgently calls us to exert ourselves in this noble cause—*Therefore*,

*Resolved*, That we, as a body, will make the attempt from this time to support at least one Missionary, from year to year, in the foreign field.

[It is to be understood, that the Presbytery reserves to itself the right to select the Missionary, when it is thought proper; but the details of the plan were designedly left for future and more general consultation—The object at first was only to present the general principle.]

Since that time we have attempted to carry into effect the plan therein expressed; and if we are not deceived, it is well adapted to interest the people of God in the great cause of Missions; and has been attended by tokens of the Divine favour.\*

We feel at the same time, unfeigned diffidence in our own judgment—and desire the prayers and counsel of our brethren on this momentous subject. We therefore venture to lay before you the plan which we have been led to adopt, affectionately asking your co-operation if you approve it; or your suggestions as to some other plan, better

\* Between four and five hundred dollars have already been secured towards this object, since October last.

fitted to promote the interests of foreign missions.

You are fully aware that we are doing almost nothing for the cause of Foreign Missions, in the Presbyterian Church in the United States. And compared with what we ought to do, with what we might do, and with what we have done in other forms of Christian charity, our neglect of this is surprising, criminal, and very perilous.

Much of this has been owing, we think, to the want of a specific plan, fitted to reach and excite our people, and to carry forward this great work. No such plan has ever been projected, or carried actively into general use among us.

Yet our church affords peculiar facilities for combined, uniform and powerful operations in this way.—It is organized already, and only needs to be set in motion, in order to make it a most efficient Missionary Institution. The plan proposed above of operating, through the Presbyteries, seems to be at once the most simple and effective.

One reason why the cause of Foreign Missions has not more interested our people has been, their ignorance of the men to be supported by them, and of the destination of their money when given. From this, has resulted a vague, abstract sentiment on the whole subject; and their sympathies have not been enlisted, even when their consciences have been in part informed.—This scheme has the advantage of directly identifying the body of the people with the foreign missionaries whom they support; and with the field in which they labour. Thus the regards of our people will be in some measure located abroad; and out of their personal and almost pastoral relation to the missionaries whom they support, will arise attachments well calculated to secure their continued prayers and charities. In confirmation of this, we need only refer to the striking fact, that those churches and neighbourhoods, from which missionaries have gone out, have uniformly felt and done most for foreign missions; and for that portion of the heathen world also in which such missionaries labour.

It is a very interesting circumstance in connexion with this view, that many young men well qualified for the work,

re now preparing in the Theological Seminary at Princeton, and elsewhere, who are saying with deep desire, "send me," "send me"—and who may at once be selected and sustained by their respective Presbyteries.

In proposing this plan, it is by no means intended to interfere with other societies already engaged in missions. On the contrary, the object is to cooperate with them, as far as is possible to do so.—But the Assembly's Board of Missions is fully occupied on our own continent, and has no purpose of effort beyond the two Americas.\* The American Home Missionary Society is exclusively domestic as its name imports; and the American Board of Commissioners for Foreign Missions, needs some such combined effort as this, to bring up "to be help of the Lord against the mighty," the whole Presbyterian Church.

The details of the plan may be left for future consultation—but the great principle of operation might be at once adopted; the whole church might be simultaneously excited through the Presbyteries; and the way be thus prepared to send forth from 100 Presbyteries, 100 missionaries to the foreign field.

Dear brethren, we are wedded to no peculiar plan; but we feel that something must be done; that it must be done at once; that it must be done by all the church; and with all "our heart and soul and mind and strength."

Our prayer is that we may be divinely directed and sustained in all our efforts for this great and neglected cause. May millions now ready to perish rejoice forever in the great salvation sent to them through our hands—and may we escape the awful curse of having their blood band on our skirts.

WILLIAM NEVINS,  
GEORGE MORRISON,  
GEORGE W. MURRAY,  
JOHN BRECKINRIDGE,

On behalf of the Presbytery of Baltimore.

### Editorial Remarks.

We earnestly recommend to all our readers, and especially to our clerical brethren, a careful and very serious consideration of the foregoing circular. It relates to a subject which has borne with great weight on our mind for several years past, and which we have not failed to advocate in the best man-

\* At least so far as we are now informed.

ner we could. In the overture to the General Assembly, in 1828, from which resulted the present very efficient and successful plan of conducting domestick missions, the importance of engaging in foreign missions also, by the Presbyterian church, in its distinctive character, was brought into view; and the continuance of the existing neglect was deprecated, as highly inauspicious to the prospects of our beloved church, as dependent on the smiles and benediction of her glorified Lord, whose command to "preach the gospel to every creature,—and to disciple all nations," was awfully disregarded and violated by this neglect. The same was done in our essays on "the best method of conducting Christian Missions." It is therefore with no ordinary pleasure that we at length find one Presbytery resolved to act as well as talk, in relation to this high concern; and we do earnestly hope that the example thus most laudably set, will be extensively approved, and imitated by other Presbyteries. The plan proposed is, in our judgment, as good as any that could be devised. Nor do we see any difficulty in its execution, even without the further interposition of the supreme judicature of the church. By that judicature, the most ample and unrestricted power has already been granted to the Board of Missions, for conducting the operations of foreign as well as domestick missions. All that would be farther necessary, would be, for the Board to organize another Executive Committee, with a secretary and treasurer, for the exclusive purpose of promoting and managing foreign missions, and for keeping the funds given for this purpose entirely and sacredly distinct from all others. This Executive Committee might easily lay down a plan, by which each Presbytery should have all the influence it could desire, in selecting,



as well as supporting, its own missionary or missionaries, and even in choosing the field of his or their labours; while the committee would be the organ for executing the purposes and designs of Presbyteries, giving to them harmony and system, managing and collecting funds, superintending, directing, and corresponding with the missionaries, and for conveying useful and necessary information to the Presbyteries and to the publick. Nor would missionaries be wanting. We speak on our own knowledge, when we state, that there are now in the Theological Seminary at

Princeton, a number of most promising young men, who earnestly desire to go out on foreign missions, under the direction and patronage of their own church. But we must drop the subject for the present, when we have added, that although we have shown in what manner the plan of the Baltimore Presbytery may be executed, yet that we shall rejoice to see it carried into effect by any other mode of execution that shall appear to be more acceptable, to those who wish that foreign missions should be sustained by the Presbyterian church in her distinctive character.

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of March last, viz.*

Of the Rev. Dr. John McDowell, collected by the Rev. Marcus S. Hutton, in Fox Hill, Newton Presbytery, for the Professorship to be endowed by the Synods of New York and New Jersey	\$17 00
And by the Rev. Jacob R. Castner, in Mansfield, same Presbytery, and for the same Professorship	55 00
Amount	\$72 00

## View of Public Affairs.

### EUROPE.

The most recent intelligence from Europe is from Liverpool of the 12th of February, from London of the 11th, and from France, by the way of Havre, to the 13th of February. The general state of Europe remained much as was shown in our statements of last month. One new revolution had broken out, which we shall notice in its place.

**BRITAIN.**—Subscriptions for the benefit of the Poles had been announced in several of the British papers. We are astonished to see the numbers that have been executed, sentenced to death, and to transportation, for the burning of houses, hay, grain, and other property, in several of the counties of South Britain. Yet the severity of the law had not put an end to the evil—burnings, but in less number, still continued. The popular agitation in Ireland was not abated—it threatened open rebellion. The grand jury of Dublin had indicted O'Connell, and eight of his principal associates, for conspiring to evade and oppose the design of the Lord Lieutenant's proclamation, prohibiting their illegal meetings—The trials were in progress, but not terminated. St. Peter's church in Birmingham had been burned down—supposed to have been set on fire by an incendiary. Lord Rivers had drowned himself—a victim of gambling. Burials in London in 1830, 21,645; births 26,743—increase of population, 5,098. The distance between Liverpool and Manchester, which is 32 miles, had been travelled by passenger's, in a rail road car, in a little more than the hour. Between the two places, the Majestic engine had travelled six times in one day, and conveyed backward and forward 142 tons—ten such engines were on that road. The price of flour in Britain had declined a little. The British parliament, agreeably to adjournment, met on the 3d of February. Up to the 11th of that month, the proposed measures for reform had not been brought forward. Orator Hunt, as he is called, who had been elected a member from Preston, made a motion and a long speech on the 8th, in favour of petitioning the king to grant a pardon, and amnesty to all who had been convicted of incendiary acts. He spoke for two hours and a half, and when the decision on his motion was taken, it appeared that only one member voted with himself in favour of it—2 against 369. The weather in England had been severe. Heavy falls of snow, as in our own country, had impeded the transportation of the mails. The Edinburgh mail coach had been lost in the snow, and the driver had perished.

FRANCE.—Parties and dissensions have arisen in France, in relation to the affairs both of Belgium and Poland. Not long since there appeared a note, signed by Count Sebastiani, the French Secretary for foreign affairs, addressed to the French minister at Brussels, stating, in substance, that France would consider as an act of hostility to her, the election of the Duke de Leuchtenberg to the crown of Belgium; and ordering the French minister, in the event of such election, immediately to leave Brussels. This notwithstanding, the parties in the Belgick Congress were nearly equally divided between the Duke de Leuchtenberg, and the Duke de Nemours, the latter the second son of the King of the French—a youth not more than seventeen years of age. At length, after much dispute and several ballottings, the Duke de Nemours was elected, by a majority of one vote. It has been positively stated, as we mentioned last month, that King Philip, of France, had absolutely refused to accept the crown of Belgium for his young son; and that the ambassadors of the five great powers in London had united to protest against such an acceptance. But the last accounts state, that the question of acceptance is yet unsettled; and that there has been great vacillation and contrariety of determinations on this point, in the French cabinet. The truth is, that Britain, Austria, Prussia, Russia, and Holland, all deprecate the union of Belgium to France, which they suppose would be virtually effected, if the son of the French king should become king of Belgium. On the other hand, France is greatly opposed to any addition to the power and influence of Austria and her allies, which, it is believed, would be the result, if an Austrian Prince should obtain the Belgick throne. There is also a strong party in France in favour of aiding Poland. Subscriptions are opened for pecuniary succours to the Poles, and men in power of the first influence, Fayette among the rest, give their names, money and influence, for their promotion. It seems also to be well understood, that it is the wish of this party that France should give Russia to understand, that she will not consent to see Poland again subjected to Russian sway. In the mean time, the king of France and the existing ministry, earnestly wish for the continuance of peace, and are doing all in their power to preserve it inviolate. But it looks, at present, as if the war party would prevail, and the ministry be changed—Indeed the prospect of a general war in Europe appears to us to have been more threatening, at the date of the last accounts, than at any preceding period since the late revolution. Commerce is greatly depressed in France, and much suffering is felt for the want of employment, by the poor, and by mechanics and artisans generally—Much has been said about a large secession of Roman Catholick clergymen in France from “the mother church.” We doubt not there is some truth in the statements; but we wait for more accurate and authentick details, before we make our record on the subject.

SPAIN and PORTUGAL still remain much *in statu quo*. We see no prospect of an immediate struggle for liberty in either of these kingdoms.

ITALY.—A paper from Havre by the last arrival contains the following article:—“A Telegraphick communication has been made at Lyons, that a serious REVOLUTION HAD BROKE OUT IN ITALY—that Reggio, Bologna, and Modena, had been overthrown, and that the Duke of Modena had been killed.” Time will unfold how much of truth there is in this article. We have not yet heard of the election of a new Pope.

AUSTRIA, PRUSSIA, and RUSSIA, are in a state of agitation; but we observe nothing in their political affairs which calls for recital, beyond what will be seen under our other articles.

BELGIUM.—It appears, says an article in an English print, that on the 9th of Feb. the Belgian Deputation in Paris were officially received by the Minister of Foreign Relations. The interview lasted two hours, and the gravest questions were under consideration. If, says the Gazette, our information is exact, it will now be proposed to the Belgick Congress to elect Prince Charles of Naples as their King, who will espouse the Princess Mary of France. The Belgick Deputies stated, that their mission related exclusively to the Duke of Nemours.” A Dutch gun-boat was driven ashore at Antwerp; the Belgians seized it, and hauled down the flag of Holland. On which the commander of the boat, Lieutenant Von Spycck, went below, and set fire to the powder magazine. The vessel blew up instantly, and all on board, except two, perished—himself among the rest—Ten Belgians were killed, and twenty wounded. It is not easy to conjecture what will be the issue of the business of choosing a king for Belgium. We fear it will prove a firebrand, to kindle the flame of war throughout Europe.

POLAND.—It appears by the last accounts that the Russians were advancing in great force toward the confines of Poland. Count Diebitsch had issued two proclamations, one to the people of Poland, the other to the army. To these the Polish Diet returned a spirited answer, which concludes thus:—“The Polish nation, united in its

Diet, declares, that for the future, it constitutes an independent people, which has the right to confer the Polish crown upon him whom it shall deem worthy of it—upon him whom it shall judge capable of observing faithfully the principles which he shall have sworn to, and of preserving untouched the National Liberties." The declaration was signed unanimously by the members of the Diet. To all human appearance, the Poles are rushing on their own destruction. But God can order it otherwise, and we pray that he may. Russia has reason to dread the conquest of Poland, even if she should achieve it. The leaven of insurrection and rebellion is working silently among her own subjects; and we suspect strongly that she will have to fight France before all is over, if she sheds Polish blood—What is called the cholera morbus, but which is now believed to be the genuine plague, brought by the Russian army out of Turkey, has appeared at St. Petersburg, and in a part of Poland also—Fears are entertained that it will spread over Europe. Thus, war and pestilence, two of the three of heaven's sorest judgments, are in the heart of Europe, and the third—famine—may possibly follow before long.

#### ASIA and AFRICA.

Did our space permit, we should chronicle a few articles from these large sections of the globe. But as they are not of immediate interest, we reserve them to a future occasion.

#### AMERICA.

The political state of our sister republicks, in the southern part of our continent, continues to be most deplorable. There is no actual war, at present, in Chili and Peru; but there is no stable peace and order, even in these States; and in all the rest, civil commotions exist, and in some, actual warfare. The last accounts from Buenos Ayres, represent the danger of war in the whole of the United Provinces, as imminent, if not unavoidable. In fact, neither these provinces, nor the Argentine republick, can properly be said to have enjoyed peace at all, for several years past. In Colombia, Central America and Mexico, there is active civil warfare. The death of Bolivar appears to have been seriously lamented by a large part of Colombia, and the persecutions which are believed to have caused his death, have probably given depth and keenness to the indignation and resentment of his numerous friends. In Mexico, the ex-president Guerrero, has been taken, and after a very summary proceeding, on the part of his captors, shot. His party is in a great measure put down, but peace is not obtained, nor is there any prospect of its being speedily settled on a solid basis. In Guatimala, or Central America, the conflict of parties, which seemed to be stayed for a while, has recently been renewed. It is long since we remarked that Republicans cannot be formed but by time, education and information. The influence of all these is wanting among our southern neighbours; and in addition, the effects of the Romish superstition on the mass of the people, and of infidelity on the part of their leading men, are pernicious in the extreme.

UNITED STATES.—We take no part in the ardent controversies going on in our country, relative to the choice of the next President, or the recent quarrel between the two highest officers of our government. Paper wars are bad enough, but they are so much less an evil than the wars which shed blood, that in view of the present state of the world, we have abundant reason to be satisfied and thankful. We bow before the decision of the Supreme Court of the United States, in regard to the unhappy Indians.—Their cause was most ably advocated, and we doubt not that the decision of the judges was right. But the heavy guilt of violating our treaties with these Indians, and of driving them from the lands which they hold by the gift of the God of the whole earth, as well as by solemn compacts with us, is only shifted from our legal tribunals to another department of our government; and such we understand to be the purport distinctly of the opinion of Chief Justice Marshall—the man of all the world to whose opinion we should, on such a subject, be the most ready to surrender our own. After a winter of unusual severity, and much suffering among the poor, the spring appears to be advancing in its happiest form. We have great cause, also, to be thankful for the numerous awakenings and revivals of religion, which are witnessed in various parts of our land. The enemy was in very deed coming in like a flood; but we do hope and pray, that Jehovah has begun to lift up a standard against him. Now is the time for much prayer and much Christian effort; and guilty, in no ordinary degree, must be that professing Christian, whose active co-operation is now withheld.

ERRATUM in our last number.—On p. 132, the 2d column, and beginning of the third paragraph, in place of what there appears, read—"If Adam and his posterity were one person, then his sin would have been our *personal* sin, and the act of eating the forbidden fruit would have been our *personal* act."

# THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

APRIL 1, 1831.

## REPORTS OF MISSIONARIES.

Many of the Reports received from our Missionaries during the last month, are of so interesting a character, that we deem it expedient to omit, in our present number, the usual selections of foreign intelligence, for the Monthly Concert—and would earnestly recommend, in their stead, extracts from the following accounts of the gracious outpourings of the Spirit of God, upon our Missionary stations.

### NEW YORK.

From the Rev. J. BURCHARD, dated Belville, Feb. 3, 1831.

#### *Revival in Belville, N. York.*

In the early part of the summer, our spiritual horizon began to brighten.—The attention of the people in the different settlements contiguous to Belville, where the word was preached during the week, was evidently arrested, and in a short time, a goodly number gave evidence of a saving change. But the work which at one time, indicated a powerful refreshing, was soon arrested by sectarian influence. About this time, that portion of our field of labour called the Wardwell's settlement, (including from 15 to 20 buildings) was favoured with a gracious outpouring of the Spirit, and in a few days fifty persons, comprising more than one half of the population that were in the habit of attending public worship, gave evidence of having passed from death into life. The dispensation of the Spirit in this place was marked by pungent conviction for sin, followed by an early submission to the supremacy of Christ. At several of our social prayer meetings at private houses the spirit moved upon the deep of the heart in great majesty.—The hardy sinner bowed before its power, like the rush before the wind. Yet, in the midst of this deep feeling of soul, even when the great fountains of iniquity were breaking up, there was none of that wild ebullition of feeling, which is so often a "counterfeit of the work of the spirit;" but it appeared like clay, yielding to the hand of an Almighty potter. In the month of September, we had an access-

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sion to our number of forty-five persons, principally on a profession of their faith. And when this church which had so earnestly contended for the faith against "principalities and powers" beheld these trophies of love, approaching the baptismal font, to receive the symbol of consecration, they felt to appropriate in full the language of the Spirit, "A refreshing from the presence of the Lord."—From the formation of this church, in the month of December 1829, to the September following, we received into our communion seventy members. Our whole number is now eighty-five. With the aid of fifty dollars from your Society, we have been enabled to sustain for the whole of the time, the administration of the word. Our meetings on the Sabbath, have been well attended. Our Bible class and Sabbath School are flourishing. We have a Tract Society, upon the plan of monthly distribution in successful operation. The church maintain the "unity of the spirit in the bond of peace."—We have reason to believe, that rising off 130 souls have been gathered into the kingdom of Christ: many of whom have joined other churches. The means used have been the preaching of the word; faithful parochial visitation, and public fasts: the latter of which, have been most signally blessed of God. In the space of six months we had eleven public convocations of the church, for fasting and prayer, which were observed with all the solemnity of the Sabbath.—And now, desiring to refer all saving benefits, to their heavenly origin, even God's eternal purpose, in Christ Jesus, and cherishing the hope, that the past is but the pledge of future blessings, in the words of the Prophet we would say, "For Zion's sake, we will not hold our peace, and for Jerusalem's sake, we will not rest, until the righteousness thereof go forth as the brightness, and the salvation thereof, as a lamp that burneth."

From the Rev. D. PAGE, dated Knowlesville, Orleans co. N. Y. March 3, 1831.

#### *Revival in Knowlesville, N. Y.*

In my last I said there were some favourable appearances in this place. Soon after my writing, the Lord came this way

indeed, set down the foot of his power, and has brought a number out of moral darkness into the light of the gospel. The work is not so general as in other places of which we hear, yet we have witnessed in many instances, very special manifestations of the Holy Ghost, filling the hearts of christians with prayer and faith. We have seen the evidence before our eyes, that God will hear the prayer of the faithful. The work is still going on, tho' it is somewhat retarded by preachers of other denominations crowding in, whereby sinners are diverted from the great business of saving their souls; and christians having a spirit of party and jealousy have ceased to pray with that holy, heavenly fervour, and strong faith that characterized their intercessions a few days ago. Thus they have in a measure quenched the spirit. But they are becoming convinced of their sin, and humbling themselves in the dust; and the spirit of prayer is rising, and I am confident the work will go on. In the North part of the Society, where no other denominations hold meetings, the work goes on with a steady course. Christians pray and souls are born "into the kingdom." I have not time to give you a particular account of my labours, I would only say that I delight to do all that I am able in the service of my Lord and Master. And for the last three months I have been enabled to perform more labor than is common for me, and for this special goodness I bless and praise my Lord and Master. How many have already been renewed in this good work I am unable to say. Many have obtained hopes that they shall through the blood of Christ be saved from their sins. And although it is to be feared, that some have been led to deceive themselves, yet I think that in the general, the work is genuine, and that many have truly submitted their hearts to God.

The last Lord's day was a time of the special presence of the Lord; the place of worship was filled to overflowing.

We received into the church one by letter, and nine on profession; seven of whom I baptized. In partaking of the symbols of Jesus' death, many communicants I believe experienced a precious season. It is expected that others will come to the church soon. When I came here one year ago, the members of this church residing in the place were about 27. The number is now about double. There is still a prospect, that the church will be increased.

From the Rev. E. S. HOWRS, dated Wyoming (Middlebury,) Genesee Co. Feb. 28th. 1831.

*Revival in Middlebury, N. Y.*

As the results of my remaining here, I

am able to say that through the smiles of the great head of the church, the congregation under my care has been strengthened and built up. A revival of religion has been enjoyed, which in the estimation of charity, has brought many souls from the kingdom of darkness, into the kingdom of God's dear Son.

Fifty-four of these fruits have already connected themselves with the church under my care. The Sabbath School cause in this place has the past year received an impulse, which I trust will be felt in its happy influence, for years to come. During the past year, every destitute family in the town has been supplied with a copy of the word of life.

A Temperance Society formed upon the principle of entire abstinence now exists in this town, consisting of more than two hundred members. Something has been done, and is still doing in reference to the Tract cause. The attention of the members of the church has been directed to the subject of aiding by regular yearly contributions, the funds of the Assembly's Board of Missions; upon this subject a good state of feeling seems to exist, and it is probable that in the course of the present year, the church will become regularly organized upon the fifty cent plan.

This congregation feel that the aid, which your Society has afforded them in their feeble and trying circumstances, is the alone means which, with the blessing of God, has lifted their head above the waves. It is indeed true, sir, that this congregation furnishes one, among the many instances of a society labouring to sustain the gospel, with its privileges and its hopes, and yet for want of sufficient resources to succeed in the effort, was despairing and sinking, but has been revived, and the way prepared for the permanent enjoyment of the means of grace through the timely aid of Missionary Charity.

From the Rev. A. RAWSON, dated East Feb. 28, 1831.

*Revival in Shelby and Royalton, N.*

Since I wrote you, God has done wonders among the people of Shelby and Royalton. Between thirty and forty Shelby, hope, they have submitted themselves to God, and believed in Jesus Christ. Others are now enquiring, what they shall do to be saved. A general seriousness pervades the congregation. Some will probably connect themselves with the Methodists—and others with the Congregational church at Medford. In Royalton twelve or thirteen cherish hope in Christ. In them I have great confidence—they seem to have a gra

sense of their sins as committed against a holy God, and in his unbounded mercy in saving them.—Seven came forward to be prayed for Sabbath-day evening.—Many others are serious. The church is united and alive. We hope many more will not only feel it to be a duty, but a privilege, to deny themselves—take up their cross and follow Christ. In both congregations, God has been mindful of those, that have attended Sabbath Schools. The cause of temperance is flourishing. At the last meeting of the Temperance Society of Shelby, fifty united.

#### PENNSYLVANIA.

From the Rev. D. M. BARBER, dated Great Island, Feb. 16th, 1831.

*Results of three year's Missionary labours.*

The third year of my labours in the service of your Board having expired, I will notice briefly, what has been doing for the cause of Christ during that time.

Two congregations have been formed. Three houses for public worship have been erected, and two others commenced which we expect will be finished shortly. Between 60 and 70 persons have been received into communion in the church. Eight or nine Sabbath Schools have been formed, in which from three to four hundred youths, have received instruction. But for reasons mentioned in former reports, some of these schools were short lived. Others formed under more favourable circumstances have flourished.

The most interesting part of my charge at present is the Great Island congregation, which lies immediately below this mountainous region in a very pleasant and fertile valley. I have been labouring in this congregation but one year, and only but the one fourth of my time, but for the future I expect to spend one half of my time in the congregation. We formed but two Sabbath Schools in the congregation last season which promise great usefulness. One of them has 108 scholars enrolled, and until the deep snow fell, there was a general attendance. The other school has about 70 scholars.

All the Merchants in the bounds of this congregation, (five in number) have excluded ardent spirits from their stores as an article of profit.

We have lately formed a temperance society on the plan of entire abstinence, and about 70 have joined it. On this subject we meet with much opposition, but we have reason to believe the Lord is on our side, and his friends are fast coming over.

#### MARYLAND.

From the Rev. G. W. KENNEDY, dated Taneytown, Md. Feb. 10th, 1831.

My prospects at first, were not very flattering. I found here sinners dead in *trespasses and sins*, and professors of religion, *twice dead, plucked up by the root*. *O ye dry bones*, I cried, *hear ye the word of the Lord*; but they would not hear. *Awake! Awake!* I exclaimed; *get ye out of this city, its name is destruction*; but they would not move—The still small voice was wanting.

A day of *fasting, humiliation, and prayer*, was appointed. After humbling ourselves by fasting we prayed unto the Lord for his spirit, and the Spirit of the Lord came down, and moved over the assembly—*bone came to its bone, and we were quickened together in Christ*.

My congregation has increased very much in numbers, and attention.

Our church is now *finished*. It is a brick edifice sufficiently large to accommodate, in addition to our present number, *a few hundreds* of our brethren the other side of the mountain if we had them here. *It is paid for*.

I have formed *two Bible Classes*. One for *young ladies*, the other for *young men*. These are *highly interesting*.

*Missionary Spirit among Sabbath School children.*

We have *two flourishing Sabbath Schools*. One is in union with the Lutheran church. The other is conducted by a few pious females at their own residence. I was invited to attend this last mentioned school last New Year's day, when we had an *exhibition of Missionary Spirit*, such as I never before witnessed. The children were to receive *premiums*, which, when they beheld, excited their *highest admiration*. The superintendent observed, that those children who were disposed, might have the *value* of their presents in *money*, provided they would put it in the *Mission Box*. More than half the children chose the cash, and dropt it in the box, with countenances *shining with benevolence*. I observed one poor little Irish girl drop in fifty cents.

*Our Missionary Society is prospering*. In addition to the \$40 you have received this year, you may expect 10 more in May. The females in the congregation, devote *one day* in each week, to work, for benevolent objects.

*Tract Society*.—We distribute about 1000 pages monthly.

We have a *Bible Society* auxiliary to *young men's of Baltimore*.

The last society I shall mention, though not the *least* in numbers or importance, is our *temperance society*. At its organization about a year since, there were but

10 or 15 members, now there are upwards of 60. The anniversary of this society took place on the 1st of January. As a preparatory measure, we distributed about 100 Kittredges! *Enemies* have become *friends*.

#### INDIANA.

From the Rev. S. SCOVIL, dated Lawrenceburgh, (Indiana) Feb. 3, 1831.

We still enjoy the uninterrupted blessings of our covenant God; and while so totally unworthy of these blessings, we trust their continued bestowment excites in us gratitude. Since my last report we have removed to this part of the field, and have been encouraged with some accessions to our little communion from which we hope to raise up *one* for the ministry, who has, with good prospects, commenced his preparatory studies. We are now looking too with joy towards the removal of the painful disabilities under which we have laboured for the want of a house for public worship. The friends of our cause here have made self-denying arrangements for the erection of such a house the coming season. God grant success to the design.

Our house at Harrison, we have so far finished that, with two stoves, it is comfortably warm for winter use. Seldom does a christian heart enter it, but feels thankful to see it rescued from its former prostitution. Purifying the sanctuary has, more than once, been accompanied with a blessing. Harrison is an example. Forty one have been added to the communion of that church, since they began to repair "the altar of the Lord." The present prospect is encouraging.

The rich fruits of the refreshing experienced by the "church of Elizabeth and Berea" still remain, affording good promise of fitness for "the garner of God."—The church now consists of 36 members, with hope of addition soon.

To our Sunday Schools, four have been added since my last report; by *all* which I am *encouraged*, but with *one* truly *delighted*. I refer to the school in this place. It is made up of Methodists and Presbyterians, consists of more than 100 pupils on the list, and is carried forward by a vigorous set of Teachers, whose competency is aided by going carefully over each Sunday lesson in a Bible class which I instruct on each preceding Thursday evening.

This Bible Class, formed a few months since, and now consisting of 40 members, is an object of affection to the pupils, and of hope and joy to the teachers. It is my blessed nursery, where I trust, the "good seed of the word" will take deep root, and flourish abundantly.

I travel—visit families—circulate tracts

as usual: have also baptized, since my last report, 16 adults and 5 infants—preached, 100 sermons—given numerous lectures and addresses—established one prayer meeting & one additional Monthly Concert, besides one Sabbath School Concert—I have received 54 to the communion.\*

With trials, I have much comfort in my work; more from heaven and earth than I have any reason to expect. I am highly gratified with the increase of *intelligence* throughout my field. Religious and other reading is becoming more common, while the good fruits of it are of course apparent. The children who have not outgrown the benefits of S. Schools, (which, alas! many have done) are gathering manna from these blessed institutions, which, we hope, will nourish them up to the stature of perfect persons in Christ. Along with the comfort arising from these sources, I have been gratified to see the aged sinner seek a refuge just as his sun was setting. There are two cases; the one 80, the other 84 years of age. They fought for their country in its infant struggle, and feared not the clangour of arms nor the roar of cannon, but I have seen their quaking and tears on account of their unprofitableness and guilt. I have rejoiced to embosom them in the fold of Jesus; and wept at hearing one of them for the first, in his 85th year, lead our public devotions. The same individual had a little previously commenced family worship, and had so numbered himself with 15 other heads of families around me who have within a few months thus consecrated their houses to God. Thanks to God for this increase of family religion.

From the Rev. Wm. SICKLES, dated Rushville, Indiana, Feb. 10, 1831.

I have two Bible classes, and expect when the spring opens, and the days become a little longer, to commence one or two more. We have a S. School in this place, but at Olive Ridge it has been suspended during the winter, for want of a suitable place to meet in, but shall recommence again, as soon as the weather becomes warm enough to hold the school in the church. During the last six months 10 persons have been added to the church on certificate. I regret to be compelled to say that very little visible success seems to have attended my ministerial labours for the period included in this report. The attention, however, to the preaching of the word has been as general, as at any other former time, oft more than the room we occupy would contain, (our church being not yet in condition for use.) I have endeavoured

\* 17 of these were on parchment.

with all plainness and simplicity to exhibit and enforce the truth, according as God has given me ability, and to "keep back nothing that might be profitable," but alas! I must take up the complaint of the Prophet, and add, "Who hath believed our report." I often feel much discouraged in view of the state of religion in this part of the church. But perhaps in this there may be something of a disposition to walk by sight and not by faith. I know that not the least part of the minister's work is to "perfect the saints," and "edify the body of Christ." But are not the same means which God has ordained for effecting these glorious purposes of his grace, also adapted to transform sinners into saints? And are not those seasons in which many are turned from darkness to light, also the seasons in which saints are turned more and more unto God? It may be, however, that God sometimes effects the two objects separately; and though the seed sown, (save that which lodges in the hearts of God's people,) may seem to fall by the wayside, among thorns, or in stony places, yet in due time it may spring up and bear fruit. Such reflections serve to sustain the spirits of many of God's ministers, especially in these western states, where there are so many obstacles to the success of the gospel, resulting from the ignorance, the prejudice, and the sectarian spirit almost every where to be met with. In some of our congregations there is not one active zealous, and efficient man, but the burthen of almost every thing falls upon the minister. In such a state of things, our hands often hang down. You know my brother (for God has blessed your labours) that nothing is more cheering to the servant of Christ, than to witness the success and power of the gospel in the conversion of sinners; and perhaps you know how painful is the apprehension to seem to be "set for the fall of many," and to be a "savor of death" and not of life. Though frequently cast down and perplexed in view of the existing apathy, I am not in despair, I dare not doubt that God will bless his own truth, and will one day raise in power what has been sown in weakness.—The field I occupy is an important one. This county, by the late census, is, I believe the fourth in the state in population, and second to none in fertility. I seemed to have been directed to this place by the finger of providence. I am willing to live and labour here; or I am willing to go to any other part of the vineyard where the same providence may direct. Since I have been located in this place, I believe my ministry has been generally acceptable to my own people, and perhaps as much so among other denominations, as our views of truth could reasonably be expected to be. Peace and

harmony seem to prevail among the members of the church, and but two or three cases of discipline have occurred. In the adjoining county, where I spend one fourth of my time, there appears to be a prospect of good. The attention to preaching is encouraging; and the settlement is rapidly increasing, as the national road passes through it. There is yet no church organized, and perhaps suitable materials do not at present exist there, but it is thought the object may be accomplished at no very distant period.

I received some time ago your letter, enclosing a commission from the American Sabbath School Union, and will attend to the duties assigned as soon as the season will permit. Several agents are now employed in this State in the formation of Sabbath Schools, but the inclemency of the season has rendered their success very limited.

The Temperance reformation seems to be making a gradual progress in this county, and some are now its friends who not long ago, manifested a very decided opposition. From 15 to 20,000 pages of tracts have been circulated in this county within the last six months, and have been attended with some good effects, especially on the subject of temperance.

With respect to the general prospects of the Presbyterian Church, in this state at the present time, I am not able to speak particularly, having been confined to my own district since the meeting of Synod. We anticipate, however, the happiest results from the operations of the American Sabbath School Union.—It is believed the prejudice which has existed against the Union is wearing away, and doubtless, when the public mind shall be satisfied as to the benevolent and catholic character of that noble institution, its plans will meet with a general co-operation among protestant christians, in the western country.

From the Rev. D. Moxford, dated Franklin, Johnson Co. Indiana, Feb. 17, 1831.

The prospects of the church here are exceedingly flattering. The increase from emigration is rapid. The people are well united, and generally from fixed sentiment attached strongly to the doctrines of the old School.

Weekly prayer meetings have been kept up during the winter; likewise the Monthly Concert. Two interesting Bible Classes are organized. The Sabbath Schools, of which there are two, have done little during the cold weather, for want of suitable houses; and I take this opportunity to say that in the business of organizing Schools, I shall not attempt any thing until the warm season.



## ILLINOIS.

From Mr. ISAAC BENNETT, dated Carmi, (Ill.) Jan. 18, 1831.

Anticipating the difficulty of travelling in the winter season, and regretting the loss of time, that it would consume, I formed a resolution last fall to obviate it in some degree, by making my visits to the congregations, less frequent and proportionably more protracted—to remain at one place talking personally “from house to house” during the day, and preaching “publicly” in the evenings, so long as the Lord seemed to favour it; and then to go to another, just as Providence from time to time appeared to direct. In adopting this plan, I was soon much encouraged with the hope that the blessings of God was attending it, in the serious impression of a number, and in the hopeful conversion of a few. But my resolution was not sufficiently firm to prosecute it far; seeing that it left other congregations too long destitute; which, together with the earnest solicitations that came to me to preach occasionally in some other sections of the country, which are yet a moral desolation, at length allured me away. And in one of these excursions, 30 miles beyond my western boundary I visited two places, and since twice repeated the visit, preaching 3 or 4 times before I departed; when I discovered that a congregation in each of the places might soon be collected if they could be attended to. At the place the most remote, the Lord has blessed these visits to the awakening of some, and to the hopeful conversion of two or three. Encouraged by this, and finding that there were a number of Presbyterian families in the vicinity, and several who were communicants in that church previously to their emigration, I have made, in accordance with their earnest desires, some arrangements for the organization of a church, and proceeded as far as your missionary is officially qualified to do.—There is much land yet to be possessed, and many churches might soon be gathered with the blessing of God upon a little ministerial labour. But as we have already more churches than we can well attend to, we cannot devote much time to collect others—And if we could, it would be attended with the melancholy fear, that we were gathering churches only to neglect them—for the want of time, impels us in a great measure to neglect some that now exist—buoying up, for a time, the hopes of those who have raised the Macedonian cry, only to let them sink in deeper despondency; which must be the case till more labourers are sent forth into the vast harvest of this western land.

The new congregation organized at

the Kickapoo last August, and left, I believe, entirely destitute of preaching ever since, has at last raised a cry for a supply of the bread of life; but the place is too remote from this to admit of our visiting it often. And they wish, in connection with the Paris church, (only 30 miles distant) to locate a minister, and think they are able to support one in the manner of this country, if they knew where to obtain him.

From the Rev. B. F. SPILMAN, dated Shawneetown, Illinois, Jan. 31st, 1831.

During the month of November, we had an interesting communion season in Shawneetown. Three more were added on examination to our little flock here. Some good impressions were made, which we trust will not be forgotten.—This is a place which we think demands the sympathies and prayers of Christians as much as any other place in the western country. Much business is done here, as a place of landing for all kinds of boats. And freight must often be received on the Sabbath, by those who otherwise would be in the house of prayer. According to the present arrangements, the Sabbath is also the principal day of business in the post office. It is a distributing office; and on that Holy day, the mails generally come in from all parts, and at the very hour in which some are repairing to the house of the Lord, some are obliged (under the present law) to labor in the office; and others are visiting the office for letters, &c.

With these, and other obstacles in the way of the advancement of the cause of Christ, I find my faith often severely tried. But from our own experience in “the day of small things,” and from the sure promises of God, we believe that “Jacob” will here “arise,” though “he is small.” The Sabbath School here has I think accomplished considerable good, and under the blessing of God, promises much more in future. There is much need here of some intelligent, pious man, who could find leisure to attend this school, and fill the place both of a superintendent and teacher.

## GOLCONDA.

I have been providentially prevented from prosecuting my labors in the Golconda church, almost the whole of the last quarter. A species of the small pox, called the varioloid, spread through the village and a part of the neighborhood, which rendered it, as we thought, imprudent to hold public meetings or even pass from house to house. This seemed to us mysterious, as that was the time when the special influences of the Holy Spirit were shed down there. But the Lord, as we think, has carried on his work in the

hearts of those who appeared to be truly convicted. On my visit there two weeks since, I could discover no instance of turning back. There has been a Sabbath School in operation in this part of the church, which lies in the country; but for want of some one who has the qualifications and leisure to act as a superintendent, no such school has yet been in operation in the town. There I find, with gratification, that measures have been lately adopted for furnishing every destitute family with the Bible, before the first of May next. The cause of Zion here is evidently going forward.

#### *Itinerant Labors.*

Since my last report, I have spent some time in White, Wayne and Franklin co's. I am more & more convinced of the importance of settled ministers spending time when it is practicable in itinerant labors. For seven years I have labored and travelled in this State: and the greater part of the time has been employed in this way. I was trying to raise the standard here when there was no Minister resident in the State of our order, with whom I could take "sweet counsel." The strongest faith which was then in possession could not carry my mind forward to what I now witness. We have now in the State about 20 ministers, and by a resolution at the last meeting of the Synod, our presbytery is divided into three. And we expect a Synod to be erected by the next General Assembly. My feelings with respect to what the Lord has done and is doing, I cannot describe. This part of the State has been particularly blessed in several places, during the last year in brother Bennett's field of labor, and in my own. And we trust that the dews of Heaven will still descend. Pray for us, that our unfaithfulness and unworthiness, may not prevent the work of God in the salvation of sinners from advancing.

#### OHIO.

From the Rev. L. C. BUTTIN, dated Manchester, Feb. 15th, 1831.

My congregation at Manchester, continues to increase in numbers and attention. Some cases of seriousness have lately come to my knowledge. At Huntington in consequence of the want of a convenient house, the attendance upon the dispensation of the word is not so good as during last summer; the approach of the season, when we can again assemble under the trees of the forest, encourages me to hope, that we shall be favored with a more numerous attendance. In the meantime, the increased desire for the continuance of the public means of grace, and the *unusual* attention manifested during the deliverance of my mes-

sages, encourages me in the hope that my feeble attempts to advance the kingdom of the Redeemer, have not been "in vain in the Lord."

I rejoice in the fact, that the temperance cause is advancing among us. In my last report, I believe, it was stated, that the Temperance Society of Manchester consisted of forty members; since that time, it has increased to about sixty-five. One, who has lately connected himself with the Society, had been considered a confirmed drunkard, for the last twenty years; he is now, however, a warm friend to *cold water*. His reformation has effected a happy change in a large and respectable family.

#### MISSISSIPPI.

From the Rev. T. ARCHIBALD, dated Columbus, (Miss.) Feb. 21st, 1831.

#### *Difficulty of sustaining Sabbath School in Mississippi.*

I have for ten years taken great delight in Sabbath Schools. When I came to this county four years ago there was not a single Sabbath School in it. It was a thing but little known. In the course of the year I organized three Sabbath Schools; and about that time three others were formed; and now there is not a single Sabbath School in existence. The three which I formed did well while I attended to them in person; but I found that it was not consistent with ministerial duties to be always in a Sabbath School. And as soon as the novelty of the thing was over they declined and finally died. They were revived for a time but are now extinct. I could fill the whole country with Sabbath Schools; but the great matter is to keep them alive. This can be done by having competent teachers. Rewards or premiums are not sufficient to keep such schools in existence. I speak from experience. In conducting Sabbath Schools there are several difficulties, but the great difficulty is the want of self-denying men. He who undertakes to teach a Sabbath School should be pleasing in his manners, attentive to the children, firm, zealous, persevering, and determined in the pursuit of his object. He should be discreet and qualified to instruct. You may go into a neighbourhood and find the people very willing to have a Sabbath School, but you will probably not find a man in it capable of conducting one. You may find a man that would do, if his education was sufficient; and again you may find a man whose education is very good, but he is wanting in every other qualification. Cannot such men be found in the North as would do well in a Sabbath School. I know that people in the North are afraid to live in the South, but I do believe this country is as healthy

as any in the U. S. We want several mechanics in this country. We want a tinner and silversmith very much. I will do all in my power to promote the Sabbath School cause.

#### LOWER CANADA.

From a Missionary of the Board, dated Lapraire, March 2d, 1831.

It is difficult to unite the people in pecuniary efforts to advance religion. The Scotch and the English are so prone to look to the government for churches, schools, ministers, &c. that it is not until their patience is exhausted, and they are led to reflect, "while we wait our children are growing up in ignorance and heathenism," that they arouse themselves to action; but I trust that from the spirit of the times, and social improvement in Britain, a crisis will arrive which will throw them upon their own energies, and oblige them to discover that they have abundantly better resources among themselves, for the purposes in question, than can be possibly found in any government. If all the denominations are put upon an equal footing, and each has to provide for itself, this wilderness will soon begin to blossom as the rose. This must at all events take place in Canada ere long, whether it does in Britain or not; and such a change is necessary to dissipate unfounded prejudices, as well as to produce united and direct efforts to do good. We look for better days, and we trust that a large portion of the labour, and a rich reward will fall to the lot of American Brethren.

#### *Deplorable Ignorance and Superstition.*

How much we need better days I might state a thousand facts to shew—take the following incidents as specimens. Immediately after Christmas I was informed by a gentleman, a son of a clergyman of the Kirk, who is agent for the seignior of B. where I preached once a fortnight, that two Roman Catholic Priests, and two Church Wardens, in their tour around the Parish, for the purpose, had called on him to beg "*pour l'enfant Jesus*," observing that he was come into the world, and must of course be supported. "And did you give them any thing for such a purpose?" "I gave them five dollars"—not from any respect to their plea of course, but for the sake of good neighbourhood, as representative of the Seignior, a tract of land 18 miles square, the property of a member of the present popular administration, Edward Ellis, Esq. Secretary of the Treasury.

This farce is performed annually immediately after Christmas: alms of all sorts are collected, money, flour, pork, grain, bread, &c. &c. these various articles are exposed to sale at the church

door the next Sabbath, and whether the proceeds are appropriated to benevolent and holy purposes this deponent sayeth not.

The second incident will also shew what adepts the gentlemen of the Cassock are in matters of finance. I was one day driving down the river in my sleigh and passed a poor beggar, of whom we have many in this country, he appeared to be in a delicate state of health, and requested me to allow him to ride a short distance. As they are in general addicted to intemperance, and otherwise discreditable, I at first drove past him, and took no notice of his request, but suddenly recollecting that it would give me an opportunity of conversing with him, I took him up, and asked probably more questions than Dr. Franklin answered without asking. It appeared that in consequence of his malady he had been induced to bring himself under a vow, in order to obtain a cure, and had visited a sacred station at the lake of the two mountains, about 100 miles from his home; he had already passed through six parishes, and had presented an offering to each of the Societies of half a dollar, to say mass for his recovery; he had yet two parishes to pass where he would have to pay two more half dollars. I asked him how much he had collected by begging, he said four dollars, so that it appeared that he would have given to the Priests every farthing that he had begged.

I then asked how he had lived if he had given all the money to the Priests—he replied that he had supported himself on his journey by the morsels of food that were given him at different places where he had called. I endeavoured to point out to him, a more excellent way, and told him that I was a Protestant Minister, and that I would pray for him, but that I did not wish him to give me half a dollar, he expressed his thanks in the strongest terms; our way divided and we parted; may he become an importunate beggar at the throne of grace.

Penance is used for the same convenient purposes—a French woman who is wife of an Englishman, living near me, had on one occasion to leave her family for three months and to bring home a certain number of dollars for the church.

In some instances they have to go through a certain district, to enter every house, and in every house to kneel down on their knees and beg.

These hard terms of reconciliation are sometimes accompanied with the additional imposition of perfect silence, so that persons unacquainted with the system would suppose that many of the beggars were dumb. A clean, well dressed female entered my house a few days ago, and without speaking a word opened

her hand and shewed a half-penny by way of explaining her object.

I might mention here a thousand abuses among Protestants as well as among Papists; the violation of the Sabbath is dreadfully prevalent here, as it is in all popish countries; and what is very, very much to be regretted and has created an indescribable pang in my heart, when going out to preach on the Lord's day, I have met, in the winter, a long procession of loaded sleighs, and in the summer, immense droves of hogs driven by the sons of the pilgrims, at once dishonouring their fathers, their country and God, and giving countenance to the profanations that are practiced in this semi-pagan country. These are some of the evils to be lamented in our hours of humiliation.

Yet after all something is still doing: the English language is becoming more prevalent. Two schools are patronized in this village by the government. Our Sabbath School is renovated, and while we number about 12 of the most interesting young people in the village as Teachers, we have every protestant child in the village, old enough to attend, on our list, and nearly a thousand verses of scripture, hymns, and catechisms are recited every Sabbath.

One of our Sabbath School Teachers, aged 26, has just been removed by death. She had not long put her hand to the plough, and we hoped she would have been useful to the children; but probably God had determined to effect by her death, what we had anticipated by her life. She confessed herself one of the chief of sinners, and died hoping in the Lord Jesus, and counseling her young friends to immediate and earnest preparation for heaven, and exhorting them in the Sabbath School to be "steadfast, unmoveable, always abounding in the work of the Lord." I endeavoured to improve the event in a discourse to the young people, Teachers and children, and I trust not without effect.

Since I last wrote I have preached regularly on the Sabbath at Laprairie and Beauharnois, and occasionally at Russel Town and St. Pierres, and in the week from house to house, within a circuit of seven miles about Laprairie.

This latter exercise has been of great use, and the number of my hearers on the Sabbath has been much increased. I have reason to hope that some good has been done. A society is to be formed almost immediately under the name of the "United Presbyterian Society," and the first steps are taken towards the erection of a place of worship, and a house for the minister.

The people will do something considerable towards the expense; they will

probably be able to raise about a third or a half of the amount, and for the remainder it will be necessary for us to appeal to the liberality of our friends.

## REPORTS OF AGENTS.

### INDIANA.

The Rev. Isaac Reed has recently performed an Agency of 3 months, within the bounds of the Wabash and Crawfordsville Presbyteries, and in his last report, dated Feb. 8th, he says, "I feel happy to inform the Board, that we have now *six districts supplied*, all of which were vacant, without the prospect of a supply soon, when I wrote to the Board in August. Five of these districts are in the bounds of Wabash, and one in Crawfordsville Presbytery. That one is in Putnam Co. and contains two small churches. Both were constituted by my ministry; one the day before I entered upon the Agency with 10 members; the other is more than a year old, and has over 20 members. In this county I visited four settlements for the Board, and preached four times. The people heard joyfully of the designs and success of the Board."

The special object of Mr. Reed's Agency was to explore the country, and prepare the way for the location of missionaries. He names a number of very interesting districts which are still destitute, and where the way will speedily be prepared for the permanent location of Missionaries. But "*whom shall we send, and who will go for us?*"

The following extract from Mr. R's report, will be read, we doubt not, with interest and profit.

#### *Last Day of the Year.*

The previous night a deep snow had fallen, and this day, the wind north west, high and cold, and was dark with clouds.

Prevented as I was from setting out in my tour down the Wabash, I concluded to ride about two miles to see how a family fared, in the severe weather, which I knew were in a camp in the woods. I was previously acquainted with the family, though they had lately come to their present place. The occasion of their coming, was, a lease for two years of a piece of wood land, on which, they were to make an improvement. They came and commenced to prepare for a house, a little before the hard freeze and most severe weather. A pen of logs, with clapboard roof, raised for a stable, hous-

ed their things, and was their sleeping place. A fire was made at the root of a large Beech tree, with a camp made by setting forks in the ground, on which were laid poles horizontally, nearly four square round about the fire. Against these horizontal poles, long and straight poles were raised, placed upon end at the ground, and standing in a sloping manner, along two sides—the west and north, with a turn round the north east corner. At the top over the fire, and the area within the top of the camp, was a covering of clapboards. And the day previous to my visit a neighbor had sent them two large waggon covers, which were strung along the open side. The place where these met was the entry into the camp.

I feared they were suffering. This fear led to my visit. I wished to cheer them with the voice of friendship and prayer, for I knew they were pious. The mother with four little girls was within: the husband and three boys were employed without, getting up logs to rear up a house. Two of the little girls, too young to work, one seven, the other near five years old, had each a Bible in her hand, and the mother, whilst sewing upon a linsey garment, was hearing their chapter and teaching them to read. The little child of nearly seven years, stood up by my side, and read appropriately a chapter in Mark of 56 verses. The husband and three boys finding that I was there, left their work and came in. I then commenced asking the children the shorter catechism of our church, and they scarcely missed a word. The oldest girl nine years, went also a long way with the boys. This was closed by reading the 12th chapter of Eccl. remarks and prayer, and often during the time, I thought truly religion is the ruling principle of this family. It is seen in all they do. These children are training up in the way they should go—And it is in the nurture and admonition of the Lord.—The Bible is their guide. And this pious mother is taking immense pains, that the little ones may know the Holy Word, from the dawn of their reason. She informed me that five of their seven children, read each a chapter in the Bible every evening, and usually by fire light. I did not find them in distress. Of the parents and seven children, *not one was ill*. And in the severest weather the Thermometer was 12 below Zero.—None of these children had a cold. O how strongly was in my mind, the part of the proof of the mission of my Saviour, “*The poor have the gospel preached unto them.*” I returned light of heart, and had my christian feelings refreshed from my visit to the poor in their camp, in the cold snowy day—For while I was teach-

ing within, the winds were roaring in the tops of the tall and thick forest trees, which were over our heads. Happy poverty! when they are “*the Lord's poor.*”

#### *The cause of Temperance.*

A man in Green County (Ind.) who keeps travellers, on the Temperance plan, took in three men after dark, (I was with him before.) One soon asked the host if he kept liquor, and received a negative answer. Taking a bottle from his pocket he said, would it be offensive if we should drink our own liquor? The man of the house set a bucket of water out side of the door, and told them if they wished they could go out and drink.—They went out and the querist immediately returned and asked some who were within, if they would take a drink—To which I replied, I neither drink such liquor, nor encourage others to drink it. He replied, hah! then you don't eat hay; and I replied, not sir, till I become a horse, and a horse will not drink your liquor. This put him to silence.

#### MEETING OF THE GENERAL ASSEMBLY.

As the period for the meeting of the Assembly is near at hand, we would remind the *Agents of the Board of Missions, Treasurers of Auxiliary Societies, and all other persons* who have monies to remit for the use of the Board, of the favourable opportunity of doing so, by the *delegates*, who will soon be on their way to this city.

Our Treasury, at the present time, is *over-drawn* to the amount of several thousand dollars, and unless the funds already pledged to us are promptly forwarded, we shall find it difficult to meet the engagements which we have made with our Missionaries. The appropriations of the Board, for the support of between 200 and 300 Missionaries, are nearly \$25,000.

To enable them to meet their engagements without borrowing money, from 8 to 10,000 dollars will be indispensably necessary, by the middle of May.

The Board have great confidence in their numerous Auxiliaries, and in the churches generally, and encouraged by their pledges of support, they have moved steadily onward in their work, extending their operations, increasing the number of their missionaries, and of course their pecuniary responsibilities. Let the pledges given be promptly redeemed, and the resources on which they have relied will be abundant.

All persons, who are indebted for the *Missionary Reporter*, are earnestly requested to remit the amounts due, to the Editor, with the least possible delay—and if convenient, by the delegates to the Assembly.

**SPECIAL NOTICE TO MISSIONARIES.**

With a view of securing accurate returns from all who have been employed in the service of the Board, for a longer or shorter period of time, since the 1st of May, 1830—we republish the following notice which was contained in our last number, and earnestly request that it may receive prompt attention.

All the Missionaries of the Board are requested, *without fail*, on the 1st of April next, to prepare, and forward immediately, to the Corresponding Secretary, a *special report*, embracing the following particulars:

1. Date of commission, and the precise amount of labour performed since May 1st, 1830.
2. The number of congregations, and missionary stations supplied, and the number of families in each.
3. The number of additions to the church on examination, or on certificate; of baptisms, and the total in communion.
4. The number of churches organized, and houses of worship erected.
5. The number of Sabbath Schools, Catechetical and Bible Classes, and the number of Teachers and learners in each.
6. The number of Bible, Tract, Missionary, Education, Temperance, and Colonization Societies.
7. The amount raised for Foreign and Domestic Missions, and the number of Auxiliary Missionary Societies.
8. The whole number of Sermons preached, Monthly Concerts attended, Prayer-meetings established, and families visited.

**MISTAKE CORRECTED.**

In publishing a report from Mr. W. G. Campbell, of Lewisburg, Va. in our number for December last, we inadvertently omitted to state that the remarks contained in the first part of that report, referred exclusively to *Little Level*, Pocahontas co. Va. and not to Lewisburg, where the letter was dated. The mistake, which we deeply regret, was entirely our own, and we hope this correction will be deemed satisfactory.

**APPOINTMENTS.**

- Mr. S. Peck, for 1 year to 1st Presbyterian Congregation, Alden, N. Y.  
 Mr. S. R. Bertron, for one year to 2d Presbyterian Church Southwark, Philad.  
 Mr. A. Torrence, for one year to Cleveland, O.  
 Rev. C. Stewart, for one year; half his time to Eaton, Preble co. O.  
 Rev. J. F. Price, for 1 year to N. Middletown, Sugar Ridge and vicinity, Ky  
 Rev. A. M. Keith, for 1 year to Cabin Creek, Ky.

- Rev. Elijah Graves, for 1 year to Bethlehem and vicinity, Orange co. N. C.  
 Rev. D. L. Russell, for 3 months to Granville co. N. C.  
 Rev. R. H. Chapman, D. D. destitute settlements, Tipton co. and vicinity, Tenn.  
 Mr. J. Ramsey, for 1 year to Carmi and Sharon, Ill.

**RE-APPOINTMENTS.**

- Rev. D. Page, for 1 year to Knowlesville, Orleans Co. N. Y.  
 Rev. K. Clapp, for 1 year, Lyme, Genesee co. N. Y.  
 Rev. N. Harned for one year, half his time to Ridley, Del. co. Pa.  
 Rev. J. Andrews, for 1 year to 2 congregations and missionary district, N. W. of Pittsburg, Pa.  
 Rev. I. Reed, Missionary Agent, Indiana and Illinois.  
 Rev. John Smith, for 1 year to Rockland, N. Castle co. Del.  
 Rev. J. R. Bain, for 1 year to Sumner co. Tenn.  
 Rev. B. F. Spilman, for 1 year to Shawneetown, Golconda and vicinity, Ill.

**NEW AUXILIARIES.**

Mount Pleasant, Tenn. Aimwell, Tenn. Bethel, Tenn. Coneauttee, Pa. Eaton, Preble co. O. Manchester, O. Pulaski, Tenn. Florence, Ala. Courtland, Ala.—Total 425.

**LETTERS RECEIVED.**

From 20th February to 20th March.

- S. and M. Allen, Louis'a. J. S. Galloway, O. H. B. Funk 3, O. I. Reed 2, Ind. P. Chamberlain, Pa. W. B. Stow, N. Y. J. Hallinback, N. Y. S. M. Williamson, Tenn. W. Hughes, O. R. Brown, O. P. F. Phelps, Del. S. Peck, N. Y. Trustees ebb. at Alden, N. Y. J. Eaton and J. Remington, N. Y. D. A. Sayre, Ky. R. M. Laird, Md. E. Harrison, D. C. T. B. Clark, O. Elders 2d ch. Southwark, Pa. Trustees of Ridley, Pa. D. M. Barber, Pa. T. Barr, O. Elders Eaton, O. J. S. Blain, Va. P. F. Fullinwider, Missi. J. A. Mitchell, S. C. T. Root, Ala. Elders Bethlehem, N. C. E. C. Hutchinson, Va. J. Painter, Pa. S. Steel, Ky. Ex. Commit. W. Lexington Presby. Ky. J. Andrews, Pa. Elders Middletown, Va. G. Vaneman, Pa. G. W. Ashbridge, Ky. J. S. Weaver, O. E. S. Hunter, N. Y. G. G. Sill, N. Y. J. Hart, N. Y. B. Clapp, N. Y. E. W. Crane, N. Y. J. Burchard, N. Y. G. S. Boardman, N. Y. M. Carpenter, N. Y. A. Rawson, N. Y. W. J. Frazier, Illi. J. R. Bain, Tenn. J. M. Ogden, Ky. S. H. Crane, Ky. W. C. Anderson, Missi. I. Purkiss, L. C. D. S. Russell, N. C. Elders Union ch. Tenn. J. T. Ramsey, D. C. D. M'Alpin, N. C. G. W. Kennedy, Md. W. M'Jimsey, Pa. S. C. Brown, N. Y. Elders 2d ch. Mont. Morris, N. Y. H. Hamil, N. Y.

*Account of Cash received by the Board of Missions of the General Assembly,  
from the 19th of February to the 19th of March, 1831.*

<i>Bethel, Tenn.</i> From aux. society per Rev. A. Hamilton,	\$ 2 00
<i>Big Spring, Nelson co. Ky.</i> aux. soc. per John Bemiss,	15 00
<i>Bowling Green, Ky.</i> do. per J. Marshall, Esq. Treasurer,	1 00
<i>Cincinnati, Ohio,</i> Presbytery per Rev. Joshua L. Wilson, D.D.	100 00
<i>Congrinity, Pa.</i> Aux. soc. per S. Thompson, Treasurer,	38 12
<i>Courtland, Ala.</i> do. per Rev. W. C. Anderson,	15 50
<i>Deerfield, Ohio,</i> do. per Rev. J. Hunt,	2 50
<i>Darlington, Pa.</i> do. per S. Todd, Esq. Treasurer,	9 00
<i>Darien, Geo.</i> Donation from B. E. Hand, Esq.	50 00
<i>Dicks Creek, O.</i> Aux. soc. per Rev. J. S. Weaver,	8 00
<i>Florence, Ala.</i> Donations from Mr. John Little per Rev. W. C. Anderson,	10 00
Auxiliary society,	per do. 10 50
<i>Franklin, Ohio,</i> do. per Rev. J. S. Weaver,	8 05
<i>Golconda, Ill.</i> do. per Rev. B. F. Spilman,	11 50
<i>Great Island, Pa.</i> do. per Rev. D. M. Barber,	22 00
<i>Harrodsburg, Ky.</i> do. per D. A. Sayre,	20 00
<i>Jamaica, L. I.</i> do. additional and donations per Rev. S. H. Crane,	35 00
<i>Louisiana,</i> Cash received by a Missionary,	25 00
<i>Lawrenceburg, Ia.</i> Collections per Rev. J. Scovel,	2 50
<i>Leesburg, Va.</i> Donation from Mrs. Anna Rozett, per Rev. J. C. Hutchinson,	5 00
<i>Lyme, Green co. N. Y.</i> Auxiliary society, per Rev. R. Clapp,	20 00
<i>Lebanon, Ohio,</i> do. per Rev. J. S. Weaver	16 75
<i>McConnellsville, Ohio,</i> do. per Rev. J. Hunt,	11 75
<i>Mount Pleasant, Tenn.</i> do. per Rev. A. Hamilton, 1.00; donation from D. Gilchrist, do. 1.00; do. D. Hughes, per do. 0.12	2 12
<i>Monokin and Wicomico, Md.</i> Aux. soc. per Rev. R. M. Laird,	13 50
Donation from Col. G. Handy and Lady per do.	5 00
<i>Memphis, Tenn.</i> Aux. soc. per Rev. S. M. Williamson,	6 00
<i>Mississippi,</i> From Zion Congregation per Rev. P. H. Fullenwider,	12 50
Philadelphia Congregation, per do.	7 50
<i>Middlebury, Genesee co. N. Y.</i> Coll. on Thanksg'g day, per Rev. E. B. Hunter	10 00
<i>Middletown, Ohio,</i> Aux. Soc. per Rev. J. S. Weaver,	9 75
<i>Newton, Muskingum co. Ohio,</i> Collection per Rev. J. S. Galloway,	8 00
<i>Philadelphia,</i> Donation from Mr. William F. Geddes,	10 00
One cent a week subscription from Master and Miss Gaudy,	1 04
Subscriptions from Second Presbyterian Church	8 50
Donation from a female member of the Eighth Presb. Church,	5 00
Collections in do	30 00
From a friend to the Gospel, per Rev. Mr. Winchester,	2 50
<i>Pulaski, Tenn.</i> From aux. soc. per Rev. W. C. Anderson,	2 00
<i>Port Gibson, Mis.</i> Congregation per do.	60 00
<i>Princeton, N. J.</i> aux. soc. per Mr John Lowrey,	26 00
<i>Springfield, Ky.</i> do. per A. Mellroy,	7 00
<i>Shippensburg, Pa.</i> Donation from a friend to Gospel Grace,	50 00
<i>Sinemahoning, Pa.</i> aux. soc. per Rev. D. M. Barber,	8 00
<i>Tuscombina, Ala.</i> Donation from D. Mitchell, per Rev. W. C. Anderson,	5 00
Do. J. Elliott, Esq. per do.	5 00
Do. Dr. Wheaton, per do.	2 50
Do. Mrs. Winsten, per do.	1 00
<i>Unity, Ohio,</i> Aux. soc. per Rev. J. S. Weaver,	11 00
<i>Perry co. O.</i> Coll. per Rev. J. S. Galloway, 3 25; several individ's. 3.75,	7 00
<i>Windor, Ohio,</i> Aux. soc. per Rev. J. Hunt,	9 25
<i>Watertown, N. Y.</i> Cash received by a Missionary,	75 00
<i>Washington, Guernsey co. Ohio,</i> Aux. soc. per Rev. J. B. Clark,	13 50
<i>Zanesville, Ohio,</i> Donation from Rev. J. Arbutnot, per Rev. J. Culbertson,	1 00
Do. Mr. M'Laughlin, per do.	50
<i>Missionary Reporter,</i> from sundry subscribers	70 50
SOLOMON ALLEN, Treasurer, No. 34, S. Third street.	\$924 83

The following sums are acknowledged as having been received and appropriated to the *Missionaries* of this Board by the Ex. Comm. of the Presbytery of Watertown, N. Y. from Jan. 1, 1830 to Jan. 1, 1831. Champion, N. Y. 8.00; Rodman, do. 16.25; North Adams, 10.00; Oxbow, 9.13; S. Harbour, 55.75; Brewsterville, 26.88; Alexandria, 2.78; Adams, 72.88; Lorraine, 12.91; Henderson, 10.25; Orleans, 1.94; Theron, 6.50; Rutland, 5.41; Watertown, 108.83; Copenhagen, 2.00; Evans' Mills, 13.83; Cape Vincent, 17.50; Old Subscription, 8.33; Stow's Square, paid Rev. A. L. Craudall, 35.00; Lewis co. pr. No. A bot, 12.87.—Total, 431.34.

# EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

## EDUCATION REGISTER.

### A SERIOUS APPEAL

*To the Presbyterians of the United States,  
in behalf of the Board of Education of  
the General Assembly.*

DEAR BRETHREN:—It is known to you that this Board was instituted by the Supreme Judicatory of the Presbyterian Church, in this country, with the view of *uniting and facilitating* our efforts to assist such pious and gifted young men as desire to become ministers of the gospel, but who have not the means of defraying the expense of a suitable education. You are aware, also, that the Board is dependent on the General Assembly for its existence, and for all the powers with which it is invested—that its members are appointed, and its transactions reviewed by that body, from year to year;—that it is *strictly an ecclesiastical* institution, amenable to the Presbyterian church, in her *distinctive character*, and of course, limited in its attentions and appropriations to her own sons, whom she is aiming to qualify for the labors of the Evangelical Ministry:—

Now the question, which we would respectfully submit to your serious consideration is—whether an institution, thus constituted, and having in view the object just named, has not strong claims upon your patronage and cordial support? That an increase of Ministers of Christ, is desirable will scarcely be denied by any one, who believes the Bible, and regards, with christian sympathy, the deplorable state of the thousands, nay, the millions of mankind, that are destitute of the gospel. In our own connexion, there are hundreds of vacant congregations; besides many others that are but partially supplied. One minister, in many instances, having charge of several societies, among which his labours are divided: and these wants are multiplying with the rapid increase of the population of our new states and territories. And it is well known that one of the chief hindrances to the success of our missionary operations, both foreign and domestic, is the scarcity of well qualified men to perform missionary service. If we extend our views beyond the limits of these United States, we see in every direction, moral desolation, in a still more appalling form. Look at the British territory, to the north—at Mexico in the south-west, and at South America, where the obstacles to the spread of the gospel are fast giving way, and who, that loves the Re-

deemer and cares for the souls of men, can hesitate to acknowledge that more labourers are needed to gather in this great harvest? The revolutionary movements in Europe, we doubt not, are designed of Providence, to prepare the way of the Lord, by breaking down the high places of civil despotism and Papal influence. Here a door will soon be opened, if we are not greatly deceived, into a wide field of ministerial labour: Where shall we find men of the right stamp, to enter in, and do the work of evangelists? In Asia, and Africa, as also in many islands of the sea, a good beginning has been made, which, if not prosecuted with vigor, must, in all human probability, prove abortive. Fresh recruits of labourers from Christian lands must be furnished, for years to come, or the poor pagan, half won to Christ, will return to his idolatry; and Christendom will subject herself to the charge of parsimony and want of zeal, in the best of causes.

There remaineth much land yet to be possessed. Three-fourths of mankind are yet in heathenish darkness, or shrouded in the false and lurid drapery of anti-christian superstition. If ever the world is to be won to the obedience of Christ, and the acknowledgment of him, as the only Redeemer, it will be, by the blessing God, upon such means as he has seen fit to appoint. The preaching of the word is, by divine designation, the principal means of propagating the gospel, and of saving souls.

Is not an augmentation of ministerial force then, desirable? is it not closely connected with the glory of God? By what other instrumentality is the christian religion to be published to all nations? Other means have their use; but this is indispensable. Now we are not to expect this desirable increase of ministers, in a way of miracle, or without the use of appointed means on our part.—While we pray the Lord of the harvest to send forth labourers into his harvest; we must sustain the pious poor, whose hearts he has disposed to the work, while they are acquiring the requisite degree of mental culture, for the arduous and responsible service.

This is the precise and sole object of the Board, in whose behalf your favour is solicited. It proposes to aid and encourage every deserving and needy youth, in our communion, who manifests an earnest desire to devote himself to the work of the ministry. It aims to concentrate and systematize the exertions of the Presbyterian Church, in pursuance of its grand object; and bids fair, if properly



supported, to rear up in habits of attachment to the doctrines and discipline of the church at whose altars they are to minister. But these ends cannot be accomplished to any considerable extent, without the co-operation of the people of our denomination generally. The Board is the organ of the Church, designed to promote convenience impartiality and efficiency in this important concern. Its funds are composed entirely of the voluntary contributions of the friends of the cause, placed at its disposal, from year to year. And it ought to be recollected that, as this is a *Presbyterian* institution, and contemplates aiding those candidates only who are of that denomination; we cannot expect and do not presume to ask the patronage of any persons who do not belong to our religious connexion.

We ask you then, brethren, in the spirit of fraternal confidence, to sustain your own institution. It is not local in its character, or partial in its appropriations. It has no favorite schools or colleges—in the locating of its beneficiaries, for the purpose of instruction; it neither claims nor exercises any power. Its object is to aid and encourage young men, during their whole course of study preparatory for the sacred ministry, whatever may be their location, upon the receipt of satisfactory evidence, as to their character and necessities. True, our efforts in this matter, are limited to our own denomination; and so we may, perhaps, be inclined to regard this as an objectionable trait in the character of the Board. But is it a reasonable ground of objection?—May not any denomination of christians unite, and act alone in their endeavors to promote the interests of religion, without incurring the charge of sectarianism or bigotry? We concede this right to others. We cheerfully unite with our brethren of other persuasions, in the Bible cause, and in every similar design involving no compromise of principle, or sacrifice of our own honest views of truth and duty. But in training ministers of the gospel, we verily believe, more will be done, in the aggregate, by the separate action of each sect, on its own plan, than can be accomplished by a nominal union, while there exists such a diversity of opinion among christians, in relation to ministerial qualifications, gospel order and ecclesiastical polity. These considerations must, we think, commend themselves to every sober and reflecting man's understanding.

May we not, then, count upon the assistance of our brethren, in this good work? By means of this Board and that of Missions, our denomination has now an opportunity to put forth its strength, and act with vigor, and through divine favor,

with an efficiency correspondent to the space which it occupies in the American church. And never were the dispensations of Providence more propitious to evangelical enterprise than they are at present. Peace and prosperity pervade our happy country. God is pouring out his Spirit, and calling multitudes into his Kingdom. Many pious youth are offering their services, in the ministry of reconciliation, if they can but secure the requisite measure of intellectual culture. Shall we not extend to them a helping hand? There is a pressing demand for labourers, in the Lord's vineyard at present; and ten years hence, it will probably be *ten fold* what it now is. From every quarter of the inhabited globe, the cry is, "Come over and help us." The inhabitants of the isles are waiting to receive the Messiah's laws—the messages of truth and grace. Let us take courage—let us have faith in the divine promises respecting the Redeemer's Kingdom—let us come up to the help of the Lord against the mighty, with the prayer of faith, and those labours of love which God never fails to own and bless, for the furtherance of his Gospel.

And now, brethren, we close this appeal, indulging the hope that you will forward *speedily*, by mail or otherwise, such contributions, as will enable us not only to sustain the young men that are connected with the Board, but to afford assistance to several interesting applicants, who are anxiously waiting to know the result of their application. A considerable number of our beneficiaries are now well forward, in their education, and will soon be off our hands; if not interrupted; but, really, we shall not be able to support them to the end of their course, without more liberal contributions than we have been receiving for the last few months. And it is grievous to be obliged to 'urn away applicants of good promise, with ample testimonials, when we know that thousands at home, and millions in foreign lands, are suffering a famine of the word of life.

Ministers are requested to read the foregoing to their congregations, on the Sabbath, accompanied by such remarks as they shall deem proper.

EDITOR.

#### PLAN

*For the support of Public Charities.*

WE have received a circular of the 2d Presbyterian church, in the city of Albany, N. Y. with which we are much pleased, giving the outlines of a plan for the above purpose. We copy the substance of it, omitting local matters, in the hope that other churches may be indu-

ced to follow the example, or adopt something of the kind, with such modifications as shall be deemed best suited to the peculiar circumstances of each.—The plan was adopted, it appears, in this instance, at a joint meeting of the Trustees and Session of the church. In explaining their views of the necessity of some such measure, they say:—"It may be proper to observe, that the reason for proposing a new plan is, that there is great expense and inconvenience in the common method of taking subscriptions and making collections. It is also supposed that the ordinary mode of soliciting funds is attended with bad effects on the cause of christian charity, and perhaps, also, at times upon the hearts of the contributors.

If an Agent is employed to raise contributions, he must be constantly travelling, at no small expense; and yet he can hardly address more than one or two congregations in a week. In the mean time, an able minister is thus taken from other duties. There is, therefore, a great loss, or misapplication of ministerial labour, and a portion of the funds raised must go to support the Agent. But, when we recollect, that, no one Agent, for one object, could go through all the churches in the land in many years.—and, further, that there are many different objects, for which funds are to be raised, it becomes quite manifest that there is too great a sacrifice of money and of valuable time, in the method of Agencies, as generally practised.

Furthermore, the present system is inadequate, in its operation; it is inefficient and often oppressive on individuals. A call may happen to be made on a man of business at a moment of oppression and difficulty. Many calls for extra efforts may be made within a few months. It seems right that every one should, upon calm and serious deliberation, survey the several objects of public charity, and set apart such sum as he thinks proper for each; and it is better that this be done deliberately, than under the influence of urgency, or importunate solicitation.

To remedy these inconveniences, it is proposed, that, for the public charities hereafter proposed, no public collections be made, nor subscriptions encouraged; but, instead thereof, the following course be pursued, viz:

1. That there be a list of objects made out and agreed upon; and let each member of the congregation determine what sum he will appropriate *monthly*, to any or all of these objects. He can give to all, or to such only as he deems most important.

2. Let the sums subscribed be *monthly*: it is thought best that the habit of making frequent appropriations to be-

nevolent objects should be formed. They will not be much felt, if small, though frequent; and yet the amount to the whole congregation, will be great.—Those, however, who prefer paying for three, six, or twelve months at once, will of course, do so.

3. A committee, appointed by the congregation, is to have charge of collecting and applying the funds thus raised; of which an account is to be rendered once a year.

4. Every subscriber can withdraw or vary his subscription at pleasure.

5. It is recommended to parents to encourage their children to subscribe, even if the sums be very small. This is an important item of christian education.

Then follows the list of objects, such as the distribution of the Bible,—Education for the ministry,—Missions,—Distribution of tracts,—Sunday Schools, &c. with a form of subscription, and MEMORANDUM, demonstrating, that a congregation of fifteen hundred individuals, can raise \$3.435 per annum, by contributing according to their various circumstances, from one cent to one dollar a month thus—

Suppose 500 persons to pay one cent per month, it will amount, per annum			
			\$60.00
500	at 6½ cents	do.	375.00
250	do. 25 do.	do.	750.00
125	do. 50 do.	do.	750.00
125	do. 100 do.	do.	1.500.00
1500			\$3.435.00

This is certainly a feasible plan; and if generally adopted by our churches, it is easy to see what an amount of money might be raised, even if no one in our communion should pay more than twelve dollars a year. On the plan hitherto pursued, if indeed it may be called a plan, many individuals are harrassed and oppressed, while the great mass of the people do almost nothing;—and some of our best institutions are languishing and ready to die for want of adequate support. The prejudice against soliciting agencies is very strong. Some change in our mode of operation seems necessary. Perhaps we shall do well to revert to primitive usage. Paul's plan was a weekly appropriation: "Upon the first day of the week, let every one of you lay by him in store, as the Lord hath prospered him, that there be no gathering when I come."

*Extract of a letter from a Clergyman in N. Jersey to the Rev. Dr. Green of Philadelphia.*

"In looking over the contributions to the Board of Education, I am grieved to see that the amount is so small, and afflicted by being informed that the Board are compelled to decline increasing the number of their beneficiaries for want of funds.

To aid in supplying every destitute family in the U. States with a Bible,—in planting Sunday Schools over the great Western Valley, and in sending forth missionaries to every unoccupied region, is doubtless incumbent on every christian. But without a great increase of educated ministers, your missionary operations must be cramped, and, without the influence of the living teacher, the Bible will produce, comparatively, little effect, and Sunday Schools will languish and die. If then, we wish Sunday Schools to flourish, the Bible to be read, studied and loved—and the light of the gospel to be carried to every dark corner of our land,—let us sustain our Education Board.

The prejudice existing, against the expense attending necessary agencies, I deem unreasonable. If the principal part of the salary of your General Agent were raised by specific contributions this prejudice might be allayed. Twenty individuals, giving \$50 each, would be sufficient. *Cannot that number be found in the Presbyterian Church?*

Please to appropriate the amount of my order (\$50) to the use of the Gen. Agent of the Board of Education."

The writer has our sincere thanks not only for the *substantial proof* of his zeal in the Education cause enclosed, but for his judicious remarks. We trust his suggestion, in relation to the prejudice referred to, will be duly regarded. It is, indeed, unreasonable; but as it exists, and is exerting a pernicious influence, all occasion for it should be removed if possible.

*Duties of the Corresponding Secretary and General Agent of the Board of Education.*

12.—1. It shall be the duty of the Corresponding Secretary and General Agent, to take special care of the office.

2. To keep the books of minutes, and all the necessary registers of beneficiaries—their names, recommendation, place of education, stage of education, date of reception, and amount of aid rendered.

3. To prepare all the regular business for the meeting of the Board, and of the Executive Committee—and so to arrange it as to facilitate the despatch of business.

4. To conduct the general correspon-

dence of the Board and of the Committee, and prepare the matter for the Education Register, monthly, endeavouring to make it both profitable and popular.

5. To exercise a pastoral care over all the beneficiaries of the Board, to visit them as often as practicable, at least once in every year, and to hold correspondence with them as frequently as circumstances may require, so that the Committee may always be fully informed respecting them.

6. To take the direction and guidance of the various Agents which may be employed by the Executive Committee, maintain a constant correspondence with them, and keep the Committee fully advised of their proceedings, and

7. To do whatever may be necessary, under the direction, and with advice and consent of the Executive Committee, to secure and advance the prosperity of the education cause.

## RECEIPTS

FOR THE BOARD OF EDUCATION,

*upto the 15th ult. viz :*

Churches of Great Valley and Charleston, by the Rev. Wm. Latta	\$7.06
General Agent—a balance	90.25
Seventh Church, Phila. by the Rev. Mr. Engles	60.00
Rev. J. Culbertson, Zanesville, Ohio, his donation	10.00
John Stille—annual subscription	100.00
Auxiliary—Lebanon, Ohio, by Mr. Hardy	33.00
Church of Dillstown, by Rev. G. Duffield	5.00
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Received previous to 23d of February	\$ 305.31
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The following since; viz :

From Church of Frankford, by Gen. Agent	\$17.75
Fourth Church Phila. do	10.00
R. and L. Pittsburg, balance do	62½
Judge Darling, Reading Pa. do	5.00
Wm. J. Williams of 6th Church, Phila. do	20.00
Conrad Hanse do, do, do	30.00
<hr/>	
	\$83.87½

JOHN STILLE, *Treasurer.*

# THE CHRISTIAN ADVOCATE.

MAY, 1831.

## Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

### LECTURE LVI.

We now proceed to the consideration of the tenth commandment, which is thus expressed—“Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour’s.” This commandment requires “full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour and all that is his;” and it forbids “all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions or affections toward any thing that is his.”

You are aware, I suppose, that as the Papists dispense with the second commandment, because it manifestly prohibits their use of images; so, to keep up the number ten, they divide the one now before us,—taking the first clause, “Thou shalt not covet thy neighbour’s wife,” for the ninth commandment, and the remaining clauses for the tenth. To justify this, they say that the first clause of this precept relates to *property*, or *interest*; and the rest to *pleasure* or *gratification*.

But besides the absurdity of such a distinction, in regard to one and the same sinful emotion—that of coveting—the thing asserted is not true in fact; for the ox and the ass of our neighbour, to say nothing of his servants, are as much parts of his property as his house. Besides, it is evident, beyond reasonable controversy, that the inspired lawgiver did not intend that this precept should be thus divided, because the two first clauses, which furnish the whole ground of the distinction contended for, are used interchangeably by himself, in two places, in which this precept is recorded. In Exodus, xx. 21, the commandment begins with the words, “Thou shalt not covet thy neighbour’s house;” but when Moses recites the decalogue to the children of his people, on the borders of the promised land, [Deut. v. 21,] he introduces the tenth precept thus—“Neither shalt thou desire thy neighbour’s wife,” and then goes on with the other parts, which chiefly relate to property. In truth, this Popish distinction is so absurd, that it is scarcely worthy of serious confutation.

A point far more worthy of attention is, to ascertain why this commandment was given at all; since the whole of the decalogue relates, not merely to outward actions, but in every precept, is spiritual in its nature and extent, reaching to “the thoughts and in-

tents of the heart;" and the eighth commandment, when thus viewed, would seem to prohibit that coveting of our neighbour's property, from which actual theft and all similar enormities proceed. In other words, when viewed spiritually, how does the tenth commandment differ from the eighth? The learned and eminent Pictët, one of the successors of Calvin before the Genevan school became corrupt, has gone at some length into this subject, thinking, as I certainly do, that it is one of great importance. I will give you the substance of what he says, on the inquiry specified.\* In order, he

\* There is a real difficulty in explaining this commandment perspicuously, from the fact that the English verb, *to covet*, used in the prohibition, does not convey at once, the true meaning of the precept. The original word יָחַד (hamed), by the consent of all the Lexicographers, and by its manifest and frequent use in the Hebrew Scriptures, signifies *to desire earnestly, lust after, take pleasure in, delight in, covet*. This word is, in the Septuagint, translated by the Greek verb ἐπιθυμῶ (epithumeo), which signifies *to desire, long for, or lust after*, both in a good sense and a bad one; for *to lust after* or *against*, is sometimes taken in a good sense, as Gal. v. 17, the Spirit "lusteth against the flesh." From the verb ἐπιθυμῶ, is derived the noun ἐπιθυμία, which strictly signifies *any desire of the mind*, either good or bad; for both the verb and the noun have their origin from θυμός (thumos), the mind. Now these two words ἐπιθυμῶ and ἐπιθυμία—the former used sixteen times in the New Testament, and the latter no less than thirty-eight times—are, in the common version, translated in three or four different ways; and we will not say that, in any instance, the translation is a bad one; because the translators have manifestly sought to characterize the *mental affection*, when evil, by some *single term*, denoting a *bad affection*, which could scarcely have been done, if they had kept, as the original does, to the use of two terms only. The verb ἐπιθυμῶ, is five times translated *to desire*; five or six times *to lust*, or *to lust after*; not more than twice, or thrice, *to covet*; and once it is translated *he would fain*—"he would fain (ἐπιθυμῶ, epithumei,) have filled his belly with the husks which the swine did

states, to set the matter in its proper light, we should observe, 1. That in relation to every action,

eat." The noun ἐπιθυμία, is between thirty and forty times translated *lust*; three times *desire*; and three times *concupiscence*; and not in a single instance is it translated *covetousness*. The original word for covetousness, which is pretty frequently used, is always πλεονξία (pleonexia); and there is one remarkable text which shows clearly, that ἐπιθυμία and πλεονξία, do not, at least always, denote the same, but different affections of the mind. It is Coloss. iii. 5, "Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affections, evil concupiscence (ἐπιθυμῶν κακῶν epithumian kakewn), and covetousness, (τῆν πλεονξίαν teen pleonexian), which is idolatry." Here ἐπιθυμῶν and πλεονξία are placed together as distinct items in the enumeration of vices: there is therefore a difference in their meaning. To translate ἐπιθυμῶν κακῶν, evil concupiscence, must be regarded as a pleonasm, and perhaps was intended to be so, because *concupiscence*, by itself, signifies an evil desire; the real meaning of ἐπιθυμῶν κακῶν is *evil desire*, generally, in regard to any object whatever; and thus it is distinct from πλεονξία, *covetousness*, which is specifick, relating only to an unlawful desire of property.

We may now ascertain what is the true import of the verb rendered *covet*, in the tenth commandment. As we have shown above, it primarily denotes, both in Hebrew and Greek, *to desire*, or *earnestly to desire*, and nothing more. But the desires of the soul, even earnest desires, are not necessarily sinful. The desires of the human soul are its moving springs; without them, man would make no improvement, if indeed he could even continue his existence. It is not unlawful for me even to desire the property of my neighbour, provided he is willing to sell it, and I am willing to give him what he asks for it. Without something of this kind, no fair bargain is ever made. Now, as the tenth commandment is expressed in the *prohibitory* form, it must relate to an *evil desire*. To indulge an *evil desire* towards any thing that belongs to my neighbour, whether it relate to his house, his wife, his servants, his cattle,—THIS it is to *covet* them, in the sense in which this word must be taken in this commandment. The *evil desire*, in order to be sinful, need not proceed to the length that it did in the case of Ahab, in relation to Naboth's vineyard; or in that of Herod, in regard to the wife of his brother Philip. Nay, such sins

there is the *external act*, the *resolution* on which it depends, and the *inclination* or disposition of the mind, which precedes the resolution or determination to act. Now God, in the other commandments, forbids bad actions, and the resolutions, on which they depend, but in the tenth commandment he condemns the *very inclinations*, which precede bad resolutions. 2. We should farther consider, that there are *three sorts* of inclinations, or *thoughts*, which precede the resolution to sin. There are thoughts, which as soon as they occur to our minds, are rejected with horror, so that they make no abiding impression on the soul. The mere occurrence of these thoughts is not sinful. But there are others which make a longer stay in the soul, and which afford it some degree of pleasure, although in the end they are rejected. Now here are the *inclinations*, or *feelings*, or *emotions*, which the law of God condemns in this commandment. There are still others, which, as it were, take up their abode in the soul, and obtain the full consent and approbation of the will; and these are the thoughts which the

as theirs, are not those which are contemplated in this commandment. It not only does not contemplate a *wicked act*, but it does not refer to a *formed purpose*, resolution, or determination to act wickedly. It specifically refers to a sin short of all these. Its specific prohibition is of those *desires*, *feelings*, *motions* or *dispositions* toward evil, which are so resisted as not to produce even a *real purpose*. or a distinct determination to commit a wicked act, and yet are in their *very nature* sinful—abhorrent to that God, who searches the heart, and “who is of purer eyes than to behold evil.” It is in this view of the tenth commandment—the only just one, it is verily believed—that the discussion in the lecture is conducted. The subject could not there be so well treated in a critical way, as in a note; and this note has therefore been added. The verbal criticism it contains seemed necessary. It may be useful to some of our readers, and can do injury to no one.

divine law condemns in the other commandments.

We ought not to doubt that the *very inclinations*, or motions of the mind towards evil, of which we have spoken, are sinful, since the law of God, in this commandment, condemns them. If we might *covet* (that is, have lascivious inclinations towards) our neighbour's wife, without criminality, although the law says, “thou shalt not covet,” we might also have murderous inclinations without sin, which will scarcely be denied to be a violation of the law, which says, “thou shalt not kill.” The Scripture says expressly, “Cursed is every one who continueth not in all things written in the book of the law to do them.” But “Thou shalt not covet,” is one of the things written in the book of the law. It follows therefore, that the man who violates this commandment is subject to a curse, and consequently that he sins. St. Paul, moreover, in the vii. chap. of his Epistle to the Romans, more than once, calls coveting a sin. Is it objected, that in the first verse of the following chapter he says, “There is therefore now no condemnation to them that are in Christ Jesus?” I answer, that it is true, nevertheless, that there is in those of whom this is said, a *subject* of condemnation; but God pardons their sin for his Son's sake. Some also object the passage of St. James, who says, “when lust hath conceived it bringeth forth sin,” from which they infer, that lust itself is not a sin. I reply, that it only follows that lust is a sin distinct from that which it brings forth; and as a mother is always of the same nature with her child, so nothing hinders, that lust should be a sin, as well as that its fruit should be one. Since, indeed, every thing begets its like, we have much reason to conclude that lust is a sin, inasmuch as it conceives and brings forth sin. It

is clear that by the *sin* which coveting brings forth, we are to understand those wicked works which proceed from this source; and that it is the design of the apostle to show in a few words, the progress of iniquity.

It has been said, that it is not in the power of the holiest of men, to prevent the motions of covetousness, and therefore that covetousness is not a sin. I answer,—  
 1. That those who maintain that covetousness is not a sin in *believers*, because they have not power to avoid it, cannot deny that it is still far less in the power of *unbelievers* to avoid it. 2. That the reason alleged in the objection, only proves that the holiest of men are not perfectly renewed in the present life, and therefore that they still sin; but not that covetousness is not a sin. 3. If the objection were well founded, we might, for the same reason say, that a man who, by long practice, had contracted an inveterate habitude of committing a particular crime, would thenceforward not sin at all in committing it.

Thus you perceive, my dear youth, that the doctrine of this sound and eminent theologian is, that all those evil propensities, inclinations, dispositions, thoughts and desires, which exist, or spring up in the mind, but which meet with so much resistance from better principles, that they do not result in actual choice, or effective resolution to do evil—that *these* are the precise object of prohibition in this tenth commandment; making it to differ from, and constituting the whole difference between, what is forbidden in this commandment, and in the other precepts of the decalogue. On this account, I have thought it right to lay before you so full an explanation of the subject. I confess I had also another reason. I have made it a point in all these lectures, to endeavour to guard you

specially against the errors and false principles which are current, or in danger of becoming popular, in the day in which we live. Now we have had a new theory on “the nature of sin,” lately broached in this country, which teaches that “sin, in every form and instance, is reducible to the act of a moral agent, in which he violates a known rule of duty;” or in another form of expressing it, that “there can be no sin but what consists in voluntary action;” or still in another form, that “all sin consists in man’s own act of choice.” Now if this theory be true, there was, it seems to me, no necessity whatever for the tenth commandment; not at least, if the exposition given of its real and exclusive meaning by Pictét, and by all other sound and orthodox divines, be just. They say it relates only to those sins which never reach to a real choice of the will, or an effective resolution to do evil. With this our catechism, you will observe, exactly corresponds, declaring that it forbids “*all inordinate motions or affections towards any thing that is our neighbour’s.*” But the new theory says, there are no such sins,—that there is not, and cannot be, any sin, antecedent to “the act of a moral agent—to voluntary action—to a man’s own act of choice.” Alas! and what then did the Apostle Paul mean by “the law in his members, warring against the law of his mind?” What in saying, “when I would do good, evil is present with me?” What, in a word, when he wrote the whole latter part of the vii. chapter of the epistle to the Romans? which extorted from him the pathetic exclamation of the 24th verse, “O wretched man that I am, who shall deliver me from the body of this death?” The apostle himself, in the 7th and 8th verses, and a few that follow them, explains the true import of the remarkable passage of scripture which

closes this chapter of his epistle. "Nay," says he, "I had not known sin but by the law; for I had not known lust, except the law had said, thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence." Here the original words, rendered in our translation *lust*, *covet*, and *concupiscence*, are all the same; except that one is a verb, from which the two which are nouns are derived: so that the literal—I do not say the better rendering of the passage, would be, "I had not known coveting, except the law had said thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of coveting." Read, at your leisure, the excellent commentary of Scott on this passage. I have used it to show what the apostle understands by *coveting*, which does not so fully appear in the common translation; and especially to show that it was under the influence of the new light, let in on his mind by the regenerating grace of God, that he came to be sensible of those *evil thoughts*, *propensities*, *desires*, and *emotions* called *coveting*, which he had never noticed in his unconverted state; but which he now clearly perceived, and which produced the sore conflict that he afterwards describes and bewails. These inclinations and tendencies to a violation of the divine law, were all *sinful*, although he did not deliberately approve of one of them; nay, although his will and choice resisted them continually, so that he could say, "I delight in the law of God after the inner man." Yes, my young friends, let false metaphysicks teach as they may, the exercised practical Christian has his greatest trial, as the apostle had, in contending against those corrupt propensities and workings of his partially sanctified heart, in which the violations of this tenth commandment essentially consist, but

which, by the grace of God, do not, as a habit, so prevail as to obtain the choice of his will to sin, or an effective resolution to transgress. When they, occasionally, reach to this awful extent, it is only by deep and sore repentance, and a special application to the blood of cleansing, that he gets back to his better state. Therefore, "beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

(To be continued.)

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WITHERSPOON ON REGENERATION.

(Continued from page 175.)

But, "Pause a little, my soul," saith the convinced sinner, "what tidings are here?" What saith the scripture, "Who shall lay any thing to the charge of God's elect? Unanswerable indeed! Happy, happy, thrice happy they, who are the objects of God's everlasting, distinguishing and electing love. But how can I be sure that this includes, or rather does not exclude me? Can I ever hope to read my name written in the Lamb's book of life?" No. But when you confess you cannot read any thing there in your favour, who hath authorized you to suppose any thing there to your prejudice? Secret things belong only to God. We are not permitted to search, and we are not able to comprehend or explain, the infinite depth of the divine councils. But do not things that are revealed belong to us? And how shall we presume to set at variance the secret and revealed will of God? Is not the commission sufficiently extensive? "And he said unto them, go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized, shall be saved; and he that believeth not, shall be damned."\* Is not the call unlimit-

\* Mark xvi. 15, 16.



ed and universal? "Come unto me, all ye that labour, and are heavy laden, and I will give you rest."\* "And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst."† "And in the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink."‡

Can you then entertain any doubt of the call reaching to you, or question your title to rest upon this rock of ages? Behold, we preach unto you Christ crucified; a despised Saviour indeed—"to the Jews a stumbling-block, and to the Greeks foolishness;" but the "power of God, and the wisdom of God for salvation to every one that believeth." There is no guilt so deep, but this precious blood will wash it out. No gift so great, but infinite merit is sufficient to procure it. No nature so polluted, but infinite power is sufficient to renew it. Shall we then any more withhold our approbation, or refuse our consent? Shall not every sinner, burdened with a sense of guilt or danger, intimate his compliance and urge his claim, and say, "Thanks, thanks be to God for his unspeakable gift.—It is salvation by the death of Christ, and therefore becoming a holy and a jealous God, with whom evil cannot dwell. It is the same unchangeable God, who enacted the holy law, and who publishes this glorious gospel.—It is salvation by grace, otherwise no child of Adam could have had any claim; and it is meet that the lofty looks of man should be humbled, and the Lord alone exalted in that day.—It is salvation to the chief of sinners: I am the man. I hear my character clearly described in the word of God. I can read my name in the general and gracious invitation. I will accept of the of-

\* Matth. xi. 28. † John vi. 35.

‡ John vii. 37.

fer, I will receive and embrace this blessed Saviour as my Lord and my God, as my life and my all." . Once more, perhaps the believer is still staggered, and his faith begins to fail. Astonished at the greatness of the mercy, "he believeth not for joy, and wondereth." He is ready to say, "Might I behold fast this beginning of my confidence, I would not envy the greatest monarch on earth his throne, his purple, or his sceptre, but would sing the new song put into my mouth, 'Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God and his Father, to him be glory and dominion for ever and ever.' But alas! are not all the promises of salvation only in favour of them that believe? Here then the conclusion may fail. I am sensible of a lamentable weakness and backwardness of mind; and whilst I think I have no doubt of any of the truths of God, I greatly distrust the reality of my own consent and compliance with his will." Do you then really give credit to all the truths of God respecting your own lost condition, and the only way of deliverance from it? May the Lord himself increase your faith; for if it be so indeed, you are happy and safe. These truths, these alone, are the sure foundation of hope. I am afraid we have all too strong a tendency to look for some encouraging qualification in ourselves, on which we might more securely rest. What is faith? Is it any more than receiving the record which God hath given of his Son, believing the testimony of the Amen, the true and faithful witness? Is not your peace and reconciliation with God, and the sanctification of your natures, expressly provided for in the aliusufficiency of Christ, and to him you are assured that you must be indebted for both? What standeth in the way of your comfort then, but either that you do not give cre-

dit to the promise he hath made, or that you are not willing that he should do it for you? and this I acknowledge is both unbelief and impenitence.

Complain therefore no more, that you are afraid of yourselves, whilst yet you pretend to have the highest esteem of the blessings of redemption; on the contrary, say unto God in a thankful frame of spirit, "Glory to God in the highest, on earth peace, and good-will towards men. I praise thee for this message of peace. I think I see, in some measure, its necessity, truth and beauty. I see it, I trust to such a degree, that it is the sole foundation of my hope. I renounce every other claim; nay, I abhor the thoughts of any other claim: yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.\* It grieves me that there is such a backwardness in me to give glory to thy name, and to be indebted to the riches of thy grace. Subdue my obstinacy, and rule by thine own power. Lord, I believe, help thou mine unbelief."

#### *How the Believer recovers Peace of Conscience.*

We have now seen in what way the believer is reconciled to God, and delivered from condemnation. It will not be improper, however, also to consider how he recovers peace of conscience, and how his heart and life are governed in his after walk. This will serve more fully to illustrate the influence and operation of the truths of the gospel. There is even a necessity for doing so on two different accounts: 1.

\* Phil. iii. 8.

That, as has been shown above at considerable length, every true penitent is deeply and inwardly sensible of the evil of sin in itself. He is not merely afraid of wrath, but sees the impurity and pollution of his own heart. Supposing, therefore, will the intelligent reader say, this great distinction thoroughly established, his relief is but half accomplished. There may be no more condemnation for him in the law of God, for the breach of which satisfaction has been made and accepted: but he is only so much the more liable to the condemnation of his own conscience. He must still suffer the reproaches and challenges of his own mind, which make so great a part of the misery of a guilty state.

This receives additional strength, from a second consideration, that as he is justified by faith, he hath peace only through the blood of Christ. This is not from himself, and may be thought to leave him, so to speak, in point of state and character, in point of pollution and defilement, just as before; nay, the extraordinary, unsolicited, undeserved grace of God, may be thought to increase his self-condemnation, and set the malignity of his rebellion in the strongest light. And indeed, so far this is true, that the free grace of God was intended, and does serve, to produce a growing humiliation of mind and self-abasement, as well as an admiration of the love of God in Christ Jesus. As the tenderness of a parent is an image which God hath very frequently made use of, to shadow forth his own infinite compassion, I will borrow from it an illustration of the two remarks just now made. Suppose any child has offended a parent by a gross instance of undutiful behaviour, for which he hath been severely reprov'd, and for some time kept at a distance: if the parent forgives him, and receives him again into his favour, does not his being thus freed from the fear

of suffering, leave full room for his concern at the offence? And does not a sense of his father's love melt his heart more for having grieved such a parent, than any terror upon his mind for the punishment of the crime? He is immediately covered with confusion; and if there be in him any spark of ingenuity, he is no sooner forgiven of his father, than the tide of his affections returns back with full force, and he can hardly forgive himself.

But notwithstanding this, as Christ, by his sufferings and death, delivered us from the wrath to come, so by the shedding of his precious blood, the heart is also, as the scripture expresses it, sprinkled from an evil conscience. On this important subject, which leads us to the great principles of the spiritual life, the following particulars are recommended to the serious attention of the reader.

1. Through Jesus Christ, and the whole of his undertaking as Mediator of the new covenant, the glory and honour of God is most admirably promoted, and a perfect reparation made to his holy law which had been broken. This must needs be highly pleasing to every convinced sinner. As the justice of God is thereby satisfied, so conscience, which is God's vicegerent, and as it were pleads his cause, is satisfied by the same means. The ground of a sinner's dissatisfaction with himself, is the dishonour done to God. Must it not, therefore, please and satisfy him to see this dishonour so perfectly removed, and so much of the divine glory shining in the work of redemption. All the divine perfections appear there with distinguished lustre; and must not this be highly refreshing to the pardoned criminal? the very holiness and justice of God, which before were terrible to him, are now amiable. He also contemplates and adores the divine wisdom, as it is to be seen in the cross of Christ. We are told, that even

the celestial hosts have new discoveries of the wisdom of God in this great design of providence. "To the intent that now unto principalities and powers in heavenly places, might be known by the church the manifold wisdom of God."\* How much more must the interested believer, with peculiar complacency, approve and adore it? But, above all, if that love and mercy which reigns through the whole is glorious to God, must it not be delightful to the Christian? God is love; and his tender mercies are over all his other works; but creating and preserving goodness are shaded and eclipsed by redeeming love. It is the theme of the praises of heaven, where Christ, as the object of worship, is represented as appearing "like a Lamb that had been slain."

2. Believers have peace of conscience through Christ, as their redemption through his blood serves for their own humiliation and self-abasement, for the manifestation of the evil of sin, and the vileness and unworthiness of the sinner. Nothing could be so well contrived as the doctrine of the cross, in its purity and simplicity, to stain the pride of all human glory. We are particularly called to deny ourselves, and to derive our worth and strength from our Redeemer, in whom "it hath pleased the Father, that all fulness should dwell," and from whose fulness all his disciples must "receive, and grace for grace." No hope of mercy but through him. "I am the way, and the truth, and the life: no man cometh unto the Father but by me."† "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."‡ No access to the throne of grace or acceptance in worship, but through him: in whom we have access with boldness and confidence, through the faith of him.§ And whatsoever ye

\* Eph. iii. 10.

† John xiv. 6.

‡ Acts iv. 12.

§ Eph. iii. 12.

do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."\* No hope of stability in duty, of usefulness, or holiness of conversation, but by the continued exercise of faith in him. "Abide in me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."†

Hard sayings and humbling doctrine indeed! But this is appealing to the conscience; for as conscience condemns us as guilty and undeserving, this condemnation is ratified in every particular by the gospel. These very circumstances in this doctrine, which provoke the hatred, or invite the contempt of worldly men, do but so much the more endear it to the convinced soul; and he says from the heart, "It is highly just and reasonable that God alone should be exalted, and that he, through our Redeemer, should have the whole praise of our recovery and salvation." Agreeably to this it will be found, that the apostles, in celebrating the grace of God, seldom omit an express condemnation of themselves, and a renunciation of all merit of their own, which indeed in every passage on this subject is manifestly implied: "For by grace ye are saved, through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast: for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."‡ Whereof I was made a minister, according to the gift of the grace of God given unto me, by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among

the Gentiles the unsearchable riches of Christ."\*

3. Believers have peace from the challenges of an evil conscience, through Christ, as they have an absolute assurance of being delivered from the power of sin, and effectually enabled to glorify him with their souls and with their bodies, which are his. This must be the most earnest desire of every convinced sinner. He breathes after deliverance from the bondage of sin: the more he hath felt the weight of his chains, the more he longs to be free. This is inseparable from genuine convictions, on the principles above laid down. How much must it contribute to compose the conscience, to know that this desire shall certainly be accomplished? However much cause he may have to condemn himself for his past provocations, or to dread the weakness of his own resolutions of future amendment, he knows and trusts in the power of his Redeemer. He knows that henceforth he shall not serve sin, that its dominion shall be gradually broken through life, and entirely destroyed at death. As the end of Christ's coming was to glorify his heavenly Father, he knows that the glory of God cannot be promoted by leaving the sinner under the bondage of corruption, and therefore that he shall be purified, and made meet to be a "partaker of the inheritance of the saints in light."

If we look with care and attention into the New Testament, we shall perceive that there is a close and mutual connexion between our justification and sanctification, and that both are represented as the fruit of our Redeemer's purchase: "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit: for the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death: for what the

\* Col. iii. 17. † John xv. 4, 5.

‡ Eph. ii. 8, 9, 10.

\* Eph. iii. 7, 8.

law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh."\* All the blessings of salvation are represented as following one another in a continued chain or series, not one link of which can possibly be broken: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."† There is a cleansing and purifying virtue in the blood of Christ, as well as an infinite value in the way of purchase and atonement: "For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"‡

None but real Christians, exercised in the spiritual life, know the value or necessity of the promises of strength and assistance contained in the scriptures. The glory of their Redeemer's person, spoken of in so magnificent terms, both in the Old Testament and the New, is surveyed by them with the most exquisite delight. The power and efficacy of his administration is, to

them, a source of unspeakable comfort. Under him, as the Captain of their salvation, they "display their banners," and go forth with undaunted courage to meet every opposing enemy, believing that they shall be "more than conquerors through him that loved them." Among many others, see the two following passages: "O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid: say unto the cities of Judah, behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.\*—Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right-hand of my righteousness. Behold, all they that were incensed against thee, shall be ashamed and confounded: they shall be as nothing, and they that strive with thee, shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee, shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right-hand, saying unto thee, Fear not, I will help thee."†

We do not often quote blank verse,—for we think with him who said, that "it is often verse only to the eye." But the attentive reader

of the following, will find that it contains both poetry and piety. We take it from the Eclectic Review of February last.

#### THE FIRESIDE.

How many feet upon this fender placed,  
In other years, duly as evening came,  
Have crowded our fire-side, the feet of those

\* Rom. viii. 1, 2, 3. † Rom. viii. 29, 30.  
‡ Heb. ix. 13, 14.

\* Is. xl. 9, 10, 11.  
† Is. xli. 10, 11, 12, 13.

Our childhood fondly loved : but scattered now,  
 Perobance 'midst all the toils of life to feel  
 The fond regret, the deep and natural grief  
 That flows upon the thoughts of broken ties,  
 And sweet dreams buried in the far dark past.  
 And some have left us for the brightening glow  
 Of their own happy hearth, for days and hours  
 Lighted with love's own sunshine; yet sometimes  
 With changeless heart, as in the long, long days  
 Now gone for ever, and with constant feet,  
 That know the accustomed place, they turn to thee.  
 Aye, and some feet have prest thee once that ne'er  
 Shall touch thy bars again; some feet that now  
 Have run their weary race, and are stretched out  
 In the calm silent grave. O how we loved them!  
 Nor summer hour, when nature from her lap  
 Pours forth her beauty; nor in winter nights,  
 When circling to thy blazing side we cling,  
 As the wild tempest rages, and the moon  
 Puts forth her pale, cold cheek to meet the blast,  
 And the dark night-cloud rises; never, never  
 Shall we forget those who have left their place,  
 Their wonted place amidst our little band.  
 We speak not; but the tear is in our eyes,  
 The throb is in our hearts, and as we crowd  
 More close around thee in our loneliness,  
 Fond memories will arise and take us back  
 Amidst the scene of long-forgotten things.  
 Aye, and we hear again the merry laugh,  
 And the light-hearted peal of opening youth;  
 Again we sit beside the forms we love,  
 And time and distance, vast, unmeasured days,  
 And wide estranging scenes, and death itself,  
 All vanish at our bidding; and we turn  
 To answer smile with smile, and greet again  
 Our best and dearest, ours, a moment ours.  
 We rend oblivion's veil, we burst the band,  
 And on our ears the tones we loved are breathing  
 As they were wont to breathe. Is it a dream?  
 A single cinder falls upon thy hearth,  
 And we start back to melancholy truth.  
 Oh and is life so brief? And are its ties,  
 Its holiest ties so frail and vanishing?  
 Pass but a few short years, and shall we too  
 Be missing in our places? Gracious Heaven!  
 With noble purpose and eternal hope  
 Encompass thou our spirits, guide us on  
 From race to race, from light to purer light,  
 To the high source of being; till our hearts  
 Thirsting for holiness and glory, rise  
 On wings of faith above this fading scene  
 Of mortal suffering, and expand in love  
 Which seeks communion with the realms of God.

## Miscellaneous.

Strasburg, France,  
Sept. 1st, 1828.

Tuesday.—We arrived early this afternoon in this ancient and celebrated city, once the bulwark of Germany against France. The woods, the hills, the cultivated fields, and the mouldering castles which we saw along the road, were, most of them, highly beautiful and romantick. Many of these picturesque ruins are connected with wild and superstitious legends; and the dilapidated towers and fastnesses carry back the imagination to ancient days of civil crime, war, and chivalry. The fertility of the country near the Rhine is proverbial. The deep verdure of the vineyards, which covered many a sunny slope, induced me to think there was really some beauty in this species of vegetation.

This majestick river, after dashing over the precipice near Shaffhausen, pursues an exceedingly circuitous route, and never again came into view till we arrived near this place. When we first saw it again, we were disposed to hail it, almost with the enthusiasm of the German army on their victorious return from France:—

It is the Rhine, our mountain vineyards  
laving,  
I see the bright flood shine!  
Sing on the march, with every banner  
waving,  
Sing, brothers, 'tis the Rhine!

We stopped a short time at the once strongly fortified town of Kehl, on the western bank of the river, opposite to Strasburg, and we found custom house officers near this place, who slightly examined our luggage. Though the German language is still almost exclusively used, it was very obvious, from the change in the manners and the appearance of the

people, that we were approaching a different country. The celebrated bridge of boats over the Rhine, extends from Kehl to Strasburg; and not far from it may be seen the monumental pyramid erected by Napoleon, in memory of General Dessaix. Our luggage and passports were once more examined by another set of officers of the police, and then we were suffered to enter this French frontier city.

Strasburg is an old fashioned looking place. The inhabitants appear to be more than half German. Though the French have had possession of it for nearly two centuries, the peculiarities in the language and manners of the original occupants still prevail. Thus, on one side of the street you may talk French, and enjoy all the culinary accomplishments of a Parisian restaurateur, and on the other, jabber German, and dine upon boiled beef and sourcrot. The principal curiosity in Strasburg, is the spire of its far famed cathedral. It is the highest steeple in Europe; indeed the great pyramid of Egypt, exceeds it in altitude but about three feet. It is formed of a red sand stone, brought from quarries near the Rhine, and is built in *open work*, each block of stone being pierced through and through, with large holes of different shapes. Many of these openings are so large, that iron bars are placed across them, in order to secure those who ascend the spire from falling out. I dont recollect ever to have had my nerves more excited, than when climbing the 635 steps which lead to the top of this tower. Gusts of wind rushed and howled with such fury through the open work, in the upper part of this pinnacle, that I was fearful of being blown out through the open-

ings, or that the whole fabric would be dashed to the earth, though I knew it had stood, "unhurt, amidst the war of elements," for more than six hundred years. The gothick open work is so finely carved, that it is difficult to realize that it should have lasted so long, or how the various parts support each other. The tower is erected on one side of a quadrangular base, of beautiful architecture, about three hundred feet high, the top of which is called the *platform*. It seems to have been the original design of the architect to build another spire, corresponding with the one which now exists, on the opposite side of the platform; but it required one hundred and sixty-two years to construct as much as is now completed. On the platform there is a large cistern, kept always filled with water, to be used in cases of fire. The view of the city below, and of the surrounding country, from this elevation, is magnificent indeed. The prospect is bounded on one side by the dark mountains of the Black Forest: nearer the mighty river Rhine stretches, far as the eye can trace it, through richly cultivated fields, now dressed out in all the rich array of summer; and on the opposite side, meadows, and castles, and villages, exhibit a picture equally beautiful. A sight of this extensive and varied *panorama*, amply compensates for the toil necessary to obtain it. Often while thus stand enraptured with the wonders of nature or of art, I call to remembrance my friends far away, and reflect how much greater enjoyment would be, if they also were participants in it. Of a family who reside here in the tower, three hundred feet above the surface of the earth, we purchased a large medal, on the face of which is stamped a very good representation of the cathedral.

I cannot say that I was much struck with the interior of this ve-

nerable pile. The porches, as is usual in Catholick countries, were crowded with beggars, through whom we passed into the edifice with some difficulty. The tall columns, the fretted arches, and the painted windows, are surpassed in beauty by many churches which I have seen; but the officiating priests, the clouds of incense, and the glittering lamps, carried my thoughts back to the feudal ages, when kings and warriors knelt before these shrines, and when ancient worshippers here, whispered with their falling beads the fervent pious prayer.

There is a famous old clock in the cathedral, said to be a master piece of mechanism; but it is now, and has been from time immemorial, so much out of order, that the sun, the moon, and all its little puppet shows, are entirely motionless. Towards the bottom of the frame, there is a portrait of Copernicus, who is said by many to be the author of this machinery; but as our guide and our guide books both doubt the report, you may judge how much it is to be trusted. One objection to the truth of the story is, that the great astronomer died about thirty years before this toy was completed.

Every traveller, after examining the cathedral, visits the church of St. Thomas, to see the beautiful marble monument erected by Louis XV., in memory of the famous Marshal Saxe. It is the admiration of every one. Its composition is so chaste, and its execution so finished, that it would be highly esteemed even in Italy, that land of statues and sculptors.

There is a mushroom found in great abundance near the banks of the Rhine, called the *boletus ignarius*—this is manufactured here in immense quantities, into a species of spunk or touch wood, called by us, in America, German tinder. It is made by boiling the mushroom in water, then drying and



beating it; after which it is steeped in a solution of nitre, and dried for use. The quantity of this article annually sold, is said to be seven or eight hundred quintals. This tinder may be considered as one of the necessaries of life to the people. Almost every one smokes a pipe, and they all carry a roll of this touch wood with them, in order to light it. It is surprising with what dexterity they manage their pipes; they read, and sleep, and run, and talk, and almost eat with them, swinging from their mouths. A man's quality and standing in society may be pretty accurately ascertained, by the style of his pipe. Some of them are of the finest porcelain, ornamented with miniature representations of castles and landscapes, or with the heads of distinguished men. These paintings are burnt into the porcelain, in the same manner as the figures in the *Seve china*. The pipes of the German students, are sometimes beautified with the heads of their favourite professors. The students in all colleges, both European and American, are great puffers; but those of Germany seem as if they could not think, except in clouds of smoke. In several parts of Switzerland, we met with a number of these young men in mustaches and pipes, making so much noise, and looking so fierce and wise, as to put me in mind of the lines ridiculed by Swift:—

"He roared so loud, and looked so wondrous grim,  
His very shadow durst not follow him."

We have noticed but a few fields in which tobacco plants were cultivated: they were by no means so thrifty and luxuriant as those on the plantation of Uncle J., near Baltimore. The demand for this fascinating weed in this neighbourhood, must be far greater than the native supply.

Wednesday, Sept. 2.—Intending

to set off for Paris to-day, we proposed taking a post chaise as far as Metz, the capital of the ancient province of Lorraine; but owing to certain novel regulations, to which we should be forced to submit, we abandoned this mode of conveyance, for the *Diligence*. Being aware of the vexatious and embarrassing nature of the police office, we applied, at as early an hour as practicable, for our passports, at the *Hotel de Ville*. This is a large and handsome edifice parts of which are now undergoing repairs, and receiving new decorations, for the reception of the king. His present majesty, Charles X., seems to be but little respected by the people; and the tour which he is now making, from Paris to Strasburg, though intended as a political manœuvre, to gain popularity, will produce in many minds a directly opposite effect. Triumphant arches are erected, we understand, in all the towns through which he passes; and they are here making splendid preparations for a structure of that sort; but I have heard it sneeringly said, what victory or what battle has Charles X. ever won. But I must throw down my pen, and prepare for my pilgrimage to Paris. I have summoned to my aid all possible patience and courage, to encounter the horrors of the French *Diligence*, which, by the way, are not quite so shocking as those of the German conveyance of the same name.

Paris

Saturday, Sept. 5.—For three days past we have been rolling in the *Diligence*, from Strasburg to this place, through a country in which the professed hunter of curiosities would find but very little to detain him. It is a remark repeated by almost every tourist, that the evils of intemperance are seldom or never witnessed in France or in any country where wine is the common beverage; indeed it has been proposed by some philan-

thropists, to introduce the cultivation of the vine into our own beloved country, in order to check the growing distresses produced by that terrible vice. My little experience does not correspond with the statements of any writer, on the subject of temperance in France. When we set off from Strasburg, there were five or six persons on the top of the Diligence absolutely drunk; they were as boisterous and unruly as any set of fellows I have ever seen. In the vicinity of Strasburg, we stopped at a house to take in a gentleman, who had been *booked* at the stage office. He quickly appeared, with a large bottle of wine in one hand, and a tumbler in the other. Four or five of his boon companions followed him with cups to the carriage, where they all sang and quaffed merrily to his "bon voyage."

Upon the Rhine, upon the Rhine, they cluster,  
The grapes of juice divine,  
Which make the soldier's jovial courage muster,  
O blessed be the Rhine.

Such appeared to me the substance of their foolish bacchanal. I could mention a number of other cases of inebriation, which I witnessed in the fauxbourgs of Paris, and elsewhere. Wherever wine is abundant, brandy will soon be common. I have not unfrequently seen females take a glass of pure brandy, with some lumps of white sugar, during breakfast; and with gentlemen, this practice is quite usual.

On the road between Strasburg and Metz, we passed a number of triumphal arches, beneath which Charles X. is shortly to pass. Some of them were very tastefully made of green boughs. We noticed one in particular, crossing the road on the summit of a very high hill, up the steep ascent of which, all the passengers in the Diligence had to toil on foot, during our first night.

At Metz we fell in with the royal party, and had an opportunity not only of witnessing the style in which a king is received by his liege subjects, but of seeing almost the whole of the population, far and near, grouped together. We did not remain long enough to join in the processions, publick games, and religious ceremonies, prescribed for the occasion, but an hour or two was sufficient to convince us that these publick solemnities had nothing in them very animating or picturesque. The cathedral of St. Simon, which we visited, and where high mass was to be performed in presence of his majesty, was quite superbly decorated; but the ragged white handkerchiefs, with fleur de lis stuck upon them, suspended from the windows, and several other awkward and insignificant exhibitions of the publick rejoicings, seemed more like the *fetes* of an English horse race, or fair, than entertainments in honour of his most Christian majesty. We were right glad to escape from the rabble and rout in commemoration of the visit of Charles X., and the grand dignitaries of state, though we were obliged to enter the Diligence—where, for a season, we were almost suffocated with the compound essence of garlick, onions, cheese, and tobacco.

From Metz to Paris, there is absolutely nothing in the road that can afford the traveller any interest. The vast difference between a French and an English landscape, is perhaps no where more striking than on this route. The destitution of hedges, or enclosures of any kind, the absence of farm houses, and the disappearance of the inhabitants, give a dreariness to the scene, which quite sinks the spirits. All the population of the country is accumulated in dirty and mean villages. The rural retirement, and sober quiet, of an English or American farm house,

or country seat, are unrelished, if not unknown, in France. The peasant, like the citizen in Paris, must have the bustle and the amusements of society.

We stopped a short time at Chalons, situated on the dull banks of the river Marne. This is a miserable looking town, and is so old, that nobody can tell when it was founded. "In the time of the Emperor Aurelian it was considered one of the principal towns of Belgick Gaul. Two remarkable battles were fought near it—that in which Tetricus was defeated by Aurelian, his competitor for the empire, and that in which Attila and his allies were vanquished and dispersed by the Romans, Burgundians, and Goths, in 451." Here, if it had not been for the horrors of the Diligence, one might have been excited to some enthusiasm by reflecting on "by-gone" days; though scenes of battle and blood, either in ancient or modern times, are no agreeable topicks of contemplation.

Between Chalons and Paris, we passed through a portion of the district of Champagne; and the Diligence stopped at an inn, where we obtained some of the *exquisite* and famous wine, for which this country is celebrated. The champagne wine does not seem to be produced from any species of grape peculiar to this part of France, but it derives its superiority from the manner in which the vineyards are cultivated, and the skill exercised in expressing and refining the juice. The nature of the soil, no doubt, contributes much to the perfect growth of the grapes. The conductor of the Diligence we noticed purchasing a number of bottles of capital champagne, which he stowed away in some of the inscrutable holes of his moving castle; and he succeeded in eluding the custom house officers stationed at the barriers of Paris, and who searched us before we entered the

metropolis. Thus, after three days of hard labour, by sun and stars, we arrived safely from Strasburg; and I am now once more comfortably lodged in my old apartments, in the Hotel de l'Interieur, Rue Mont Martre.

(To be continued.)

#### MENTAL SCIENCE.

##### *Intellectual Phenomena.*

In applying the principle of classification to mental phenomena, it will be our aim to describe the process of examination, pursue some examples of analysis, and state a few important results.

*Understanding*, has been long used as the name of a mental faculty, and should not be discontinued without good reasons. It means the mind's aptitude to know or apprehend. To avoid circumlocution, we shall use this term as the name of a faculty to which one class of mental operations belongs, although we are aware it is sometimes used as the name of a mental operation itself.

It is now convenient to begin our examination with *simple apprehension*. We mention this indicating the essential character or *nature*, of all those exercises which form one class, and belong to one faculty. This term is preferred for reasons which will be obvious in our analysis of intellectual phenomena. Several other terms are used to designate the same operation; as *knowing*, *understanding*, *cognizance*, and some others less appropriate. We are certainly conscious of a mental operation called *apprehension*. It is a simple, uncompounded and indivisible exercise, which admits of no analysis. We can give no philologic definition of the term, because it suggests a simple idea; all that can be done towards a description of the operation intended, is to use its appropriate name, point out its r

lations, and refer men to their own consciousness for the true knowledge of its meaning. If we use a technical description, it is the *taking hold* of any thing, or thought, without comparing, judging or reasoning—one simple mental act. By whatever name it may be called, we use it to indicate the character of a whole class. All the mental exercises of this class are distinguished by this character, whatever may be their relations, objects, modes, or combinations. Operations of this character may vary in all these respects, and be so connected as to form a process of thought, to which a distinct name is given. We give different names to mental exercises of the same nature—from the objects to which they are directed, the relations involved, and the results obtained. But they are all capable of analysis, and reducible to simple apprehension. All this will be evident from the illustrations hereafter to be given.

Some of the operations of the understanding, are *consciousness, conception, perception, memory, judgment, reason, and imagination*. All these belong to one class, because they possess a common character, although in different relations: they belong to one faculty, because they develop but one capability, or aptitude of the mind. These different operations vary in their objects, strength, clearness, and other circumstances, but not in their nature.

What is *consciousness*? Its technical, or philological import, is the mind's knowledge of its own operations—the mind knowing *in, of, with, or by itself*. It is a single simple operation; knowing, or apprehending, is its character. It admits of no analysis or more appropriate definition, and the best description is simple apprehension, having for its object the internal mental phenomena. Some have told us that consciousness is a faculty, power, or susceptibility of

the mind; but its meaning indicates no more than a mental act with its peculiar relation; for if it were a distinct faculty, then the principle, by which it is so denominated, would make every modification of thought or intellection, to denote a distinct faculty. Such a principle of classification, would introduce confusion into the science, and contradict the testimony of common sense. All attempts at classification on such a principle would be useless.

Others have told us that consciousness is a general term, expressing the whole variety of our feelings. But this is more indefinite still, and farther from the truth. Consciousness is neither a variety of feelings, a mode of feeling, nor any feeling at all. It has no such character, but is a knowledge of feelings, as well as other mental acts. If it were merely feeling, or if it consisted of multiplied feelings combined, it could not be our guide in the investigation of mental exercises. And those philosophers, who give it this description, resort to a supposed faculty of discovering resemblances, by which the mind is able to class its own operations. What is this but an inappropriate description of consciousness? It is the apprehending faculty, or understanding, employed with mental acts as its objects. Why suppose a distinct faculty to account for a mental phenomenon, so obviously the same exercise properly denominated consciousness? The truth on this subject recognises an agent or mind, a capacity, and a description of its appropriate exercises relating to different objects. A different mode, and different objects of the same kind of exercises, do not indicate different faculties; but difference in the nature of the exercises necessarily implies a different capacity. We have already intimated that correct philology corresponds with correct mental philosophy. In

this case, the philological meaning of consciousness, expresses correctly the distinct mental operation to which it is applied. It should be applied no otherwise, than to denote the exercises of the mind taking cognizance of its own acts.

What is *conception*? Like all other mental acts, it has been the subject of many puzzling speculations, and given rise to many absurd theories. By some it has been considered a faculty of making things absent, objects of thought. By others it has been considered a modification of memory; by some others a modification of imagination; and by another class of philosophers, it is considered as belonging to a supposed faculty of suggestion. We cannot here enumerate all the hypotheses on this subject, much less attempt to describe and expose their fallacy in order.

Conception is applied either to one or more mental acts, and never properly to denote a faculty of mind. It is sometimes used to denote a single idea, which the mind forms of an absent object; but it more properly denotes the mental process of combinations and abstractions of thought, in which the mind forms ideas of things not present, or things never seen. We hear or read the description of an animal, plan, or thing which we have not seen; conception denotes the process of thought in combining or abstracting qualities and circumstances to form an idea of the animal, plan, or thing which may, or may not, correspond with the fact; and therefore it differs from perception, and from recollection of the facts. Such is our meaning when we say we conceive of things, events, or relations; for it matters not as to the nature of the exercise, what the objects or relations may be. All the descriptions of past, absent, and future things and events, are materials from which the mind forms its conceptions, or with which they are connected.

The technical meaning, (*con* and *cipio*.) as applied to mental acts, is to *take* or *apprehend with, in, or by* the mind itself. But it has an acquired import from the *usus loquendi*, and so indicates the invention, arrangement, combination, or abstraction of thoughts; it is therefore a process of simple apprehensions. When the whole process is carefully examined and analysed, it will be found to consist exclusively of simple apprehensions connected together, and so related to their appropriate objects, as to form the result. This result is often called the conception, but more properly it denotes the process of mind by which the result is attained.

What is *perception*? In answer to this question we are constrained again to differ from many respectable pneumatologists, who describe perception as a distinct faculty. We consider it a very important operation of the understanding, perhaps, next to consciousness, the most important. Some have considered it the characteristick operation of the faculty; and such it would be, from its prominence and use, but for the fact that it is not a simple operation, or its description does not suggest a simple idea. It includes necessarily, or by its use, a fixed and indissoluble relation to the senses. Its technical import is its true and appropriate meaning; (*per capio*) always denotes to *take through* the senses. But abstract its expressed relation to the medium and external objects, and what is there left, except simple apprehension? Apprehending or knowing is its character. It differs not in its nature from the exercises already described, but relates to external objects of thought, apprehended through the senses of *sight, hearing, touch, taste, or smell*. Thus we perceive light, sound, hardness, sweetness, scent. Terms are often used, which are derived from the senses, to denote the mind's cognizance through their medium; but

there is no need of confusion from that source. The mind's apprehension through the senses is what we call perception. This completes the analysis.

We enter not into a discussion of the question whether sensation is in the organ, in some intermediate link between it and the mind, or in the mind itself. This question would involve physiological principles which we have not room to discuss; and it is not necessary to our purpose. We only express our full and deliberate conviction, that a careful and thorough inductive inquiry will establish incontrovertibly the facts, that all sensation is in the mind and not in the organ, and that there is no intermediate link between them. Our purpose will be accomplished by describing the operation itself.

What is *memory*? It is a process more complex than perception, but it as certainly belongs to the intellectual class, consequently to the understanding. The term can never be properly used as the name of a distinct faculty, because it denotes a complex process of thought. The analysis is simple and easy. To make the matter plain we may use a tautological explanation. It is the apprehension of an object, or thought, together with the apprehension of having apprehended it before. This may be either with or without the precise time or place associated. Take any process of memory, and this is its whole analysis; and nothing else belongs to the mental operations. If, however, we use the term in a sense a little more extended, as may be entirely proper, to include recollection, there will often be a longer process of analysis. The circumstances of time, place, similar things, relations and connexions of facts, may be so associated as to awaken all the apprehensions, and furnish the process of memory and recollection. The latter differs from the

former only by including a voluntary exertion, to recal former apprehensions: but beside this, there is nothing in the whole mental process except a combination of simple apprehensions; to this every mental act in memory is reducible. Beyond this, they cannot be separated.

We are well apprized that memory has been called a distinct faculty of the mind; also that some have attempted to resolve the phenomena into a law of suggestion; others have called it a power of association; and it has been described as a particular mode of operation belonging to a supposed faculty of suggestion. But all these are mere hypotheses, and not the result of inductive examination and analysis. The stubborn fact, which no thinking man can avoid, is, that the whole process of memory has no other generic character than simple apprehension. Every man, who adopts the only principle of classification which can be defended, will refer it to the same generic class with perception and apprehension; consequently it cannot be a distinct faculty.

With respect to the faculty of suggestion, which some very respectable philosophers have supposed to exist in the mind, and to which belong, as appropriate exercises, conception, memory, imagination and habit, we have room only to state that it is a fanciful theory, tending more to perplex than to simplify the subject. The terms are indefinite, and seem to us, calculated to cover ignorance under general names, without any proper attempt to analyze the mental process. The doctrines of relations, resemblances, contrast, and contiguity, which are made so conspicuous in the scheme, and associated with mental operations, seem to have misled the advocates of the system. They seem to have forgotten that the relations of ob-

jects and the mental recognitions of them, are distinct things to be examined. States of the mind, and suggestions of the mind to itself, or of relations founded on resemblance, contrast and contiguity, as their laws, suggesting the succession of one mental state after another, all seem to us much like talking very wisely without any definite meaning; or more properly, it is confusion confounded. The truth, as it seems to us, is altogether in opposition to this theory. A careful inductive analysis would have set it aside, and shown its authors and advocates that they were contemplating different combinations of simple apprehension—operations of the understanding.

What is *judgment*? It is an operation of the understanding, recognizing some relation between two or more objects. It respects relations only, and is an apprehension of their character. It is perfect or imperfect, clear or indistinct, according to the character of the apprehensions in the case. A man recognises the difference between a stone and bread, between a circle and a triangle, and between a plain matter of fact and an obvious falsehood. But in each of these cases the process is an exercise called judgment, easily reduced to simple apprehensions of the things and their relations. The correctness of the judgment, involves the distinctness and certainty of the apprehensions in the process.

What is *reason*? In this question we refer not to any syllogism, or form of words in which reasoning is expressed—this consists in a series of related and connected propositions. We mean that process of intellection by which the mind reaches its conclusions. It corresponds with the description of judgment in having relations for its objects; and it differs only in the number and combination of the apprehensions. In judgment the

relations are obvious and the process short; but in reasoning they are not immediately obvious, some other connecting things, having relations to both, are interposed and compared to discover the relations sought. This is reasoning. Now the whole intellectual process, be it long or short, is nothing more than a concatenation of simple apprehensions. The whole complexity arises from the number and arrangement of simple operations, having the same nature. What is that intellectual operation in which the mind discovers one relation or quality? It is apprehension. The same, by which two, three, or more are known, when the exercises are arranged in a certain order, constitutes reason. It is not, therefore, a distinct faculty of the mind, but only a process of thought, of the same character with judgment, whose nature is simple apprehension. We need not lumber this discussion with examples to illustrate a process so familiar to every mind. All appropriate arguments, short or long, and on any subject to which argumentation can apply, will furnish examples for analysis. And every analysis inductively made, will but investigate the same process of apprehension.

What is *imagination*? The phenomena of imagination are modified conceptions. We combine and abstract our apprehensions of facts, qualities, and relations, not only as things exist, but in forms and connexions never actually found. This is a process of imagination. We also arrange and combine apprehensions of resemblances, and relations for the illustration and embellishment of subjects, which is also called imagination. Perhaps the only difference between conception and imagination, consists in a more extended combination of apprehensions, or giving, as a whole, liveliness and strength to the latter, which do not necessarily belong to the former.

Any process of imagination may be resolved into conceptions, and these again into simple apprehensions. The same process of analysis directly reduces both, and brings us to the same result. No distinct faculty is developed, no new generic class of phenomena is furnished; it is only a development of the understanding, in some of its most rapid and variously combined operations. A good imagination, therefore, means a readiness of apprehending appropriate relations: and a lively imagination, intends a ready combination of resemblances or contrasts, abstracting and associating, without any regard to existing connexions.

In the same manner attention, abstraction, comparison, habit, and every intellectual process, may be analyzed. Let the combination and arrangement be distinguished, the nature of each exercise be examined by itself, and the class to which it belongs will be easily determined. Such a process of examination conducted throughout, on inductive principles, will be satisfactory and profitable.

There are some phenomena, or combinations of mental exercises, having appropriate names, which belong partly to the intellectual class, and partly to others, because they combine operations differing in their nature. But when they are analyzed, each part of the combination can easily be assigned to its class and appropriate faculty. We shall have occasion to examine some exercises of this description, after we have considered the phenomena of different natures, according to the radical principle of classification. Such are conscience, faith, hope, and several graces of Christianity.

We close this article with some general remarks on the use of the understanding. This faculty constitutes man an intelligent being; it is important to man in all the relations of his nature. The use of

the understanding, expressed in a simple abstract term, is to know. Its first development is in the acquisition of knowledge. The same process is repeated again and again, new combinations are formed as the faculty develops, and through man's life on earth, its appropriate employment is to acquire knowledge. From these facts we might infer, that the design of this important faculty is to be forever employed in learning the perfections, works, and government of God. It is an expanding capacity, ever increasing in strength by exercise, and improving in its present brief lodgment, until the organs, which connect it with this world, decay. The intimate and mysterious connexion between the mind and its mortal habitation, must remain to us an inexplicable fact; and how mind can act or know without the intervention of material organs, we cannot explain. But the fact rests not on inference, or our desire of its truth. God, who formed both the spirit and the body, has assured us of the mind's immortality, and its capacity to know and improve, after its release from the mortal habitation. The objects of knowledge are infinitely multiplied, and sufficient to employ this expanding capacity for ever. At present, we know only in part, but how wide, even here, the different degrees of knowledge in infancy and ripened age! But such differences vanish, when we think of the cloudless intelligence of unembodied spirit. The progress of knowledge, when men task their intellectual power to its utmost effort, under comparatively favourable circumstances, seems to us rapid. But, in another view, this is slow improvement, and no investigation is completed. What must be the march of intellect, when no clog shall hang on this continually expanding capacity? In looking abroad through a little portion of the vast expanse, and thinking how little we know, and



how unbounded and sublime the materials of knowledge, we would like to become philosophers with angelick wings, that we might explore the worlds and wonders of creation. Could we thus soar for ages amid the systems of worlds, with the mightiest intellect of man's possession in this life, we should have learned little of the works and ways of God. We might find everlasting employment for all our intellectual efforts in this survey. We must have indefinitely enlarged capacity, even to scan the material worlds. But there are subjects of higher interest to be investigated in the development of redemption. This scheme of grace will doubtless furnish angelick and redeemed minds with objects of intense and ceaseless investigation. These thoughts, which we think are authorized by intimations of revelation, suggest the important use of this intellectual faculty in the present and future life.

(To be continued.)

#### PRACTICAL METHODISM.

(Concluded from p. 192.)

But what is, perhaps, the greatest evil of Methodism, is yet to be named. I mean its effect in *begetting improper notions in regard to divine truth*. The influence which our views of divine truth exert on the heart and conscience, is extensive and powerful. In regard to the production of proper religious feeling, our views of truth are every thing. When they are obscure and undefined, there will be a corresponding confusion in our feelings; when rational and luminous, they impart warmth, vigour, and propriety to every holy affection. In this view of the subject, how deplorable the extension which is given to views and notions based on clouds, and borne up by vapours, which vanish into thin air

before the light of reason and Scripture.

Were it not that I resolved, at the commencement, to exclude all doctrinal discussion from these papers, I could easily elucidate what I mean, by a slight glance at some peculiarly erroneous sentiments. I would refer to them, however, merely as to their practical tendency. Among the Methodists there is very much religious irreverence,—arising, no doubt, from their improper views of the character of God. It is impossible to support their creed without derogating from some of the essential attributes of his nature. His sovereignty, omniscience, foreknowledge and unchangeableness, are by implication, set aside; and having lost a just view of his majesty, he can be approached with the less reverence. Hence their boisterous and unmeaning prayers, the great familiarity with which they treat the Most High,—their crude notions on the subject of “getting religion,” and of sinless perfection. They suppose that religion can be obtained and lost at any time—that it consists in a boisterous agitation of the passions—that other means than prayer and the avoidance of temptation, are to be used in overcoming the devil,\*—and that reverence and order in religious worship are the characteristics of coldness and formality. So incorrect are their notions in regard to some truths, and so lax and gross as it regards others, that where Methodism has been to any extent prevalent, it is almost impossible to make a proper impression upon the mind. You can do but little else than look upon, and

\* A man of my acquaintance, a few years since, cried out, in an evening meeting among the Methodists, “brethren I have got the devil, and will not let him go till I kill him.” He continued fistings his Satanic Majesty against the wall, for half an hour, whilst the cries of “Amen,” and “Glory to God,” were rising all around him.

weep over the wild waste that is widening around you. That there are individuals among the Methodists, who utterly disapprove of many, or of all the excesses, I have here mentioned, I freely and gladly admit; but that the specified errors and excesses do prevail among them generally, as a sect, is what I know to be true.

I will conclude this paper by saying a few words respecting the influence of Methodism upon the world. By *the world*, I mean un-sanctified sinners in general. Here I touch upon a topic where what I shall offer may, I am aware, be opposed by a great show of argument. Facts may be stated which will, to all appearance, prove every thing which I say to be fallacious. We shall be told of the great zeal and success of the "circuit riders"—of the 450,000 members collected together in the short space of 60 or 70 years,—of the revivals which they have enjoyed—and of the influence which they exert in promoting religion and virtue, and of checking immorality and vice. I will readily concede the truth of every modest statement that may be made on all these subjects. I cheerfully admit that they are doing much, very much, to advance the declarative glory of God, and to save sinners. And yet I am fully impressed with the belief that on the rational, thinking portion of the world, their example and influence produce a very unhappy effect.

I will suppose a case for the purpose of illustration. A man of intelligence is prompted by curiosity to attend one of their boisterous "camp-meetings." He goes from camp to camp, and from one praying circle to another. He hears the fervid enthusiasm of the preachers, which acts upon the mass, as a whirlwind upon the ocean. He sees some falling into fits—others exhausted with shouting—others prostrate on the earth, and crying

out, "it made no difference to them whether they went to heaven head or heels foremost."\* With what impressions respecting religion would he return from this scene of anarchy and confusion? Let any candid mind answer the question. Such scenes are as little calculated to honour the cause of religion as those exhibited by the Stylites, Mystics or Whippers.

I will suppose another case. A man of intelligence visits their prayer meetings. He hears twenty or thirty praying at once, and the less fluent brethren and sisters shouting "Amen." He hears one exclaim "I see the Saviour: there he is;" and another, "I see heaven open, and God preparing to descend to us;" and another crying out, "pray on, brothers and sisters, the blessing will soon come." He sees little else than irreverence before Him who hath said, "The Lord is in his holy temple; let all the earth keep silence before him." With what impressions respecting religion will he return from this meeting? Let any impartial mind answer. If such scenes are not well calculated to make the impression, that religion is only fitted for the vulgar; that it is all a matter of blind superstition; I know not what scenes are. And these are the scenes actually exhibited in nearly every camp meeting, and in many prayer-meetings and love feasts, from one extremity of the country to the other.

And the impressions which these scenes are calculated to make are the very ones that are made. Where the "Methodist religion" has been for any time prevalent, unchecked by the presence of other denominations, you find the talented and influential members of society, generally in the opposition. They are opposed not only to the Methodists, but to every thing in

\* A scene actually witnessed at a camp meeting, but a few miles from my residence.

the form of godliness. The region in which I live, bears a decided testimony to the truth of this fact. Methodism was once dominant. It carried nearly every thing before it; and now the intelligent and influential are generally infidels, or something as bad; and are rarely ever seen within the walls of a church. Methodism is at present on the wane: the people are becoming wearied of it: and that cold chill, which is the sure precursor of spiritual death, is pervading the whole community. From the facts stated, I conclude, that in many places where the Methodists are doing much good, they are also doing much harm; often where they are scattering some of the good seed of the word, they are also sowing the bad seed of opposition and infidelity.

With this article, sir, my strictures on Practical Methodism are brought to a conclusion. They were commenced with reluctance. They were written and published with no pleasure. Nothing but imperious duty to the church of Christ at large, could ever have induced me to make such an exposure. "What is writ, is writ. Would it were worthier." I have said many things at which the Methodists may cavil; but nothing from which, if they are wise, they may not profit.

#### *Editorial Remarks.*

We think the present a proper occasion to state briefly, but distinctly, to our readers, the views we entertain of the duty of an editor of a religious periodical.

He who superintends such a publication, ought, it is believed, to make it his great object,—that which he should constantly keep in view, and sacredly regard,—to propagate, inculcate, and defend "the truth as it is in Jesus." In doing this, he ought not, on the one hand, to seek controversy; nor on the other, to avoid it, when he con-

scientiously believes that the cause of the Redeemer and the good of souls call him to it—call him to "contend earnestly for the faith once delivered to the saints."

In conducting controversy, however, the religious editor ought most carefully to guard against an unchristian spirit, and all harshness of expression; and yet we believe he is not bound to adopt such a tameness of style and manner, as to emasculate the truth, and render his compositions insipid. He should endeavour, in all proper ways, to please his readers, by consulting the healthful taste and lawful preference, of different classes, and by giving to each in turn, something specially calculated for their gratification; but no desire to please them, or fear of offending them, should make him swerve from the course which he verily believes his publick character, and his responsibility to his Master in heaven, require him to pursue.

If he has occasion to name an individual—an occasion which will not often, and yet may sometimes occur—he ought to permit that individual, at a reasonable length, to speak in his own behalf, for explanation, or exculpation, as the case may demand. But when no individual has been named, an editor of a religious Miscellany is under no obligation, either of Christianity or courtesy, to respond to the call of the editors or friends of an offended denomination, for specifications of times and places, when and where occurrences that have been mentioned took place, or of individuals concerned in such occurrences. This would unquestionably lead to an endless series of assertions and denials, sendings and provings, criminations and recriminations; from which no good, but incalculable evil, would result to religion, and to society at large. Will it then be asked, whether an editor is under no obligation to correct erroneous statements, or

injurious representations, which he may have admitted into his work, in relation to another denomination? We answer, that he is under a most sacred obligation to correct every known error. He owes it to his readers, to the cause of truth, to his conscience, and to his God, to correct all misrepresentations, however unintentional, which he may be convinced he has made—every aberration from truth, into which he may be satisfied that he has been led: And when complaints are brought forward, he ought to inquire and examine, with all the care and candour he can employ, to know if they are well founded; and if he finds them to be so, he should frankly and fully correct his errors, and with as much publicity as he has made them—nor do we believe that such a course as this will hurt the reputation of a Miscellany, but rather increase and establish it.

The editor of the Christian Advocate can say with perfect truth, that he has faithfully endeavoured to fulfil the functions of his vocation, agreeably to the plan above delineated; and he farther advertises his readers, that it is his firm purpose, in reliance on divine aid, to continue in the course which he has hitherto pursued, and not to be drawn or driven from it, by any consideration whatsoever. He does earnestly desire to avoid giving offence, but he cannot avoid it at the expense of violating or neglecting what he believes to be his duty to God, and to the Christian community.

A very respectable and truly esteemed member of the Methodist communion, called on the Editor, and at his request stated what occurred at the time, as subjects of complaint, in the papers entitled "Practical Methodism." The statements of the complainant were written down in his presence, and read to him by the editor, that their correctness might be unquestionable; and a promise was made,

that, if conviction of error should ensue, the errors should be promptly acknowledged and publicly corrected.

The items of complaint were, as soon as practicable, transmitted to the author of the papers in question, and he was asked to say what he could in his own vindication. In the mean time, the editor carefully inquired of all who he supposed could give information relative to the points complained of; and he had opportunities to do so, from individuals of candour, reputation, and intelligence, from many parts of the country, both far-distant and near at hand. He also received letters, in which voluntary, unsolicited observations were made on the papers entitled "Practical Methodism," so far as they had then appeared in the Advocate; and the whole had appeared, except the one to which these remarks are subjoined. The result has been, a more complete and satisfactory conviction in the mind of the editor, than he feared the subject would admit of, that nothing has appeared in his pages that cannot be strictly verified. The reports, without one exception, have been, that the statements are unequivocally true; and some have gone farther in their allegations than the writer of "Practical Methodism." He, it should be remarked, has constantly given due credit to our Methodist brethren, for much that is commendable and excellent; and has exempted numerous individuals of that communion from the charge of approving, much less of promoting, the errors and excesses which he condemns.

The worthy complainant, to whom we have referred, thought that the term *riders*, as applied to the Methodist travelling or itinerant preachers, an opprobrious appellation, and intended to be so; and he also thought that there was a general and unjust charge that

the travelling preachers were *horse jockies*. In reply to the first of these objections, our correspondent remarks, and our own inquiries fully confirm the justice of the remark, that "circuit riders" is the appellation that is most commonly given to their travelling or itinerant preachers, by the Methodists themselves: and on a careful review of the papers in question, we find that the writer speaks of *itinerant preachers, travelling preachers, circuit riders, and riders*, promiscuously, as words of the same import. The term *rider*, unconnected with its adjunct, we did suppose was intended merely as an abbreviation, in places where it was frequently used; and we still think that such was the fact. But had we suspected that it would have been considered as opprobrious, it should never have appeared with our consent, in its solitary form; for every thing that partakes of the nature of reviling, we would most studiously exclude from our work. On the subject of *jockeying*, the author of "Practical Methodism," makes no *general* charge against the Methodist travelling preachers. All that he says on the subject is in the following words: "Are their ministers less given to traffick, and to the making of money? By no means; some of them are considered decidedly the best jockeys, in the part of the country where I reside." Here, surely, is no *general* charge—it is confined to *some*, as to *number*, and to the part of the country where the writer resides, as to *place*; and in regard to his statement thus limited, the writer declares that it is "true to the letter." He replies in detail to all the other items of complaint which were transmitted to him; but it is not necessary to insert his particular replies, since in relation to *all* he has written, he affirms—"No fact has been stated, which I cannot substantiate. The facts either passed under my own observation, or were narrated

to me by creditable and pious individuals. If facts are even *highly coloured*, it is a *fact* of which I am not conscious. So far from doubting a single statement made, I have not heard an individual say a word respecting them, who did not say that they were similar to what he was called to witness continually." This, it will be perceived, is in exact accordance with the reports which, as we have stated, have been made to us from various quarters. We are therefore perfectly satisfied, that we have made no representations that need to be corrected, qualified, or explained, beyond what is now before the reader.

If we are still asked whether, assuming the facts to be unquestionable, there was a call to hold them up to publick view in the pages of our work? We answer, we deliberately believe there was a loud call to do this. Many of the doings exposed in "Practical Methodism," have had a very ill influence, not only on religion generally, but on some parts of the Presbyterian church in particular. Mingled, as they have been, with the appearance, and often, we doubt not, with the reality, of zealous and fervent piety, they have been first tolerated, and then, to a considerable extent, approved, and even imitated. In this way, they have already done no inconsiderable injury, and are threatening to do more, if not arrested.

In the fact of which we are not ignorant, that there are Presbyterians who think and say, that it were better not to expose the objectionable practices of the Methodists, as has been done in the Christian Advocate, we see a palpable proof that these practices are, to say the least, regarded with a degree of indulgence that is inauspicious to our church. We would respectfully and affectionately entreat Presbyterians of this description, to consider the insidious nature of error, both in doctrine and practice. It almost al-

ways comes in by slow advances; and is always most dangerous when it is connected with something that is commendable—and especially when it is associated with religious zeal: and persons who are warm-hearted in religion, are most of all liable to be misled by errors thus disguised. We thought, and still think, it was our imperious duty, to give the warning we have given. It has always been, we repeat, our sincere wish and endeavour, in conducting the Christian Advocate, to avoid offence to any, so far as this could consist with a good conscience, and fidelity to the cause of evangelical truth in its purity. Farther than this, no desire of pleasing friends, or fear of offending foes, ought ever to influence us to go, and we pray God that it never may.

MEMOIR OF CAPTAIN BENJAMIN  
WICKES.

(Continued from page 199.)

Captain Wickes earnestly desired to quit a sea-faring life, long before he found himself at liberty to abandon it. He had no other means of supporting himself and his family; and therefore, though he deeply lamented the privation of the stated ordinances of the gospel, to which his mode of life subjected him; and in his letters to his friends frequently asked their prayers, not only for special grace to enable him to sustain his Christian character while he was compelled to follow the seas, but that it would please God to open for him some other way to obtain a livelihood; yet, till this should appear, he judged it to be his indispensable duty, to abide in the same calling which he had been called. Accordingly, he continued in his vocation as a commander of a merchant vessel; making voyages sometimes to Europe, but more frequently to the East Indies, and in

some instances to both, in the same voyage, till the year 1810, when a favourable change of circumstances, enabled him to relinquish for ever the unsettled life of a mariner.

The limits to which this memoir must be confined, do not permit a detail of all the interesting occurrences in the life of Captain Wickes, during the ten years which elapsed from the close of his first missionary voyage, of which we have given an account, till the time when he ceased going to sea—We can only make a selection. One occurrence, which we should not notice, if occasion had not been taken from it to implicate his character, related to an action with a French privateer, in concert with the commander of another merchant vessel, in a voyage home from Calcutta. The report of this transaction, by Captain Wickes, to the owners of the ship which he commanded, is as follows:—

*An Account of an Engagement between the ship Criterion, of 14 guns and 30 men, and the ship Louis, of 12 guns and 27, or 28 men, and a French ship, of 20 or 22 guns, having to appearance many men.*

On the 2d day of January, 1800, we left the Pilot at the mouth of the Ganges and proceeded down the bay of Bengal, in company with the ship Louis, of Baltimore, Captain Deale, bound to Madras, with whom we agreed to keep company a few days, for mutual defence. On the 4th, at day light, we saw a ship, that gave us chase; expecting she was a French privateer, we called to quarters, and prepared for defence; observing she approached us fast, we took in our light sails, spoke with Captain Deale, and made some arrangements, in case she should attack us. When she drew near, we hoisted our colours at the mizen peak. The ship in chase then hoisted the national flag abaft, and a bloody flag at his main top gallant mast head. We were at this time sailing before the wind, and close together, which was the way I thought best to receive the enemy in; but Captain Deale wished to be by the wind; and when the enemy approached pretty close, Captain D. requested we would take that position, to which I agreed—the doing of which, brought the Louis the sternmost ship. The enemy

approaching within musket shot, Captain Deale observed they intended to lay him on board, and bore up to give him his broadside; we also bore up, and attacked the enemy with all our force. The enemy poured a volley of musketry from the fore-castle, into the *Louis*, and laid her on board; and attacked us with both cannon and small arms. In boarding the *Louis*, the enemy carried away his bowsprit; which brought his bow close to the *Louis*' quarter, and gave him easy access into her. After a little time, we observed the *Louis*' guns turned on us; and as her colours were still flying, we could not determine whether it was error or intention, until she repeated it; this being an evidence that the enemy had possession of her, we turned our attention to attempt an escape, which we had hopes of doing by hauling to the wind—expecting that the enemy could not chase by the wind, wanting a bowsprit. The enemy observing our intention, quickly gave us chase, with both ships. As we increased our sail, the wind being pretty fresh, we found the *Criterion* so crank, that we found it necessary to cast over the lee guns: we therefore cast over six of our lee guns, and cut away an anchor from the lee fore chains, which so relieved the ship that we could make sail, and drew sensibly from both ships. The French ship had not chased far, before we observed her fore-top-mast gone overboard, which obliged him to give over the chase; and his prize wore about, and went to her. We now had time to look around, and see what damage we had sustained: and had to lament the first officer, Mr. Wm. Murdock, having received a wound, of which he died in two days; a young man killed by a cannon ball, and one wounded by a musket ball; our rigging and sails were much cut and torn.

BENJAMIN WICKES, Sen.

It appears that Captain Wickes was severely censured by those who were losers in this unfortunate affair, as not having acted with fidelity to his engagement with the commander of the captured vessel. But assuming that his account is correct—and no man that ever lived was a more scrupulous observer of truth—it is hard to perceive how any one could, with the least show of justice, blame him for any part of his conduct in this whole transaction. On the contrary, it clearly appears to us, that he would have been greatly to

blame, if he had acted otherwise than he did. He conformed entirely to the wishes of Captain Deale, in coming to action. He fought "with all his force," till the *Louis* was taken by boarding, and her guns turned upon himself. Was there the least probability that, by continuing the action, he could subdue both vessels, and recapture his companion? If not (and none we think will affirm that there was) then it surely was an indispensable duty which he owed to himself, and to the owners of the vessel entrusted to his care, to endeavour to escape. Most justly might they have blamed him, and he have blamed himself, if he had been captured—as there is every reason to believe he would have been—in a desperate attempt to retake the *Louis*. We are confident that if his vessel had been the prey of the marauder, and the other had escaped, after fighting "with all her force," as long as Captain Wickes actually did, he would never have uttered a complaint, or indulged a hard thought against Captain Deale. The truth is, the providence of God sent deliverance to the ship commanded by Captain Wickes—enabling him as the means of obtaining it, to act with great self-possession, to discern and seize the favourable moment for escape, and to avail himself of his eminent skill as a sea man, to effect his purpose.

It was natural for Captain Wickes to take a very deep interest in the success of the Baptist missionaries in India, after having carried so many of them to their field of labour, witnessed their devoted piety and received from them so many warm expressions, as we have seen that he did, of their respect and affection for himself. He made several voyages to Calcutta, after he left them there, in the close of the year 1799; and when there, he derived, apparently, the greatest pleasure of his life, from seeing their diligence and success, an

from his intercourse and Christian fellowship with them. He returned from one of these voyages, by the way of Europe, in the summer of 1804; and when in London, he had confided to his care a thousand guineas, to be sent to the missionaries in the following spring, to aid in printing the sacred Scriptures in seven of the languages of India, into which translations of the Bible were then in progress. The money was lodged in the hands of ROBERT BALSTON, Esq. of Philadelphia; and Captain Wickes announced this fact in a publication, with his name affixed, and invited the Christian community of the United States to add to this sacred deposit, destined to enable the missionaries to give to the wretched idolators of India, in their own languages, the record of God's revealed will.

The success of this invitation was eventually great; and it became so, by an incident, in which the writer of this memoir had a concern; and of which the following statement seems to be proper, in order to show how the providence of God effects its purposes, beyond human designs and views. The facts were these. The late pious and liberal Dr. Elias Boudinot was, at that time, a member of the Standing Committee of the General Assembly of the Presbyterian church, of which the writer was the chairman. Dr. Boudinot, having seen or heard of the published invitation of Captain W., had made up his mind to give one hundred dollars to the Baptist missionaries. But in the mean time, when attending the committee of which he was a member, he found that a mission to the Sandusky Indians of our own country, of which the committee had the superintendence, was in the most urgent need of pecuniary aid, and that the funds from which it was expected and sought were exhausted. He stated to the committee the purpose he had formed of giving a hundred

dollars to the missionaries at Calcutta, or Serampore, but expressed a doubt whether he was not, in present circumstances, bound rather to give it for the benefit of the Indians on our own borders; and said he would do so, if it was the judgment of the committee that such a change in the destination of his donation, was right and proper. The committee, it is believed unanimously, advised the change, and it was accordingly made. When Captain Wickes heard of this, as he shortly after did, he was greatly grieved; and meeting the writer in the street, remonstrated with him very earnestly, for having advised, or consented, to the alienation of a sum of money destined to so noble a purpose as the translation of the Scriptures into the languages of India; and with the frankness which always characterized him, intimated very plainly, that he feared sectarian feelings had had an undue influence in this affair. The writer vindicated the award of the committee; and in answer to the suggestion about sectarian feelings, expressed his present readiness to favour the contributions to the East India enterprise, by any means in his power. "Then you can do it," was the short and earnest reply. "Tell me how, and it shall be done without delay," was the response. "Go and write, and publish with your name, a recommendation of the contributions for the Baptist missionaries," said Captain W. "It shall be so done," replied the writer. And so it was done. An earnest address to the publick was penned, and subscribed by the writer, and at his instance, by eleven other clergymen, of various denominations, in Philadelphia. The result of the whole was, that first and last, the sum of \$1357 65 was collected; which, added to the deposite of Captain Wickes, made the amount of \$6024 25. Thus the fervent zeal and inflexible perseverance of this



excellent man, were made instrumental, under the wise ordering of the providence of God, of appropriating a hundred dollars to the benefit of American Indians, and

to those of Asia a far larger sum than they would otherwise have received.

(To be continued.)

## Reviews.

### LUTHER'S COMMENTARY ON THE EPISTLE TO THE GALATIANS.

(Continued from page 203.)

We have been at a great loss in selecting passages for our review from the commentary before us; not because we could not find what was excellent, but because there was so much of this character, and so much that we wished to lay before our readers, that, being obliged to quote sparingly, we found it hard to determine what we should take, and what we should leave. We also wished that the few and short extracts, of which alone our space would admit, should exhibit the perfect contrast which exists between the theology of the reformation, and that of the New Haven school. The two systems certainly are, in several essential points, as opposite to each other as the poles—They directly contradict each other, in doctrine, argument, and almost in words. In proof of this, let the reader turn to the extended extract we have heretofore given from the *Christian Spectator*, and compare it, especially the first paragraph, with the following excerpts, from this commentary of Luther. But let us, first of all, see how he disposes, not only of the pope, and the schoolmen—the latter the philosophers and metaphysicians of the day—but of all who teach any doctrine which is not plainly revealed in holy Scripture.

“The first two chapters [of this epistle to the Galatians] in a manner contain nothing else but defences of his [the apostle's] doctrine, and confutations of errors; so that until he cometh to the

end of the second chapter, he toucheth not the chief matter which he handleth in this epistle, namely, the article of justification. Notwithstanding, this sentence of Paul's\* ought to admonish us, that so many as think the pope to be judge of the Scripture are accursed. Which thing the Popish schoolmen have wickedly taught, standing upon this ground—The church hath allowed four gospels only; therefore there are but four; for if it had allowed more, there had been more. Now, seeing the church might receive and allow such and so many gospels as it would, therefore the church is above the gospel; a goodly argument indeed. I approve the Scripture, therefore, I am above the Scripture. John Baptist acknowledged and confesseth Christ, and pointeth to him with his finger, therefore he is above Christ. The church approveth the Christian faith and doctrine, therefore the church is above them. For the overthrowing of this their wicked and blasphemous doctrine; thou hast seen a plain text like a thunder-bolt, wherein Paul subjecteth both himself and an angel from heaven, and doctors upon earth, and all other teachers and masters whatsoever, under the authority of the Scripture. For they ought not to be masters, judges, or arbiters, but only witnesses, disciples, and confessors of the church, whether it be the Pope, Luther, Augustine, Paul, or an angel from heaven. Neither ought any doctrine to be taught or heard in the church, besides the pure word of God, that is, the holy Scripture. Otherwise accursed be both the teachers and hearers, together with their doctrine.”

Luther's abhorrence was unmeasured, of every exhibition of the sacrifice of Christ in which he was not represented as the proper substitute of sinners, bearing by imputation all their sins, making a complete satisfaction for them to the law and justice of God, and ful

\* Gal. i. 9.

nishing thereby the only foundation of a sinner's hope. Thus, in commenting on the words—"If righteousness come by the law, then Christ is dead in vain," and speaking of those who seek justification by the deeds of the law, as he affirmed the papists did, he breaks out in this strong language—

"Is this horrible blasphemy to be suffered or dissembled, that the Divine Majesty, not sparing his own dear Son, but delivering him to death for us all, should not do all these things seriously and in good earnest, but as it were in sport? Before I would admit this blasphemy, I would not only that the holiness of all the papists and merit mongers, but also of all the saints and holy angels should be thrown into the bottom of hell, and condemned with the devil: mine eyes shall behold nothing else but this inestimable price, my Lord and Saviour Christ; he ought to be such a treasure unto me that all other things should be but dung in comparison of him; he ought to be such a light unto me, that when I have apprehended him by faith, I should not know whether there be any law, any sin, any righteousness or unrighteousness in the world. For what are all things which are in heaven and earth in comparison of the Son of God, Christ Jesus my Lord and Saviour, *who loved me, and gave himself for me.*"

We shall now make a number of extracts, from which the sentiments of the Reformer on several important points, will appear. The parts of the sacred text from which the quoted passages are derived, as commentaries or inferences, we shall not always insert, but in general merely note. How the law of God is fulfilled for the believer, by his surety Saviour, and both justification and sanctification ensured by the perfect work of Christ, is summarily taught in the following sentences:

"Wherefore the sentence of Moses, [chap. iii. 16.] *Cursed is every one that abideth not in all the things that are written in this book*, is not contrary to Paul, who pronounceth all them to be accursed, who are of the works of the law. For Moses requireth such a doer, as may do the law perfectly. But where shall we find him? No where. For David saith, *Enter not into judgment with thy servant: For in thy*

*sight shall no man living be justified*, Paul. cxliiii. 2. And Paul saith, *For what I would, that do I not; but what I hate, that do I*, Rom. vii. 15. Wherefore Moses, together with Paul, doth necessarily drive us to Christ, through whom we are made doers of the law, and are not accounted guilty of any transgression. How so? First, By forgiveness of sins and imputation of righteousness because of our faith in Christ. Secondly, by the gift of God and the Holy Ghost, which bringeth forth a new life and new motions in us, so that we may also do the law effectually, Now, that which is not done, is pardoned for Christ's sake; and moreover, what sin soever is left in us, is not imputed. So Moses agreeth with Paul, and meaneth the self-same thing that he doth, when he saith, *Cursed is every one that abideth not*, &c."

Luther thought there was a difference between philosophy and theology.—

"The schoolmen and all such as understand not the article of justification, do no other righteousness than the civil righteousness and the righteousness of the law, which after a sort the Gentiles also do know. Therefore they borrow certain words out of the law and moral philosophy, as *to do, to work*, and such like, and they apply the same unto spiritual matters, wherein they deal most perversely and wickedly. We must put a difference between philosophy and divinity. But the schoolmen themselves, grant and teach, that in the order of nature, being goeth before working: for naturally the tree is before the fruit. Again, in philosophy, they grant, that a work morally wrought, is not good, except there be first a right judgment of reason, and a good will or a good intent. So then they will have a right judgment of reason, and a good intent to go before the work, that is, they make the person morally righteous before the work. But contrariwise in divinity, and in spiritual matters, where they ought, most of all so to do, such senseless asses they are, that they pervert and turn all quite contrary, placing the work before right judgment of reason and intent."

In the following quotations Luther and the New Haven doctors are directly at issue:—

"Verse 13, chap. iii. *Christ hath redeemed us from the curse of the law, being made a curse for us: For it is written, Cursed is every one that hangeth on a tree:—*

"Here again, Jerom and the popish sophisters who follow him, are much trou-

bled, and miserably rack this most comfortable place, seeking, as they would seem, with a godly zeal to turn away this reproach from Christ, that he should be called a curse or execration. They shift off this sentence after this manner; that Paul spake not here in good earnest; and therefore they most wickedly affirm, that the Scripture in Paul agreeth not with itself. And this they prove after this manner? The sentence (say they) of Moses, which Paul here allegeth, speaketh not of Christ. Moreover, this general clause, *whosoever*, which Paul allegeth, is not added in Moses. Again, Paul mitteth these words, *of God*, which are in Moses. To conclude, it is evident enough that Moses speaketh of a thief or a malefactor, who by his evil deeds had deserved the gallows, as the Scripture plainly witnesseth in the xxi. chapter of Deuteronomy; therefore they ask this question, how this sentence may be applied to Christ, that he is accused of God and hanged upon a tree, seeing that he is no malefactor or thief, but righteous and holy? This may peradventure move the simple and ignorant, thinking that the sophisters do speak it, not only wittily, but also very godly, and thereby do defend the honour and glory of Christ, and give warning to all Christians to beware that they think not so wickedly of Christ, that he should be made a curse, &c. Let us see therefore what the meaning and purpose of Paul is.

"But here again we must make a distinction, as the words of Paul do plainly show: For he saith not that Christ was made a curse for himself, but for us. Therefore all the weight of the matter standeth in these words, *for us*. For Christ is innocent as concerning his own person, and therefore he ought not to have been hanged on a tree; but because, according to the law of Moses, every thief and malefactor ought to be hanged, therefore Christ also, according to the law, ought to be hanged, for he sustained the person of a sinner and of a thief, not of one, but of all sinners and thieves. For we are sinners and thieves, and therefore guilty of death and everlasting damnation. But Christ took all our sins upon him, and for them died upon the cross; therefore it behoved that he should become a transgressor, (as Isaiah the prophet saith, chap. liii.) *to be reckoned and accounted among transgressors.*

"The popish sophisters do spoil us of this knowledge of Christ and most heavenly comfort, (namely, that Christ was made a curse, that he might deliver us from the curse of the law) when they

separate him from sins and sinners, and only set him out unto us as an example to be followed. By this means they make Christ, not only unprofitable unto us, but also a judge and a tyrant, who is angry with our sins, and condemneth sinners. But we must as well wrap Christ, and know him to be wrapped in our sins, in our malediction, in our death, and in all our evils, as he is wrapped in our flesh and in our blood.

"But some man will say, it is very absurd and slanderous, to call the Son of God a cursed sinner. I answer if thou wilt deny him to be a sinner and to be accused, deny also that he was crucified and died. For it is no less absurd to say, that the Son of God (as our faith confesseth and believeth) was crucified and suffered the pains of sin and death, than to say, that he is a sinner and accused. But if it be not absurd to confess and believe that Christ was crucified between two thieves, then is it not absurd to say, also that he was accused and of all sinners the greatest. These words of Paul are not spoken in vain, *Christ was made a curse for us. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him,* 2 Cor. v. 21.

After the same manner, John the Baptist calleth him *The Lamb of God, which taketh away the sin of the world*, John i. 29. He verily is innocent, because he is the unspotted and undefiled Lamb of God; but because he beareth the sins of the world, his innocency is burdened with the sins and guilt of the whole world. Whatsoever sins, I, thou, and we all have done, or shall do hereafter, they are Christ's own sins, as verily as if he himself had done them. To be brief, our sins must needs become Christ's own sins, or else we shall perish for ever. This true knowledge of Christ, which Paul and the prophets have most plainly delivered unto us, the wicked sophisters have darkened and defaced."

We do think there are other sophisters beside the popish, who have "darkened and defaced" this all-important doctrine of justification, through the righteousness of Christ. A part of this modern sophistry consists in retaining the two old orthodox words, *atonement* and *justification*, while the meaning of these terms, in their natural and proper import, and as held by all sound theologians from the time of the protestant reformation to the present hour, is absolutely

totally rejected. *Atonement* properly means an adequate satisfaction for a specific offence. Johnson defines it "*expiation, expiatory equivalent;*" and this is its only legitimate use in the English language, as applicable to the subject in hand. It always implies two things, first an offence committed, and secondly that offence done away, by a complete satisfaction made for it to the offended party. It cannot be plausibly denied that this is the true and only proper meaning of the word, whether we consider its use by the best writers, or in common discourse, or in our translation of the Bible, with the exception, in the latter instance, of one place, in which, by a wrong translation, it is used for *reconciliation*, *καταλλαγή*, in the original.\* Now, compare this with the New Haven theology, as we have it in the quotation given in our March number. "What, it is asked, is the ground on which the penitent sinner is pardoned? It is not that the sufferings of Christ were of the nature of *punishment*—It is not that he suffered in our stead, in such sense as to annihilate our guilt—It is not that he cancelled any debt of ours on the cross—It is not that by his death he satisfied the penal justice of God—Neither indeed is it that the righteousness of Christ is imputed to those who are pardoned, either as a personal quality, or

\* There has been a considerable change in the popular use of a number of words in our language, since the vulgar translation of the Bible was made. Johnson gives as one of the meanings of *atonement*—"agreement, concord;" and he gives Shakspeare as his authority—

"He seeks to make *atonement*  
Between the duke of Gloster and your  
brother."

Our translation of the Scripture synchronises nearly with the age of Shakspeare, and it is not improbable that the translators used *atonement*, in the sense of *agreement, or concord*, which would make the translation of *καταλλαγή* correct. But this has no application to the subject under discussion.

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in such manner as to be accounted to them as if it were theirs." Let any candid and competent judge declare, if here is not a complete and unequivocal denial of every one idea that belongs to the notion of an *atonement*, properly so called. It seems to us to be a studied exclusion—and we think an entirely successful one—of all that orthodox writers have taught, as constituting the very essence of the atonement of Christ. Yet these men constantly apply the word *atonement*, to their "exhibition—symbolical representation—display—removal of the difficulties which would otherwise have eternally barred the exercise of pardoning mercy." We do not love to charge any writer or speaker with intentional fraud or deception. But we do say, that whether intended or not, there is here a gross deception in fact. The unwary are made to think that these men hold the doctrine of atonement as it has been commonly taught; whereas they disbelieve it totally—they use the *word*, but the *thing* they completely reject and deny. The very same is also the fact, in their use of the word *justification*. Pardon is not all that is included in justification. Many a criminal is pardoned who is never justified; that is, is not cleared from the imputation of guilt, and treated as if he were a *just or unoffending* individual. Although pardoned he is always considered as guilty—his guilt is never cancelled till the hour of his death. And this is the very notion of justification for which Dr. Murdock earnestly contends, in his too-well known sermon on the "Nature of the Atonement." He says expressly, "the atonement does not cause a sinner to be justified on the principles of law and distributive justice—the pardoned sinner not only remains in fact the same guilty creature he was before, but he is viewed by his Maker as personally guilty—We pronounce the

justification of believers to be an act of the sovereign mercy of God, a departure from the regular course of justice; and such a departure as leaves the claims of the law forever unsatisfied." Was there ever a greater absurdity put into language, than is exhibited in this description of justification? A man is accounted *just* who leaves the claims of law forever unsatisfied! No two things were ever more directly opposite than the notions entertained of justification by Luther and Dr. Murdock: and with Luther all the reformers agreed, and so does the catechism of our church—"Justi-

fication is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as *righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.*" For very shame, let these *march-of-mind* theologians forbear to use the terms *atonement* and *justification*, in the manner they have done; or else take pains to have it well understood, that they mean by them something that is not only different from the orthodox use, but diametrically opposite to it.

(To be continued.)

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## Literary and Philosophical Intelligence, etc.

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*On the Existence of Animalcula in Snow.*  
—The following account was sent by Dr. J. E. Mure in a letter to Dr. Silliman. "When the winter had made a considerable progress without much frost, there happened a heavy fall of snow. Apprehending that I might not have an opportunity of filling my house with ice, I threw in snow, perhaps enough to half fill it. There was afterwards severely cold weather, and I filled the remainder with ice. About August, the waste and consumption of the ice, brought us down to the snow, when it was discovered that a glass of water, which was cooled with it, contained hundreds of animalcules. I then examined another glass of water, out of the same pitcher, and with the aid of a microscope, before the snow was put into it, found it perfectly clear and pure; the snow was then thrown into it, and on solution, the water again exhibited the same phenomenon—hundreds of animalcules, visible to the naked eye with acute attention, and, when viewed through the microscope, resembling most diminutive shrimps, and, wholly unlike the eels discovered in the acetous acid, were seen in the full enjoyment of animated nature.

"I caused holes to be dug in several parts of the mass of snow in the ice-house, and to the centre of it, and in the most unequivocal and repeated experiments, had similar results; so that my family did not again venture to introduce the snow-ice into the water they drank, which had been a favourite method, but used it as an external refrigerant for the pitcher.

"These little animals may class with the *amphibia*, which have cold blood, and are generally capable, in a low temperature, of a torpid state of existence. Hence their icy immersion did no violence to their constitution, and the possibility of their revival by heat is well sustained by analogy; but their *generation*, their *parentage*, and their *extraordinary transmigration*, are to me subjects of profound astonishment."

*Mammoth Crystal.*—In Moretown, on Onion River, among the Green Mountains, has been found a crystal of smoky quartz, weighing 110lb., most of it of *first water*. This crystal is a six-sided prism, very regularly formed, having one end terminated by a six-sided pyramid, surface generally smooth, and angles well defined, and being so transparent, that large letters may, in some directions, be read through it. The sides of the prism are parallelograms, transversely striated, varying in length from 8 to 10 inches, and in breadth from  $5\frac{1}{2}$  to 7. The circumference of the prism, at the end next to the termination, is 2 feet 11 inches; at the other end, 3 feet. When this crystal stands erect, it is 20 inches high. It is now in the cabinet of Rev. T. A. Merrill, of Middlebury.—*Vermont Chronicle.*

One of the steam carriages, at the prize trial on the Liverpool rail-road, rushed over the distance of a mile in one minute, that is ten times the speed of what a few years since was considered good travelling. A similar increase of velocity, were

it practicable, would enable a carriage leaving Manchester for Liverpool, to *outrun* the sun and stars, and thus see the heavenly bodies move eastward, so that, if the land were continued round the globe, the traveller would at length leave the sun setting in the east and see it rise again in the west, and the same of the stars; or by condescending to abate his speed, or taking a rather lower latitude, where the degrees are longer, he might keep the sun always at noon, or always at morning or evening, as he pleased.

After the fire of London, the walls of St. Paul's, eighty feet perpendicular, and five feet thick, and the tower, two hundred feet high, though cracked and tottering, stuck obstinately together, and their removal, stone by stone, was found tedious and dangerous. Sir C. Wren wrought a hole in the foundation of one of the pillars, and with eighteen pounds of gunpowder cracked the whole angle of the tower, with two great arches which rested upon it, and also two adjoining arches of the aisles, and all above them; and this it seemed to do somewhat leisurely, cracking the walls to the top, lifting the whole weight above nine inches, which falling, made a heap of ruins without scattering. The powder lifted three thousand tons, and saved the work of a thousand labourers. The fall of so great a weight from a height of two hundred feet, gave a concussion to the ground that the inhabitants around took for an earthquake. During Wren's absence, his superintendent having done some mischief with gunpowder, the whole neighbourhood united in petitioning that no more should be used. Wren yielded to their solicitations, and resolved to try the effect of that ancient engine, the battering ram. He took a strong mast, armed with iron in two places, which he suspended, and with thirty men vibrated the machine against the wall a whole day. They believed it was to little purpose, but the second day the wall was perceived to tremble, and in a few hours it fell.—*Family Library. Lives of Architects.*

The Monument in London was first used by the members of the Royal Society for astronomical experiments, but was abandoned on account of its vibrations being too great for the nicety required in their observations. This occasioned a report that it was unsafe; but its scientific construction may bid defiance to the attacks of all but earthquakes, for centuries.—*Ibid.*

Bishop Sanderson says, in his preface

to his once-celebrated prelections on the "Obligations of Conscience," that he had no intention of printing them; they had lain for many years neglected, scattered in shreds in corners among waste papers; but a bookseller wrote him word, that two fair copies (written out perhaps by some diligent students, to whom the lecturer had lent his MSS. at the time of the delivery) were in his possession, which he was strongly urged to print; but he would make no use of them without the author's consent. "Laudavi," says the Bishop, "immo amavi in homine, mihi penitus ignoto, animi candorem; et ex eo genere quibus fere unus lucri studium est, æqui reverentiam." He in consequence wrote to the bookseller to send him one of his copies; which preventing the labour of transcription, he was induced to send the work to press. This anecdote would have delighted honest Isaac Walton, the bishop's biographer and panegyrist, especially as the worthy bookseller was, like himself, a London tradesman.—*Ch. Obs.*

What a terrific picture does the following passage (from Lardner's Cyclopædia, History of France,) exhibit of the death-bed of a man devoted to the pomps and vanities of the world, and who is "at ease in his possessions." "A fatal malady had seized on Cardinal Mazarin, whilst engaged in the conferences of the treaty, and worn by mental fatigue. He consulted Guenaud, the physician, who told him that he had but two months to live. Some days after, Brienne perceived the cardinal in his night-cap and dressing-gown tottering along his gallery, pointing to his pictures, and exclaiming, 'Must I quit all these?' He saw Brienne, and seized him: 'Look at that Correggio! this Venus of Titian! that incomparable Deluge of Caracci! Ah! my friend, I must quit all these. Farewell, dear pictures, that I loved so dearly, and that cost me so much!' A few days before his death, he caused himself to be dressed, shaved, rouged, and painted. In this state he was carried in his chair to the promenade, where the envious courtiers paid him ironical compliments on his appearance. Cards were the amusement of his death-bed, his hand being held by others; and they were only interrupted by the papal nuncio, who came to give the cardinal that plenary indulgence to which the prelates of the sacred college are officially entitled." Mazarin expired on the 9th of March, 1661.—*Lardner's Cyclopædia, History of France.*

## Religious Intelligence.

### FOREIGN.

We have the gratification of laying before our readers this month, original intelligence, (and as far as we know, the most recent that has reached our country,) from one of the most interesting fields of missionary labour in the world. We publish the whole letter, because we admire the spirit and feelings of the writer in relation to himself and family, as well as rejoice in the success and the prospects of the missionary corps to which he belongs.

*Copy of a Letter from the Rev. George D. Boardman, a Baptist Missionary in Burmah, to a gentleman in Philadelphia.*

*Maulmein, August 3, 1830.*

VERY DEAR AND RESPECTED SIR,

Your kind letter of May 12th, 1829, should not have remained so long unanswered, but for the repeated attacks of illness with which it has pleased our Heavenly Father to visit my beloved wife and children; the necessary confusion attending on our removal from Tavoy to this place; and, finally, my own long protracted illness, from which I have not yet recovered. Indeed, the physician says, I have no reason to expect a total recovery. He, however, hopes that after the present rains I may be better, and if I can avoid the next annual return of the rain, by going to a different climate, my life may be prolonged a year or two. But I am not careful for my life, except as the happiness of an affectionate family, and the spread of the Redeemer's kingdom, are more or less involved in it. For some time past, I have been almost ready to say, "I had rather depart and be with Christ."

Your account of the happy and wonderful progress of religion, the distribution of the sacred Scriptures, both in America and in Europe, and the increased attention to the education of children, is truly cheering. And yet, I feel inclined to think that the spirit of benevolent operation will be aroused and raised to a much higher and holier pitch, as we advance nearer and nearer to the glorious days

foretold in the divine word. Sometimes I have felt a wish to be spared, like blessed old Simeon, to see the new light and glory dawn on the nations of the earth. But the sight will probably be as pleasant from the heavenly battlements, as from this earthly house of our tabernacle.

Our friend, Mr. Judson, left this station in April last, and after spending a few weeks in Rangoon, proceeded up the river as far as Prome, intending, I believe, after the rains, to proceed to the Burman capital. Mr. Wade is at Rangoon, where, for several months past, the call for Christian Scriptures has been almost unprecedented. Thirty, forty, or fifty in a day, from all parts of the country, come soliciting books. In this way, hundreds and thousands of Tracts and portions of the Christian Scriptures have been distributed, within a few months, and the call seems as loud as ever. A few have been baptized, but the spirit that has rested on the people, has been that of *inquiry*, rather than of immediate and obvious *conversion*.

In this place is a native church of about 50 members, and two small churches among the English soldiers stationed here. These three churches depend on us entirely for instruction. In Tavoy, the station we recently left, there is a church of 13 members, all wild men from the forest, but I hope subdued by the power of the gospel. The whole number baptized by all of us, since this mission was first established in 1813, is about 120. Mr. Bennett, our printer, who with his family sailed from your city last year, with our mutual friend Mr. Blaikie, is at this station. He is very busily engaged in printing Tracts and portions of the sacred Scriptures, and before very long, if we live, we hope to see the Burman nation well supplied with copies of the New Testament.

Our beloved wives are busily employed in conducting schools, and in managing the female part of the native church. Our children, of whom we have two sons, and Mr. and Mrs. Bennett two daughters, are still small, but they claim a tender interest in our care and prayers.

Mrs. Boardman unites with me in most respectful and affectionate regards to yourself, and the members of your family.

With much sincerity of respect and Christian affection, I am, my dear Sir, ever yours,  
 GEORGE D. BOARDMAN.

## NOTICE.

The General Assembly of the Presbyterian Church in the United States, is expected to convene, agreeably to adjournment, in the

First Presbyterian Church in Philadelphia, on the third Thursday, the 19th of the present month; to be opened with a sermon, at 11 o'clock A. M., by the Rev Dr. Ezra Fisk, the Moderator of the last year.

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of April last, viz.*

Of Mr. John M'Mullin, the annual collection in the Sixth Presbyterian Church for the contingent fund	\$12 00
Of the Rev. Samuel Lawrence, Greenwich, for do. . . . .	2 00
Of the Rev. John W. Scott, a quarter's rent, for do. . . . .	87 50
Of the Rev. Joshua T. Russell, collected by him in New York for the Professorship to be endowed by the Synods of New York and New Jersey	130 00
Amount	\$231 50

## View of Publick Affairs.

## EUROPE.

With the exception of Sweden and Denmark, if indeed they are to be excepted, there is not a state of Europe which has not been thrown into agitation by the late revolution in France. The most recent intelligence from Britain is of the date of the 31st of March, and from France, by the way of Britain, of the 30th of the same month.

BRITAIN.—Very ardent debates have taken place in both houses of the British parliament, on the subject of reform. In the Commons, on the second reading of the reform bill, which had been prepared and submitted by the ministry, the opposition to the measure was found to be far greater than had been anticipated. Mr. Peel distinguished himself highly by a speech against the bill, although he declared that he was not opposed to *all* reform. On taking the question for a third reading, it was found that the ministry had a very slender majority. As the bill had not had its final reading in the Commons, at the date of the last accounts, it of course had not been formally submitted to the house of Lords. But the topick was so all engrossing, that it was brought forward informally in that house, when petitions were presented, as they constantly were, either in favour of reform, or against it. The debate was principally carried on by the Duke of Wellington against reform, and by Lord Grey in favour of the measure. Lord Chancellor Brougham made one speech, with his usual ability and eloquence. The London newspaper paragraphists are chiefly occupied with discussions, pro and con, in relation to this subject. The prevalent impression seems to be, that if the ministry do not carry the bill, without any material alteration, and by a considerable majority (of which there is apparently but little prospect) an appeal will be made to the sense of the nation, by a dissolution of the present parliament, and a new election of members. Many think and say, that there is no alternative but *reform or revolution*. Yet the opposition to reform appears to be greater, in the country at large, than we had apprehended. In Scotland, it is strenuously opposed. Among others, Sir Walter Scott, at a publick meeting, came forward in a decided and able speech against it. Still, we have no doubt, that a large majority of the nation, both in the north and south, are in favour of reform; and that however reluctant the present holders of power and influence may be to yield the point, they must do it, or that consequences more fearful even to them, than the measure which they hate so inveterately, will inevitably ensue. This we hope, and rather believe, they will at length perceive, and abate, if they do not withdraw their opposition. O'Connell is ardent in the cause of reform, and now uses all his influence to keep Ireland quiet, till the question shall be decided. He says, moreover, that the success of the



measure will insure permanent quiet in that country. Ireland, however, is as yet, far from being quiet; and it is stated, that a large body of troops is to be sent from England, to aid the civil authority in suppressing banditti, and insurrectionary movements. There is a dreadful scarcity, amounting it is said to absolute famine, in some parts of this unhappy island. Britain has lately lost two men of great distinction in the religious and literary world—Robert Hall, of Bristol, and Andrew Thomson, of Edinburgh—the former a Baptist, the latter a Presbyterian minister of the gospel. We question if Mr. Hall has left in Britain a man of superior intellect to that which he possessed; and if not in Britain, we certainly know not where else to look for his rival. Nor was Dr. Thomson much his inferior. Whether as speakers or writers, both were pre-eminent among the eminent: and both had consecrated all their powers to God and to the promotion of his cause. When such men die, in the zenith of their influence and their usefulness, the world sustains a loss beyond an estimate.

FRANCE.—There has been another change of ministry in the French cabinet—Casimir Perrier is now president of the council. We regret to observe these frequent changes; they indicate a want of confidence in those who manage the helm of state in France. It appears also that the king is far less popular, with those who placed him on the throne, than he was at first—he is even suspected, and by some declared, to be in the interest of the exiled monarch. This we do not believe; but it is a bad indication that he and La Fayette appear to be no longer friends, although no open and apparent rupture has yet taken place. It is clear, however, that the views of La Fayette and those of the court, are widely different; parties run high, and are becoming fixed. The king and his ministry wish for peace, but the disposition of the nation, and especially of that part of it which led the way to the late revolution, is for war; the provocation lately given by the march of the Austrian troops into Italy, seems to render war almost inevitable. A London paper of March 31st, says: "We have received the Paris papers of Tuesday and Wednesday, the 29th and 30th. Their contents appear to us of considerable importance. The tone of all is decidedly warlike. The entry of the Austrians into Bologna is no longer doubtful; but France is said to have addressed a letter to that power upon the subject, the answer to which was anxiously looked for in Paris, as upon it hung the question of immediate hostilities, or an equivocal peace. Prince Metternich acts upon the principle that France is really afraid, or unable to take a single step in her own or any other nation's defence. This want of candour and generosity has roused the choler of Perrier, the irascible President of the Council, for he looks upon it as a sort of personal indignity; and coupled with some curious disclosures of plans of attack by Austria upon France, fostered long before the breaking out of the Italian insurrection, has decided him upon addressing a peremptory note to the Austrian Cabinet, calling upon it categorically to state what its intentions are with respect to Italy. But before taking his final resolve, the President wished to feel the pulse of the English Ministry, and he has accordingly sent his son to England with a mission, it is said, of satisfying our government, that if France should feel itself obliged to draw the sword, it would not be for purposes of territorial aggrandizement. A remark of the Minister in the Chamber of Deputies, 'that France was prepared at all events,' together with some movements amongst Excelmans, Clausel, and some of the French Generals, seem to strengthen the conviction that war is imminent." We shall be agreeably disappointed if the advices from France do not, within a month, announce the commencement of war with Austria; and if so, it will scarcely terminate, till Europe is drenched in blood.

SPAIN.—We have no news of importance from Spain. The symptoms of insurrection, or revolution, which manifested themselves at Cadiz, have disappeared—effectual measures were taken by the government to suppress them—Several revolutionists were executed.

PORTUGAL.—How long that human monster, Don Miguel, will be permitted to massacre his subjects we know not. On the 10th of March, seven Constitutionalists were executed in Lisbon, in a manner too shocking for recital; and afterwards money was distributed to the troops, and the city was illuminated—Nero danced, while Rome was burning.

ITALY.—The whole of northern Italy is convulsed. In Bologna there has been an organized revolution, and for a while the revolutionists carried all before them. The governing Duke narrowly escaped with his life. But powerful corps of Austrian troops, we believe at the instance of the Pope, have been poured suddenly into the country, and the insurgents have fled to the mountains, and wait for succour from France, which we expect they will shortly receive, and thus war commence with Austria.

**ROME.**—A Pope has at length been elected. He takes the name of Gregory XVI., and is sixty-six years old. His name is, or was, D. M. MAURUS CAPELLANI, presiding Cardinal of the Propaganda in Rome; and of course he is not likely to lack zeal in sending Popery to other countries—We may look out for more Jesuits in the United States.

**AUSTRIA, RUSSIA, and PRUSSIA.**—These powers are likely to form a league, if it is not already formed, to endeavour to preserve their subjects from the infection of the revolutionary influenza, as they esteem it, which is pervading Europe; and to resist the first symptoms of it that shall appear. Between them and France, there is, as we have said, every appearance that a bloody conflict will soon commence—the result of which no human foresight can foretell.

**BELGIUM and HOLLAND** remain much *in statu quo*. Open and declared warfare between them is predicted by some of the English Journalists—the former to be sustained by France, and the latter by Prussia and Austria. Belgium is still without a king, and is in great confusion. It is said that a Dutch and English fleet is to blockade Antwerp—England being offended because the Protocol of London, in regard to the choice of a reigning prince, was disregarded. If there is a general war in Europe, and England keeps out of it, we shall wonder.

**POLAND.**—The brave Poles have maintained their struggle for freedom with more than Roman courage and devotedness. We cannot give details; we can only say, that after a series of bloody conflicts, continued daily for more than a week, their invading foe found himself, though claiming a victory, in a most perilous situation, and obliged to fall back to secure his supplies and reinforcements. The elements have fought against the Russians now, as they did against the French, when Russia was invaded. The breaking up of the winter has operated to prevent both the advance of reinforcements to the Russian army, and the operations which Diebitsch wished to prosecute, in the neighbourhood of Warsaw. Insurrections in several of the Russian provinces bordering on Poland have also begun to be manifested; so that although we have still great fears that Poland will be subdued, we have more hope than we had some time since, that a favouring Providence will enable her to maintain her ground, and ultimately to achieve her independence.

**RUSSIA.**—Had the emperor Nicholas foreseen the desperate resistance to his arms which has been made in Poland, and the state of the conflict as it existed at the time of the last advices, we do not believe he would have engaged in the war into which he has rushed. He expected an easy conquest, and will now find his honour concerned to effect what he has undertaken. But if the rumoured revolt of several of the provinces of his empire should really take place, he will be compelled to desist, and to patch up a peace in the best manner he can. We have long been looking to see the Russian empire fall to pieces. We do not think it can long exist as it has done for the last half century—if it should, it will be a new thing under the sun. It is more extensive than the Roman empire was in the height of its power.

**TURKEY.**—The Turk, we are told, is rejoicing that his old enemy, by whom he has lately been humbled, has found employment for his arms among his own subjects; and it is intimated that if Russia should be weakened in her present war with the Poles, or should be still farther committed for a conflict with France, the opportunity will be seized by the reigning Sultan, to endeavour to recover the possessions which have recently been wrested from him. We think, however, he will be cautious, and not make an attempt till he thinks he is sure of success. We see it stated in a recent account, that he has issued an explicit prohibition to his subjects, against continuing to call the Christians *noes*—the common appellation hitherto used by the Turks, when speaking both of Christians and Jews. Mahmoud appears to be desirous to introduce among his people the improvements of modern Europe; sensible that there is no other way of raising them from that inferiority to their Christian neighbours, of which he seems to be very sensible.

#### ASIA.

Asia has often been the theatre of war and carnage of the most desolating kind; but at present it is far more tranquil than Europe. Not long since, there was a rebellion in China, which threatened to be serious, but it appears to have been arrested; and throughout the whole of this extensive and most populous section of our globe, there is at present no war—beyond some petty broils among subordinate chiefs. The missionary operations, too, of several Christian denominations, are proceeding in a very auspicious manner—May peace continue and Christianity extend—must be the wish of every philanthropist, and the prayer of every lover of the Redeemer. There has recently been a most terrific storm of wind and rain, producing an inundation, and

occasioning considerable loss of property and of a number of lives, at Smyrna and its vicinity.

#### AFRICA.

The Rev. Dr. Philip, by whose benevolent and active exertions the Hottentots in South Africa were, not long since, emancipated from the cruelty of their Dutch and English oppressors, has been himself most grievously persecuted, by those whose tyranny over the natives he was instrumental in circumscribing. He has been prosecuted in an English court at the Cape of Good Hope, and sentenced to pay an enormous fine. But his friends in England have determined to indemnify him; and he will doubtless proceed and persevere in his plans of humanity and Christian charity. The American colony at Liberia was never before in so prosperous a state, as it is represented to have been by the last accounts from that interesting establishment. Numerous comfortable dwellings have lately been built, agriculture is more generally attended to, commerce is extended, schools are established, and the neighbouring native princes are seeking the friendship and alliance of the American colonists. Yet the slave trade is still pursued, with little, if any diminution. A most desperate action lately took place, between a slaver and the boats of a British cruiser. The slaver was eventually captured, and 167 slaves were found in chains and liberated.—When will this horrible traffick terminate! never, we fear, till Christian establishments on the whole slave coast shall render it impracticable, as has already been done at Liberia and its neighbourhood.

#### AMERICA.

There is still nothing like stable peace in any of the republicks of Southern America. Some are less agitated than others; but it does not consist with our plan to say much of those ephemeral changes which are constantly taking place in this interesting, but at present unhappy portion of our continent. In general, their state is little different from that which we exhibited in our last number. There is more active hostility in Colombia, and less in Mexico, than we had heard of a month ago. The United Provinces appeared, by the last reports from that quarter, to be preparing for a general civil war, but it had not actually commenced, and some hopes were entertained that it might be avoided.

UNITED STATES.—The President of the United States has seen fit to change his whole cabinet, unless the attorney general be excepted—he has not yet resigned, but it is expected that he soon will. This is the first occurrence of the kind which has happened under the federal government; and it is our sincere prayer that it may prove auspicious, and not injurious to our beloved country. It does not appear that the President had lost his confidence in the integrity or capacity of any of his secretaries—Other causes are assigned for the change—causes which the Christian Advocate thinks it beside his duty to canvass—into which he judges it not to be within his province even to inquire. Of every thing that has a direct bearing on the moral and religious interests of our country, he will always speak freely—and most readily when the evil, or the good, is seen in high places. But on matters merely political, or whose moral tendency is questionable, he believes that he will best subserve the interests which he seeks to promote, by entire silence, or by only stating facts without any comment.

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#### THE NEXT GENERAL ASSEMBLY.

There is reason to believe that the General Assembly of the Presbyterian Church, at its approaching Sessions, will be called to discuss and decide on questions and concerns deeply affecting not only the particular interests of the church of which it is the supreme judicatory, but those in which the cause of vital piety and the extension of the Redeemer's kingdom in the world, are involved. Without wishing to say a single word to forestall the opinions of any one, we desire respectfully and affectionately to suggest to all our Christian brethren, the great importance of being much in prayer to God, that he would graciously preside over the deliberations of the Assembly, and guide them to the best issue. We are aware that in some congregations a season of special social prayer is set apart for the purpose we have mentioned; and we rejoice to see that the members of the Assembly themselves, are invited to a prayer meeting for the same purpose, immediately before the commencement of the sessions. But beside all this, there surely ought to be much private and family prayer, in which the Sovereign Disposer of all events and of all hearts, should be earnestly implored to take the management of the concerns that relate to his own cause into his own hands; and so to order every thing on which the Assembly is called to act, as that his glory and the good of souls may best be promoted—let the gratification or the disappointment of short sighted and erring mortals, fall how or where it may.

# THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

MAY 1, 1831.

## SELECTIONS FOR THE MONTHLY CONCERT.

### CHYLON.

Extracts from the Journal of Mr. Meigs,  
Jan. 2, 1829.

YESTERDAY attended our annual meeting for business. All the brethren were present, and much business, important to the mission, was transacted with great harmony. Though we are often called to discuss and decide questions, on which there is room for difference of opinion, as well as for selfishness to operate, it is a subject that calls for devout thanksgiving to the Author of peace and concord, that these virtues have so long been cherished and cultivated among us. We are often reminded of that beautiful expression of the sweet psalmist of Israel, "Behold how good and how pleasant it is for brethren to dwell together in unity."

12. Many workmen are engaged upon the buildings for the seminary, who, from their ignorance, laziness, and dishonesty, require a great deal of my time and attention. It is not in heathen lands as in Christian, where intelligent and honest men can be obtained to superintend, as well as perform, every branch of business. An honest and intelligent superintendent I have not been able to find. From the want of good workmen and a good market, where necessary articles may be purchased, building in this district is attended with much delay and many perplexities.

#### Quarterly Communion—Public Library—Prayer for Colleges.

12. Our quarterly season of communion, at which the members from all the stations are expected to be present, was at Batticotta to-day. Though it is attended with some expense and inconvenience, for those who live at a distance from the place of meeting to attend, yet the advantages of frequently coming together for this purpose are very great. While the members are scattered at the different stations, they feel that they are indeed a "little flock;" but when they all come together, they see and feel that they are not alone. They become acquainted with each other, and by coming together at the same table, though from different parishes, and of different castes, they learn to love each other, and to feel more and more that there is a

common bond of union between them, uniting to each other and to their common Lord, by the most endearing ties. It furnishes us, also, with frequent opportunities of addressing them all together on the great and all important truths and duties of Christianity, and of exhorting them to walk worthy of the profession which they have made, and of their high and holy calling.

February 119. Have spent all the time that I could command for several days past in arranging, labelling, and making a new catalogue of our public library. Books, in order to be preserved in this country from the effects of the heat and moisture of the atmosphere; as well as from the numerous insects that eat them, require a great deal of care and attention. The library consists of 600 volumes, many of which are valuable and scarce books. It may be recollected, that our departed brother, Warren, bequeathed his library to the mission, which accounts in part for the number of volumes.

26. As this is the day set apart in our native land to pray for our colleges and other seminaries of learning, it was agreed by all of our members to spend it as a day of prayer for the same great object. It has proved an interesting and profitable day to me. If our friends in America feel the pressing necessity of far greater numbers of pious young men to supply the destitute churches there, and our immerse frontier settlements, where as yet there are but few churches formed, what is the condition, and what are the necessities of six hundred millions of perishing heathen and Mohammedans, to say nothing of Roman Catholics and nominal Christians? We know something of their miserable condition, by living among them, and witnessing their abominable idolatries. We feel the need of hundreds and thousands more to come up to the help of the Lord against these mighty hosts. But where shall they be found? O that the Lord would pour out his Spirit in copious effusions upon all the colleges and seminaries in our land, and thus raise up a host of faithful preachers, to carry the good news of salvation into every dark corner of this miserable world!

*March 6.* That our own children may not be neglected while we preach the gospel to the heathen, we have a monthly service with them at our several stations, at which all the children, who are old enough to understand, are expected to attend. The meeting was here today, and I had much pleasure in declaring to them the simple, yet sublime and interesting truths of the gospel.

*Labors of a Sabbath.*

15. Sabbath. In the afternoon preached in the chapel to an attentive audience, consisting of our own families and servants; the workmen employed upon building for the seminary, the youth of the seminary, our school-masters, and the larger children in the native free-schools, and a few of the neighbouring men and women,—in all, about four hundred persons. A large part of these hear the gospel understandingly, and some few, we have reason to hope, profit by what they hear.

A few minutes after the morning service is ended, we hold a church meeting, at which our own families and the native members at the station, together with a few inquirers, attend. This is a meeting for prayer for a blessing on the word preached, and for the discussion of interesting subjects of faith and practice.

At 3 o'clock, P. M. attended a second meeting in the chapel for the benefit of our hired assistants and the members of the seminary.

At 4 o'clock went to the Gorham school in Sangaratta, about a mile and a half east of the station, and preached to the school and about twenty-five of the neighbouring men who commonly attend. Here I often find a very attentive and interesting audience, though some are disposed to revile at what they hear. The greater part, however, appear to be persuaded of the excellence of the Christian religion, but say it is too strict for them, and that they are not able to live agreeably to its requirements.

In the evening held another meeting with about half of the young men in the seminary, at which they recite two chapters in the bible, to which they have attended in the course of the day.

In the afternoon of every Sabbath, a part of the native members of the church visit the schools in the several villages around us, catechise the children, and hear them read the scriptures; and the rest go into the villages to distribute tracts, and speak to the people on the great concerns of their souls. Though they often meet with much to discourage, they have also much to encourage them to persevere in their good work, as appears by the reports of their labours, which they make every Saturday evening. As between twenty and thirty are

thus engaged, we may suppose that at least two hundred persons hear something of the gospel every Sabbath. As these people do not attend church, they would otherwise remain in heathenish ignorance.

The foregoing account may be considered a fair specimen of the manner of spending the Sabbath, when at the station. Mr. Poor and myself are not commonly both at the station on the Sabbath. During the last three years, it has so happened, that some one of the brethren has been absent from his station for want of health, and from other causes, by far the greatest part of the time. We have therefore taken turns in supplying these stations on the Sabbath.

## REPORTS OF MISSIONARIES.

### NEW-YORK.

From the Rev. G. G. Sill, dated, West Mendon,, N. Y. April 1st 1831.

#### *Revival in West Mendon, N. Y.*

In my last letter I stated our prospects to be more encouraging than they had been—one case of hopeful conversion had occurred, and that several were inquiring. I now have the happiness to communicate the intelligence of a revival of religion in this Congregation.

It has progressed very gradually and still for about four months, in which time between twenty and thirty have been made the hopeful subjects of divine grace.

A Church was organized by a commission of the Presbytery of Rochester on the first of March consisting of six members. Since the Church was formed the Lord's supper has been administered twice, and twelve members added upon examination, and five by letter. Of these twelve, eleven were the subjects of the present revival. The Church now consists of 12 Male and 11 Female Members. Meetings for religious conference and prayer, have been and are now attended three evenings in the week; besides these there are some small praying circles which meet weekly or semi-weekly. There appears to be at present as much engagedness & more of the spirit of prayer among christians than at any time since the revival commenced.

In view of what has transpired in this Congregation we may well exclaim, what hath God wrought? Two years and a half ago when I commenced my labours here there was not a male member of the Presbyterian Church living in the place. Five months ago there were no meetings for religious conference and prayer. Indeed when the first prayer meeting was held there was but one brother present belonging to the congrega-

tion, whom I could call upon to lead in prayer. Now there are nearly twenty that occasionally lead in our social meetings. Before the revival commenced there was not a family in the congregation, save that of your Missionary, in which worship was maintained, now there are thirteen.

Since my last report a Sabbath School has been established, and also the monthly concert of prayer, at the close of which a collection is taken up for the Assembly's Board of Missions.

#### PENNSYLVANIA.

From the Rev. J. L. Grant, Pastor of the 11th Church, Philadelphia, dated April 18, 1831.

##### *Interesting Revival.*

The period since I last addressed the Board has been one of no ordinary interest to our little Zion—and although there has been a continued manifestation of the gracious presence of the spirit among us, still the last six months has in a remarkable manner been characterised by his divine influences. Our congregation increases very fast; the house is well filled three times on the Sabbath, and our evening meetings through the week are well sustained; the Church seems to be aroused, the spirit of prayer is evidently among the people of God, and as an evidence of this, the preached word is attended by the invincible operations of the Holy Spirit, sinners of all ages have been seen to bow at the footstool of sovereign mercy. It has been truly a season of refreshing—The instrumentality which has been employed has been the plain exhibition of the doctrines of grace. The Church has been frequently called together, and the personal and relative duties of Christians explained and enforced, while sinners have been urged to an immediate compliance with the offers of mercy. The observance of days of Humiliation, Fasting, and Prayer, has been followed by happy results; unity of sentiment and feeling pervades the Church, and an increased love to the *doctrines* and *discipline* of our Church is plainly discovered. We have added to our number since I last reported to you, 46 on Examination, and 14 on Certificate; 31 of whom received the ordinance of Baptism. I have also baptised 23 children from the households of professing parents.

#### MICHIGAN TERRITORY.

From the Rev. E. Pettibone, dated Ann Arbor, M. T. March 9, 1830.

I have organized a Town-Bible So-

ciety, auxiliary to that of the county, and attended four of its meetings for business.

A Female Tract Society was formed previous to my coming. Another has been formed with reference to a monthly distribution; but the latter society has not, as yet, received its tracts and will not until the opening of navigation. From the Female Tract Society and from a benevolent individual, I have received and distributed one thousand pages of tracts—all that I could procure.

Two Sabbath Schools connected with the church and congregation, have been revived and continued during the winter; they are now in a very flourishing state.

In the cause of temperance I have not been inactive; I have delivered several addresses upon the subject in this, and in the towns adjoining. Opposition to this cause has been bold and spirited, but it is rapidly declining. Some, who, three months since, openly opposed it, have seen their folly, and have since become members of the Temperance Society. One distillery is abandoned, and one merchant and one innkeeper in this village, sell no ardent spirits.

The Bible Society organized in this town is small, but active and efficient. Every family within its limits has been visited and the destitute supplied with the scriptures excepting a few Catholic families who would receive no bible.

There has been a gradual increase of the worshipping congregation on the Sabbath and "brotherly love," abounds much more in the church than formerly.

There have occurred two instances of hopeful conversion among us of late, and some few individuals are enquiring, but still we have experienced nothing that may be called a revival.

As it respects this territory in general, I would state that it is much better supplied with Missionaries, than I anticipated. I have received such information respecting it that I have considered it unnecessary to spend time in exploring. This territory in general, is much better supplied with evangelical ministers than many parts of the state of New York. At present, I should not think it advisable to send any more Missionaries into this territory. Another year will probably open new fields of labour.

The importance of Missionary labour in this region is unspeakable. Emigration from all parts of the Union and from Europe, is extremely rapid. But a few years and this country will contain a large population. The soil is fertile and the climate, more healthy than most countries equally new. Now is the time to gather and build up churches and prepare the way for Zion's prosperity in these western wilds. Now is the time to lay

the foundation upon which the super-structure shall rise, whose walls will be salvation and whose gates praise.

#### VIRGINIA.

From Mr. John Dickey, dated Halifax county, Va. March 31st 1831.

My labours for some time, on the Sabbath have been equally divided between the two churches, Harmony and Carmel, situated about seven miles apart. I have also preached some during the week, in different parts of the country: but not as much as I wish to do, when I can obtain private houses conveniently situated for the purpose. The number of members in each of the two churches is very small; being about six in the one and eight in the other. Both of the houses of worship, are excellent buildings and are nearly new and of a very convenient size.

Since I have been here I have preached about 30 times—diligently one address on the subject of temperance—visited a few families and distributed near 3000 pages of tracts most of them on my way from Baltimore to this place. In several families where I have staid, I have endeavoured to do something towards the instruction of the slaves, and have been gratified with the seriousness and attention which some of them have manifested. I am not so happy as to be able to report any conversions as the fruit of my labour, though I would fondly hope that there are some at least, who are setting their faces towards the kingdom of God. I expect next Sabbath to form a Bible Class at Harmony church, to meet every other Sabbath, immediately after preaching. As soon as we can get books, we intend commencing a Sabbath School. The severity of the weather, and my uncertainty with respect to my location, has prevented my attending to these useful institutions sooner. On the third Sabbath in May next, we expect to have a four days meeting at Harmony, which I hope will be attended with happy results to the church and the welfare of the cause of Christ in this region; at that time we expect to form a Temperance Society.

#### NEW YORK.

From Rev. J. Myers, dated Brockport, New York, March, 1831.

##### *Revival in Brockport, New York.*

At the close of the first quarter of the present year, very little had transpired in my congregation worthy of being reported. Appearances, indeed, began to brighten about that time, and several of the members of the church began to mourn over their stupidity and to awake to more activity and prayer. Soon some

few appeared to wrestle with fervency for the descent of the Holy Spirit and the salvation of souls. But it was some weeks before there was any special seriousness manifested among impenitent sinners. The Lord, however, did not refuse to hear the prayers of his people and has since graciously granted us a little time of refreshing from his presence. Our village has been favoured with some precious drops from the cloud which has poured such rich showers of mercy upon Rochester and many other towns in this vicinity.

The first fruits of revival in this place were of an interesting character; and there was a heart-cheering prospect that the Lord was about to gather many souls into his kingdom from among his people. But scarcely had any expressed hopes of salvation before the spirit of sectarianism made its appearance, and very soon some (in our little village of three towering churches) seemed to think it their duty to preach and talk about the mode of baptism and other topics equally unimportant, and equally calculated to grieve the spirit of holiness and peace, and to divert the sinner's mind from the all important question "what shall I do to be saved?" The work, therefore, as might be expected under such circumstances has not been powerful or very extensive in the midst of us: still however, quite a number of souls have, as we trust, been brought out of darkness into God's marvellous light. I have not made nor heard any estimate of the whole number in the village: do not know how many have joined the Methodist and Baptist churches. At the last communion in our church, 14 were added on examination, and 6 or eight are expected to join us at our communion, the 1st Sunday in April. Some others are entertaining hope, who expect to join hereafter. The whole number added since my last report is 19—of these 15 were on examination and 4 by letter, making our present number of communicants 75. The number of children baptised is 8.

Our Sabbath School in the village has been kept up through the winter with rather more than usual interest. The average number of scholars who attend is from 30 to 40. There has been more than usual seriousness part of the time in the school: two or three have expressed hope of salvation.

My services on the Sabbath have been as usual—meetings for prayer, &c. have been more frequent, and I have a meeting one evening of every week designed especially for the instruction of the young converts.

I have preached several times during the winter in a neighbouring feeble congregation which is destitute of a minister.

ter: it is in the village of Holly, five miles west of this, on the canal. There also, the Lord has brought several souls hopefully to a knowledge of the truth as it is in Jesus. Bymy advice and assistance that congregation were induced to start a subscription for a meeting house, which succeeded beyond their expectations, and they are going on to build, the present season.

Dear Brother—this is indeed a *year of the right hand of the Most High* in this whole section of country. I believe every town in this county has enjoyed or is now enjoying some measure of the Holy Spirit's reviving and renovating influences. Upon some congregations the Great Head of the church has poured out large effusions of his grace, and brought many "wanderers home."

## OHIO.

From the Rev. A. Leonard, dated Truro, Ohio, April 1st, 1831.

In the two and a half months since my last report, I have preached twenty eight sermons, and administered the Lord's Supper in Truro, assisted by brother Laboree. Some mercy drops have fallen on Truro. Four persons recently converted were added to our communion on examination; two of them (blessed forever be the God of mercy,) are my own children, my elder son of 21, and the other of 19 years. Previous to the communion we had worship in the meeting-house, either public or social, throughout the week on each evening, except Monday. Since the communion which was on the last Sabbath of February, we know of five other cases of hopeful conversion, and here again my special praise is due, and I trust excited; one of these is my fourth son, (the third living) a lad of 15 years. I have but one other child, a son of 11 years, and my prayer over him is—may the Lord be gracious to thee my son, and bring thee also into the ark of safety, his most gracious covenant for Jesus sake! It was thought advisable to appoint an enquiry meeting, for Wednesday evening after the communion. Two anxious persons attended this meeting. The second meeting nine attended, and on the third, the last we have held, sixteen attended; and we know also of some cases of conviction in which the persons have not attended the inquiry meetings. Our hope and our prayer to God, who hears and answers prayer, is that this may be the dawning of a bright, and glorious day in Truro. Surely there is compassion enough in the heart of a saviour, who could die to redeem his enemies, there is virtue enough in his blood which cleanses from all sin, and there is

power sufficient in the invincible spirit of *all grace* to redeem, and purify, and subdue a multitude in this place. And we think we hear him saying unto us, "according to your faith, be it unto you." May he enable us indeed to bear in the arms of faith before his mercy-seat, the multitudes around who are living in sin, and are exposed to the agonies of the second death.

One token of better times is the fact that the Bible classes have increased from about twenty to sixty-seven members. This increase has been gained partly by special visitation for that purpose through the principal part of the congregation during the last month. I place much confidence in the efficacy of Bible classes as a means of conversion, and shall while I see that the late conversions among us, and the anxious persons were all members of the Bible class, and this gale of divine influence has taken in its range nearly all that were members except such as were previously pious.

## NEW YORK.

From Mr. ALDEN SCOVZL, Columbiaville, N. Y. March 28, 1831.

*Pleasing First Fruits.*

While infidelity and consequently immorality have greatly prevailed, still there were some who could not unmoved witness the desolations with which they were surrounded. They felt and they were determined to act, and as the fruits of their efforts they soon established a large and flourishing Sabbath School. The average number of scholars during the winter past was not far from 120. This number will doubtless greatly increase during the summer months.—Teachers about 20—many of whom it is confidently believed have been savingly benefitted in consequence of their connection with this school—who while they taught others the way which led to heaven, have themselves been induced to walk in this way. Out of this institution has grown another of deep interest—I mean a Bible Class, which although at present not large, is nevertheless of increasing importance. It is in contemplation of soon forming another S. School. Since I came to this place I have uniformly attended to both of these institutions whenever circumstances and the nature of my engagements would permit. The monthly concert of prayer for Sunday Schools as well as that for missions are steadily observed. A Tract society has also been formed under the most favourable auspices. It numbers about 100 members. The monthly distribution is followed and has been attended with ve-



ry pleasing results. A church has also been organized, and at its organization it was composed of 11 members. Since that period there have been two communions. At the first which was administered by the Rev. Mr. Chester, 8 were admitted 6 on confession and 2 by certificate. At the second which was administered by the Rev. Mr. Searls, 7 were added, 4 by confession, and 3 by certificate. Two more had been examined and accepted by the session, but from considerations needless to relate they were induced to delay a public acknowledgment of their love to the Saviour. It is hoped however that they will have no difficulty of so doing when a similar opportunity may be enjoyed. We are therefore in a short time, through the tender mercy of God, who hath visited us from on high, almost thrice the number with which we commenced. And what is peculiarly pleasing, is that his spirit still appears to be hovering over us to convince, to comfort and to save. May the light of his presence still be enjoyed until all error and darkness shall be chased away from every mind. In the view of the prosperity which has attended us and the wants of the people, the Trustees have resolved if possible, to erect a neat and commodious house for public worship the ensuing summer. To effect this object they have pledged themselves for \$1,000. And such has been the promptitude and liberality of many to sustain this resolution that the whole amount will probably soon be realized. Efforts will be made and are making to raise another thousand a-broad, and the appeal thus far has not and the prospect is, will not, be made in vain; for manufacturing establishments present peculiar claims, and they are continually increasing in our country and it is well known from the experience of other nations, that if they are not early brought under the dominion of religious truth, they exert a powerful influence in corrupting the fountains of human happiness. Left to themselves, they soon naturally become the grand reservoirs of iniquity from which will flow forth desolation and death on all the surrounding population. Viewing them in this light, you as well as many others will doubtless rejoice, that efforts are making to establish in this place the institutions of the gospel on a permanent basis.

#### RESOLUTIONS OF PRESBYTERIES.

##### *Presbytery of New York.*

Most of the congregations within the bounds of this Presbytery have already been organized as Auxiliaries to the Board—and several of them

have contributed liberally in aid of our funds. The general agent, in the course of a few days spent in the city of New-York, in the months of Dec'r and April, received for the Board more than \$1200 in cash, & secured \$600 more, which will shortly be paid into our Treasury. We received, a few days since, the pleasing intelligence, that the above named Presbytery, at their session, on the 19th inst. adopted without a dissenting voice, the following resolution in favor of the Board of Missions—viz:

Resolved, That while the Presbytery would leave the individual churches to their own deliberate and unbiassed choice of the particular channel through which their aid shall be extended to the cause of Domestic Missions, the Board of Missions of the General Assembly be, and it is hereby recommended to the affectionate regard and support of the churches, within the bounds of this Presbytery, and that this Presbytery become auxiliary to said Board on the plan recommended by the General Assembly.

Drs. Spring and Philips, and Mr. M<sup>c</sup>Cartee, ministers, Mr. Hugh Auchincloss of Cedar Street, Gaus Fenn of Rutgers Street, and Moses Allen of the Brick Church, were appointed a Corresponding ex. committee, to carry the above resolution into effect.

##### *Presbytery of Philadelphia.*

At the session of this Presbytery, April 20, 1831, the following resolutions were adopted with great unanimity—after which, subscriptions were opened, and four of the ministers present, pledged \$280 towards the support of two missionaries in the foreign field—and thirteen members of the Presbytery gave pledges for the permanent support of seventeen beneficiaries of the Board of Education. No doubt is entertained, that both of these subscriptions will be greatly increased, and that the pledges given in the resolutions, will be promptly and fully redeemed.

Resolved, 1. That it is the deliberate opinion of this Presbytery, that it is the duty of the Presbyterian Church in these United States, to conduct Christian missions, both foreign and domestic, in her distinctive character.

Resolved, 2. That the Boards of Missions and Education of the General Assembly of the Presbyterian Church, are cordially recommended to the continued

support and patronage of all the churches under our care; and that Executive Committees of this Presbytery be appointed to correspond with those Boards.

Resolved, 3. That we as a Presbytery do agree and pledge ourselves to support at least two missionaries in the foreign field.

Resolved, 4. That the attention of all the sessions within our bounds be particularly directed to the foregoing resolutions as soon as may be, and that they be read from all the pulpits within our bounds before the meeting of the next General Assembly.

The foregoing is a true extract, from the minutes of the Philadelphia Presbytery.

S. G. WINCHESTER,  
Stated clerk of Philad'a Presb'y.

#### *Presbytery of Louisville, Ky.*

At the late stated meeting of this Presbytery, the following preamble and resolutions were adopted by a vote of 10 to 5—viz:

"Whereas there is a great and growing diversity of feeling and effort among the Presbyterian Churches of the West on the subject of Missionary plans and efforts, Therefore the Presbytery of Louisville feel themselves imperiously called upon to present, to the churches under their care, their views on this important subject, which they do in the following resolutions.

1st, *Resolved*, That the transaction of Missionary business, as appertaining to the Church in her distinctive character, is too sacred to be safely confided to any irresponsible and self-created body.

2d, *Resolved*, That we consider the present organization of the Board of Missions of the General Assembly as most consistent with the order, and most conducive to the peace and purity of our church.

3d, *Resolved*, That we consider it more proper for the Presbytery of Louisville to be Auxiliary to the Board of Missions of the General Assembly, than to any other Missionary association or body.

4th, *Resolved*, That inasmuch as so many inroads have been attempted upon the Presbyterian form of church government, it has become in the view of Presbytery indispensable, that a decided stand be made in this matter, and while they would deprecate any amalgamation of the Board of Missions of the General Assembly and the A. H. M. Society, they would be pleased to see all the members of the Presbyterian church harmoniously engaged in Missionary operations through

the Board of Missions of the General Assembly.

The following persons were appointed a "Special Corresponding Executive Committee" on the plan recommended by the Board, viz:

Rev. Geo. W. Ashbridge, *Chair'n.*

Dr. Harrison, *Cor. Sec'y.*

Casey, *Treas'r.*

Rev. Archibald Cameron,

Rev. Jos. L. Marshall,

Rev. Wm. Scott,

Rev. Jas. Hawthorn,

Samuel Harbison,

William Hewlett,

William W. Laws,

James Pomeroy.

Abijah Bayless.

#### *Presbytery of West Lexington, Ky.*

The following minute and resolution were adopted by this Presbytery at its late stated meeting, and published in the Western Luminary of April 13th, 1831.

A memorial from the church in Frankfort respecting the General Assembly's Board of Missions and the Home Missionary Society was read and ordered to be laid on the table. Four resolutions presented by Dr. Blythe, respecting said societies were also read and the subject discussed for some time, after which the following preamble and resolution were moved as a substitute, and after considerable debate were adopted in the words following, viz;

Whereas a memorial from the Frankfort church was presented to this Presbytery, requesting them to unite in a petition to the General Assembly in favour of a union between the Assembly's Board of missions and the Home Missionary Society; therefore.

*Resolved*, That we disapprove of this attempt to unite these two Societies at present, and do hereby declare our preference for the General Assembly's Board of Missions, and express our strong desire that our churches will continue to support said Board, and enable it to carry on with vigor its plans for blessing the destitute in our land with the gospel of peace.

The vote on this motion stood, *Yeas 17 Nays 6.*

#### *Presbytery of West Tennessee.*

The following resolutions were unanimously adopted by this Presbytery, at its stated spring meeting, and we have reason to believe, that similar resolutions have been adopted by the Presbytery of Shiloh.

1. Resolved, that this Presbytery highly approve the plans and operations of the Assembly's Board of Missions, and particularly as they regard the valley of the west.

2. Resolved, That this Presbytery view the union of all the churches throughout the bounds of the Assembly with their Board, as an object greatly to be desired, and as an event which will bring the greatest good and prosperity to this branch of the church.

3. Resolved, That this Presbytery will take effective measures to further the objects of the Board, by attending annually to the collection and forwarding of the funds which have been, or may be, subscribed in their congregations as auxiliary to the Board.

The above is a true copy from the records of Presbytery.

DUNCAN BROWN, Stated Clk.

#### *Presbytery of Holsten, East Tennessee.*

A few days since we were furnished with the following extracts from the minutes of this Presbytery, which we believe have not before been published.

##### *Leesburg Church, April 6th, 1830.*

"Resolved, unanimously, that this Presbytery form itself into a Missionary society, auxiliary to the Board of missions of the General Assembly, and earnestly recommend to all the Sessions within our bounds to form societies, on the plan recommended by the Board, auxiliary to this society.

##### *Rogersville Church, Oct. 4th, 1830.*

Mr. Matthew Stephenson of Leesburg, was unanimously chosen Treasurer for the missionary society.

The Rev. L. G. Bell, Messrs. John G. Easton and John Stephenson, were appointed an Executive Committee, for the same society for the term of one year."

From the above named Committee, we have received a very interesting communication, respecting the vacancies and missionary stations within the bounds of the Presbytery, accompanied with an earnest request for the speedy appointment of at least, *five* missionaries. The Chairman of the Committee says,—“The churches under our care, embrace upwards of 1800 members, and it appears that upwards of *twelve hundred* of these are *totally destitute of the ministry.*”

It is the ardent desire and purpose of the Board, to locate in this field, as speedy as possible, at least three missionaries.

#### *Presbytery of Washington, Pa.*

*Extract from the minutes of the Presbytery of Washington, at their sessions in January, 1831.*

“The Committee appointed to define and report on the powers of the Executive Committee of Correspondence with the General Assembly's Board of Missions, reported, and recommended the following points as requiring the special attention of said committee, and falling within the scope of their powers, viz.

1. To receive generally applications for aid from feeble congregations within the bounds of this Presbytery, which have pastors or stated supplies; and to recommend the same to the Executive Committee of the Board of Missions.

2. To devise and execute plans for raising funds in the several congregations within their bounds, which funds shall be reported to the Treasurer of the Assembly's Board, and be subject to the order of said Board.

3. To select and recommend to the Executive Committee of the Board of missions, Missionary fields and missionary laborers; and also to locate such missionaries as may be sent to them by the Board for specific instructions.

Ordered that the members of Presbytery pay over all monies collected for the above object, to the Treasurer of the Corresponding Committee on missions.

Resolved, that the above-mentioned Committee on missions, report annually to this Presbytery; and that any three of them be a Committee for the transaction of business.

The committee consists of the following members viz:—The Rev. John Anderson, D. D. Elisha Macurdy, Thomas Hoge, James Hervey, David Elliot, and John McCluskey.

The Rev. Thomas Hoge, was appointed the Treasurer and Secretary of the Committee, to whom all monies shall be paid, and all communications addressed.

#### *The Presbytery of Bethel, S. C.*

Rev. and Dear Sir.

I am directed officially to announce to the Executive Committee of the Board of Missions of the General Assembly, that the Presbytery of Bethel have resolved to become auxiliary to the Board of Missions of the General Assembly, that the Presbytery have directed the congregations under their care to organize themselves into associations auxiliary to the Presbytery that the elders in each congregation be authorized to act as a board of Managers in the said associations, and that they are required to make an annual report to the Presbytery of

their doings and of their collectors for this object.

Yours in our common Lord.  
JOHN B. DAVIES, S. C.

### *The Presbytery of Newton.*

"At a meeting of the Presbytery of Newton held at Belvidere, N. J. April 26th, 1831, the following resolutions upon the subject of Missions were adopted.

"1. That this Presbytery cordially adopt the sentiment, that it is the duty of the Church in her distinctive character to conduct the whole subject of Christian Missions.

"2. That this Presbytery become auxiliary to the Assembly's Board of Missions; and that they earnestly recommend this Board to the attention of all their Churches.

"3. That in dependance upon divine assistance, we will raise six hundred dollars this year for the Assembly's Board of Missions, and request that two missionaries be appointed to labour within our bounds for the ensuing year.

"4. That Messrs. Campbell, Castner, Shafer, Candee, Ministers, and Messrs. Sherrard, J. Y. Miller, and Stiger, Elders, be a corresponding executive committee, on the plan recommended in the last report of the Board.

### FOREIGN MISSIONS.

"Having received a circular from the Presbytery of Baltimore requesting our co-operation with them in efforts to promote the extension and enlargement of Foreign Missionary operations, on consideration; Resolved,

"1. That the object is highly important.

"2. That as soon as the General Assembly shall mature a plan of operation on this subject, and, send it down to their Churches, we will co-operate with our brethren of other Presbyteries, and use our best endeavours to extend the Redeemers kingdom to the ends of the earth.

J. GRAY,  
Cl'k of Presb'y."

### REPORTS OF AGENTS.

The Rev. S. H. Crane, general agent reports, that he has recently visited St. Louis, Missouri, and secured for the Board in that place, upwards of 130 dollars. He has also visited several other places, and some Presbyteries, and presented statements respecting the Board, which were favourably received.

Mr. Alfred Hamilton, Agent in Tennessee, reports seven additional auxiliary.  
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ries in Middle Tennessee, in most of which, liberal subscriptions, in proportion to the members and resources of the congregations, were made.

In reference to the moral condition of the people in some parts of that country Mr. H. gives the following melancholy and affecting description—We earnestly hope, that his repeated and solemn calls for ministerial help, will not be made in vain. May the spirit of the Lord constrain some of the devoted heralds of the cross to go forth, without tarrying, and build up the wide spread moral wastes of the South West.

"The state of the churches in this land is lamentable indeed. With the exception of a glimmering light here and there, darkness resteth upon the land and gross darkness covereth the people. The churches in the North and East can have no just idea of the wants of this land—wants which ought to and which do wring the feeling, pious heart with intense pain. Multitudes upon multitudes are living without the fear of God before their eyes; and the few who do love the ways of Zion, mourn in secret places, but have none comparatively to administer to them the consolations of the Bible—none to apply the healing balm of Gilead. There are wanting in these two Presbyteries; West Ten. and Shiloh, at least 20 faithful and devoted heralds of the cross, to fill simply the vacancies which exist. Even with that number in the field, there would remain yet much land to be possessed. The narrative of the state of religion given at the late meeting of the West Ten. Presbytery, was the most gloomy one I have ever heard. Certainly my dear brother, if God do not make bare his arm for this part of the great valley, the churches must perish, infidelity and love of the world, its wealth and pleasures must prevail, vice and wickedness of every kind, like some vast and tremendous whirlpool, like the Norwegian Maelstrom, will engulf the land and bear down in the fearful vortex, the nearest, the dearest, and best interests of souls, to irremediable and eternal destruction!"

Disregard of the holy Sabbath prevails to an alarming extent; this, too, amongst many who are professedly on the Lord's side. From this fruitful source, vice of every form, and iniquity of every hue flow forth. And like streams from poisoned fountains, or like the malaria which encircles the deadly Upas, they infect the moral system with disease.

## APPOINTMENTS.

Mr. E. H. Walker for one year to the 2d church, Mount Morris, Livingston county, N. Y.

Mr. W. A. Stevens for one year to West Chester, Chester county, Pa.

Mr. Joseph Reid for one year to Presbytery of Cincinnati, Ohio.

Rev. Samuel Bell for one year to Christians, Del.

Rev. J. L. Sloan for six months to New Shiloh, Union and vicinity, Tenn.

Rev. E. H. Snowden for 1 year to St. Augustine, Florida.

Mr. A. Torrence for one year to Cleveland, Ohio.

Rev. C. Stewart for one year to Eaton, Preble county, Ohio.

Rev. A. O. Patterson, for three months to the valley of the Mississippi.

## RE-APPOINTMENTS.

Mr. A. Scovel for one year to Columbiaville, Columbia county, N. Y.

Rev. S. L. Crosby for one year to Bloomsburg, Briar creek and Berwick, Pa.

Rev. A. B. Quay for one year to Dillsburg, York county, and Petersburg, Adams county, Pa.

Rev. Josiua Moore for two weeks Missionary Agent in Pennsylvania and N. Jersey.

Mr. N. L. Rice for six months to Morrisville and Yardleyville, Pa.

Rev. J. Rhoads for one year to Northmoreland, Braintim, and Windham, Pa.

Rev. Jonathan Winchester for one year to the counties of Loraine, Huron, Sandusky, Wood, Henry and Williams, Ohio.

Rev. Peter Monfort for three months to Hancock county, Ohio.

Mr. John A. Mitchell, for one year under the direction of the Harmony Presby., SC.

## LETTERS RECEIVED,

From 20th March to 20th April.

W. Smith, NC. A. Kyle, Ky. G. W. Warner, O., N. W. Calhoun, Va. J. S. Ball, Mo. L. F. Leake, 2, O., A. Bronson, NY., J. I. Wilson, O., A. E. Campbell, 2, NY., J. Blythe, Ky., I. Flagler, NY., A. O. Patterson, Pa., N. Gould, 2, NY. J. Burchard, NY.,

J. H. Gillespie, Ala., J. Stonerod, 2, Va. J. L. Bellville, O., S. L. Crosby, Del., A. Hamilton, Tenn., R. Pettibone, MT., R. Sears, NY., O. V. Hamlin, Pa., A. Coe, 2, NWT., T. Thomas, O., J. C. Gillespie, Tenn. A. B. Wilson, Pa., G. Printz, Pa., A. Torrence, Pa., G. W. Ashbridge, Ky., A. Alexander, NJ., W. M'Jimey, Pa., J. Dyke, Tenn., J. Paine, Va., W. E. Stewart, Ill., B. Bean, Md., J. P. Fenner, Tenn., J. Wolf, O., G. Duffield, Pa., S. Sturgeon, Pa., P. Monfort, O., W. Chester, NY., W. Brobston, NC., J. Myers, NY., C. Long, NY., A. O. Hubbard, Pa., D. A. Sayre, Ky., G. W. Kennedy, Md., L. B. Sullivan, NY., Elden Providence, Ill., J. Andrews, Pa., S. Peck, 2 NY., N. L. Rice, Pa., S. Smith, Pa. E. M. Vaughn, Pa., H. Halsey, NY, W. Gray, 2, O., J. Dickey, Va., J. A. Mitchell, S. C., J. Montgomery, Ia., A. Scovel, NY., J. Smith, Va., J. Glenn, Pa., W. F. Houston, Pa., S. Cowles, O., A. B. Quay, Pa., W. Hughes, O., J. Winchester, O., I. Todd, Pa., J. Pitkin, O., J. Grisham, SC., J. Huntington, NJ., P. Chamberlain, Pa., T. Cratty, O., A. Leonard, O., J. H. Logan, Ky., F. D. Andrews, NY., T. B. Clark, O. T. Beer, O., E. Heron, Pa., J. Schaffner, O., S. H. Terry, Pa., J. Rhoades, Pa., S. Scovel, O. S. Gazley, O. J. M'Kinney, O. T. E. Hughes, Ia. D. McIntyre, NC. A. O. Patterson, Pa. G. G. Sill, NY. A. Aten, O. H. Hamil, NY. G. Crozier, Tenn. J. Hope, O. R. Lee, O. T. Barr, O. S. Hubbard, NY., F. Monfort, O. C. Cist, O. Trust's St. Augustine, Florida, W. G. Campbell, Va. S. Thompson, Pa. H. B. Funk, O. L. C. Rutter, O. D. C. Allen, O. J. S. Weaver, O. H. Patrick, Tenn. S. Wilson, Pa. S. Vance-man, Pa.

## NEW AUXILIARIES.

Kenhaw, Va. Mossy creek, Va. Union in Augusta, Va. Augusta, Va. Staunton, Va. Bethel, Tinkling Spring and Waynesboro', Va. Hebron, Va. Lexington, Va. Fairfield and Timber Ridge, Va. Bethesda, Va. New Monmouth, Va. Falling Spring, Va. High Bridge, Va. Salem, Va. Fincastle, Va. Ebenezer, Tenn. Shelbyville, Tenn. Bethesda, New Providence, Tenn. Unity, Tenn. Fayetteville, Tenn. Bethany, Tenn. Little Harpeth, Tenn. South River, NC., Keene, O. Providence, Ill. Allen, NY.—Total 455.

*Account of Cash received by the Board of Missions of the General Assembly, of the Presbyterian Church, from the 19th of March to the 20th of April, 1831.*

<i>Albany, N. Y.</i> Collections in 2nd Presb. Church, per Chas. B. Webb, Tr.	\$100 00
<i>Alexandria, Huntingdon co. Pa.</i> Collections in part for 1829 and 1830, per John Porter, Tr.	20 00
<i>Augusta Church, Va.</i> Aux. Soc. per Rev. L. F. Leake,	21 00
Donations per do.	2 12½
<i>Bonhomme, Miss.</i> Aux. Soc. Rev. J. S. Ball,	7 50
<i>Bridgeton, N. J.</i> Monthly Concert col. per L. Stratton,	32 00
<i>Baltimore, Md.</i> Alex. Fridge per Rev. J. T. Russell,	50 00
do	50 00
Alex. McDonald, per do	50 00
Alex. Brown, per do	50 00
Wm. McDonald, per do	25 00
George Morris, per do	25 00
Jas. Armstrong, jr. per do	25 00

<i>Baltimore, Md.</i>	Wm. W. Taylor, per	do	25 00
	George Brown, per	do	20 00
	Jas. Campbell, per	do	10 00
	Jos. Taylor, per	do	10 00
	James Swan, per	do	10 00
	Robt. Gilmore, per	do	10 00
	Rev. Wm. Nevins, per	do	10 00
	Mrs. T. Kelso, per	do	10 00
	Henry Bird, per	do	5 00
	Francis Hyde, per	do	5 00
	Peter Neff, per	do	5 00
	S. Brown, per	do	5 00
	J. D. Armstrong, per	do	5 00
	O. Kellog, per	do	5 00
	Dr. G. S. Gibson, per	do	5 00
	Wm. Wirt, Esq. per	do	5 00
	A. S. Boggs, per	do	5 00
	J. M'Clelland, per	do	5 00
	Jas. Cox, per	do	5 00
	James Beattie, per	do	5 00
	A. George, per	do	5 00
	Wm. Hays, per	do	5 00
	Jas. Wilson, per	do	5 00
	John A. Conklin, per	do	5 00
	Dr. W. H. Clendenen, per	do	5 00
	James Ramsey, per	do	5 00
	Miss Jane Armstrong, per	do	5 00
	D. M'Intyre, per	do	5 00
	George Carson, per	do	5 00
	A. George, jr. per	do	5 00
	Mrs. Turnbulls family, per	do	2 50
	Donation from several individuals per do		6 00
	Aux. Soc. 50 cent plan, 1st Presb. Church in part, per do		52 50
	do 2nd do per do		8 00
<i>Bellbrook, Ohio.</i>	Aux. Soc. per Rev. J. L. Bellville,		3 25
<i>Bethel Congregation, Va.</i>	Aux. Soc. per Rev. L. F. Leake,		15 50
	Donation, per	do	2 50
<i>Bethesda Church, Va.</i>	Aux. Soc. per	do	5 50
<i>Bethsalem, Tenn.</i>	Aux. Soc. per Rev. Alexander Hamilton,		3 50
	Donation, per	do	1 00
<i>Bostick's Store, N. C.</i>	Donation from Rev. D. M'Intyre,		75 00
<i>Brooklyn, L. I.</i>	Donation from several individuals, per Rev. J. T. Russell,		10 50
<i>Blairsville Bethel Congregation.</i>	Aux. Soc. per J. Cunningham,		30 00
	West Union, do per do		16 25
<i>Connellsville, Fayette co. Pa.</i>	Alex. Johnson, Esq. his subscription for 1830,		100 00
<i>Coshocton, Ohio.</i>	Aux. Soc. per Rev. G. W. Warner,		2 25
<i>Cold Spring, N. J.</i>	Col. in congregation, per Rev. A. Green, D. D.		4 92
<i>Cash.</i>	Returned by a Missionary, per Rev. Dr. Miller,		25 00
<i>Ebenezer, Tenn.</i>	Aux. Soc. per Rev. A. Hamilton,		1 50
<i>Emmettsburgh,</i>	Rev. Robert S. Grier, per Rev. E. S. Ely, D. D.		10 00
	Mr. John M'Kee, per	do	5 00
	Mr. John Stewart, per	do	3 00
	Mrs. Barr, (lately deceased) per	do	20 00
<i>Easton, Pa.</i>	Aux. Soc. per Rev. J. Gray,		13 60
<i>Fairfield and Timber Ridge, Va.</i>	Aux. Soc. per Rev. L. F. Leake,		14 50
	Donations, per	do	2 25
<i>Falling Spring, Va.</i>	Aux. Soc. per	do	2 50
<i>Fayetteville, Tenn.</i>	Aux. Soc. per Rev. A. Hamilton,		5 00
	Donations, per	do	31
<i>Fincastle, Va.</i>			6 50
<i>Gallatin, Tenn.</i>	Collection from Messrs. Sloanes, per Rev. J. R. Bain,		3 00
<i>Gravel Run, Pa.</i>	auxiliary society per Rev. P. Chamberlain,		3 00
<i>Hopewell, Ky.</i>	auxiliary society by Rev. S. Steele, per D. A. Sayre,		13 50
<i>Hebron congregation, Va.</i>	auxiliary society per Rev. L. F. Leake,		35 25
<i>High Bridge, Va.</i>	auxiliary society per	do	6 50
<i>Keene, Coshocton county, Ohio,</i>	auxiliary society per Rev. G. W. Warner,		14 75
<i>Kanawha, Va.</i>	auxiliary society per Rev. L. F. Leake,		51 25
	donation from several coloured individuals per do		2 67
<i>Lexington, Ky.</i>	Rev. J. Blythe, D.D. subscription,		20 00

<i>Lexington, Va.</i> auxiliary society, per Rev. L. F. Leake,	-	4 00
donation per do	-	50
<i>Little Harpeth, Tenn.</i> auxiliary society per Rev. A. Hamilton,	-	3 00
<i>Lambertville, N. J.</i> auxiliary society per Rev. P. O. Studdiford,	-	11 12
<i>Lower and Middle Tuscarora, Pa.</i> collections per Rev. J. Coulter,	-	20 00
<i>Mount Pleasant, Ky.</i> auxiliary society by T. T. Skillman, per D. A. Sayre,	-	15 00
<i>Muddy Run, Ohio,</i> auxiliary society, per Rev. J. L. Bellville,	-	6 25
<i>Madison, Ohio,</i> Donation from Rev. J. Winchester,	-	5 00
<i>New Providence, Va.</i> auxiliary society per Rev. L. F. Leake,	-	51 00
donations per do	-	1 00
<i>New Monmouth, Va.</i> auxiliary society per do	-	3 00
<i>New Providence, Tenn.</i> auxiliary society per Rev. A. Hamilton,	-	1 50
<i>New Providence, Ky.</i> auxiliary society by Rev. T. Cleland, D. D. per D. A. Sayre,	-	16 00
<i>New Brunswick, N. J.</i> auxiliary society, per Rev. J. H. Jones,	-	37 00
donation from M. Wilkins, per do	-	1 00
<i>Newark, N. J.</i> auxiliary society 3d church, additional, per Rev. J. T. Russell,	-	2 50
weekly cent collection per Dr. J. G. Goble, per do	-	6 81
<i>New York,</i> auxiliary society Wall street church per Rev. J. T. Russell,	-	215 00
annual subscription of Robert Lenox, Esq. 1830 per do	-	100 00
annual subscription of Dr. J. R. B. Roger, per do	-	25 00
auxiliary society Rutgers street church, per do	-	112 50
donation from Benjamin Strong, per do	-	20 00
do Cyrenus Beers, per do	-	20 00
do G. W. Strong, per do	-	10 00
do Rev. James V. Henry, per do	-	10 00
do Mr. John Moreland, per do	-	5 00
do Messrs. Weed & Little, per do	-	2 00
<i>Oxford, Va.</i> auxiliary society per Rev. L. F. Leake,	-	6 13
donations per do	-	1 87
<i>Oxford Presbytery, Ohio,</i> per Rev. P. Monfort, Treasurer,	-	8 50
<i>Philadelphia,</i> auxiliary society of Sixth Presbyterian Church, additional,	-	5 00
do per James Crowell,	-	100 00
do per Rev. S. G. Winchester,	-	74 50
do per do. J. N. Dickson 10, C. Hanse 10, D. W. Prescott 10,	-	30 00
donation from a member of 1st Presbyterian Church,	-	1 00
donation from William F. Geddes,	-	10 00
<i>Pisgah, Ky.</i> auxiliary society per Rev. J. Blythe, D. D.	-	22 50
donation from J. Elliott, per do.	-	50
<i>Pittsburgh, Pa.</i> bequest of W. Semple, deceased, per his executors,	-	50 00
<i>Pembroke, N. J.</i> donation from Rev. Lot B. Sullivan,	-	20 00
<i>Richmond, Va.</i> "O" per Rev. A. Converse,	-	10 00
<i>Richland, Pa.</i> auxiliary society per Rev. J. Glenn,	-	7 00
<i>Rockland, Pa.</i> auxiliary society per do	-	6 00
<i>Scott county, Ky.</i> a friend per D. A. Sayre,	-	6 25
<i>Staunton, Va.</i> auxiliary society per Rev. L. F. Leake,	-	1 50
donation per do	-	1 00
<i>Salem, Va.</i> auxiliary society per do	-	3 00
<i>Shelbyville, Tenn.</i> auxiliary society, per Rev. A. Hamilton,	-	11 50
<i>Shippensburg, Pa.</i> auxiliary society per Rev. H. B. Wilson,	-	25 00
annual contribution from do.	-	10 00
donation from do	-	2 00
<i>Springville, S. C.</i> from John S. Davis, per Rev. E. S. Ely, D. D.	-	5 00
<i>Tinkling Spring and Waynesborough, Va.</i> auxiliary society per Rev. L. F. Leake,	-	16 50
donation per do	-	50
<i>Unity, Tenn.</i> auxiliary society per Rev. A. Hamilton,	-	4 50
<i>Venice, Ohio,</i> monthly concert collection per Rev. T. Thomas,	-	11 00
donations,	-	6 00
<i>Walnut Hill, Ky.</i> auxiliary society by J. Todd, per D. A. Sayre,	-	13 50
<i>Washington, Pa.</i> donation from W. Wallace,	-	5 00
<i>Waterford, Pa.</i> auxiliary society per Rev. T. Chamberlain,	-	3 00
<i>Woodfield &amp; Malaga, Ohio,</i> auxiliary society per Rev. S. Cowles,	-	1 00
donation from do	-	4 00
<i>Yellow Spring, Ohio,</i> auxiliary society per Rev. J. L. Bellville,	-	20 00
<i>Missionary Reporter,</i> from sundry subscribers	-	68 25

\$2491 55

SOLOMON ALLEN, Treasurer.

No. 34, S. Third street, Philad.

# EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

## EDUCATION REGISTER.

### THE GREAT COMMISSION.

"And he said unto them, Go ye into all the world, and preach the Gospel to every creature: He that believeth and is baptized shall be saved; but he that believeth not shall be damned!" Mark xvi. 15 & 16; compared with Matt. xxviii. 19 & 20, and Luke xxiv. 44.

We have before us the *commission* which Christ gave to his apostles, a short time before his ascension to glory. The two other inspired writers, referred to, give us substantially the same account of its import, together with some brief notices of the manner in which it was designed to be executed, and the promise with which it was accompanied. We are to regard this commission, therefore, as emanating from the fountain of all power; as being indubitably authentic; and as furnishing ample authority for the faithful and fearless discharge of the sacred functions therein prescribed. The APOSTLES are here commanded, by the Risen Redeemer, no longer to confine their evangelical labors within the limits of Judea, but to go forth, as extensively as possible, into all the world, and preach the GOSPEL, the glad tidings of salvation to every creature, to every human being, to every descendant of Adam, to whom access can be obtained, without distinction, and without limitation. The middle wall of partition is broken down; the veil of the temple is rent asunder; the ransom for captive souls is paid; an everlasting righteousness is announced as unto and upon them that believe; life and immortality are brought to light; the grace of God appears unto all men, and all are invited to participate of its liberal provisions. Nor are these precious overtures of mercy to be despised with impunity: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This awful appendix, or (if we may so call it) *sanction of the Evangelical Law*, is to be published along with the joyful message of grace and glory. The design of this momentous declaration is manifestly good and useful. Let it be carefully noted, by every one who hears the Gospel; that, while it warrants the sinner to lay hold on eternal life by faith in the Son of God, it also premonishes him, that, if he will not come to Christ, that he may have life, he must die in his sin, with the wrath of God abiding on him. And as the life and death, the salvation and perdition, here spoken of, are placed in contrast with one another, and relate to the

same class of subjects, namely, sinners of the human race, the principles of sound Biblical interpretation oblige us to admit, that they are alike complete, both in *kind* and *duration*: so that, if the believer be completely and eternally saved, the unbeliever will be completely and eternally lost. So runs the closing sentence of the final Judgment: "And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. xxv. 46.

The Gospel, then, is to be preached to all the world, to every creature; and its acceptance is to be urged by promise and by penalty; by an assurance of endless felicity to him that believes, and a threatening of endless misery to every one who rejects the gracious message. The APOSTLES undoubtedly understood their Master's orders; and the sacred history informs us that they proceeded, straightway, to carry them into effect: "After the Lord had spoken unto them, he was received up into heaven and sat on the right hand of God; and they went forth and preached every where, the Lord working with them, and confirming the word with signs following."

But these holy men, however prompt to obey, and however well they might be furnished for the work, could not *fully* accomplish the design of the Saviour, in regard to the propagation of his Gospel. Though inspired, and endued with miraculous powers, they were mortal men, they could not continue in the work, by reason of death. We are astonished and delighted indeed in reading the history of their achievements. The weapons of their warfare were mighty; the truth was wonderfully efficacious under the ministration of the Spirit. Multitudes of souls were rescued from the dominion of sin, and turned from dumb idols to the service of the living God. But the career of these primitive ministers soon terminated. The lapse of a few years bore them to their eternal rest, while the world was yet far from being completely evangelized; so that, had the commission in question been limited to the age of the apostles, the progress of the Gospel would have been arrested by the death of its first ministers. But the truth is, this commission was given to the church of God, to that blood-bought community which lives and grows under the smiles and guardianship of her immortal King and Head. Now the church has a *MINISTRY*, instituted for her edification, and designed to be exercised, in succession, by men called of God, and endued with various gifts and graces. This is evident from the fact that Christ has directed his



disciples to "pray the Lord of the harvest, that he would send forth laborers," and has ordained that "they who preach the Gospel shall be maintained, so that they may be in circumstances to give themselves wholly to their appropriate work."

The promise, moreover, which accompanied the commission, demonstrates beyond all reasonable doubt, that it had a prospective bearing: "Lo, I am with you alway; even unto the end of the world!" Matt. xxviii, 20. It is not said, I am with you till death, which might have been said, with a personal reference to those whom the Saviour immediately addressed; but I am with you alway, every where and in all perils, till the end of the world. But the Apostles could not be ministers in the church, on earth, till the end of the world; and yet we are not to suppose that our Lord uttered words without meaning. Is it not perfectly plain, therefore, that this promise was made to the Christian Ministry, then, embodied in the Apostles but which was intended to be perpetuated, in the church, till the end of the world, for the accomplishment of the Redeemer's gracious designs?

This order of our blessed Master has not been, as yet, fully executed: and yet it is in full force. The obligation which it imposes upon the ministers of Christ to, go into all the world, and preach the Gospel to every creature, is nowise diminished. But how can they go and preach, except they be furnished, sent, and supported? Ministers of the Gospel are, in a qualified sense, the property of the church. They are reckoned among the gifts which her ascended Lord bestowed upon her: She is bound, therefore, to bring their agency into operation. She must use proper means to procure them, in sufficient numbers, and with suitable qualifications. She must rear them up, and send them forth, and sustain them, in their arduous work, by her prayers and her charities. "We," says Paul to the Corinthians, (3 Epis. iv. 5.) "preach, not ourselves, but Christ Jesus, the Lord; and ourselves your servants, for Jesus' sake."

All faithful ministers of the Gospel act under the commission before us; and a persuasion that it is in full force, and will continue so, till the end of the world, has given rise to Education and Missionary exertions. It is, or ought to be, the common aim of all christians to publish the Gospel throughout the whole world; that every human being may hear it preached, and have an opportunity of sharing in its inestimable benefits. Christendom is not yet, however, more than half awake on this interesting subject. Great things have been done, whereof we

and for which we give thanks to the God of all grace. But much, very much, remains to be accomplished. The dark places of the earth, are large places; and they are filled with the habitations of cruelty. More than three fourths of mankind are, at this moment, destitute of the light and influence of the blessed Gospel; and the resistless tide of time is bearing them, on its bosom, to the judgment seat. O when will the earth be filled with the knowledge of the Lord? And when will Christians awake out of sleep and put forth their combined efforts to save the souls that are perishing for lack of vision? Surely Christian Missions, whether foreign or domestic, have high and holy claims, upon all who love the Lord Jesus, and profess a regard for the welfare of their fellow men. Exceptions may be taken to the mode of conducting missionary operations; but when prosecuted discreetly and in conformity to the principles of the New Testament, opposition to the cause of missions IDENTIFIES ITSELF INEVITABLY with hostility to the kingdom and glory of Christ.

*Address of the Presbytery of Watertown, and the Black River Association, to the churches under their care.*

From the Monitor, Watertown. March 7th, 1821.

DEAR BRETHREN:—One year has passed away since we addressed you on the subject of educating poor and pious young men for the Gospel Ministry. The experience of the year has fully satisfied us of the importance and propriety of this part of our plan of benevolent operations. We trust the part you have taken with us thus far has served to arouse your kind sympathy for the destitute and suffering among us; and that you now inquire with increased earnestness, what can we do to further the Gospel among our friends and neighbours? How shall we supply with the bread of life, those that are perishing for lack of vision? You are aware that our inquiries into the condition of our neighbours has resulted in the discovery of very great want of Gospel ordinances. Some of our churches are entirely without preaching—almost without any assemblies for God's worship—the people like sheep without a shepherd wandering into paths of sin and error—and your brethren in such circumstances sitting in darkness and mourn the loss of blessings richly enjoyed, and yet lightly valued by some of us. If you have looked closely into the state of such churches and their immediate neighbourhood, you have seen most deplorable evils resulting from this want of a stated ministry. You have seen ignorance, superstition, vice, naked deformity, and soul ruining

error, prevailing to an alarming degree. You have seen children following their parents in the road of sin that leads to death; and old and young alike regardless of God and his terrible wrath.

*Brethren*, Knowing the terror of the Lord, we would persuade such to turn, and hear, and repent, and live. But "how shall they hear without a preacher? And how shall they preach except they be sent?" And how shall we send ministers when we have not got them, and cannot obtain them? We have indeed a few missionaries employed in this field; we have, in answer to our earnest entreaties, and by the blessing of God, obtained a very few from abroad to come and labour with us. But still the cry comes up to us from our destitute churches, "send us a minister—give us the bread of life—come over and help us." And truly our hearts are grieved to see and hear such things; and more than all, to think that we are so unable to relieve such pressing wants. But can we not do something? Would you have us turn coldly away, telling these brethren and fellow sinners, we cannot help you? Or shall we endeavour to relieve them? And how may this be done?

*Three ways may be suggested as worthy of notice.*

1st. To take such men as we can find, piously disposed, and willing to preach, and clothe them with authority to go into these destitute places and minister in the name of God. Perhaps we could find some such—they might be ardent, zealous, active, and willing, both to labour and suffer. But they are not yet qualified for the work which they would have to do:—to preach the Gospel; to teach men the will of God; to explain, enforce, and apply, the message of the Great King to His rebellious and unwilling subjects: to defend the truth against artful, able, and persevering enemies, who, aided by Satan, seek to turn men away from the truth, and to pervert the right ways of the Lord. These form part of the Christian minister's duty; and full enough to occupy his whole life, and call forth his best energies. But more than this is required of such: He must visit the sick and administer the consolations of God's word; but not tull into security those that have no well grounded hope in Christ. He must counsel with inquiring souls. He must be foremost in every good work—taking the lead in every enterprise calculated to promote the welfare of men and the honour of God; and he must have influence, such influence as honest well meaning piety alone is not sufficient to give. We cannot venture to end any not thus qualified, in some good measure, to places where such qualifications are needed.

2nd. We can apply to our eastern and southern schools for qualified men. We have applied; but the demand made on them from the west is so great, so urgent, that our claims can be but feebly urged.

As we have said, a very few missionaries have been sent to us from the south; as many as we ought, perhaps, to expect. We may possibly obtain more missionaries from the south, and our efforts to this end will not be relinquished. Yet we fear to rely much on this source—we need more than they can send, and we ought not to deprive other churches, as destitute as ourselves.

3d. We can take measures to raise up ministers among ourselves. We have found the difficulties that seemed to oppose this part of our plan disappearing as we ventured onward. The Lord of the harvest has directed us to pray that he would send forth labourers into his harvest—doubtless also we must use the necessary means to further this most desirable object, and we can say, in our own case, that the Lord has actually helped us. He has raised up for us, young men of hopeful piety, and good natural abilities, who are willing and anxious to devote themselves to this great and good work. God has also blessed and prospered them in their studies, and is giving us great encouragement to persevere. We have also thus far been enabled, through your assistance, brethren, to furnish to these young men the necessary support and means of instruction; and we believe that we might have more men in a course of preparation for the ministry if we had the means of aiding them. Our expectation is, that in a few years we shall have our destitute churches supplied with these and other young ministers educated by your assistance; deeply interested in your spiritual welfare, and devoted to the promotion of religion in our own immediate neighbourhood. We do expect, with the blessing of God on our efforts, to have in every church within our bounds, now destitute and suffering, a man of God, humble, prayerful, self-denying, and active, in the cause of God and benevolence. And can you estimate the amount of good that we may then expect? The rapid and healthful dissemination of sound knowledge and bible piety? The increased and expanding benevolence of the Gospel, scattering light, life, and joy, abroad, even to the dark and wretched abodes of the heathen world.

*Brethren*—Why should we not expect great things, when we have the precious promises of the great and faithful God? Why should we not aspire to great, and extended, and permanent usefulness? Blessed shall he be that can say at last, here Lord am I, and the children which

thou hast given me! And why should not this blessedness be yours and ours? But, dear friends, let us speak plainly, we need much more of the Spirit of Christ; the self-denying, faithful, unreserved devotion of soul and body, property, and influence, to the cause of God. Suffer us to ask the question. How many members in your particular church have the very spirit of Christ? Know you not that if any man have not the spirit of Christ he is none or His? And if you have that spirit, you know and feel that it is indeed more blessed to give than to receive. If you truly love him who, although rich, for your sakes became poor, you will count it an honour and a privilege to spend and be spent for Him. And now, the time is short—if you would do good you have no time to lose—years are rolling on—you are drawing nearer to the grave, and in that land of forgetfulness you cannot labour, nor give, nor pray for the salvation of perishing sinners. Whatsoever thy hand findeth to do, do it with thy might. We entreat you to be faithful as you hope to find mercy of the Lord in that day.

*To the officers of the churches is committed the duty of soliciting of every member of their congregations, a contribution for the interesting object already mentioned. That they be prompt and faithful is of the greatest importance.*

- LEVI BEEBEK,
- JOHN SESSIONS,
- PAUL ABNOT,
- JOHN H. WHIFFLE,
- DAVID SPEAR,
- JAMES D. PICKANDS,
- G. S. BOARDMAN,

*Executive Committee.*

*N. B. Will the persons who may receive this, please to cause it to be read, without delay, in their respective congregations.*

**Seventeen Beneficiaries provided for.**

WE, whose names are hereunto subscribed, do promise to support or cause to be supported the number of candidates opposite to our respective names, under training for the Gospel Ministry by the the Board of Education under the care of the General Assembly.

Names.	No.
Ashbel Green,	1.
R. Steel,	1.
W. L. McCalla,	1.
Wm. M. Engles,	2.
S. G. Winchester,	3.
Charles Williamson,	1.
George C. Potts,	1.
Joseph Sanford,	2.
B. Hoff,	1.
Moses Reed,	1.
Alexander Boyd,	1.
George Junkin,	1.
William Latta.	1.

The foregoing pledges were given at a meeting of the Presbytery of Philadelphia, April 19-23, 1831. Seven other individuals, resident in Philadelphia, contribute each, \$100, per annum, to the funds of the Board; viz. Robt. Ralston, Alex'r. Henry, John Stille, Solomon Allen, George Ralston, Wm. Brown, and E. S. Ely; so that, 24 temporary scholarships are now secured, within the limits of this Presbytery. Let the other Presbyteries go and do likewise, according to their ability, and the Board will soon have it in their power to assist every deserving young man, in our connexion who desires to devote himself, when properly qualified to the work of the sacred ministry. In addition to the above named contributors of a hundred dollars, per annum, it is proper to mention here, Daniel Montgomery, Esq. of Danville, Pa. Rev. Dr. Janeway of N. J., and Rev. S. H. Pratt of St. Mary's Georgia. Several gentlemen, of the first church in Baltimore, contributed liberally, last year, from \$25, to \$75 each.

**RECEIPTS.**

Female aux. soc. of 2d Presbyterian Church,	\$81.75
Miss M'Yerran, do	2.00
	—\$83.75
A Friend to Gospel Grace by Dr. Green,	50.00
A Friend to the Gospel in Sixth Presbyterian Church,	2.50
Rev. Dr. Mill's collections,	83.87
8th Presbyterian Church, per Mr. McEwen,	150.00
Aux. soc. of Fox run and Bull skin congregation, Ky.	2.50
do. of 1st Presbyterian Church Philadelphia,	45.90
4 subscriptions from H. R. Wilson, Shippensburg,	30.00
By donation of a Female of 11th Presbyterian church,	1.50
By Springfield cong'n. Ohio, by Rev. John D. Hughes,	10 00
<i>By the following from Dr. Neill, General Agent:</i>	
Dr. F. J. Janeway for support of Agent,	50.00
Wm. Wallace, Washington co. Tenn. 5; a Friend, 0.75,	5.75
Dr. Blythe's family,	6.25
21 African Church, Philad.	6.25
Church at Fredericksburg, contrib. of pastor S. B. Wilson,	40.00
Church at Trenton, N. J.	35.00
do at Greenwich, N.J.	2.50
Wm. Nassau of Third Church, Philadelphia,	5.00
	—150.75
	\$ 609.87

JOHN STILLE, Treasurer.

# THE CHRISTIAN ADVOCATE.

JUNE, 1831.

## Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXI.

(Concluded from page 229.)

The large and particular explanation which has been given of the spirit and design of the tenth commandment, will prevent the necessity of as much detail as would otherwise have been proper in considering the requirements and prohibitions specified in our catechism—Of the prohibitions, especially, so much has already been said, that we shall not go over them in order, but only add a few farther remarks respecting them, in stating the duties of which the sins forbidden are the violation.

1. The tenth commandment requires "full contentment with our own condition." It was no doubt a high and rare attainment which the apostle Paul had made when he said [Phil. iv. 11,] "I have learned in whatsoever state I am therewith to be content." Yet at this attainment we are constantly to aim, and by the aids of divine grace, in the use of the proper means, we shall make advances toward it; and at length, perhaps, be enabled to adopt the language of the apostle, descriptive of the *prevailing state of habit of our minds*; which indeed is all that he could have in-

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tended by it, for doubtless in this, as in other graces, he would have been ready to say, "not as though I had already attained, either were already perfect."

There are several considerations, which in the various situations or conditions of life in which we may be placed by the providence of God will, if duly attended to, contribute greatly to render us *contented*—that is, willing, and on the whole choosing, to remain in the circumstances in which God has placed us, till he shall please to order or make way for a change. The people of God may sometimes suffer, as their Saviour did, so severely, that their very nature may shudder and revolt; and they may earnestly pray that if it be consistent with the divine will, the cup of anguish or affliction may pass from them; and yet they may and ought to say with their Saviour, "not my will but thine be done."

Prosperity is often, but very erroneously, thought to be most favourable to contentment. The experience of the world in all ages demonstrates, that ambitious and covetous desires generally increase in proportion as they are gratified. In no human bosoms are anxiety and fear, in regard to the keeping of what has been acquired, and an eager grasping after something more, so restless and tormenting, as in those of the wealthy, the pow-

erful, and the celebrated. It is therefore peculiarly incumbent on those who are in what is called a prosperous state, often and most seriously to consider how vain and transitory are all earthly possessions and distinctions. Let them reflect that in the eye of God they are of no account; that in the divine estimation a Lazarus possesses infinitely a better character than the luxurious worldling who fares sumptuously every day. Let them labour therefore to restrain every craving desire; to use the world as not abusing it; to feel the responsibility which they hold to God as his stewards, for the proper use of all they possess. Let them be sensible that he has a right to take it from them, as he has done from many of their fellows, even before their death; and that by death they must be shortly and finally separated from it all: and let them be led by the whole view of their state, to choose God as their soul satisfying portion, saying with the royal Psalmist, "The Lord is the portion of mine inheritance and my cup—Whom have I in heaven but thee, and there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion forever."

It is admitted by all, that to maintain "full contentment" is a difficult duty, in times of severe trial or great affliction. The proper extent and import of the duty at such times, have already been briefly indicated. Let me now lay before you some of the considerations, which are calculated to reconcile an afflicted Christian to his allotment. First of all, let him consider that murmuring and repining, under affliction, is both sinful and unwise—*Sinful*, because it is a rebellion against God, whose chastening hand, be the instrument what it may, is laid upon him—*Unwise*, because the affliction itself is greatly aggravated by all restiveness and impatience under it; while

it is half annihilated by humble, quiet, and submissive resignation to the divine will.

Let the suffering saint farther consider, that affliction is so far from being, as he is sometimes tempted to think, an indication of the angry rebuke of his heavenly Father, that it is expressly declared in the oracles of unerring truth, that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth;" so that "if we are without chastisement, whereas all are partakers, then are we bastards and not sons;" nay, that it is by affliction that our heavenly inheritance itself is rendered more rich and valuable—The infallible word declares, "that these light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." In view of these precious truths, the people of God have often not only been contented in affliction, but thankful for it; have not merely forbore to murmur, but have "joyed in tribulation."

Is the believer, then, suffering under bodily afflictions? Let him ever remember, that they are not only consistent with love, but an expression of it; that the rod which chastens him is in a father's hand, that his sufferings are "for his profit, that he may be a partaker of the holiness" of Him who inflicts them; that the period of suffering will soon be over; and that although "no chastening for the present seemeth to be joyous but grievous nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." Is the Christian called to mourn the loss of near and dear relatives or friends? Let him endeavour to turn that current of affliction which used to flow out, and perhaps unduly, toward a creature object, on God the Creator, where it can never be either excessive or disappointed. Let him recollect that he has a sympathizing covenant Saviour, who in the days of

his flesh wept at the grave of a friend; a Saviour who sustains to him every dear and amiable relation, and who is "the same yesterday, to-day, and forever." Does the disciple of Christ suffer contumely and reproach? Let him recollect how much of these his Saviour endured for him; and that the apostles departed from the Jewish council, where they had not only been reproached, but beaten, "rejoicing that they were counted worthy to suffer shame for the name" of their Lord. Let him call to mind the host of martyrs, who have gone triumphing, through crowds of scorers and revilers, to the scaffold and the stake. Or are offences laid to his charge of which he knows that he is innocent, and which his very soul abhors? Let him recollect that he has a promise which will certainly be fulfilled—perhaps in this world, and certainly in the judgment of the great day—that God will bring forth his righteousness as the light, and his judgment as the noon day." Is it the lot of the pious, as we know that it often is, to suffer poverty and want? Let them call to mind the words of their Lord—"How hardly shall they that have riches enter into the kingdom of God," and recollect, that their hope of an admission into that kingdom might not have been possessed, if poverty had not been their lot. Let them consider, that though they be poor in this world, yet they may be "rich in faith," as well as "heirs of the kingdom." Is it asked, can a child of God be content, or ought he to be content, under divine desertion, or in the absence of a felt sense of the love of God? Certainly he ought to feel deeply the privation of that which is to him dearer than life itself, and earnestly to pray with the Psalmist—*Cast me not away from thy presence, and take not thy Holy Spirit from me: Restore unto me the joy of thy salvation, and uphold me with thy free Spirit.*" But in the

mean time, he is to be very cautious, not to quarrel with his Maker for withdrawing the light of his countenance; but to remember, and endeavour to obey, the gracious direction left for his support in the very situation in which he now finds himself. "Who is among you that feareth the Lord and obeyeth the voice of his servant; that walketh in darkness and hath no light; let him trust in the name of the Lord, and stay upon his God."

2. We are required by this commandment to cultivate "a right and charitable frame of spirit toward our neighbour, and all that is his." The duty here enjoined is the same which our Saviour taught, as comprising the whole of the moral law of God, in relation to our fellow men—"Thou shalt love thy neighbour as thyself." Agreeably to this, is the teaching also of the apostle Paul, [Rom. xiii. 10] "Love worketh no ill to his neighbour; therefore love is the fulfilling of the law:" and in his extended and beautiful description of love, or charity, [1 Cor. xiii. 4—7] he thus dilates on the exercise of this divine principle, as it has our brethren of mankind for its object—"Charity suffereth long and is kind; charity envieth not, charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." He in whose bosom this holy principle has due influence, will never "envy or grieve at the good of his neighbour," but will carefully resist, and endeavour utterly to extinguish, "all inordinate motions or affections toward any thing that is his." He will cherish such a spirit of Christian benevolence, as will habitually "sway and determine him to rejoice in the welfare of his neighbour, both as to his spiritual and temporal concerns." When

he observes the superior and shining gifts and graces, and large attainments of eminent Christians, he will be humbled under a sense of his own defects and short comings, and rejoice in the honour that is brought to God, by the riches of his grace bestowed on these his honoured servants—rejoice to see what divine power can effect, on creatures naturally and totally depraved—rejoice to see some of his fellow men, by the extraordinary natural endowments bestowed on them by their Creator, and by his grace consecrated to his service, approximating the rank and performing the work of angelick natures. When he observes those whose circumstances or condition in the world appear to be better and more eligible than his own, he will recollect that his lot in life, as well as that of his neighbour, has been assigned by God; that great possessions are not always an indication of the divine favour; “that if we enjoy communion with God, it is infinitely preferable to all outward prosperity without it;” and that it may be, that he has more of this best and highest blessing than he would have had, if the possessions of this world had been more largely bestowed upon him.

In concluding this lecture, let me remark to you, my young friends, that the view I have endeavoured to give you of it, is calculated to direct your attention, in an especial manner, to the origin and fountain of all sin, in the native and deep depravity of the human heart. Unsanctified sinners are often convinced of their guilt, in particular acts of wickedness; and sometimes feel keen remorse of conscience, when such acts have been those of enormous and reproachful transgression. But they scarcely go farther than this. They seem to think that if particular sins could be blotted out, they should have little, or no cause for self condemnation. It is far other-

wise with one who has been enlightened, renewed and sanctified, by the Spirit of God. He traces all particular acts of sin to a corrupted nature, and sees in them only so many streams from one and the same deeply polluted fountain. Thus we find that David’s awful transgression, in the matter of Uriah, was traced by him to the original corruption of his nature,—“Behold, I was shapen in iniquity; and in sin did my mother conceive me.” And his prayer was—“Create in me a clean heart, O God; and renew a right spirit within me.” Here is the great distinction between all sanctified, and all unsanctified men. The former know, by much sore experience, the plague-sore of their own hearts; the latter never do—their apprehensions of their inbred corruption are very slight, if they exist at all: I verily believe that the force of this tenth commandment in its real spirit and intention, is never felt, except by those who are renewed in the temper of their mind. But they clearly perceive its import, and feel its power. They see that it condemns the very workings of that native corruption that indwelling sin, of which they are most painfully conscious. Their transgressions of this commandment give them more uneasiness and more sore and constant conflicts, than those of all the other precepts of the decalogue put together: or, I should rather say they see that all transgressions of the other commandments have their root and spring from the motion of those vile affections or desires which are directly condemned by this precept. Be not content, therefore, with the view of sin, which is confined to individual acts. Look deeper, and see the source of all in the abominations of your hearts. See that you must be changed there or be for ever miserable. In a word learn the necessity of being cleanse in the blood, clothed with the right

teousness, and transformed by the spirit of Christ, in order to your being admitted to heaven, or qualified to be happy there.—Amen.

WITHERSPOON ON REGENERATION.

(Continued from p. 234.)

*How the Christian is governed in his daily Conversation.*

I shall speak a few words of the principles by which a believer is governed in his after obedience. On this the reader may observe that a change in his whole character and conduct, immediately and necessarily takes place. The love of God is “shed abroad in his heart by the Holy Ghost,” and is the commanding principle of all his future actions. It constantly discovers its influence, except in so far as it is resisted and counteracted by the remaining struggles of that “law in his members, which warreth against the law of God in his mind.” By the discovery which he hath obtained of the real nature and infinite amiableness of God, his will is renewed; he approves the things that are excellent, and gets such an impression of the obligation of the law of God, as cannot be afterwards effaced. So long, however, as he continues under a load of unforgiven guilt, and sees every perfection of God armed with terror against himself, there can be little else than slavish fear: but when he hears a gracious promise of pardon; when on examining the evidence, his doubt and uncertainty is removed; when he sees the righteous ground on which this forgiveness is built, he lays hold of it as his own, and is united to God by unfeigned love. This love, though weak in its measure, is, notwithstanding, perfect in its nature, and therefore powerful in its influence; being at once a love of esteem, of gratitude, and of desire.

The love of God is the first precept of the moral law, and the first duty of every intelligent creature; but it is easy to see, that unless our love is fixed upon the true God, it is spurious and unprofitable: and unless the true God is seen in “the face of Jesus Christ,” for any sinner to love him is impossible: but through the glorious gospel, the new nature is effectually produced, and cannot be produced in any other way. It is Christ Jesus who reveals to us the true God, the knowledge of whom we had lost. “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”\* It is he who makes our peace with God, whom we had offended by our transgressions; for “being justified by faith, we have peace with God through our Lord Jesus Christ.”† And it is he who reconcileth our minds to God, by discovering his mercy to us; so that he might well say of himself, “I am the way, and the truth, and the life; no man cometh unto the Father but by me.”‡

I might easily show, that the love of God is the source, the sum, and the perfection of holiness. All other duties naturally flow from it; nay, all other duties are nothing else but the necessary expressions of it. But instead of entering into a particular detail, suffer me only to observe these two things; First, that a believer is under the constant influence of gratitude to God; and secondly, That this includes in it, and will certainly produce, the most sincere and fervent love to all his fellow creatures.

1. A believer is under the constant influence of gratitude to God, and that not of a common kind. It is not merely thankfulness to a bountiful and liberal benefactor, for mercies which have not been deserved, but a deep sense of obligation to a Saviour who loved him,

\* John i. 18.

† Rom. v. 1.

‡ John xiv. 6.



and washed him in his own blood from the guilt he had contracted; who saved him by his own death, from the dreadful penalty which he had incurred. What the influence of this must be, we may gather from the words of the apostle Paul, "For the love of Christ constraineth us, because we thus judge, That if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

I cannot immediately drop this subject, but must intreat the reader to observe how deeply a sense of redeeming love will be engraven on the heart of every believer. On how many circumstances will he expatiate, which serve to magnify the grace of God, and point out the force of his own obligations? The infinite greatness and glory of God, independent and all-sufficient, that he should have compassion on the guilty sinner, and say, "Deliver him from going down into the pit; I have found a ransom." O, how piercing those rays of love, which could reach from the Godhead to man! To this he will never fail to add his own unworthiness, his numerous, aggravated, repeated provocations. He never loses sight of those sins which first compelled him to fly for refuge "to the hope set before him." His own interest obliged him to remember them before, as exposing him to condemnation, and he is now willing to confess and record them, as serving to illustrate the divine mercy.

And let us never forget the unspeakable gift of God, "that he spared not his own son, but delivered him up for us all." How shall we sufficiently wonder at the boundless mercy of the Father, and the infinite condescension of the Son, when we reflect upon his incarnation, and on the astonishing end of his appearance in our nature, that he might "bear our sins in his own

body on the tree." Did he overcome all his enemies in his last conflict, and "make a show of them openly, triumphing over them in his cross?" And shall he not also, by the same means, reign in his people's hearts, and be the sovereign Lord of all their affections?

To all this, I shall only add that glorious inheritance, which is provided for every "vessel of mercy," after he hath passed his preparatory trials. How well may we join with the apostle Peter in this solemn form of thanksgiving, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away." Now, when all these circumstances are considered by the believer, together with such as may be peculiar to himself and his own past conduct, must he not be ready to cry out, "Lord, what wilt thou have me to do! O that I knew how I might repay some small part of my infinite obligations! O that I knew by what means, or at what expense I might magnify and do thee honour! Write thy laws in my heart, and put them in my inward parts, and enable me in every possible way to show that I love thee, because thou hast first loved me."

2. This plainly includes in it, and will certainly produce the most sincere and fervent love to his fellow creatures. As love to God is the first, so love to man is the second commandment of the moral law. We have our Lord's own authority, for saying it is "like" unto the first; and that love which "worketh no ill to his neighbour," is the "fulfilling of the law." Every one is ready to acknowledge, that love to man is an important branch of practical religion. But many great pleaders for this duty do not sufficiently attend to its in-

separable connexion with the love of God, and in particular, with a sense of redeeming love, or the love of God in Christ: Yet is there no such principle of universal love any where else to be found?

In order to take a short view of this, it will be proper to distinguish our brethren of mankind into the two general classes of bad men and good. As to bad men, the same love to God, the same concern for his glory, which fills the Christian with grief and indignation at their most daring offences, inspires the most ardent desire for their recovery and salvation. This is the only love to them, which is either acceptable to God or profitable to themselves. It will show itself in all the offices of kindness and humanity; in instructing them where there is ability, admonishing them where there is opportunity, and in pleading for them at the throne of grace, to which there is always undisturbed access. The believer, knowing the danger of sin, and having a prospect of approaching eternity, is moved with compassion for blind and inconsiderate sinners. Their conduct leads him to reflect upon the depravity of his own nature, and earnestly to pray, that they may be partakers of divine grace.

He that loveth God is under little temptation to hate his brother; or rather, in so far as he loveth God sincerely, he is under none at all. Hatred commonly ariseth from envy and rival pursuits. But a Christian, more than satisfied with his own portion, hath no occasion to envy others, either what they possess or prosecute. In what a contemptible light does he look upon the honours, riches and pleasures, about which there is so violent a struggle among worldly men? It is impossible, therefore, that he should hate those who do not interfere with him, though in many cases he is disposed heartily to pity their folly and delusion.

Nay, the matter does not even rest here, for the Christian is laid under the most express command to "love his" personal "enemies, to bless them that curse him, to pray for them who despitefully use him and persecute him." This is the glory of the gospel, which gives the doctrine of Christ a lustre far superior to the most admired systems of human virtue. And however hard a saying it may appear at first view, yet when we consider the character and hopes of a penitent sinner, and the example of his expiring Saviour, it hath nothing strange or incredible in it at all: that he, who expects, from the free grace of God, pardon for his innumerable and aggravated offences, should be ready to forgive the far slighter trespasses of his brethren against himself. Or rather, that he should take the highest pleasure, and think it is honour to do so, when he remembers his Redeemer's dying words, "Father, forgive them, for they know not what they do."

As to good men, there is no manner of difficulty: they are united together by the tenderest and the strongest ties, and love one another with a pure heart fervently. It was no wonder, that when Christianity was in a persecuted state, the heathens should make the remark, "Behold how these Christians love one another!" They had a common character, a common Saviour, common sufferings, and common hopes. And must it not be the same still? for "all that will live godly in Christ Jesus, must suffer persecution." If they are not persecuted with the swords, they shall be persecuted with the tongues of men. They have the strongest motives to love one another, and nothing to divide them, for there can be no rivalry or jealousy between those who possess or court the "true riches." There is enough in an all-sufficient God to satisfy the desires of all his saints; and they being intimately united to

the one only living and true God, must of consequence be united to one another. This is the tenor of their Saviour's intercessory prayer: "That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them: that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."<sup>o</sup>

EXTRACT FROM TAYLOR'S ESSAYS IN RHYME.

The question is not, if our earthly race  
Was once enlightened by a flash of grace;  
If we sustained a place on Zion's hill,  
And called him Lord,—but if we did his  
will.

What if, in strange defiance of that rule,  
Made not in Moses', but the gospel school,  
Shining as clearly as the light of heaven,  
'They who forgive not shall not be for-  
given;'

We live in envy, hatred, anger, strife,  
Still firmly hoping for eternal life;  
And where the streams of Christian love  
should flow,

The root of bitterness is left to grow;  
Resisting evil, indisposed to brook  
A word of insult, or a scornful look!  
What if the stranger, sick, and captive lie  
Naked and hungry, and we pass them by!  
Or do but some extorted pittance throw,  
To save our credit, not to ease their wo!  
Or strangers to the charity whence springs  
The liberal heart devising liberal things,  
We, cumbered ever with our own pur-  
suits,

To others leave the labour and its fruits;  
Pleading excuses for the crumb we save,  
For want of faith to cast it on the wave!

Shall we go forth with joy to meet our  
Lord,  
Enter his kingdom, reap the full reward?  
—Can such his good, his faithful ser-  
vants be,  
Blest of the Father?—Read his word,  
and see.

## Miscellaneous.

### NOTES OF A TRAVELLER.

(Continued from p. 240.)

Sunday, Sept. 6.—There is to be a grand fête at the Palace and Gardens of St. Cloud to-day. The three first Sabbaths in this month are annually devoted to riot and dissipation in that place. Booths of every description fill the park. The waters of the fountains play, and all kinds of games and exhibitions form a part of the amusements. All Paris, of course, crowd to gaze and partake in the festivity. The scenes which take place when darkness covers the earth, and which are witnessed by that Holy Eye, the glances of which no veil can elude, are not for my pen to describe. I passed the day in my own room, and in the ancient

church of the Oratoire, where the Rev. Mr. Wilks performed the ordinary dissenting service, with great talent and fervour.

Monday, Sept. 7.—You will readily suppose that on returning to this great metropolis, we found many new and interesting objects, to engross the little time we yet have left to us on this side of the ocean. Some *sights* we had not seen at all, and others we had examined in such a hurry, that they required further attention. I shall not, however, trouble you or myself with many descriptions, for I am really quite tired of journalizing.

Our first business was to secure a passage in the packet which is to sail from Havre, for New York, on the 15th of this month, that is, early next week. The captain is in town, and we were somewhat

<sup>o</sup> John xvii. 21, 22, 23.

embarrassed to learn that all the *berths* in the cabin were engaged; but by the kind intercession of our good friends, Messrs. C. and P., we were afterwards accommodated. Our delay turned out to our advantage, for we obtained two of the best state rooms on board of the ship—a part of the ladies' cabin being partitioned off for our use. Mr. B. C., who has been so useful and kind to us, when on our former visit here, is to be one of the passengers, and has obligingly undertaken to make all necessary arrangements for our departure.

I was rejoiced to meet again my young friend, H. R., with whom I parted at Geneva; he accompanied Dr. G. and myself in our rambles this morning. The sight which pleased us most to-day, and the only one I shall notice, was a large and accurate model of the great city of St. Petersburg. I never had any proper idea of the Russian capital before. All the principal buildings are perfectly and elegantly constructed, so as to give a complete miniature of the whole. This pleasing representation of the town, and the fortifications by which it is surrounded, occupies a room, I should say, at least fifty feet square.

Tuesday, Sept. 8.—Before I was quite ready for breakfast this morning, I received an unexpected visit from my friend, Dr. Brown, brother to our worthy minister at this court, and whom I parted from on the quay at Dieppe, on the first day of my arrival in France. It was a matter of no small gratification to learn from him, that he intended returning to America in the same packet with us. He mentioned that Mr. and Mrs. L., of New York, were also to be fellow passengers with us, so that we shall have quite an American party. I am therefore relieved from the horror I felt at the idea of being cooped up, for a month or more, with none but the citizens of

this “gay and polite nation.” Dr. B. and myself took our *dejeuner à la fauchet*, and spent a great part of the morning, together.

This evening there is to be a grand entertainment at the garden of Tivoli, which is the Vauxhall of Paris. I saw a magnificent *programme* of the different spectacles; and as the unrivalled skill of the French in the art of pyrotechny is notorious, we expected to have a fair specimen, at least, of all that could be accomplished in this kind of public amusement. Having witnessed the exhibitions at Vauxhall, I felt a little desirous of seeing those of Tivoli. The French garden comprises about forty acres of ground, in one of the *faux-bourgs* of the city. How it appears in the day time, I cannot tell. The walks are said to be bordered with rose bushes, honeysuckles, and orange trees, and discover, as you pass along their windings, an interesting succession of striking objects,

The moment we entered the garden, we all felt disappointed. Instead of being dazzled and delighted with the magnificent effect of innumerable lamps of various colours, arranged in all possible figures, as at Vauxhall; the lights were suspended in clusters on trees, so few and far between, that in many places they only served to make “darkness visible.” In one place we saw a crowd collected round a stage, on which some mountebanks were performing; in another, tumblers, rope dancers, and professors of *legerdemain*, were amusing the spectators with their tricks; on the lawns, numbers were whirled round a ring in cars shaped like swans, or were playing at shuttlecock, and various other games. The amusement called the Mountain was new to me. A carriage, in the form of a ship, is made to descend with great velocity on a rail road, placed on a long and undulating inclined plane,

and is then made to rise, by some mechanism, I suppose, to nearly the place from whence it started. It seems to me an exceedingly easy matter to amuse the French people. The things which I have just hinted at, though witnessed by us with the greatest indifference, were enjoyed by the crowd around with the most rapturous expressions of delight: they all manifested the utmost eagerness of curiosity, and frequently uttered impulsive exclamations of surprise. The general gaiety, thoughtlessness, and eccentricity of this people, in the middle and lower ranks of society, must strike every stranger. Being wofully disappointed at what we had already seen, we had not patience to wait till the termination of the grand exhibition of fire works, announced in the *programme du spectacle*: we took ices, drank lemonade, and sipped orgeat, all to no purpose—we found it impossible to remain in this *delightful retreat* of nature and of art, as they call it, any longer.

Wednesday, Sept. 9.—The business of getting our passports through the police office, occupied a considerable portion of to-day. One of the strongest recollections which an American traveller through Europe will feel on his return home, will be, the character and deportment of police officers, and the incidents connected with his passport. Many delightful impressions and feelings, produced by interesting objects, many amusing occurrences, and many casual intimacies, will all fade away; but the memory of the passport, and its long train of attendant annoyances, “will flourish in immortal youth.” I hope one day to show you this *European Souvenir* of mine, embellished with at least twenty engravings, showing the art of seal cutting, or die sinking, in various sections of the continent. The numerous specimens of

chirography which it contains, are also highly curious and amusing. When framed, I think it will be quite as attractive as any Keepsake or Forget Mé Not, on the parlour table.

Thursday, Sept. 10.—My little commercial transactions in this city were settled to-day, and my books, philosophical apparatus, chemical materials, and objects of natural history, were all packed, and ready to be sent off to Havre. I now feel that I have done with Paris, and am as anxious to be on board of ship, and to be rolling on the billows of the ocean, as I have ever been to escape from them.

In passing along the streets I noticed an unusual number of beggars lounging about the door of a chapel, which induced me to enter the building. A larger concourse of people were collected together than I had ever before seen in a Catholic church. They were celebrating mass for the dead. The chapel was hung in black, and the burning candles, silver crucifixes, and other ornaments, produced a fine contrast, and rather a solemn effect. The measured and slow chaunts of the priests had in them neither much music nor devotion, and so indifferent and unconcerned were they at the service, that many of them smiled and nodded to their acquaintances standing near. In all the religious exercises of the Catholic church which I have witnessed in this country, I have never seen any thing like devout behaviour in the officiating individuals; their parts appear to be performed in a mechanical and business-like manner, without a single sentiment of devotion.

Friday, Sept. 11.—To-day was occupied principally in visiting and receiving visits from our friends. Those of French origin gave us but little trouble, one way or the other. This *gay nation* are not troubled on many occasions with much real feeling, and they pro-

nounced our parting *bon voyage*, with as much indifference, as if it had been a *bon jour*.

One of the last sights which Dr. G. and myself visited, was an immense hollow globe, I should think sixty or eighty feet in diameter: all the lakes, mountains, rivers, seas, and islands, of our terraqueous ball, were beautifully and accurately delineated upon it. We ascended by a delicate spiral staircase round the axis of the globe, to a circular gallery near the centre. On the vast concave translucent map which was spread around us, we could distinctly trace the interesting tour which we had performed through England, France, and Switzerland; but, the shoals in the mouth of the Seine, the dangers of the British channel, and the vast reach of the Atlantick ocean, over which we were yet to pass before we could reach our friends, were still more interesting. The city of our birth was marked in large letters, and fancy's eye could plainly distinguish our very homes. While gazing thus in silence on this pictorial representation of our native country, to which we were now about to return, a peculiar thrill was felt in every nerve, and the following lines of Scott trembled on my tongue:

Breathes there the man with soul so dead,  
Who never to himself hath said,

This is my own—my native land?  
Whose heart hath ne'er within him burned,  
When some his footsteps he hath turned,  
From wandering on a foreign strand?

Saturday, Sept. 12.—Early this morning the Baron Ferrussac called upon me, and made a thousand apologies for not being more attentive during my residence in Paris, which I of course regretted, "in due manner and form, as in such case made and provided." We conversed for some time on the natural history of the United States, and I engaged to pass the hour from twelve to one, in looking over his cabinet; which promise I put myself to some inconvenience to perform.

The only interesting object in Paris now left for us, is the Royal Messagerie, from which the diligences emanate to all parts of France, and from which we expect to set out at five o'clock this afternoon. It is the first real French sight in this great capital which astonishes the stranger, and the last which seriously annoys him. The scenes which occur here daily are often exceedingly ludicrous; always amusing to the mere lookers-on, and always vexatious to those who are obliged to form a part of the *dramatis personæ*. Many strangers in Paris frequently pay this place a visit, for the amusement it is almost sure to afford. People from all parts of Europe are usually collected here; each individual being in a great bustle, and uttering his grievances about luggage and friends in his own tongue. There you may see a group of dancing Frenchmen, with their fiddles, and dogs, and parrots; here a sorrowful looking set of Dutch women, surrounded by ragamuffin children; there John Bull blusters and swears prodigiously, in a huge box coat; here vast volumes of smoke issue from the mouth and pipe of the more quiet German; then the porters, lugging up vast loads of queer kinds of baggage to the tops of the diligences; the postillions limping along in their bobtail coats and heavy boots, and the ostlers yelling at their horses, all present a scene which neither the pencil of Hogarth, nor the pen of Crabbe could fairly delineate. With the Messagerie Royale I commenced my picture of this city, and with it I now conclude my sketch.

Havre de Grace, France.

Monday, Sept. 14.—We left Paris on Saturday afternoon at five o'clock, and arrived here late last night, I need scarcely say after a very tedious and fatiguing journey. Our first stage was to Rouen, the capital of Normandy, which place

I have formerly described. Our ride from Rouen was over a country entirely new to us, but though another, it was for the most part still the same. In Normandy we noticed a greater number of farm-houses along the road side than in the north of France, but still the landscape to me was far from being interesting. When the diligence approached the Seine, the views were much more agreeable. On the river we saw a steam-boat passing rapidly down to Havre, which brought Fulton and America fresh into memory.

Havre is not a very ancient town, a circumstance which most travellers will not regret. Its situation at the mouth of the Seine, the safety of its harbour, and its proximity to Rouen and Paris, render it one of the most flourishing and well built places in the kingdom. Napoleon proposed to have constructed here an immense dock or basin, to contain almost a thousand ships of war at one time. The most interesting object to us all, was the American ship in which we were to embark to-morrow, and we paid her a visit this morning at as early an hour as possible. The cabin is both showy and convenient. It is ornamented with about twenty or thirty white marble columns, with as many looking-glasses behind them: these are much admired, but I think they are quite out of place, and therefore in bad taste. Our own situation in the ship we are much pleased with, and every thing seems to indicate, that we shall have as tolerable a voyage as can reasonably be anticipated,—as to pleasure or comfort, I know they are not to be expected.

There are some fine mansions built on a very high hill in the suburbs of Havre, said to be occupied by merchants who have retired from business. We ascended the hill by a circuitous path which leads to the summit, on which they

stand, and enjoyed a very beautiful and extensive land and water prospect. The little town of Honfleur is on the opposite side of the bay, and is rendered memorable by one of Irwin's most captivating stories. On our way to the summit of the cliff, we saw a Frenchman lying *dead drunk* in the street—and on our return we found two fighting near the wharf.

The church at Havre is a dirty building, without ornament or attraction of any kind. On passing through it I was followed by a woman with a plate, who begged piteously for some *sous* for the poor. Not far from this place there is a market, for the sale of dogs, cats, parrots, and monkeys. Such a jabbering and noise was kept up by these animals and their keepers, as to be heard at a great distance, and so much alike were many of their tones, that it was difficult to tell whether you heard—monkey, parrot, dog, or Frenchman.

At Sea, Tuesday, Sept. 15, 1823.

At the appointed time our beautiful packet ship was ready to leave the wharf. The confusion, hurry, and noise, which attended our embarkation, may well be conceived, as we had about seventy Swiss emigrants in the steerage, and about twenty-one passengers in the cabin. When the ship had dropped down some distance below the town, we were boarded by a gang of custom-house officers, who brought along with them our passports.—Every one was called upon deck, and each, after a slight scrutiny from one of the whiskered gentry, received his permission to depart, on his name being called. One poor fellow in the steerage who had neglected to furnish himself with one of these important documents, was carried on shore by the officers of the police, and he of course lost his passage in our ship. We soon escaped from the shoals at the mouth of the Seine, and a

avourable wind springing up, in a few hours the light-houses, and white cliffs of Albion, and the Lizard Point and Land's End, on the opposite side of the channel faded away, and the boundless and billowy ocean was spread out before us—

*Cælum undique, undique pontus.*

After describing so minutely my voyage from Philadelphia to Liverpool, I shall not occupy much time in detailing the incidents of my second passage across the Atlantic. The usual insupportableedium, the same long, weary, monotonous days, and the still sager and more troublesome watchful nights, we had again to encounter. Our occupations were so the same. "To count the waves as they idly chafe along the ship's sides, or watch the bubbles as they are thrown aside by the bows, and first and disappear forever; to mark the heave of the ship as she lunges to meet the shock of the next billow, and the next and the next, until all self consciousness is lost in reverie. To view with deep and absorbing interest a race of porpoises, or watch the light litanations of mother Carey's chickens, now hanging suspended for a moment on the top of a wave, and now pursuing their flight after the vessel in endless agitations;" in occupations such as these does the mind take refuge.

Sept. 30.—To day the island of Terceira, one of the Azores, hove in sight, and we amused ourselves with taking sketches of the land, and its various elevations came into view. It was a sorry kind of employment, especially to such a draftsman as myself; but even this incident was eagerly caught at to fill up the vacant moments. Most of the passengers have been sea-sick; but my friend Dr. G. and myself, have again entirely escaped. I am almost tempted to think that deliverance from this horrible

malady is a misfortune; for the patient, during its paroxysms at least, finds something to do.

Oct. 10.—Head winds have prevailed for many days past, and have driven us very far to the south of our course. The other day we were all effectually roused from our lethargy, by the information that one of the ropes which fastens the rudder to the wheel, was broken. The sea was very high, and the wind blew a gale, but fortunately our sails were not *close hauled*, as they had been for many days past, otherwise we might have received serious injury. A tiller was soon attached to the rudder, and after some time, new ropes were rigged to the wheel. It required five or six men to steer the ship with the tiller, and then it was a dangerous business, from the jerking and tossing of the ship.

The other day we were in rather a critical situation: we encountered a violent wind, blowing directly in an opposite direction to the one which was bearing us along. The instant they met the sails were all dexterously set by order of the captain, in the opposite direction, as the contrary wind was much the most violent. The sky presented a curious aspect at the moment the gales met; the clouds were then heaped upon each other in many fantastic forms, much in a manner resembling the contact of two opposite currents of foam.

We have a very good barometer on board, and I have convinced myself of what I have frequently observed, that the variations in the height of the mercury in this instrument, indicate nothing with certainty as to falling weather. We have had rain when this instrument, for a long time, prognosticated fair weather; and so on the other hand, we had rain when it should have been sunshine. "Fair is foul, and foul is fair." I noticed that the direction and violence of



the wind had a great influence on the altitude of the quicksilver. It is generally believed that a south wind causes it to fall, and a north wind to rise, and my limited observations confirm this result.

The weather has been exceedingly variable; often the atmosphere was filled in certain portions with moisture, while the sun shone brilliantly in others: this has given me an opportunity of seeing a great variety of rainbows, and sections of bows, which I could not account for by any of the principles of optics; sometimes but a single colour could be seen, and in one instance we had segments of an inverted arch. Many of these phenomena were, no doubt, produced by the reflection of the sun from the surface of the sea; but the horrible languor of my mind would not allow me to trace these remarkable and beautiful effects to any philosophical cause. Day after day, and night after night, drag wearily along, and still there is nothing but the light blue concave above, and the dark blue convex below. The equinoctial storms, so much dreaded by landsmen, we have not yet encountered.

Oct. 15.—A violent cold has confined me to my state-room for a day or two past, where I think I get along quite as comfortably as if upon deck. I have read Irving's *Columbus through*, a fact at sea worth recording. I have enjoyed uniform high health ever since I left home up to this time—not a day of sickness has interrupted my pleasures or pursuits—a kind Providence has preserved me from every accident throughout my whole journey. With humble confidence I commit myself to Thee! O, Thou, who makest the clouds thy chariot and the dark waters thy pavilion! Thou wilt still preserve me, and bring me in peace and safety to my friends.

#### Conclusion.

The slight indisposition which I have mentioned in my diary at

sea, was but the commencement of a long and troublesome illness. On the 19th of October we entered the *Narrows* of New York harbour, and so prostrate were my mind and body by disease, that I felt but few emotions of gratitude or of pleasure, at my return to my native land. The idea that some of my friends had sunk into the grave, since my departure, crossed my mind without producing a tumult of sorrow, and the thoughts of meeting the warm embraces and greetings of those who might still survive, occasioned no throbbing expectations of delight.

The two following short papers, from the *Christian Observer* for Feb. last, will, we think, gratify those who love to investigate the statements of Holy Scripture, with a view to ascertain their genuine import.

#### ON THE PARABLE OF THE LORD OF THE VINEYARD.

“It has been objected to the Parable of the Lord of the Vineyard, that the conduct of the household-er offends against our instinctive sense of justice; that the labourer who worked the whole day might naturally feel discontented that he had only the same reward as the one who worked an hour; and that, though legally speaking, a man has a right to do what he will with his own, yet, morally speaking, he has not; for that an arbitrary distribution of property, a distribution without reference to the respective claims of the parties, is virtual injustice, and would be felt to be so in any actual case which might occur—as, for example, a father capriciously giving all his property to his second or third child, and leaving the rest destitute, their claims being equal.

“To this it is replied, either, first, that the narrative is only parabolical, and that therefore we are not to

ress every minute feature; or, secondly, that there might be good reasons for the proceeding—such as the necessity of the labourers last hired, thus resolving the case into charity; or their great diligence and good conduct during the short time they were employed, thus resolving it into a claim of merit;—thirdly, that no difficulty really exists, for that the alleged instinctive feeling of injustice is only factitious, and that the employer was more morally than legally accountable for his conduct.

“To the first of these solutions is rejoined, that the circumstance alluded to is not a mere casual incident, but the very gist of the narrative; so that its being a parable does not render an explanation of so material a point unnecessary. To the second it is replied, that, though a plea of want, or a claim of merit, would amply justify the householder, it would contravene the express object of the parable, which was to make the content of the householder depend, not on the services or necessities of the claimants, but upon his own merit: he had a right to do what he would with his own. In reference to the third solution it is replied, that it is in vain to reason against those instincts of our nature which God has implanted in us; that every child who reads the parable feels, till he learns the solution, his moral sense offended, and wishes that the householder had given a reason for his conduct, in order that the complainants might have seen that he did not act capriciously.

“Of these solutions, the second, notwithstanding the objection, is simple and solid—namely, that the householder had good reasons for his conduct. What those reasons were does not appear; the only point necessary to the argument being to show that he was bound to produce them. Lastly, he might act without either

reason or explanation; morally, he could not act without reason, but, under certain circumstances, he might without explanation: as, for instance, if the complainants assumed an undue attitude towards him, or violated justice by requiring an account of his actions, which even where it might be right for him to give it, they would not be entitled to demand. The objections proceed upon the supposition that the householder acted capriciously, or without any better reason than his mere will; but the real point of the narrative is, not that he had not a good reason, but that he was not obliged to explain his reason to insolent complainants. To have yielded to their clamour would have been a virtual acknowledgment of their right to interfere with his actions; and that right he was not obliged to concede. A man is bound to do what he believes to be right and just; to explain his motives may or may not be proper. If they are likely to be misconstrued, so as to prove a stumbling-block to his neighbour, and to cast an apparently just reproach upon his character, to withhold an explanation would often be an immoral act: but not always, for there may be stronger reasons why he should allow himself to be misunderstood, than that he should disclose all he knows. God himself deals thus with us: all he does is right, and he often condescends to tell us his reasons for his conduct; but he is not bound in any case to do so: it is enough for us to know that the Judge of all the earth will do right. And this the parable supposes on the part of the householder: it does not intimate caprice, but only that he had wise reasons for not telling the reasons on which he had acted. This statement would assuredly satisfy the alleged “moral sense” of the most captious objector; for even a little child may understand, that, though it seems hard upon the first work-

men to have no more than the others, there might be sufficient motives for the householder's conduct, but that he was not bound to tell them to the repining claimants; and that even had they not thus complained, there might still be reasons why he should withhold explanation, and refer them to their knowledge of his character to conclude that he acted rightly.

"But the chief object of the present remarks was to suggest one single point, which has been overlooked in the parable, and the notice of which obviates the only real difficulty. That difficulty is in reasoning from man to God, and from God to man. Man is in a degree accountable to his fellow-creatures, as a member of the human family, for the moral aspect of his actions: he cannot even appear to act capriciously without feeling that his neighbours, in proportion as they respect his character, naturally seek an explanation of his conduct; apparent moral incongruity would be a blot upon his public fame. But God is not accountable, either, so to speak, morally or legally; and the parable, if examined carefully, leads us to this very distinction, for it speaks of the 'householder' and of his 'steward,' and what is said of the one does not apply to the other. Had the steward acted as his master acted, he would have been bound to explain to his master the cause of his seeming caprice, because he was dispensing the property of another; but the householder was dispensing his own. Now the above-mentioned objections tacitly substitute the steward for the householder. When the objector, speaking of the parable as a literal history, finds fault with the lord of the vineyard, it is from a feeling that he was morally, though not legally, accountable for his actions; that not only ought an act to be right, but that it ought also to justify itself to the popular sense; and this idea of accountability in-

volves the notion of stewardship in the individual, and also that no man lives or dies to himself. But when we refer to the parable of the Almighty, this idea does not apply, for he is not accountable: he is not a steward, but the householder: he has only to do what he himself wills, for his will is not only the highest law, but the perfection of reason. The parable, therefore, so far fails; but it only fails as all finite similitudes must fail of setting forth the properties of the infinite. We cannot think literally of a 'householder' dispensing his property, without remembering that he is spiritually a steward to a Higher Power, and also a member of the human family; but God has over him no master. The parable is thus only a proximate resemblance, for analogy cannot go further. The householder was not *legally* responsible: the inference is, that God is not *morally* so."

O.S

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ON THE MOSAICK ACCOUNT OF THE CREATION.

"In considering the first chapter of Genesis, an idea occurred to me which, if found to be reasonable might remove some of the difficulties which are said to have arisen in attempting to reconcile the discoveries in modern geology with the Mosaick account of the creation. Not that I attach much importance to the objection; for the Mosaick account is much too brief and general to be subject to the proof either of positive consistency or inconsistency with any system which may be inferred from geological discoveries; but I am not aware that sufficient attention has been given to it, and particularly to the second verse, where it is said, 'the earth was without form and void, and darkness was upon the face of the deep.' The Septuagint may be translated, 'the earth was invisible

and unfurnished.' Both expressions appear to imply that the earth had a previous existence. It is true, the first verse says that, 'God created the heavens and the earth;' but we may suppose that it was not on one of the days of the Mosaick creation; for it is said, the heaven and the earth were created 'in the beginning;' and this verse has not the invariable announcement of the heavenly day's works, as it may be called, 'And God said.'

"Now, if it be admitted that the earth had a pre-existence, may it not have been inhabited by those tribes of animals whose remains have been discovered? And may it not have been overwhelmed by the waters of a flood, and have been made void? And may not the light of the sun have been darkened, and darkness cast upon the face of the deep? It may be said, that the creation of the sun was part of the work of the fourth day: but I cannot think that reasonable; for may we not suppose it was the revolution of the earth on its axis which divided the light from the darkness, and created even the first day? But if we admit that the sun (though, like the earth, it was originally created by God) had an existence previous to the Mosaick creation; when the Almighty command went forth 'Let there be light,' the sun was instantly illuminated; and the same Divine authority causing the earth to revolve on its axis, the light was divided from the darkness. And this does not appear to be inconsistent with the mention of the sun on the fourth day, when God said, 'Let there be lights in the firmament of heaven, to divide the day from the night.' If it be necessary that the sun should have been created on this day, it is equally necessary that the light should then, for the first time, be divided from the darkness, but indisputably that was performed on the first day; and why, therefore, may not the sun

have been created on the first day? and then the work of the fourth day will be the appearance of a plurality of lights, when the moon was created, and they were appointed 'for signs and for seasons, and for days and years;' the moon being then ordained to move round the earth, and the earth to take its annual course round the sun. And in that case the sixteenth verse should be in a parenthesis, in which the creation of all the greater and lesser lights is recapitulated, as they were all necessary to complete the signs and the seasons, and so to perfect the Divine arrangements for the rule of the day and the night as to induce him to pronounce that it was good. And perhaps it is worth observing, that when God illumines the sun by his divine word, and simply divides the light from the darkness, the fact is only stated; but when he completes his merciful arrangement of signs and seasons for the use and comfort of man, he pronounces it is good.

"I would make only one remark more. God said, 'Let the earth bring forth grass, the herb yielding seed after his kind, and the fruit tree yielding fruit;' and it is added, 'And the earth brought forth grass, and the herb yielding seed;' the waters, too, 'brought forth the living creatures that have life, and the fowls that fly in the open firmament of heaven;' and God commanded the earth 'to bring forth the living creature after his kind;' and it is added, 'God created every living creature that moveth, which the waters brought forth abundantly,' and God made the beast of the earth after his kind. We have here a regular gradation. In order to produce the vegetable tribes, the Divine Word merely endued the earth with the powers of vegetation: He also commanded the waters to bring forth abundantly the moving creatures, and that the earth should bring forth the living

creatures after his kind; but these were also created. Of man alone it is simply said, 'God created man in his own image,' after a Divine consultation, which determined that he should have dominion over the whole creation.

X.

## ON FAMILY WORSHIP.

*From the Evangelical Magazine for April.*

"His mercy visits every house  
Who pay their night and morning vows."

Family religion is very essential to individual piety; it makes the house a sanctuary, and the domestick circle a church, whose members are daily brought to the footstool of divine mercy in the posture of suppliants, and are by its engagements led to a knowledge of the spiritual wants and woes of man, and also of the source of their supply or removal; it is both a substitute for, and a preparative to, the publick services of the house of prayer—at once filling the intervals of Sabbath engagements and giving a zest to their profitable performance in future. It recognises Jehovah as the author and giver of every good and perfect gift. It teaches dependence on Him for mercies needed; hope for mercies promised; submission for mercies delayed; gratitude for mercies received. It gives an impetus to duty, a scourge to idleness, a curb to inordinate passions. Its instructions are cautions to youth, stimulants to manhood, comforts to hoary age. Am I a master?—let family religion by me be established, enforced, perpetuated: it is my servants' instructor,\* my servants'

\* In Britain, a hireling or an apprentice, is never offended by being called a servant. It is the detestable practice of slavery, (for slaves are commonly called servants by their owners,) which has rendered this term offensive to every free-born American, whether man or woman, when applied to him or her. *Ed. Ch. Adv.*

friend, and may prove the instrument of my servants' salvation. Am I a parent?—let it be the privilege of my children to bow at the domestick altar. Family worship is a parent's boon—it is the children's blessing! Family religion oftentimes coils the silver chain of pure affection around the members of the Christian household, binds hand to hand, and heart to heart, in

"Union sweet and dear esteem,"

and calls forth from the lips of those who witness the harmony, the exclamation of the inspired Psalmist—"Behold, how good and how pleasant a thing it is for brethren to dwell together in unity!"

How highly important, then, must those engagements be which are so full of present pleasure, and so powerfully subservient to promote a progress to eternal felicity!—and yet how frequently, by professors of Christianity, are these duties wholly or partially neglected!

May it not be said of such individuals, "This their way is their folly?"—and may we not go even further and declare, "This their way is their sin?" It is their folly—it is their sin. The God in whom we live, and move, and have our being, has an undoubted right to the morning and evening devotions of every Christian family, in its collected capacity. David blessed his household—so should the Christian master bless his. Every member of the domestick band, except those whom necessity prevents, should be called round the holy altar.

The prayer of associated suppliants may be presented with large hopes of success. "If two or three shall agree as touching any thing," &c.; and again—"Wherever two or three are gathered together in my name I will be in the midst of them to bless them."

Those who kneel at the family altar frequently discover a singular adaptation in the petitions of him

who leads their devotions to their individual necessities. Thus the expression and opportunity for prayer are at once presented, where, but for this exercise, perhaps, neither would be sought. Many a servant has regarded the devotional engagements of the family in which she has lived as the means of fixing serious impressions on her mind. Many a child has traced his convictions of sin, righteousness, and judgment to come, to the same instrumental cause. Many a visiter has been virtually reprov'd, admonish'd, and impell'd to duty by the same instrumentality. Many a day has been brighten'd by the reconcil'd countenance of Jehovah, sought and obtain'd at the family altar. Many a care has been lost, in the flame that has descend'd to consume the morning sacrifice!

And will any one who has tasted that the Lord is gracious, forbear to live in the full exercise of a privilege, so important as that to which this paper refers? Oh, let Joshua's resolution to serve the Lord with all his house, be the decision of all; let the Christian tradesman so time his occupations as to be able to call together his domesticks, to offer to the Lord the first-fruits of the day, and to commend themselves to his care at the approach of night; that while the hive of industry is richly stored with the produce of his diligence and labour, the family altar may never lack the morning and the evening sacrifice. And let those whose time is occupied in the more refin'd pursuits of a life of affluence, reflect that they can have no excuse for the habitual neglect of the duties of family religion; and, oh, that all who profess to be the followers of him who came into the world to save sinners, may use their influence, be it weak or powerful, to aid their families on the road to the heavenly Canaan, calling upon them, in imitation of the Psalmist, "Oh, come let us worship

and bow down, let us kneel before the Lord our maker! For he is our God, and we are the people of his pasture, and the sheep of his hand."

SAMUEL.

EXTRACTS FROM DISCOURSES OCCASIONED BY THE DEATH OF THE REV. ROBERT HALL.

In the Eclectic Review for April last, (a Review to which the late Mr. Hall had been a considerable contributor,) we find a short notice of four funeral sermons, preached by the same number of individuals, on the lamented death of that distinguished man. "Our only object," say the Reviewers, "in noticing these appropriate tributes of publick grief and veneration for the memory of the great man to whose death they relate—in his own department at least the greatest man of our own day—is to advert to the loss which the Christian world has sustained." They subsequently give a hint which we are gratified to observe. "Other opportunities," say they, "will be afforded us, of dwelling on the character of Mr. Hall as a preacher, a writer, and an eminent servant of God." From one of the discourses, we insert the following striking extract:—

"It is true, the world has never been without its lights. Nor was all the genius of the land buried in the grave of Mr. Hall. Not only much of talent, but much of talented piety still remains. But when will both be blended in such high degrees again? First-rate genius, through a thousand transmigrations, will keep its being in the world; but when will it reassume that useful, godly form which it has just abandoned? When again will the purest living literature take the shape of a simple evangelical piety, that shall "not shun to declare the whole counsel of God?" There may be another Hume, to poison the fountain of knowledge, that those who would slake their thirst for information may drink a death-draught of infidelity; there may be another Voltaire, whose genius, like the lightning wrapt in an element of tempestuous darkness, shall never

show itself but to appal, to blacken, or destroy; there may be another Byron, who, with an archangel's harp, but a satanick inspiration, shall utter sentiments for devils to applaud, in a poetry that seraphs may admire:—these, and far less appalling forms of intellectual greatness, may revisit the world. The bar and the senate, as they are stages in the road to power, may still display a throng of genius; but when shall we see another Hall, a voluntary exile from worldly greatness, with the hopes of no other reward than the Divine approbation and the luxury of doing good, expending his mighty powers in the lowly sphere of ministerial labour, to instruct and comfort the wretched and the lost?"

Another preacher, speaking of the death bed of Mr. Hall, communicates the following interesting thoughts; from one of which, however, unless qualified by explanation, we must enter our dissent,—that "the Son of Man himself experiences an augmentation of his bliss, when the purchase of his agonies first appears before him."

"The Scriptures teach us to believe, that the scene attracts the notice, and engages the attention of angels; these ministering spirits, who may have often smiled on him in his course, descend to guard the servant of God in his final conflict. The last effort of the malignant powers is about to be made; that contest which in the estimation of the expiring saint has so often appeared doubtful, is

about to close, the destination of an immortal being to be decided; the scene is carried on under the eye of a great cloud of witnesses; and the messengers of Jehovah will not abandon their trust, until they have watched the last effort, and crowned the combatant with success. Under the same auspices, we are taught to believe, that the liberated spirit ascends to the presence of the Saviour,— "and it came to pass, that the beggar died, and was carried by angels into Abraham's bosom,"—although the pleasures of the ascending saint, the delight of his benevolent convoy, and the holy and august solemnities which are attendant on their entrance to the multitude of the redeemed, are enchanting parts of the stupendous subject which are concealed from us, as by a veil of light; but to imagine that such events occur unnoticed, or that they are but slightly felt, is at variance with their significance and magnitude, as well as with the interest which, as we are instructed to believe, the angels of God are accustomed to take in the previous history of the faithful. And may we not suppose, without presumption, that this law extends to the Son of Man himself, and that he of whom the prophet testifies, 'He shall see of the travail of his soul and shall be satisfied,' experiences an augmentation of bliss when the purchase of his agonies first appears before him? And surely if there be seasons of unusual joy, if there be occasions of deeper gratitude and of more rapturous welcome, such a season has recently occurred in heaven; and may not the elevation of their praises form a brilliant contrast to the profundity of our regret?"

## Review.

AN ESSAY ON THE WARRANT, NATURE AND DUTIES OF THE OFFICE OF THE RULING ELDER, IN THE PRESBYTERIAN CHURCH. *By Samuel Miller, D.D., Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton, N. J. New York: Jonathan Leavitt. Boston: Crocker & Brewster. 1831. 12mo. pp. 322.*

We hasten to give notice to our readers of the publication of this essay. Such a work has long been a desideratum in the Presbyterian

church; and it is now supplied from a quarter whence it was most desirable that it should proceed—from a professor of church government in a Theological Seminary under the immediate direction of the supreme judicatory of our beloved church. Some of our correspondents urged us, years ago, to discuss the subject of this essay in our pages. We declined a compliance with the request, because we had not at command the time nor the facilities, which we knew would be necessary to a just and full treat-

ment of this important subject. After we heard that Professor Miller was employed in preparing to publish a tract, or treatise, on the eldership of the Presbyterian church, we were gratified in thinking that our avoidance of the discussion would occasion no loss to the friends of the Presbyterian church. Dr. Miller is here on professional ground; and it is ground too which it appears he had taken before he was a professor, and every part of which his subsequent inquiries and reading must of course have led him to examine carefully and minutely. We shall, for the present month, do no more than lay before our readers the contents of this little volume, that they may see the various points which it embraces—intending hereafter to review the whole as carefully as we can, and to express our opinion frankly on what we shall think most worthy of notice. In the mean time we hesitate not to say, that this is a work which, in our judgment, ought to be in the hands of every clergyman and every ruling elder in the Presbyterian church.

*Chapter I.*—Introductory Remarks—Nature of the Church—Visible and Invisible Church—Unity of the Church—A form of government for the Church appointed by Christ—Nature and limits of ecclesiastical power—Summary of the doctrine of Presbyterians on this subject—The proper classes of officers in a Church completely organized—Positions intended to be established, as affording a warrant for the office of Ruling Elders.

*Chapter II.*—Testimony from the order of the Old Testament Church—Import of the term *Elder*—Specimen of the representations given of this class of officers—Elders of the Synagogue—Authorities in reference to the government of the Synagogue—The titles, duties, number, mode of sitting, &c., of the Elders of the Synagogue—Quotations from distinguished writers on this subject—*Burnet—Goodwin—Lightfoot—Stillingfleet—Grosius—Spencer—Clarke—Neander.*

*Chapter III.*—Evidence from the New Testament Scriptures—Model of the Synagogue transferred to the Church—Specimen of the passages which speak of the New Testament Elders—Particular texts

which establish the existence of this class of Elders in the primitive Church—Objections to our construction of these passages—Answered.

*Chapter IV.*—Testimony of the Christian Fathers—*Clemens Romanus—Ignatius—Polycarp—Cyprian—Origen—Gesta Purgationis, &c.—Optatus—Ambrose—Augustine—Apostolical Constitutions—Isidore—Gregory*—Facts incidentally stated by the Fathers concerning some of the Elders—Syrian Christians.

*Chapter V.*—Testimony of the Witnesses for the Truth in the Dark Ages—*Waldenses—Albigenses—Bohemian Churches—Calvin* derived this feature in his ecclesiastical system from the Bohemian Brethren.

*Chapter VI.*—Testimony of the Reformers—*Zuingli—Ecolampadius—Bucer—Peter Martyr—John A Lasco—Calvin—Whitgift—Dean Nowell—Ursinus*—Confession of Saxony—*Szegeden—Magdeburgh Centuriators—Junius—Zanchius—Parvus Piscator—Cartwright—Greenham—Estius Whitaker*—Ruling Elders generally established in the Reformed Churches.

*Chapter VII.*—Testimony of eminent divines since the Reformation—*Owen—Baxter—English Puritans—of New England—Goodwin—Hooker—Cotton—Davenport—Thorncliffe—Cotton Mather—Edwards—Kromayer—Baldwin—Sugar—Whitby—Watts—Dodbridge—Neander—Dwight.*

*Chapter VIII.*—Ruling Elders necessary in the Church—The importance of Discipline to the purity of the Church—Discipline cannot be maintained without this class of officers, or persons of equivalent powers—The Pastor alone cannot maintain it—The whole body of the Church cannot conduct it in a wise and happy manner—Prelatists and Independents both obliged to provide substitutes for them—This provision, however, inadequate.

*Chapter IX.*—Nature of the Ruling Elder's office—Analogy between their office and that of secular rulers—Their duties as members of the Church Session—Their more private and constant duties as "overseers" of the Church—Their duties as members of higher judicatories—Question discussed whether they ought to be called *lay-Elders*—Duties of the Church members to their Elders—Elders ought to have a particular seat assigned them.

*Chapter X.*—Distinction between the office of Ruling Elder and Deacon—The persons whose appointment to take care of the poor is recorded in the sixth chapter of the Acts of the Apostles, were the first Deacons—The question discussed, whether they were Deacons at all—Whether the first Deacons were *preachers* and



*Deacons?*—Deacons were never ecclesiastical rulers—The office of Deacon dropped by many Presbyterian Churches—The offices of Ruling Elder and Deacon united in the same men, in Scotland and the United States—This not desirable—Reasons for this opinion.

*Chapter XI.*—The qualifications proper for the office of Ruling Elder—It is not necessary that they be aged persons—It is of the utmost importance that they have unfeigned and approved piety—That they possess good sense and sound judgment—That they be orthodox, and well informed in gospel truth—That they have eminent prudence—That they be of good report among them who are without—That they be men of public spirit—That they be men of ardent zeal, and importunate prayer.

*Chapter XII.*—Of the Election of Ruling Elders—Who are proper Electors?—Ought they to be elected for life, or only for a limited time?—Of the number of Elders proper for each Church—Of those who may be considered as eligible to this office—whether a man may be a Ruling Elder in more than one Church at the same time.

*Chapter XIII.*—Of the Ordination of

Ruling Elders—Ordination a necessary designation to office—Proofs from Scripture—The laying on of hands—Not always connected with the special gifts of the Spirit—This ceremony ought to be employed in the ordination of Ruling Elders—Probable reason of its falling into disuse—Authorities in favour of its restoration—Who ought to lay on hands in the Ordination of Elders—Advantages of imposing hands in ordaining this class of officers.

*Chapter XIV.*—On the resignation of Ruling Elders—Their removal from one Church to another—The method of conducting discipline against them.

*Chapter XV.*—The advantages of conducting discipline upon the Presbyterian plan—It is founded on the principle of Representation—It presents one of the best barriers against Clerical ambition and encroachments—furnishes one of the best securities for preserving the rights of the people—Furnishes to Ministers efficient counsel and support—Favourable to dispatch and energy—Accomplishes the which cannot be attained in any other way—Favourable to union and co-operation in enterprises of Christian benevolence.

## Literary and Philosophical Intelligence, etc.

*Temperature of the Earth.*—It is stated that the evidence is accumulating in favour of the theory that the temperature of the earth increases as we descend below its surface. In some places, by means of natural and artificial excavations, the earth has been penetrated to the depth of 1600 feet. The result of the observations made in the different excavations in different parts of the globe is, that there is "an increase of heat amounting to about 1 deg. of Fahrenheit for every 46 feet in depth; that at the depth of 10,000 feet the heat would be sufficient to boil water, and that at the depth of about 100 miles, or one-fortieth part of the distance to the centre, the heat would be intense enough to melt most of the earths and stones that are known to enter into the composition of the globe." This theory, says the American Almanac, if established, is calculated to have an important bearing on the explanation of the phenomena of earthquakes and volcanoes, and opens a wide field for the speculations of the natural historian and geologist.

*Tansy.*—This herb may frequently be observed growing in the country church-

yards, which induces us to think it was formerly used as a funeral plant. Tansy by this peculiar virtue, that if any dead animal substance be rubbed with it, the flesh will not attack it. Boerhaave says, if leaves applied to a dead body, and thrust into the mouth and nostrils, preserve it from putrefaction and insensibility, whence the plant has been called *Atropa*, that is, immortal plant.

An ingenious plan (says an English Review) for increasing the power of voice, has been carried into execution at Attercliff's church, near Sheffield. It is effected by erecting a concave sound board, to act as a reflector behind the reading desk and pulpit, with the speaker's voice near the focus of the concave. The effect of this reflector, it is said, increases the power of the voice five times beyond the ordinary volume, so that it can be heard in the most distant corner of the church.

A letter from Messina, dated March 18, says, "After having for several days experienced several shocks of an earthquake, of more or less violence, we have witnessed a new opening in the crater

ount Etna, which was followed by a considerable eruption. As this opening did not take place towards Catania, in the direction of the sea, as has usually been the case, but towards the west, the stream of lava took a direction to the interior."

**Flies upon Pictures.**—The following is the simple way of preventing flies from sitting on pictures, or any other furniture, is well experienced, and will, if generally used, prevent trouble and damage: Let a large bunch of leeks soak four or five days in a pailful of water, and wash the picture, or any other piece of furniture, with it—the flies will never come near it any thing so washed.

An Arab ship arrived from the Red sea, has brought 250 bales of cotton yarn, the manufacture of *Ali Pacha*, at his spinning mills near Cairo. It is reported that he has sent 500 bales to Surat, 1000 to Alcutta, and that he intends next season to send long cloths, Madapollama, &c. using established *steam power looms!*

These goods are at present admitted to 3 per cent. invoice cost, besides  $4\frac{1}{2}$  per cent. ad valorem.

What will the mercantile community say to this new competition?—*Bombay Courier, August 21.*

**American Silk.**—The success which has so far attended the attempts to cultivate this article in America, is a matter of as much surprise in England, as of gratification on this side of the Atlantic. *Liverpool paper* of February 10, says: The ship *Monongahela*, Captain Dixey, which arrived here from Philadelphia a few days ago, has brought to this country new article of commerce from America, namely, 12 lbs. of raw silk.

"It is to the exertions of Peter S. Dumecau, Esq. of Philadelphia, who, from patriotic motives, has formed an establishment, under the care of Mr. J. D'Homerse, late of Nismes, that the Americans see the production of an article which may eventually be of considerable national importance, for the purpose either of export or home manufacture."

**American Dates.**—The Savannah Georgian mentions that a branch of young dates, taken from one of several date trees on Wilmington Island, near that city, cut down by the late severe weather, and which but for this misfortune, would doubt have successfully matured. This tree, when raised by planting the axil of the leaves, remarks that paper, will bear five or six years, but produced from the seed, fifteen to twenty years are required. In the northern part of Africa, Persia, the Levant, &c. it grows over sixty feet high, with a straight trunk

crowned by a tuft of pendant leaves ten or twelve feet long.

**Heat of the Night in London.**—The celebrated meteorologist, Luke Howard, discovered a very singular difference between the temperature of the night in the metropolis and in the country a few miles distant. On an average of ten years, the night temperature of London was found to be considerably the highest, giving 44 deg. 80 min. while that of the country was only 41 deg. 10 min. The mean variation of the temperature from the heat of the day to the cold of the night, is, in London, 11 deg. 34 min.; in the country, 15 deg. 40 min. the greater mean variation being 4 deg. 4 min. in the country. It renders the preceding facts more striking that the same does not hold of the temperature by day, the average difference between the metropolis and country, when taken by the month, being sometimes above, sometimes below, and at others nearly parallel with that in the country.

**Palm Leaf Hats.**—Most of our readers have no idea, probably, of the extent to which the manufacture of palm leaf hats is carried in this state. In several towns we might mention, from twenty to fifty thousand are annually made. Two establishments in Barre, those of Messrs. Woods and Lee, sent to market last year, seventy-five thousand each. It is calculated that last year there were made in New England nine hundred thousand, and the present year two millions, of this species of hats. They are sold for about \$3 a dozen, and shipped to the southern states, and some to South America, where they form a favourite article of summer wear.—*Boston Traveller.*

**Sheet Lead Manufactory.**—We are informed that Messrs. Tilton & Parker, of Galena, have put their sheet lead manufactory into operation near that place. They are able to roll five thousand lbs. per day. The lead is delivered from the rollers in sheets of fifty feet in length and three feet breadth, and of any required thickness. There is no doubt that sheet lead will soon supply the place of shingles as a covering for the roofs of houses. *Illinois Ploughboy.*

**Lusus Naturæ.**—A farmer in this neighbourhood, took from his poultry yard an egg, laid by a common hen, weighing 5½ ounces, and which when broken, was found to enclose a perfect egg of common size. The outer egg, though having a thin shell and of irregular shape, was every way perfect, and contained beside the egg a regular yolk and white—so that when both shells were emptied, their

contents had every appearance of having been two unconnected eggs.—*New Haven Adv.*

A French chemist has discovered that

potatoes one-third boiled, effectually supply the place of soap in washing linen. That their farina is a useful ingredient in starch, has long been known.

## Religious Intelligence.

The General Assembly of the Presbyterian Church in the United States, commenced its annual meeting in the First Presbyterian Church in Philadelphia, on Thursday, the 19th of the last month, at eleven o'clock, A. M., and was opened with a sermon by the Rev. Ezra Fisk, D.D. the moderator of the last year from Acts xxvi. 18. In the afternoon of the same day, after the examination of the commissions of the members, by the committee appointed for the purpose, the Assembly proceeded to the choice of a moderator—Two candidates only were in nomination—the Rev. Drs. Spring and Beeman, both of the state of New York. On taking the vote, it appeared that Dr. Beeman was elected—he having 102 votes, and Dr. Spring 92. The Rev. Jacob Green was chosen temporary clerk. The whole number of members of this Assembly, including delegates from corresponding churches, was 235. We find by our statement of last year, that the number of members then was 185, and that this was a larger number, by about 25, than that of any preceding year. The increase for the present year is, it appears, 50—double the increase of the last year; and if this increase be again doubled in the coming year, as it probably will be, the next Assembly will consist of no less than 335 members.

On the evening which preceded the convening of the General Assembly, a meeting took place in the room in which the sessions of the Assembly were expected to be held, for prayer for the Divine direction and blessing, in the ensuing delibe-

rations and decisions of this important church judicature; and to make some arrangements for future devotional services, and for conferences on the means best calculated to promote religious revivals and vital piety. This meeting was pretty numerously attended; and the exercises were truly solemn and impressive. Among the measures adopted, was one for holding a daily morning prayer-meeting, of one hour's continuance—from half after five till half after six o'clock—in the session room of the Assembly. This meeting was kept up during the whole time that the Assembly was in session. At five o'clock, in the afternoon of the first Sabbath after the meeting of the Assembly, the Lord's Supper was celebrated in the First Presbyterian Church; and the entire ground floor of this spacious building was occupied by communicants, convened from several churches in the city, to unite with the members of the Assembly, in the celebration of this solemn and delightful ordinance. The following Wednesday, agreeably to a standing rule of the Assembly, was exclusively appropriated to devotional exercises, private and public. All the religious services which we have now mentioned, seemed to us to be conducted, and attended on, with deep solemnity—and we should hope with a measure of genuine Christian edification. Many other religious services were also performed, in the several Presbyterian churches of the city and liberties, in two of which the Lord's Supper was also administered.

It appeared to us, that a happy

influence was derived from the devotional exercises to which we have referred; and that this influence was sensibly felt, even amidst much that was calculated to produce unpleasant excitement, till the missionary concerns of the Assembly were brought forward. But in disposing of these concerns, there occurred such disorder and confusion as we have never before witnessed in the General Assembly, and which we devoutly pray may never be seen again.

We have hesitated whether we should express any opinion on the proceedings of the last Assembly, or suffer all, except what we have just mentioned, to pass in entire silence. We are not yet fully decided; but at present we strongly incline to offer, in our next number, our sentiments on several of the most important subjects which claimed the attention of the supreme judicatory of our church, at the sessions recently closed. We believe our readers expect from us this expression of our views, and may not be well satisfied if we refuse to give it. We also observe that other religious periodicals make no scruple of sitting in judgment on the proceedings of the Assembly, and of condemning some and approving others. Of this we are not disposed to complain. We live in a free country; and the proceedings of public deliberative bodies, especially after the close of their sessions, are the proper subjects of *temperate* remarks. Having been a member of the last Assembly, and shared in its discussions, we are fully aware that our remarks may be considered as those of a party. Be it so; yet let it be remembered that a party may evince candour, temper and a love of truth; and our readers (if we write, as we at present think we shall,) will judge whether we are a party of this character or not. In the statement of *facts*, we shall use our best endeavours to be strictly

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accurate, and will publicly correct any error into which we shall be convinced that we have been betrayed. Our *opinions* will stand for what they are worth.—The Assembly was dissolved on Monday evening, the 6th of June.

We subjoin the narrative of the state of religion adopted by the Assembly.

#### NARRATIVE

*Of the State of Religion within the bounds of the Presbyterian Church in the United States, and of Corresponding Churches; May, 1831.*

If the churches in this land are not unfaithful to God and to themselves, the prospects of our nation are brighter far than even our past history.

What wonders will open to the view of the philanthropist and the Christian who surveys this western world from the eminence of some fifty or sixty years hence! Already is our mountain of Zion watered and refreshed by copious showers. Plants of grace are springing up on every side, healthful and vigorous: and the Sun of Righteousness is rising upon it with healing in his beams.

The past year has been such a year of revivals and rejoicing in the church as never before was known in this land.

In former years details of revivals in the different churches have been given, but this year we can give only the name of the *Presbyteries*. And we are happy to say that forty-four have sent in reports of the visitation of God's Spirit, and of hundreds of sinners converted by his power. In the Presbyteries of Champlain, Albany, Troy, Watertown, Oneida, Otsego, Chenango, Courtland, Cayuga, Onondaga, Tioga, Geneva, Ontario, Rochester, Genesee, Niagara, Buffalo, North River, New York 1st, New York 3d, Erie, Huron, Cincinnati, and West Hanover, the revivals have been powerful and general beyond any that have ever before been reported to the Assembly. In the Presbyteries of Columbia, St. Lawrence, Oswego, Bath, Hudson, Bedford, Long Island, New York 2d, Newark, Elizabethtown, Philadelphia, District of Columbia, Carlisle, Columbus, Chilicothe, Miami, Salem, Kaskaskia, Cleveland and Charleston Union, there have been revivals more or less powerful. Some of them in years past would have been denominated great and glorious works of grace, and in none of them are there less than two or three or more churches blessed by the Spirit,

and some of them in a very signal manner. Besides these, some other Presbyteries have reported single churches which have been revived within their bounds. The whole number of the churches thus visited is more than three hundred and fifty. Many of these revivals are at this time in progress, some of them increasing in power and interest, and almost every week adds the name of some new churches to the favoured list. Our prayer to God is, that the number may never be diminished, nor the work decline, until not only every church, but every soul shall be blessed. How many are already subjects of renewing grace it is impossible to estimate with any degree of accuracy; but in this we may rejoice that many thousands of immortal souls who were but a few months ago enemies to Christ, and led captive by Satan, are now obedient servants to the Saviour, and rational expectants of eternal glory.

The character of this work, so far as we can learn, has generally been such as the friends of God must approve, and desire to see continued,—still, solemn, and in some cases overwhelming. In general there has been but little to produce distrust, or to awaken fear in the mind of the most timid and cautious Christian. And it is worthy of remark, that we hear but little of open and violent opposition. The presence and power of God have been so manifest, that the most vile, though they refuse to repent, have not the hardihood to oppose or to revile. And for this we would give thanks to God, that while revivals are becoming more frequent, and more powerful, they are also becoming more pure from every thing of human origin.

In these great works of salvation some of all orders and ranks, and ages and character have been included. The child of six and seven years, yet in the infant school, and the aged sinner who had passed his four score years in rebellion, have in the same congregation, been brought together at the feet of Jesus, and some of all the intermediate ages. The great and learned officers of state, and the most illiterate servants have been found together in the same prayer meeting, on a level before the throne of God. The man of wealth and the poor man, have united in *begging for mercy* of Him who is no respecter of persons. It is however, believed that no previous revival ever took so large a proportion of the wealth and learning and influence of society as this has done. Literary and professional men who are at the head of society giving the tone to public sentiment, have been brought into the kingdom, in far greater numbers than ever before was known. Moral men, who

have regarded themselves as approved of God on account of the purity of their lives, and the openly vicious and profane have been alike humbled before God on account of their vileness, and the just sentence of wrath which was upon them. In many instances the intemperate, tottering upon the verge of a drunkard's grave, have been rescued by the sovereign mercy of God, and made temperate, sober Christians. Some of every character and condition in life have been taken, so that we need not despair of any, but should labour and pray in hope and faith for all. In some congregations, especially in the western sections of the state of New York, the work has been so general and thorough that the whole customs of society have been changed. Amusements and all practices of a doubtful character, the object of which is simply pleasure, have been abandoned, and far higher and purer enjoyment is found in exercises of devotion, and engagements for the glory of God, and the salvation of men. So far as we can learn, the new converts come at once into all the designs and plans of benevolence which are the glory of the present day, and rejoice in bearing their part in the conversion of the world. Already have the treasuries of many benevolent societies felt their influence. It is also worthy of remark, that in very many instances, and we do not know but in all, where a person has wronged another, on his professing repentance before God, he has been solicitous to make a speedy and full restitution for the injury, and in all cases, the converts are immediately zealous friends of the temperance reformation, and friends of every thing that favours the cause of the Redeemer. All the effect of these revivals that is worthy of regard, is the advancement of the cause of Christ in the hearts of individuals, in the church, and in the world. Should they continue and increase, as we pray they may, and produce no other effects than they have already done, they will shortly bring into our country all the blessings promised of God to the church in the latter days. They multiply the families that call on the name of the Lord; they change the moral aspect and habits of society, by giving the tone of christianity to public sentiment and practice; they silence the clamour of opposers, and close the lips of the profane; they rescue the sabbath from under the feet of the impious, break up the deep and strong foundations of iniquity, disperse the assemblies of the wicked, and fill the churches of God from the haunts of dissipation. They close up the fountains from whence flow the desolating streams of intemperance, licentiousness and every vice; and give in

raising energy and triumph to all the plans of benevolence, by which this revolted world is to be brought back to the service and the favour of God. What more, or what different then, does the church need to bring in her millennial glory? While we pray God to multiply such revivals, and thus cause his kingdom to come, we would urge all the friends of the Redeemer and the ministers of Christ in particular, to be diligent and faithful in using the means by which they are promoted.

In the Presbyterian reports, Sabbath schools, Bible classes, the distribution of religious tracts, faithful private conversation, three and four days meetings, observing seasons of fasting and prayer, frequent prayer meetings, especially at sun-setting, have been mentioned as means which God has blessed. Neither from these or any other means however, ought we to expect success, unless they are employed with a heart that earnestly desires the blessing, feels its entire dependence on sovereign grace, and relies with an unshaken confidence on the promises of God to grant the request of his people.

But especially from every Presbytery where revivals exist, we learn that God is pleased to mark with peculiar favour every well directed effort to promote entire abstinence from ardent spirits. Where his cause is triumphant, it is so sure a harbinger of a revival, that there is no anger in crying, "the kingdom of God is at hand." With respect to the kind of preaching which it pleases God to make effectual, we are prepared to say, there is in it nothing peculiar—nothing but a full and plain exhibition of the great doctrines of the Bible which are expressed in our Confession of Faith: but such an exhibition of them as shows the sinner his entire voluntary wickedness, and that no palliation or excuse can be offered for its violation of God's law: that he is absolutely and entirely dependant on the Spirit of God, and that this dependence appears the strongest possible encouragement to immediate repentance and right moral action, because that spirit is constantly striving with him and urging him to that point:—that now his eternal interest is suspended solely on his own choice, and while it takes away all his excuses for impotence, urges him to the immediate choice of life, by all the motives that can be made to bear upon the mind and move the heart. We do hope that all these means will be more faithfully employed, with strong desire, with more humility, faith, and prayer; and we pray that they may be more abundantly prospered of God. Then will the cry of coldness and death and dissensions,

which now comes from many of the Presbyteries cease to be heard in our great convocations.

Though we have dwelt thus long on things that demand our gratitude and praise, yet from the narrative of many Presbyteries, we might declare facts respecting the powers and works of darkness, in the extreme painful and alarming. Ordinances of God are neglected and despised, the Sabbath and the name of the Lord profaned, the servants of Christ defamed and slandered, and their benevolent designs perverted. Infidelity, Universalism, Papacy, and many errors and delusions still abound, and intemperance still prevails. And it is with extreme and unmingled regret, that we hear of some members of our churches who encourage the latter crime by making, vending, and using ardent spirits.

We do affectionately, but earnestly, entreat all such individuals by the love of Christ, and by the value of immortal souls, that they immediately reform, or renounce their profession of having the Spirit of Him who sacrificed himself to save the souls of men.

Other evils have been reported, which are very distressing, but to dwell upon them, and to weep over the ruin they spread, will not redress them. As the Spirit of God is poured out, and his kingdom advances, we know that they will be diminished.

As the general affairs of this kingdom are very much conducted by societies of different names, in order to learn fully the advancement of the cause of Christ, we must attend to their respective reports.

That noble institution, the American Board of Commissioners for Foreign Missions, in which our own church is equally interested with the Congregational and Reformed Dutch Churches, is making a steady and successful progress in its operations among the heathen. More than 1500 converts from heathenism are connected with the churches formed in its various missions; and it is a fact interesting to the Assembly, that a majority of its missionaries, and much the greatest number of its mission churches, belong to our denomination. The whole number of its missionaries, clergy and laity, male and female, now in the field, is 235.

Several churches in one of the interior Presbyteries in New York, moved by recent statements of a deficiency in the receipts of the Board, and several Presbyteries in different parts of the country, solicitous that more should be done in the Presbyterian church for foreign missions, have each resolved to furnish the means of support for one or more missionaries, and it is earnestly hoped that

their example may provoke many to similar good works.

The Assembly has been pained to hear, since its present session commenced, that the distinguished friend of missions, and principal secretary of the Board, as well as the devoted friend and able advocate of the oppressed Indians, *Jeremiah Everts, Esq.* has been removed from his earthly labours.

The grand design of the American Bible Society, to supply every destitute family in the nation with a Bible, is nearly accomplished. This invaluable institution is well sustained by the benefactions of the church, and every year witnesses an augmentation of its power and extension of its influence.

Home missions, under the direction of the American Home Missionary Society, and the Assembly's Board, have been carried forward with increased energy, and they have been crowned with unprecedented success. The number of missionaries reported by the American Home Missionary Society has been increased during the year from 342 to 463. Those of the Assembly's Board from 198 to 233, making the whole number employed by both institutions 696, and not less than 900 congregations have been aided in their support. More than eighty churches, aided by both institutions, have been visited with special revivals of religion. The missionaries of the American Home Missionary Society have made returns of 2533 additions to the churches on profession of their faith, and the number thus added to the churches, aided by the Assembly's Board, is estimated in their report at not less than 1500, making in all more than 4000 who have been admitted for the first time to the communion of the church. In view of such results who can refrain from lending a helping hand? Surely the wilderness and the solitary place has been made glad for them, and if this work is urged forward as it ought to be, every moral desert in our land will blossom as the rose.

The education of pious indigent young men for the ministry has been carried forward with unprecedented energy and success. And while we have put our hands to the work to train up ministers for the church, and have prayed the Lord of the harvest to send labourers into the harvest, he has answered our request, not only in blessing the beneficiaries, and in preparing hundreds more for patronage in the churches, but he has poured out his Spirit upon most of the colleges and seminaries of learning in our land, consecrating the hearts, the talents, the education and the lives of the young men who are advanced in their literary course,

to himself. Such efforts, attended with such blessings, will soon be able to meet the cry for more labourers, which comes from every part of the country, with a well educated and well trained host of pious ministers.

The American Tract Society, is yearly doing more and more to spread the knowledge of the gospel of Christ through the country. Not only are its able preachers eminently useful where the living teacher cannot be sustained, but the cause of revivals and the salvation of souls in our congregations are promoted by their influence. By the monthly distribution of a single tract to every family, which has been adopted by many of our churches, so much good has been done that we hope every church will without delay engage in the work.

The American Sunday School Union is making vigorous and successful efforts to extend the blessings of Sabbath school instruction throughout the country. During the past year God has seen fit to visit these numbers of the church in a remarkable manner. In many instances they have been the means of revivals, and thousands of scholars and teachers we trust have been brought into the fold of Christ. We rejoice to learn that there are now not less than 450,000 scholars connected with the Union, and that the resolution some time ago adopted to establish schools throughout the valley of the Mississippi, is going into operation with flattering prospects of success.

The Seamen's Friend Society, the Colonization Society, together with kindred institutions, are making a happy and joyful progress in their enterprises. While God is abundantly enriching the church, by giving fruitful seasons, and prospering all the means of wealth, while he is adding to her the influence and riches of thousands, who have hitherto been opposed, and while by the reformation of habits produced by the Temperance Society, far more is saved to her than all that had been expended, is it not unreasonable, and must it not be provoking to the God of heaven, that any benevolent society should be cramped and retarded in its operations for the want of more liberal support? "The liberal soul shall be made fat, and he that watereth shall be watered also himself." As the large demands of these societies are more promptly and fully met, we shall see the triumphs of the cross and the reign of grace.

From the General Association of Connecticut, we learn that the same reviving influences of the Holy Spirit which have visited so many portions of our church, have been poured out upon them. And

often as those churches have been blessed with revivals of religion, yet such revivals—in respect to the number of the subjects, the rapidity of the work of conversion, the harmony of the churches and pastors, the absence of all to which the licentious might plausibly object, and the overawing manifestation of the power of God—have rarely, if ever, been witnessed there before. Not fewer than fifty congregations have experienced, in a greater or less degree, the special visitation of the Spirit of God since the commencement of the present year, and every week brings tidings that another and another of the churches is rejoicing in the same mercy of the Saviour. The cities of Hartford and New Haven have been particularly blessed. In Yale College, about 120 of the students have given evidence of having passed from death unto life.

From the General Association of Massachusetts no report has been received.

From the General Convention of Vermont, the General Association of New Hampshire, the General Conference of Maine, the Evangelical Association of Rhode Island, and the Synod of the German Reformed Church, we learn much that is cheering. Though not blessed with so many and so peaceful revivals of religion, yet many of their churches are refreshed by gentle showers of grace, and in general, the cause of piety and benevolence is advancing. And it is worthy of remark, that in all these connexions God is manifesting peculiar favour to the Colleges and Seminaries of learning. In many of them, especially at Middlebury, Dartmouth, and Bowdoin, there have been interesting revivals of religion.

By all these mighty works we are anew reminded that we live in the most eventful period of the world; a period when holiness is to take the precedence of sin, direct the conversation and control the customs of society. This precedence the world has held too long, and values it too highly, to relinquish it without a struggle, but our God will prevail. It will be accomplished, not by might nor by power, but by the Spirit of Jehovah, yet through human agency. The place for Christ's ministers and people is at the feet of their Redeemer, while they rely entirely upon his grace.

Nothing unknown in the Scriptures or untried in the church, is needed in the conversion of the world to God. The whole church is warned to be more humble, more prayerful, and more faithful and devoted in the work of the Lord, expecting his grace, and relying upon him for the fulfilment of all his promises: and the desired result is sure.

The removal of some of our fathers and

brethren from this field of their labours to their rest above, admonishes us, that what we have to do we must do quickly. Another year may number us too with the dead.\*

The revolutions taking place upon the Eastern Continent, and the power of God there manifested in overthrowing the thrones of kings, wresting the sceptre from the hand of princes, causing the long oppressed to breathe the air of freedom, humbling the crescent of the false Prophet, entering the strong entrenchments of the man of sin and scattering his devoted hosts, give encouragement that the day of the world's redemption is rapidly approaching. The Lord is shaking terribly the earth and overturning the nations, to prepare the way for Him whose right it is to reign.

Let us give ourselves wholly to the work of the Lord, that in our beloved land it may speedily be accomplished, and that as we bear the standard of the cross among the nations of the earth, we may witness with joy their submission to the prince of peace.

By order of the General Assembly,

EZRA STILES ELY, *Stated Clerk.*  
*Philadelphia, June 3d, 1831.*

\* *Note by the Stated Clerk.*

The following ordained Ministers of the Gospel, lately belonging to the Presbyterian Church, have deceased since the last publication of the Minutes, viz.

Rev. Amasa A. Hayes of the Presbytery of

Henry Slater,	Londonberry.
John Alexander,	Champlain.
Johnson Baldwin, }	Oswego.
Evans Beardsley, }	Oneida.
James P. Wilson, D. D. }	Philadelphia.
Alexander Aikman,	New Castle.
Ebenezer Dickey, D. D.	Carlisle.
John Niblock,	Huntingdon.
John Thompson,	Redstone.
James Power, D. D.	Winchester.
Robert Hall,	East Hanover.
John E. Annan,	Fayetteville.
Josiah J. Kirkpatrick, }	Union.
William Peacock, }	Harmony.
Mathew Donald, }	Mississippi.
G. M. Erskine, }	Holsten.
Samuel W. Yongue,	
Samuel Hunter,	
Samuel Doak, D. D.	

FOREIGN.

We feel that we have, for some months past, inserted less foreign missionary intelligence in the pages of the Christian Advocate, than the



nature of our work seems to demand. We shall not occupy our space with assigning the reason for this apparent defect, but hasten to supply it. The following extracts are taken from the most approved vehicles of missionary information, both in this country and in Britain; and each article is credited to its proper source. In regard to the first article, FRANCE, it may be recollected, that two months since, we stated, in our view of publick affairs, that we did not consider as authentick the accounts of a large secession of Roman Catholick clergymen from "the mother church," which were then going the rounds of the religious periodicals. It now appears that our apprehensions were not groundless.

#### STATE OF FRANCE.

We deeply regret to state, from authority which we cannot doubt, that Lieut. Rhind's circular, which appeared on the last page of the Chronicle,\* for February, relative to certain French priests, was by far too highly coloured, and was by no means justified by the facts of the case; though we attribute to the excellent individual whose name was attached to the circular nothing inconsistent with the most perfect love of truth. He wrote agreeably to the information he had received; but that information, alas! was very inaccurate. It is indeed certain, that many pleasing facilities have been of late afforded in France for the diffusion of divine truth, and that among persons of different orders of society in Paris an inclination has been manifested to assimilate more nearly to the profession and mode of worship which prevailed among the primitive Christians. It is also true that a considerable number of Romish priests have professed to be dissatisfied with some parts of the constitution and

\* We may just inform our readers that the reason of the circular in question appearing in the Chronicle was simply that it reached us too late for insertion in the department of the Magazine devoted to religious intelligence. We thought the account extravagant, and threw out a hint to that effect, which, without our knowledge or consent, but from the very best motives, was left out of the article, as it appeared before the publick.—Ed.

ceremonies of the Catholick church; but still nothing appears to have occurred in France to warrant the broad statements contained in the circular. We should not have thought it necessary to make these remarks in reference to a document\* which was in print, and which was circulated very widely in private before ever it reached us, did we not fear that our insertion of it may have led some to conclude that we pledged ourselves for its truth; which was by no means the case. Indeed we had no opportunity of verifying its statements; but thought it wrong to keep back from the publick an article of intelligence which many believed to be correct, and the truth of which we had no where heard impugned. After all, there is much to encourage in the moral movements which are now taking place in France; and we earnestly implore that her present agitations and changes may issue in her moral, political, and religious improvement. Let the whole Christian world unite in bearing her best interests on their hearts, and especially in imploring that those within her own dominions who are alive to her spiritual welfare may be blessed with that special wisdom and grace which her present critical situation so eminently requires.—*Lond. Evang. Mag. for April.*

#### EAST INDIES.

##### SINGAPORE.

*Letter from Rev. Jacob Tomlin, Missionary, dated Singapore, June 10, 1830, addressed to the late Foreign Secretary.*

My dear Sir,—You are doubtless already acquainted with the recent missionary tour Mr. Medhurst and myself took through Java, for the purpose of scattering tracts and Scriptures at the various settlements of Chinese lying along its coasts; I shall therefore say little about it at present. Mr. M.'s Journal is nearly through the press here; when finished, copies of it will be sent to you. The health of each of us suffered considerably during the journey, but through the blessing of God both of us are nearly recovered. Since returning to Singapore, my health has been so much recruited as to enable me to enter upon the work with renewed vigour and cheerfulness, and I feel truly grateful to the

\* As one of the statements of that document is of a personal nature, we deem it proper to observe that M. Dupin, who is referred to, made no such application on behalf of the town of Nièvre, as that attributed to him in the circular.

Lord that I can say, I never have been more fully occupied in His work among the poor heathen, than during the last six or eight weeks, and never had so much freedom and happiness in the service of my divine master since I came out. The work around us is indeed so abundant, and the labourers so few, that the feeblest of the Lord's servants ought to gird up his loins afresh, and put forth his utmost strength in the work. There were a good many junks lying in the roads on my return hither. Brother Thomson accompanied me in my visits to them, and we had much pleasure in supplying them amply with books. It is gratifying to see that as they become better acquainted with us, and the nature of the books given to them, they become increasingly friendly, and desirous of the heavenly boon. Indeed, during the present season we have, almost without a single exception, been frankly and cheerfully received on board. I met with several old friends who had been at Bangkok last year, and had received books or medicines from Mr. Gutzlaff and myself. One of the junks had since been at Leanghae, a place not far from Peking, where they had left our books among their friends. About half a dozen large Canton junks have been here this season. Aforetime we had usually been received by this people with coldness or shyness, but we were happy to see their prejudices and apathy now removed, and amongst their several crews found some of our best customers. We visited two Camboja prows, which trade annually with Singapore, and are sent out by the king. We invited the people to come ashore, and had a good deal of friendly conversation with them, by which we obtained considerable knowledge of that country, and the various classes of the inhabitants. There are thirty or forty thousand Chinese in Camboja, and four or five thousand Malays. It seems therefore desirable that a Chinese missionary should at least pay them a visit. A few months' stay there might be profitably spent in distributing books, and conversing freely with the Chinese. On our proposing to return with them in their prows, the head-man cheerfully engaged to take us, assuring us of a friendly reception from the Rajah, two of whose sons I was well acquainted with at Bangkok. Probably the next year our hands may be a little strengthened, and one or two of us go forth to help them. Their language much resembles the Siamese, so that a previous knowledge of the latter would facilitate our progress in the former. Mr. Gutzlaff returned to Siam the beginning of this year, intending

(D. V.) to embark in a junk for China about this time. The Lord I think is opening a way for his gospel into that mighty empire, and also into many other surrounding countries, which I hope our Christian friends at home are beginning to discern, and will not be slack in coming forward to cultivate this large field, which is a part of the *promised land* as well as other countries. It is indeed almost our daily prayer that the Lord of the harvest would *Himself* thrust forth labourers into his harvest.

Though it is still the day of small things with us at Singapore, we have a cheering hope that a rich blessing of the Lord will soon be poured down from above on us and our humble labours. Our female friends have two schools for Malay and Chinese girls. The latter seems in rather a hopeful state, consisting of about twelve scholars. Just now I am occupied in going out daily amongst the people, conversing with them, and giving them a fresh supply of books. After finishing this work in Singapore and the neighbourhood, I shall probably visit some other places and islands around, having had one or two invitations so to do from neighbouring brethren. Many poor wretched invalids daily come to me for medicine, and to have their sores healed. On the Sabbath mornings there is a grand muster, from thirty to forty in the whole. I have thus an opportunity of speaking a few words to them for their eternal good, and of directing them to the great and compassionate Physician of soul and body. My dear partner had suffered much while in Java, as well as myself, but is now enjoying good health and spirits, and busily studying the Malay, and pays a daily visit, with Mrs. Thomson and Miss Martyn, to the schools. She joins us in kind regards to you and other friends.

Yours, my Dear Sir,

Very truly,

(Signed) J. TOKLIN.

—  
SOUTH TRAVANCORE.

NEILGHERRIES.

*Extracts of a Letter from Rev. J. C. Thompson, Missionary at Quilon, dated Vioturgherry, Neilgherry Hills, (where he had been obliged to repair for health) 5th May, 1830, addressed to the late Foreign Secretary.*

My dear Sir,—From my last you would learn the necessity which led to my coming here. I had hoped that a few months might be sufficient to restore the health of Mrs. Thompson, and permit us to return to our work. After being here, however,

for nearly seven months, I regret that it should be necessary to prolong our stay. Mrs. T. is so far recovered as to be able to walk a little, and use her hands partially; but our medical attendant strongly urges our remaining here at least till October. This is the more necessary on account of my own health, which, latterly, has not been good. A considerable derangement of the liver, &c. has called for a lengthened medical treatment, which only now begins to afford hope that it may, under a gracious Providence, be shortly effectual.

#### *An Account of the Mission to March, 1830.*

After my coming away from Quilon, the teachers became more slack in their attendance on instruction on Saturdays and Sabbaths. Some of the schools began to languish. The school at *Thattarkonam* had been shut up on account of the non-attendance of the children, and the want of a suitable teacher; it has since been reopened at *Varikotta*, a village at a short distance, and seems to go on very well. Considerable opposition has been made at *Frykollem* and *Mulagadarathu* to the schools, which has reduced them considerably. These fluctuations, however, are ordinary things, and generally yield to perseverance. The schools, in general, have gone on steadily improving, especially at *Myanathu*, and the girl's school at *Kulisloor*. The labours of the readers have been continued, as when I wrote last, and *Perimbanaigan*, especially, seems to be diligently devoted to his work, and useful in it. In November last some heathens where he labours, at *Moondakul*, professed to renounce idolatry, and seek to know "the way of the Lord;" they have, however, since fallen away. These people have been vacillating since I came to the station. Brother Miller says—"One or two of them occasionally attend worship on Sabbath." Two Roman Catholics in the same village have professed to abjure Popery. Brother Miller says—"One of them appears to be a promising character." Faith and patient perseverance are greatly necessary among such a class of people, whose general character appears to be "unstable as water." The Romanists around are very violent and abusive in their opposition, and rejoice that I have been obliged to leave, predicting that Mr. Miller will soon follow me.

I have during the past year received from some of my friends upwards of 1,000 rupees, for the erection of a place of worship, on which I hope to enter when permitted to return.

I beg you will present my best thanks to the directors for the supply of medicines they have sent. When received they will, I doubt not, be of great service. In the village where I have distributed most me-

dicines, I think I have a stronger hold on the people than in any other. They are very thankful for such aid, and seem to pay greater attention to any one who will afford them relief in that way.

#### *Occasional labours at Neilgherry.*

Since coming up here, I have been engaged in preaching, twice on each Sabbath, to the people residing here, nearly all of whom attend. With Messrs. Graves and Scudder, both of the American mission, we have also a monthly missionary prayer-meeting, at which a majority of the people attend. I hope these services will be found, in the great day, to have been useful.

I have not been able to be of much use to the natives of the hills, as their language is founded on the Canarese, with a mixture of Tamil in it.

A missionary might be most usefully employed among the hill people, and enjoy a climate nearly as mild as that of Britain while premises might be erected at an expense not amounting to one half of what must be paid for them when purchased and bearing no proportion to the house-rents, which are most exorbitant. I hope the directors may think this subject worthy of consideration. If any further motive be necessary, I may just mention that the morals of the people, especially the *Beddagars*, are exceedingly vile—if possible, still more so than in Travancore where the very constitution of society is unnatural and revoltingly licentious.

With Christian regard to all the directors, I remain, my dear Sir, yours, very truly,

(Signed) J. C. THORNTON

#### AFRICA.

*Journal of Mr. Rolland, one of the French Missionaries, who, after visiting England, accompanied Dr. Philip to Africa.*

After five days' travelling in the desert we at last arrived at Paalatorp, where we were received as brothers and friends by the missionary, Mr. Anderson, and his family. He gave us his sincerest wishes for the success of our future labours, and we passed an agreeable evening with this interesting family. After eight days' stay at Paalatorp, we took leave of our friend Mr. Anderson; a great number of Hottentots came also to bid adieu, and I took advantage of this solemn moment of separation to exhort them to persevere in the faith, and to make progress in piety and truth. We took bye-road to visit Kousie, which is thought the most beautiful place in the colony. Dr. Philip was to set out the following day, and we were to rejoin him, seven days after, on the Bethelatorp road.

Anderson lent us his two horses for the journey. That which I rode had carried Mr. Paelt on his missionary excursions, which afforded me opportunity to reflect on the life of that faithful servant of God. I found in his piety, his zeal, and his disinterestedness, much occasion for humiliation, and I pray God to make me as faithful; I may say that I desire to walk in his steps, to finish my career, as he did, in the service of the Lord, and not to cease proclaiming the immense riches of God's grace and love, till the time when I shall rejoin Paelt, and unite with him in exalting for ever the mercy of our God. We proceeded six leagues that day, almost always on the sand, and along the sea-shore. We slept at a farm called Meeting-place; the proprietor, who has twelve children, complains much of the difficulty of having them instructed; some of them are married, and do not yet know how to read. His wife appeared to feel still more grief, that the Hottentots were more privileged than they. "Every where," said she, "they have many ministers and school-masters; their children can learn to read in Dutch and English, while ours remain in ignorance." In some places through which we passed, the farmers were so ignorant, and so little civilized, that we saw their children running about naked, with those of their slaves.

#### *Arrival at the Kouise.*

The next day, at eleven in the morning, we arrived upon the borders of the river Kouise, where we went to see a large vessel, which Mr. Rex has had built at his own cost. This is the first that has been constructed of African, or rather of colonial, wood; it has cost 32,000 rix dollars. He means to use it to transport carpentering wood to the Cape. A league farther we found his dwelling house. I was so struck with every thing on approaching this house, that I experienced sensations which I cannot describe. We perceived a large building surrounded with smaller ones, and situated upon a little hill covered with verdure. We entered through a hedge and magnificent garden by a road bordered with flourishing roses; to our left was the river Kouise, and we could discover where it empties itself into the sea; behind, and to the right, is a magnificent forest, extending as far as the eye can reach. The Kouise, whose surface resembles a lake, is sprinkled with little islands, generally covered with sea-birds of different species, which give them a very animated air. This charming country house, with the gardens and vineyards which surround it, the park and the neighbouring forest, strongly reminded me of Paris and many of its country houses. I could hardly persuade myself that I was still in Africa, so much did this place re-

semble Europe, and differ from the dry and almost desert country which we had just passed. We were received with the greatest demonstrations of joy by Mr. Rex and his numerous family. The evening passed in talking of Tranu, and the friends we knew there. On Sunday we had family worship, and after service, which was celebrated in the English manner, the proceptor catechised the children, who answered with much propriety. In the afternoon I had an opportunity to speak to the Hottentots belonging to the house. We remained three days at Kouise to see all that was interesting. I shall refrain from description, as I have many still more interesting things to tell you.

We had a very troublesome journey in crossing the mountains; we thought they would never end, and night was coming on; the more we advanced the more they appeared to multiply. Some are covered with trees and verdure, others are only enormous masses of rock piled one upon another. In the valleys we every where found water and tall grass, but all was deserted and uninhabited. All the day we heard only the cries of wild animals, and saw among others a troop of about two hundred baboons, who annoyed us as we passed. They very distinctly pronounced the word "Koa." At last, after ten hours travelling, we arrived at Mr. Zunday's, where we learnt that our wagons had set out two days before; that Dr. Philip had passed the previous Sunday with him, and that Mr. Lemue had preached to the Dutch slaves. This farmer appeared to be very well disposed, and spoke of the things of futurity, as the only objects worthy of our attention. As Mr. Fairbairne wished to write his journal to send to the Cape, we remained here two days. In that interval I had many conversations with this family on faith in Christ Jesus, regeneration, Christian assurance, &c. I was rejoiced to find that they were not strangers to these things, and that they had an influence over their conduct.

On the 6th we set out with the horses that the doctor had left us, in order that we might the sooner rejoin him. Every body complained that day of the haze caused by a north wind which had blown with impetuosity during the night; it was an extraordinary wind, not only violent, but so burning, that we could not remain out of doors with our faces uncovered. We afterwards learnt that it was felt throughout the colony. At Bethelsdorp, the thermometer of Fahrenheit was 120 degrees above zero.

On the 8th we rejoined the doctor at Hankey, where Mr. Messer, the missionary, lives. There we found Mr. Robson, from Bethelsdorp, who had come with several Hottentots to meet Dr. Philip; but

we were very sorry to learn that our dear friend Mr. Lemue could not leave his room, on account of a wound which he had received in his thigh with his knife, and that he could scarcely support the motion of the carriage to Hankey.

#### *Description of Hankey.*

Hankey is a little Hottentot village, situated on the right bank of the Kamtu (or *Camteos*) river, and near its confluence. The land which belongs to the Hottentots would be very fertile, if it were well watered. That which borders the river is covered with delicious verdure, and all sorts of trees, which grow there without cultivation. The houses of the Hottentots which I visited, appeared worse furnished, and less commodious, than those at Pacaltadorp, notwithstanding they are very neat, and the inhabitants are well made. In the evening I presided at the meeting; it was the first time I had dared to speak publicly in Dutch; the preceding evening, Mr. Lemue had preached in that language.

On the 10th we had an interesting meeting at the school, which served for a church. After an exposition of some verses by Mr. Robson, I was very delighted with hearing a Hottentot pray. We remarked in his prayer, that he had a great knowledge of his spiritual wants, and that he had found grace with God. He knelt with confidence at the foot of the throne of grace, and supplicated God, as having free access to him, through Jesus Christ. Afterwards the men followed the doctor into his room, when he spoke to them of their past and present state, nearly in the same way that he had to the inhabitants of Pacaltadorp. He showed them the advantages which they possessed above the farmers, as it regards spiritual instruction, and the education of their children. He then made them observe the superior advantages of the farmers, in regard to temporal things; and asked them which of the two conditions they preferred, their own, or that of the farmers? Then one among them arose and said, that though he was poor, he would not change conditions with the farmer; that, even if they would give him a large grant of land, where he might live at ease with his family, he would not accept it. "What should I do there with my family," said he, "without having food for my soul, without being able to bear the advantage of instruction for my children?" Many said the same thing, and all seemed to appreciate the happiness which they enjoyed, in living in a little community, and having ministers and schoolmasters among them. They then expressed their gratitude to Dr. Philip, for having laboured so hard to obtain their liberty. The doctor told them that they were in-

debted for this favour to the gospel, and to the friends of the gospel; and that their own advancement in the knowledge of God, and of true piety, was the only recompense desired. He then proposed to them to go on with the work, which they had been obliged to discontinue the year before, for want of food; this was a kind of canal, to conduct the water to their village, and through their land. They have already done more than half of it, and, if they are not interrupted by rocks, they will be able to finish it in two or three months. This work being completed, Hankey will become one of the best stations in the colony; the land is capable of producing much more than is necessary for the inhabitants of the village, and it may be made to yield abundantly.—*London Missionary Chronicle.*

#### MADAGASCAR.

##### DISTRIBUTION AND BENEFICIAL EFFECTS OF THE SCRIPTURES IN MADAGASCAR.

*From Mr. E. Baker, Missionary Printer Tananarivo, July 1, 1830.*

The New Testament is rapidly dispersing through the whole district of Imerina, by means of the Schools: it has even reached to the sea-coast in several directions, through the circumstances of many, who were formerly scholars, being stationed there on Government service. Several instances have come to my knowledge, proving the zeal and spirit of inquiry with which it is read, sometimes equalling in ardour the eagerness with which it is at first sought after. Two of my Printers have, since its publication, begun to read it, and to pray in their families; and now bring each a wife and sister to Chapel. Some complain that, in many passages, they understand the words very well, but cannot get at the meaning. Of these, a few have, for some weeks past, voluntarily come every evening to read to us, and to obtain an explanation of the word of God. Some passages of Scripture, as far as it regards the *literal* meaning, are peculiarly difficult to a Malagassy, arising from his ignorance of Scripture generally, and from diversities of custom, &c. But even of these passages, the instruction they convey is often plain to them, though the *literal* meaning be obscurely comprehended. Other passages are strikingly significant, from a coincidence of customs, and the state of society here. Thus the Malagasses understand immediately the Parable of the Talents, Matt. xxv.; because it is a custom here for masters, on leaving home, to commit money to the care of their slaves, and on their return to demand it back with profit. So also a boy, after reading to me Gal. iv. 10, "Ye observe days and months" &c., said, "This condemns

the people here, such as kill their children, because the day or month of their birth was an unlucky one; and others, who abstain from doing things at unlucky times." In numberless similar instances, passages alluding to and condemning idolatry, sorcery, &c., come with great force to the apprehension of the Malagassy. This fact shows the wisdom of God, in leaving such passages on record until the fulness of the Gentiles be gathered in. I am often gratified with remarks thus illustrative of Scripture, and which indicate considerable reflection upon the instructions they receive from the preached and the written word.

One man, who has been as my right hand during the printing of the latter half of the New Testament, and is the slave of a scholar, appears to me peculiarly alive to religious impressions. He attended his master to school for some time without learning any thing, until Mr. Griffiths formed a plan for the instruction of all such attendant slaves. This man was amongst the first to come eagerly forward, and ere long had learned to read and write tolerably, and was at all times remarkably attentive to every meeting for Divine Worship. He could engage in prayer, and was appointed to teach the servants of Messrs. Johns and Griffiths every evening. His industry and perseverance at the presswork have been truly unremitting, and that for a salary never exceeding one dollar per month, which, according to custom, was divided with his master: but his chief desire, I fully believe, was to see the Testament completed: in meditation upon which, I trust, he now places his chief delight, whilst relying for salvation with much fear and trembling upon the Saviour therein revealed. His zeal in persuading others has been correspondent with our best hopes of the state of his own mind. He related to me, a short time since, that he had often spoken to his father on the subject of salvation, and begged of him to learn to read; but the father always replied, "You are still young, how can you teach me any thing?" and perversely laughed at every thing read to him from the Testament. "What admonition or instruction am I," said he, "to give my father under such circumstances?" I bid him not to cease, but to persevere in speaking to his father, avoiding, as much as possible, every word which had made him angry. I also reminded him that, according to the testimony of Scripture, such, by nature, was the enmity of all to the word of God; but God might hereafter change his father's heart, and incline him to receive instruction.

He has succeeded better with his fellow slaves, several of whom can read pretty

well. Two other slaves, fruits I am told of this man's zealous conversation and advice, have, by their behaviour, attracted a good deal of my attention. They are the sovereign's slaves, and, engaging their fellow slaves to do their work during their absence, they have been able constantly to attend Chapel. I know not if, for many months, I have failed to observe generally both, and always one of them, at the hour of prayer or preaching. I found them surprisingly acquainted with what are the simplest, but, as God has wisely ordered, the most important and leading doctrines of the Gospel. They have had much scorn and ridicule to bear; yet one of them has commenced teaching his companions, and has induced six or eight fellow slaves to become learners. He told me, that having the word of God himself, he desired that his friends might be able to read it; and so had brought them to me to try elementary lessons, promising to bring them again from time to time, that I might know their progress.

Another servant of the sovereign (of a higher class) is a constant attendant. He is one of some musicians whom the king appointed to learn European music. He obtained a Testament; and, in conversation with a neighbour, who was a notable diviner, and a friend to the superstitions of the country, he so forcibly urged the subject of religion, that the diviner came to Chapel, and the next day threw away all his idols and charms, declaring his entire renunciation of them.—*Monthly Extracts for March, of the British and Foreign Bible Society.*

#### SOUTH SEAS.

##### TIKOO.

*Extracts of a Letter from Rev. J. M. Ormond, dated Griffin Town, January 13th, 1830, addressed to the Directors.*

During the past year nearly twenty from among the vilest of the vile have come forth and have joined our church. Not one has been suspended or excommunicated. We have not as yet had one tainted with false doctrine among us; and those who have been sent here from Bunauia and Papeete, by the hand of what I consider persecution, because of their erroneous doctrine, have, without exception, been reclaimed, and are reunited with us as members. A little friendly, dispassionate reasoning does more than fifty public judgments. I like to meet such poor deluded creatures on their own ground, if possible, and so carry the palm of victory in the hand of

conviction. On the whole, I feel encouraged from a review of the past.

Rum has been brought to our people's doors in casks, but they would not buy it. As far as I can discover, only two of our church-members purchased it at all. One had four bottles, which he sold the next day for cloth; the other had ten, which he bartered away for other property.—*London Miss. Chron.*

#### SANDWICH ISLANDS.

*Semi-Annual Letter of the Missionaries on the Island of Oahu, dated Sept. 20, 1830.*

The last number, pp. 113—118, contained highly interesting extracts from a semi-annual letter of the missionaries on the island of Oahu, narrating, among other things, the state of education in that island, the operations of the printing establishment designed for the benefit of all the islands, and some remarkable facts illustrative of the progress of religion among the natives. A few extracts will now be given from another letter respecting the same branch of the mission, dated six months later.

#### *Progress made in the supply of Books.*

The supply in March had risen as high as 13,632,800 pages. The printing done from March 20th to Sept. 30th, was as follows:

	Pages.	Copies.	Pages.
First Book for Child.			
(3d ed.)	36	10,000	360,000
Regulat. for Churches,	3	30	90
Scripture Catechism,	72	10,000	720,000
Psalms,	24	10,000	240,000
Handbill, for the king,	1		200
Romans, (2d sheet,)	12	10,000	120,000
Appen. to spell. book,			
(3d ed.)	8	10,000	80,000
Hymns, (5th ed.)	72	10,000	720,000
Hist. of Joseph, (2d ed.)	160	10,000	600,000
		<hr/>	<hr/>
		288	70,030 2,840,290

#### *Progress of Education on the Island.*

The annual examination of the schools in Oahu was on the 19th of April. The results show an increase, since February, of eight schools, 600 adults, and 294 children; or a total increase of 894 learners, viz:—

Schools, 210; readers, 3,061; writers, 1,602; adults, 5,197; children, 1,438; total, 6,635.

A quarterly examination of the schools of Honoruru was attended July 19. The schools in other parts of the island were examined by native teachers appointed for the purpose. The result was much the same as the above. Owing to the want of suitable instructors and other causes, the improvement in our schools from year to year is not so great as we should be glad to see. Many, who are classed among readers would hardly be ranked as such in our own country. But they have practised putting syllables and words together, and are, therefore, put down as readers. Many who cannot read a syllable, are able to repeat large portions of some of our books from memory. But we are compelled to discourage this method of learning, as it essentially retards their real progress in learning to read. Many of those who are put down as writers have practised only on a slate. Frequent efforts have been made to raise the qualifications of native teachers, but our success has not been equal to our wishes. About the middle of July, Doct. Judd returned from Waimea, and not long after commenced a school for teachers, which consists of about one hundred scholars. Doct. Judd spends part of four days in a week with them, and another of our members spends a part of one. They are instructed in reading, writing, and arithmetic. A female school of teachers is also instructed by Mrs. Judd, Mrs. Clark, and Mrs. Chamberlain. The school consists of about forty scholars. Their attention is directed principally to reading and writing.

About the middle of June, the king, Kaahumanu, and several other chiefs, left this place for the purpose of making the tour of all the windward islands. This measure met our cordial approbation, since it would have the double effect to call the king away from the temptations of Honoruru, and excite the people, whom they should visit, to higher attainments in learning and morals. They have accomplished the tour of Malokai, Ranai, and Maui, and are now in some part of Hawaii.

#### *Admissions to the Church.*

The number of natives admitted to the church of Honoruru previous to March 20th, was 87, of whom one had been excommunicated, and five had died apparently in the faith. From that date till the date of the present communication, it appears that 18 persons were admitted, and 11 propounded for admission.—*New Herald.*

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of May last, viz.

Of Josiah Sherman, Esq. Albany Presbytery	-	-	-	-	£ 7 06
Of Rev. Jeremiah Wood, do.	-	-	-	-	1 37
Of Hugh Auchincloss, Esq. 1st Presbytery, New York	-	-	-	-	50 00
Of Samuel Bayard, Esq. Princeton	-	-	-	-	16 66
Of Rev. Geo. S. Woodhull, for the Scholarship of 1820	-	-	-	-	10 00
Of John Forsyth, Esq. one of the Executors of Robert Hall and of his sister Marrison, their legacies, each \$1250, to found a Scholarship, to be called the Ed. Scholarship	-	-	-	-	2500 00
				Amount	\$2585 09

## Diety of Publick Affairs.

### EUROPE.

The most recent advices from Europe are from Liverpool, of the 17th of May, and from London, the 16th of the same month. The last accounts are of a very different aspect, as to the prospect of an immediate and general war in Europe, from those which reached us a month ago. All the great powers, however, are in such a state of preparation for war, and there are so many conflicting interests not yet arranged, that it would not be matter of much surprise if the next arrival should announce the actual commencement of a general war. At present, however, with the exception of the ungumary warfare between the Poles and the Russians, Europe would seem to be disposed to remain at peace.

**BRITAIN.**—The existing British ministry, finding that on the final question being aken in the House of Commons on their *reform bill*, there was a majority of eight against it, tendered their resignations to the king. He refused to accept them, and determined forthwith on the bold measure of appealing immediately to the sense of his people, by a dissolution of parliament; and in this measure he acted with such promptitude as to take the House of Lords completely by surprise. Neglecting the usual ceremonies on such occasions, he appeared in person among them, while they were in great confusion, and endeavouring to get up a petition to him not to dissolve the existing parliament. His Majesty took his seat on the throne, wearing his crown and holding his sceptre in his hand. The Commons were summoned to attend at the bar, and about a hundred immediately gave their attendance. The speaker, on reaching the bar, brought up the civil list bill, and several others: and the royal assent was given in the customary manner to these bills. The king then read, in a firm tone of voice, a speech of which the introductory part was as follows:—

"My Lords and Gentlemen—I have come to meet you for the purpose of proroguing his Parliament, with a view to its immediate dissolution.

"I have been induced to resort to this measure for the purpose of ascertaining the sense of my people, in the only way in which it can be most conveniently and authentically expressed, for the purpose of making such changes in the representation as circumstances may appear to require, and which, founded upon the acknowledged principles of the constitution, may tend at once to uphold the just rights and prerogatives of the crown, and to give security to the liberties of the people."

The king then thanked the Commons for several acts they had passed, particularly one in which they had made a provision for "the state and comfort of his royal resort." He then assured both Lords and Commons that he entertained "the best hopes of a continuance of peace," and that his "most anxious endeavours should be used to preserve it." After this, he declared that he had resolved on the dissolution of parliament "only by a desire and personal anxiety for the contentment and happiness of his subjects." He then turned to the Lord Chancellor and said, "My pleasure is, at this Parliament shall be prorogued, and forthwith, to Tuesday the 10th day of May next." The Lord Chancellor immediately said,—“My Lords and Gentlemen—It is His Majesty's will and pleasure that this Parliament be prorogued to Tuesday, the 10th of May next, to be then here holden, and this Parliament is accordingly prorogued till Tuesday the 10th day of May next.” The Commons then immediately withdrew, and the king returned to his palace, amidst the enthusiastick acclamations of the people.



The foregoing transactions took place on the 23d of April. The next day the writs for the election of a new Parliament were issued, and the information spread with unprecedented rapidity into every part of the united kingdom. Never probably was England more agitated than it had been from the time of the dissolution of the Parliament, up to the date of the last advices. By the popular party the king is compared to Alfred the Great, and lauded to the skies. London has been illuminated, and in various parts of the country demonstrations have been given of ecstasick joy. On the other hand, however, the aristocracy have also been active, and it appears that their influence is greater than had been expected. Both parties were straining every nerve to attain the ascendancy in the pending elections for members of Parliament. The popular party calculated with confidence on a majority in the new Parliament, of from 100 to 150 members. A majority we have no doubt they will have—to what amount time only can disclose. In England, Scotland, and Ireland, and equally in all, the elections and the cause of reform, are the all-absorbing topics. Nothing else is talked of, and on no other matter have we any report to make. We cannot, however, withhold the remark, that the reform bill, when carried, will probably be followed by great disappointment. The people look for immediate relief from their burdens and sufferings, and this relief no reform can produce—it can come only by slow advances; and we are not without fears that when the people feel their power, they will not use it with moderation and discretion. The hierarchy, we believe will, and we are sure it ought, to lose its secular influence, power and patronage—but we forbear. The duchess of Wellington died on the 24th of April.

FRANCE.—The month past has given us no news of much importance from France. There have been numerous ephemeral changes and unimportant occurrences, of which it does not comport with our plan, in this department of our Miscellany, to take particular notice. The Session of the late French Chambers, or National Legislature, terminated on the 20th of April; when King Louis Philippe delivered to them, in person, a kind of valedictory speech, or address, which was well received. The Chamber of Peers put a negative on several bills sent to them by the Chamber of Deputies, which has given much dissatisfaction to the popular leaders, and to the party generally. The truth is, there is a very powerful republican party in France—a party that wish that the form of government should be that of a Republick, and not of a Monarchy. They consented to the present form for fear of foreign invasion and of internal excesses, but they have never been satisfied. They think that the government, even in its present form, might be, and ought to be, more popular and republican in its measures and spirit than it has been, or is at present. They suspect that those now in power have high monarchical wishes and views, and are endeavouring to shape all their measures in favour of regal and aristocratic pretensions and privileges. They think that the Peerage, if it must exist at all, ought not to be hereditary, and hope, at the next Session of the Chambers, when the number of Deputies will be considerably enlarged, and the state of the Peerage is to be finally settled, that no hereditary honours or titles, except those of the King, will be suffered to remain. This republican party also, would willingly have interfered with arms, to prevent Austria putting down the efforts of the patriots in Italy to effect a revolution there; and they probably have wished, and still wish, that France should interpose decisively in favour of the Poles and perhaps of the Belgians also. It is this party which has recently produced some disturbances in Paris; and, with a view to thwart the Government, is doing all it can to honour the name and commemorate the exploits of Buonaparte. The Government, however, is still able to control this party—yielding to it in some things, and decidedly resisting it in others, and resolutely persisting in its endeavours to preserve the peace of the nation with foreign powers. At a recent meeting in Paris of the diplomatic corps of foreign nations, King Philippe gave, in reply to an address, the most unequivocal assurance of his desire and determination to preserve, to the utmost of his power, the peace of Europe. On the whole, we consider the state of France as still unsettled and equivocal; yet we hope that the necessary changes, if changes are indeed necessary, may be made without another overturning; but still we fear while we hope. Fayette is with the republican party, although he probably does not approve of all their measures.

BELGIUM remains much as it was represented to be in our report of last month. The last accounts state, that the national Congress was to convene on the 18th of May, when the decision of the Prince of Coburg, to whom the throne of that country had been offered, was expected to be definitely announced. This acceptance, if it take place, will doubtless extend English influence in that country; and yet we have seen one account, which states that the British court is decidedly opposed to this acceptance. In the mean time, intrigues, and plots, and confusion, greatly prevail, and the existing

ministry are exceedingly unpopular. The meeting of Congress is looked to as a remedy for these evils—with how much, or how little reason, time will manifest.

**SPAIN AND PORTUGAL.**—These powers have recently given umbrage both to Britain and to France, by the ill treatment of British and French subjects and agents; and have been obliged to make humble concessions and prompt reparations to the offended powers, in order to avoid something worse.

**ITALY.**—The last accounts from Italy state, that since the retrograde movement of the Austrian troops (for France insisted that these troops should be withdrawn) the patriots of Italy are again active, and causing some uneasy apprehensions to the Pope. Whether they will be able to effect any thing in favour of freedom remains to be seen—We think their prospects are by no means flattering.

**GREECE.**—There has been another revolution in Greece. The representation is, that Capo d'Istria played the tyrant to such a degree as to be no longer sufferable; and that the people have risen, and taken all power out of his hands, and committed it to a council of their own appointment—This is all we know at present; and perhaps this statement, though positively made in the European papers lately received, will not turn out to be in accordance with facts. The poor Greeks seem to have been lately overlooked by the great powers, in consequence of their being obliged to look after their own concerns. Perhaps the Greeks, like other people, will do best—we think they will—if left to manage their own affairs in their own way.

**AUSTRIA AND PRUSSIA.**—These two great powers appear to be watching with much anxiety the Belgic and Polish revolutions; to both of which there is no doubt they are decisively hostile; yet afraid to interfere, lest they should bring upon themselves foreign war and internal commotions. How long they will be able to keep their present attitude we are not able to conjecture. They will be fortunate if they can maintain it permanently.

**POLAND.**—Never did a people contend for freedom and independence with more devotedness and heroic bravery, than the Poles have done, since the commencement of their late revolution: and it has been well remarked, in several of the European journals, that their cause as justly calls for the interference of other nations, as did that of Greece. Their brave army has also come under the chief command of one of the ablest generals of any age or country. Some of the manœuvres and enterprises of Skrzynecki (pronounced *Skrenetske*,) have strongly reminded us of those of our own Washington. Finding that the advance of the Russians under General Weimar, on the right of the Vistula, and in the neighbourhood of Warsaw, seemed to think themselves in safety, and to be somewhat off their guard, he caused a bridge of boats over the river to be covered with straw, on the night of the 31st of March, so that he passed it with his whole army, in such silence as to be unobserved either by friend or foe, till he fell with resistless impetuosity on Weimar's army, and put it completely to the rout. He drove before him, through the whole of the succeeding day, every Russian corps that he found in his way, till the exhaustion of his troops compelled him to halt, in the evening. From that time till the date of the last accounts, he and field-marshal Diebitzsch (De-bitzsch,) have been trying their whole skill in generalship, each to get the advantage of the other; and we may at least say, that the Russian conqueror of the Turk has met his full match in the accomplished and wary Pole. We cannot pretend to give in detail an account of the numerous actions and manœuvres which have taken place—they have generally been in favour of the Poles; but in two instances, the intemperate courage of Polish generals, in pointed disobedience of orders, rushing on troops of manifold their own number, has been productive of most disastrous results—diminishing the Polish army by at least 12,000 men. After much and skilful management, Diebitzsch was able to concentrate his whole army; and then, greatly superior in numbers to that of Skrzynecki, offered him battle, and did all in his power to draw on a general engagement. This the Polish general wisely and skilfully avoided, and fell back, constantly fighting the advance of the Russians, till he nearly reached Praga. Then the Russian general, fearful of a hostile population in his rear, and of being cut off from his supplies and reinforcements, took his turn to retreat, and the Polish general his turn to advance; and to harass the rear, and cut off every corps that was detached from the main army. In this manner the two armies, at the date of the last accounts, were brought very nearly to the position they were in when Diebitzsch began to advance. We must not omit to mention, that about the time that Skrzynecki passed the Vistula, General Dwernicki, a bold and skilful partisan officer, marched a small army in a south-eastern direction from Warsaw, to endeavour to promote insurrectionary movements against the Russians among several of the former Polish provinces, and to attack the troops stationed there. For a time, his success was of the most brilliant kind. and

will probably indeed be of great ultimate utility. But the Russian forces in that quarter, after being concentrated and reinforced, outnumbered him so far, and pressed him so closely, that he was obliged, to avoid capture, to march into Austrian Galicia. Thither the Russians followed him, till they were stopped by a corps of German cavalry.—They then apologised and retired; and the troops of General Dzwernicki were compelled to surrender their arms, and to consent to be cantoned in such place as the Austrian authorities might appoint. This intelligence has been brought by the last arrival, and perhaps is not entirely correct; we fear however it is materially so.—The Poles have taken several thousand Russian prisoners, some of high rank, and many cannon and small arms, and other stores, of which they were in great want. It is calculated that the Russian army has lost from fifty to sixty thousand men, by capture, death, and disease, since this Polish invasion. But the loss of the Poles has also been severe; and the country, traversed by both armies, has been so desolated, and agricultural operations so interrupted, that famine is seriously threatened. The cholera, too, has appeared in both armies. It is indeed represented as not having hitherto been malignant.—A wide leathern belt, lined with flannel, and worn next the body, is said to prove highly salutary. Yet the state of Polish affairs, viewed in all their connexions and prospects, is affecting and afflictive, in a high degree. We sympathise with them, fear for them, and pray that God in his providence may send them deliverance, in whatsoever way he may see meet to appoint; and we hope he will.

**RUSSIA.**—Great as have been the Russian losses in Poland, it is said that the war is popular in Russia; and that there has been a recent levy of 150,000 men to reinforce the army under the command of Diebitsch. Humanly speaking, therefore, it would seem as if the unhappy Poles must at last be crushed. But the rose is not always in the swift nor the battle to the strong. In ways unexpected and sometimes unthought of by mortals, the most formidable military preparations have frequently been rendered abortive. So it may be again—we say not that it will. The destiny of Poland is in the hand of the Almighty, and he will do that which seemeth him good.

**TURKEY.**—There has been a serious insurrection for some time past in the western part of European Turkey; and in an English journal brought by the last arrival we find the following paragraph:—"If it be true, as our Vienna communication announces, that the Pacha of Scutari is on his march to Constantinople, to re-establish the Janissaries, and to annul the Russian treaty, the emperor Nicholas will have to send another army across the Balkan, to re-establish his Turkish relations." Possibly here may be the way in which Poland may find deliverance.

[We find that our chronicle cannot, for the present month, circumnavigate the world. We yield reluctantly, but we must stop here.]

Our attendance on the General Assembly has not permitted us to finish, in our present number, as we wished and expected to do, the Memoir of Captain Wickes, and our Review of Luther on the Galatians. Those articles required an examination of papers, for the careful perusal of which we found it utterly impracticable to redeem the necessary time, during the past month.—We hope to complete both these articles in our next number; and also to continue the interesting essays on Mental Science—whose author pleaded the same apology with us—an attendance on the General Assembly—which we have offered to our readers, for an interruption for one month of a series, the unbroken continuance of which would naturally be expected. Our present number also is issued later in the month than usual. This has partly been occasioned by waiting for the interesting reports of the Boards of Missions and Education, attached to our work—the perusal of which will, we are sure, give our readers a pleasure which will abundantly compensate for a little delay.

# THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

JUNE 1, 1831.

## THE FIFTEENTH ANNUAL REPORT

OF THE

### BOARD OF MISSIONS OF THE GENERAL ASSEMBLY,

*Of the Presbyterian Church in the U. States; laid before that body in May, 1831.*

The conversion of this revolted world to God must be regarded by every devoted christian, as an object of paramount importance and intense desire. The achievement of this hallowed enterprise has been formally and solemnly committed by the Great Head of the Church, to those who were purchased with his precious blood. To the chosen and sanctified members of his own "little flock," he exhibited "the world" as the appropriate field of benevolent effort and action; and to them he said, explicitly and emphatically, "Go ye into all the world and preach the Gospel to every creature." The obligation imposed by this divine command is certainly co-extensive with the work of redemption from sin—and it will rest in all its original force, upon the conscience of every ransomed sinner, until the last stone in the spiritual temple of Jehovah Jesus shall have been laid, with shoutings of "Grace, grace unto it." The elements of the moral revolutions which must precede and accompany the universal and triumphant reign of the Son of God upon earth, and the instrumentalities which are to be employed in effecting those moral revolutions, are all embosomed in the true and visible church of Jesus Christ. The high responsibilities of the work to be done are resting, therefore, pre-eminently, if not exclusively, upon those who have sincerely covenanted with God, and made a credible profession of the christian religion. From a share in these responsibilities, precisely proportioned to gifts bestowed, and opportunities afforded, no professing christian can possibly be freed. Whether he be viewed singly, as an individual member of the church universal, or in his more direct and immediate connexion with any particular branch of that universal church, he is manifestly bound by the prescribed and acknowledged terms of the covenant of grace, to live, and labor, and if need be, to suffer and die in the work of extending and establishing the kingdom of the Redeemer among men. In the household of faith, the principle has been immutably established, and where circumstances require, it must; in all its extent, be reduced to practice, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

In presenting to the General Assembly an outline of their missionary operations during the past year, the Board are delightfully constrained both by a sense of duty and of gratitude, to acknowledge that the evangelical spirit of missions is manifestly and rapidly increasing, in the particular branch of the Church with which they stand connected, that the principles embraced in the preceding remarks are beginning to be more fully understood and appreciated by the Officers and private members of the Presbyterian Church, than they formerly were. A spirit of sober inquiry, in reference to the obligations of the Church in her distinctive character, has gone forth extensively, and many of the private members and inferior judicatories have been aroused from their slumbers, and excited to comparatively vigorous and systematic efforts in the missionary enterprise. The beneficial results of such inquiry, are already exhibited in the increase of Sessional Auxiliaries, Corresponding Executive Committees of Presbyteries, Missionary laborers and the means of their support. The advances, however, which have been made, in the course of the year, in these particulars, although truly encouraging, your Board are compelled to say, have fallen far, very far short, of those sacred and elevated attainments in christian liberality, and benevolent effort, which the mental and pecuniary resources of the church warranted us to expect,

and which the pressing necessities of the destitute and perishing imperiously demanded. The propriety of this remark will be but too fully illustrated in the details of the present report.

The operations of the Board during the past, as in former years, have been confined almost exclusively to the narrow limits of our own country. The map of the world has indeed been before them; the thrilling cry of six hundred millions of perishing heathen and Mohammedans has fallen upon their ears and affected their hearts, but they have been painfully compelled, by their scanty resources of men and means, to withhold from them the bread of life eternal.

No efficient measures have been adopted by the Board, to supply the spiritual wants of the destitute beyond the limits of the United States, except those which were in progress at the date of our last annual report, in Lower Canada, and among the Chippeway Indians in the North Western Territory. The station at Laprairie, near Montreal, is still occupied by a solitary missionary, who is but partially supported by the Board, and the self-denying and disinterested labors and sufferings of the Rev. Alvan Coe, have been continued among the benighted Chippeways. The prospects of usefulness, at both of these distant stations, are, at present, peculiarly encouraging, and the repeated calls for more laborers have been loud and affecting, but they have remained hitherto unanswered, because the men and means necessary have not been at command. In the neighborhood of Laprairie the way is now prepared for the permanent establishment of one or two additional missionaries, at the small expense to this Board of \$100 a year each. In the very midst of the wildernesses of the wandering Chippeways, an effort has been made, to secure the benefits of religious instruction, and the stated preaching of the gospel, which may well excite the surprise, and we would fain hope, will speedily awaken the sympathies and draw forth the contributions of this highly favored christian community, in their behalf. By six Indian traders residing at Sandy Lake, in the interior of the Chippeway country, an importunate application has recently been made to the Board for the establishment of a mission and school among them, and the sum of four hundred dollars annually, for four years to come, has been formally pledged by these six individuals, to aid in the support of such an establishment. This interesting proposition has been taken into serious consideration by the Board and it remains for the Assembly and the churches under their care to say, whether this secluded desert shall "blossom as the rose," or be doomed to perpetual sterility and gloom.

The names of the missionaries and agents who have last received appointments, or re-appointments from the Board in the course of the last year, together with their fields of labor, and the periods of time for which they have been commissioned, are embraced in the following list.

[This list is here omitted, but will be inserted in the Report.]

Of the above named missionaries and agents, there have been employed in New York 43; in New Jersey 5; in Pennsylvania 48; in Delaware 3; in Maryland 5; in Virginia 12; in North Carolina 11; in South Carolina 2; in Georgia 2; in Alabama 3; in Ohio 45; in Kentucky 11; in Tennessee 11; in Indiana 12; in Illinois 6; in Mississippi 4; in Louisiana 1; in Missouri 3; in Florida 1; in Arkansas Territory 1; in Michigan Territory 2; in Lower Canada 1; in the North Western Territory 1.

#### *Fields of Labour assigned.*

Of the 233 Missionaries embraced in the foregoing list, 188 are pastors of one or more feeble congregations or supplies, for one year, of limited, destitute districts, embracing several stations for preaching; 34 have been commissioned as itinerant laborers, for shorter periods of time, with a view of collecting congregations, organizing churches, and preparing the way for the permanent location of missionaries, and 11 have been employed in special agencies for the Board.

#### *Appointments, re-appointments, and appropriations.*

The whole number of appointments and re-appointments embraced in the present report is 314. The whole number of Congregations and Missionary stations is more than 350. The whole amount of time embraced in all these appointments and re-appointments, is 264 years and 6 months; and the whole amount of money appropriated including special agencies, and the expenses of the office of the Board for 264 years of ministerial labor is \$34,198.26 and the average expense of each year's labor, is about \$129.

By referring to the preceding details, it will at once be perceived, that some of the commissions here enumerated were in part fulfilled last year, and that some of them remain to be fulfilled hereafter. The specific design of the present calculation is to exhibit the *sum total* of the appropriations made for a given amount of Missionary labor—and the average expense of each year included in that amount.

#### *Economy in Appropriations.*

In accordance with the views which have frequently been presented to your Board by individual ministers, churches, and presbyteries, a rigid system of economy has been adopted in all our appropriations and expenditures. No outfits are allowed to Missionaries—and the highest amount appropriated within the United States for one year's service is 200 dollars. The ordinary allowance is 100 dollars a year. Our Missionaries are required to form Auxiliaries to the Board on the 50 cent plan, in the congregations they serve, and thus to return to our Treasury a part of the appropriations granted.—To supersede the necessity of outfits and pledges from the Board for full missionary wages, great pains have been taken to prepare the way for missionaries, especially in the new and destitute settlements of the West, by a systematic arrangement of circuits, and by prudent efforts to obtain subscriptions from the people applying for assistance. The past experience of your Board warrants an expression of their decided conviction, that they can in this way, without an appropriation in any case of more than 200 dollars, provide for the comfortable support of as many faithful and well qualified mission-aries as may be found willing to engage in the work of Domestic Missions.

Of the commissions granted to missionaries and named in this report, the amount appropriated for a year's service in *eleven* of them is 200 dollars—in *twelve* between \$100 and \$200, and in all the rest \$100 or less.

#### *Amount of labor performed.*

The amount of labor actually performed by all our missionaries in the course of the last year, is equal to *one hundred and twenty-nine years*—exhibiting, in this important particular, an increase of more than one third, or 49 years more than we reported in 1830.

#### *Present state of the Treasury.*

The actual receipts into the Treasury of the Board, since the last report, including interest on the permanent funds, and payments for the Missionary Reporter, have been \$19,158.35, shewing an increase of more than fifty per cent. The entire amount of expenditures during the same period has been \$22,158.35—A portion of this sum has been paid for services rendered previous to the last report, and a portion of it has been paid in advance for services hereafter to be performed.

Balance against the Board \$3,000—Considerably more than this sum has been pledged to the Board by individuals and auxiliaries, and will soon be paid. The appropriations embraced in this report, remaining unpaid, amount to several thousand dollars.

A large part of these appropriations however have been made very recently, and will not at present be needed. A lesser portion of them will shortly become due to our missionaries, and ought to be punctually paid. The Board look with confidence to the churches, for the enlarged resources, which will become indispensably necessary to enable them to meet engagements already made, and to extend their future operations, as their duty seems to demand—nor can they hesitate to believe that all the requisite funds will be cheerfully and liberally furnished by those to whom the Lord of the harvest has committed treasures accompanied with the sacred injunction "*occupy till I come.*"

#### *Seasonal Auxiliaries and Annual Subscriptions.*

More than 150 new auxiliaries have been reported to the Board during the past year, and the whole number of sessions and congregations now organized on the 50 cent plan, exceeds five hundred. Some of these auxiliaries have been formed in direct connection with Presbyteries which are themselves auxiliary to the Board. In these cases the names of the congregations are not published in the list of our immediate auxiliaries. Very few of the Presbyteries have chosen this plan

of organization, and the Board cannot but indulge and express the hope, that all the Presbyteries will speedily and cordially adopt that plain and simple but systematic and efficient plan of the Board, which brings the sessions and congregations into a direct auxiliary relation, and secures uniformity and efficiency in the measures adopted for raising funds. As the chief dependence of the Board, for pecuniary resources, is upon permanent sessional auxiliaries, and the sum expected from such auxiliaries, on the 50 cent plan is comparatively small and cannot materially interfere with any other benevolent operations, and as annual collections for the Board have been dispensed with, it is hoped that very few, if any, of the churches in connection with the Assembly, will long withhold the small amount which might thus be secured to the Board. Could the entire church be brought up to the work of Domestic Missions, and the names of communicants and such members of the congregations as might be disposed to unite with them, be enrolled as members of auxiliaries, on the 50 cent plan, a sufficient revenue would be annually secured, to answer all the purposes of the Board. The accomplishment of this desirable object will be kept constantly in view—and the measures already in progress will be vigorously prosecuted from year to year, in the confident expectation of complete ultimate success.

As considerable time, however, must necessarily elapse, before this plan can be fully consummated, and as the number of our Missionaries and Agents, and consequently the amount of our appropriations are constantly increasing, it is found necessary, for the present, to provide funds for the Board, by annual subscriptions and donations of larger sums. We are happy to inform the Assembly, that several liberal donations and subscriptions for ten years have been obtained since the last report was presented. From an unknown friend of Missions in the State of Mississippi a munificent donation of four hundred dollars has been received. From several individuals in the State of Kentucky payments have been made of fifty dollars each, as the first fruits of a plan, which originated in Lexington, for raising \$50,000 from 100 individuals in 10 years. Such instances of christian liberality among the private members of our churches in distant and different parts of the land, have greatly cheered and encouraged your Board in the prosecution of their work, and can scarcely fail of producing a salutary influence upon the minds of all who realize their responsibilities as the stewards of God. The view which has already been presented of the state of our Treasury, and the amount of appropriations which have been made, renders it sufficiently obvious, that a large increase of such donations and subscriptions, is not only desirable, but indispensably necessary, in order that the operations of the Board may be continued and extended, as it is important they should be, without involving our Treasury in heavy debts. A distinct apprehension of the real wants of the Board, on the part of those who possess the means of relief, will prompt them, we trust, to a cheerful imitation of examples so truly liberal and praise worthy. "The Lord loveth the cheerful giver;" and he himself hath said, "The liberal soul shall be made fat, and he that watereth shall be watered also himself."

*A new plan of providing for the support of Missionaries.*

In some of the congregations in Philadelphia, and in neighboring cities, the plan has recently been adopted with success, of providing for the permanent support of Missionaries by individuals, or associations of individuals, agreeing to contribute annually *one hundred dollars*—for which sum the Board pledge themselves to sustain a laborer on Missionary ground, for twelve months, in any State of the Union, which may be designated by the contributors of that amount. On this plan associations have been formed of twenty individuals at \$5 each—of ten individuals at \$10 each, of four individuals at \$25 each, and of two individuals at \$50 each; and thus provision has been made in three or four comparatively feeble churches, for the support of twelve or fifteen Missionaries. It is supposed there is hardly a congregation, in connexion with the Assembly, which is able to support a pastor, that might not with suitable exertions sustain, at least, *one* Domestic Missionary. And not a few of our wealthy churches, might easily furnish the means of supporting from five to ten annually. In one instance the teachers of a Sabbath school in this city have formed themselves into a Missionary association, and without any great exertions secured at once the amount required for the support of one Missionary. In accordance with this plan, resolutions have been adopted by some Presbyteries, and pledges given, to raise in the course of a year, a given amount of money for the use of the Board. One Presbytery in North Carolina has thus

virtually provided for ten Missionaries, by a resolution to raise one thousand dollars; and another in New Jersey has provided for six Missionaries, by a resolution to raise \$600 in the course of twelve months. Should liberal individuals, churches, Sabbath school teachers and Presbyteries generally, adopt this plan and prosecute it vigorously—the Treasury of your Board would soon be filled to overflowing—and its operations would cease to be limited by want of pecuniary resources.

### *Corresponding Executive Committees of Presbyteries.*

It is highly gratifying to your Board to be able to state, that the plan submitted to the Assembly in our last annual report, for bringing the Presbyteries, through the agency of Corresponding Executive Committees, into direct and immediate connexion and co-operation with the Board in the missionary work, has been very cordially adopted by a large number of those efficient judicatories, in different parts of the country—and that the beneficial results of this system of correspondence and co-operation, have been already extensively realized and acknowledged by such Presbyteries, and by many of the feeble congregations which have been brought under their particular supervision. From nearly one half of all the Presbyteries under the care of the Assembly, the Board have received satisfactory assurances of their entire approbation of this plan of correspondence, and of their disposition to aid the operations of the Board with their prayers, their counsel, their contributions, and their personal exertions. In the appendix to this report, a number of the resolutions which have been formally adopted on this subject, by several important Synods, Presbyteries, and Sessions, will be published. It is confidently believed that many more Presbyteries will soon adopt this plan of correspondence, and the Board deem it a matter of so much importance to keep it distinctly before the churches, that they take the liberty of introducing in this place, a short extract from their last report, defining the powers and specifying the duties of Corresponding Executive Committees.

“It is proposed that each Presbytery shall appoint annually, from their own body, an Executive Committee on Missions, whose duty it shall be to open a regular correspondence with the Assembly’s Board; to be invested with the following powers:—

1. To receive, generally, applications for aid, from feeble congregations (within the bounds of the Presbytery) which have pastors, or stated supplies, and to recommend the same to the Executive Committee of the Board of Missions.

2. To devise and execute plans for raising funds in the several congregations within their bounds, which funds shall be reported to the treasurer of the Assembly’s Board, and be held subject to the orders of said Board.

3. To select and recommend to the Executive Committee of the Board of Missions, missionary fields, and missionary labourers, and also, to locate such missionaries as may be sent to them by the Board for specific instructions.

4. To suggest the *amount* of aid which they may deem indispensably necessary to be afforded to each congregation, which they shall recommend to the attention of the Board.”

The Board would again suggest, that it is a matter of great importance, that Corresponding Executive Committees should be composed of active and efficient men—that they should be located in the immediate vicinity of each other—that the number necessary to transact business should be small—and that a due proportion of each Committee should be ruling elders.

One of the prominent duties of such Committees is to prepare and communicate to the Board, a minute and accurate statement of the number, location, and wants of the vacant and feeble congregations, and destitute districts, within their bounds, and the amount of aid which may be deemed indispensably necessary, to each, for the permanent support of the gospel among them. The success of the Board in procuring missionaries, for distant churches especially, depends materially on the official information which they are enabled to present to those who apply to them for commissions. They would, therefore, importunately request of all the Executive Committees in correspondence with them, a prompt and special attention to this part of their official duty.

### *Itinerant Labours.*

The particular attention of your Board has repeatedly been directed, within the last year, to the importance of Itinerant Missionary labours in the more destitute



districts, and new settlements of the country. Appeals of the most solemn and affecting nature have been made to them on this subject by influential and experienced ministers and laymen in the West; and they are now fully convinced, that immediate and persevering efforts are urgently demanded of them, to extend the blessings of the gospel, to organize congregations, and establish churches, in many portions of the land which have hitherto lain waste and neglected. To effect this highly important object in a systematic and economical manner, the Board have had it in contemplation to establish, in such destitute districts, regular circuits for preaching, embracing such a number of stations as may be visited and supplied by the missionary with frequency and regularity. By some of our agents, and by one in particular, in the state of Indiana, successful efforts have already been made to organize circuits of this description, and the way has been prepared for sustaining several itinerant labourers, at the comparatively small expense to the Board of two hundred dollars a year. It is hoped, that the attention of Corresponding Executive Committees of Presbyteries will be particularly turned to this subject, and that more extended efforts will hereafter be made, to enlarge, in this way, the boundaries of our church, and the visible kingdom of our Divine Redeemer. With a view to the same end, it would be gratifying to the Board to employ, more frequently than they have done, for short periods of time, settled pastors, who are surrounded by destitute districts of country; who, by devoting to such districts, two or three months in the year, might be instrumental in gathering congregations, planting new churches, and introducing missionaries into fields of permanent usefulness.

#### *Missionary Reporter and Education Register.*

The second volume of this monthly publication was commenced in September last, with some alterations in the plan of the work, designed to adapt it more fully to the purposes of the Monthly Concert. About 6000 copies of the present volume are circulated monthly, and distributed throughout almost every section of the church—and your Board regard it as a valuable auxiliary to their operations. At the close of the present volume, a farther alteration is contemplated, with a view of rendering it entirely subservient to the cause of Foreign and Domestic Missions—and efforts will be made to furnish in a more condensed form, a greater variety of missionary and religious intelligence—together with occasional original essays, and addresses for the Concert of Prayer.

Although the payments made directly into our treasury for this work have fallen somewhat short of the expenses incurred in its publication, yet it is fully believed that the entire income has considerably exceeded the expenditures from the commencement. A great many payments for the Reporter have been made immediately to Sessional Auxiliaries, and have been included in our acknowledgments of receipts from those Auxiliaries. Many members of Auxiliaries on the 50 cent plan have been induced to become contributors of one dollar a year, instead of 50 cents, in order to obtain the Reporter, and in this way, a considerable amount of money has been secured, which would not otherwise have come into our treasury—and information has thus been extensively circulated, which has a direct tendency to nurture and increase the missionary spirit. By continued efforts to extend far more widely the circulation of this very cheap and valuable periodical, on the part of agents, missionaries, and other friends of the Board, it is believed, an important service would be rendered to the missionary cause.

#### *Results of Missionary labours during the last year.*

From a detail of their own past operations, and their plans for future usefulness, your Board now turn with peculiar pleasure to the contemplation of the many and gratifying proofs, with which they have been furnished, of the commendable zeal, fidelity, diligence and success of the 233 missionaries whom it has been their privilege to engage in the service of the churches. The true character of our missionaries, the nature of the service rendered, and the beneficial results of their consecrated labours, may be best illustrated by a brief and accurate detail of the various, and divinely-authorized means and instrumentalities used by them, for the purpose of training up the young, instructing the ignorant, relieving the oppressed, reforming the vicious, edifying the pious, and saving the perishing.

*Preaching and distribution of the Scriptures.*

With very few exceptions, the missionaries employed by the Board, the past year, appear to have been truly diligent and abundant in the appropriate duties of the ministerial and pastoral office. They have preached the word, in season and out of season—publicly, and from house to house. Family visiting has been very generally attended to, and in several cases reported, the performance of this duty has been followed with the happiest consequences both to the missionaries and their people. In nearly all the congregations, the Monthly Concert, and other meetings for prayer, and religious conference, have been regularly maintained, and in some congregations special seasons of humiliation, fasting and prayer, and, in others, public meetings for several days in succession, have been observed; and these exercises have very generally been accompanied and followed with the manifest blessing of God. Most of our missionaries have been steadily employed in preaching and exhortation from three to six times every week, and many of the children committed to their charge have enjoyed the invaluable privilege of regular catechetical instruction, and in some instances such instruction has been advantageously afforded to adults. Many of our missionaries have faithfully explored the districts assigned them, and ascertained and supplied the destitute with copies of the sacred scriptures.

*Sabbath Schools and Bible Classes.*

Special efforts have been made by our missionaries to revive, to enlarge, and to organize institutions of this description for the benefit of the young and rising generation—and in most instances, such efforts have been crowned with pleasing success. The number of Sabbath Schools, established by our missionaries, or brought under their general supervision, is estimated at 500, and the number of teachers employed in them is estimated at 2,500, and the number of learners at 18,000. Scarcely a congregation or destitute district of country is supplied by any of our Missionaries where one or more bible classes have not been established. The whole number in operation is estimated at 250. Many of them are in a flourishing condition, and the instructions imparted in some of them, have been signal-ly owned and blest of God, for the awakening and hopeful conversion of the scholars.

The attention of our Missionaries in the West has been very particularly called to the benevolent enterprize, which originated in this city at the last anniversary of the American Sunday School Union, of establishing Sabbath Schools throughout the great Valley of the Mississippi. To encourage this good work, your Board gave a pledge, that each of their Missionaries in the Valley should establish within two years, from two to ten Sabbath Schools. By most of those Missionaries, this pledge has already been redeemed—and no doubt is entertained, that the anticipations of the Board, on this subject, will be fully realized before the close of another year.

*Bible, Tract, Missionary and Education Societies.*

For the organization or enlargement of such Societies, increased exertions have been made, during the last year, by our Missionaries generally; and in most cases, these exertions have been crowned with success. By several of our Missionaries, particularly in the South and West, important aid has been afforded to the Managers of the American Bible Society, in the great work of supplying every destitute family in the United States with a copy of the bible.

In aid of the Tract cause, successful efforts have been made by most of our Missionaries. The plan of *monthly distribution* has been extensively adopted, and in a large number of the congregations served by our Missionaries, associations have been formed, and efficient measures adopted for carrying this plan fully into operation. Many hundreds of thousands of pages of religious Tracts have been put into circulation, the last year, by such associations, and by the direct agency of our Missionaries. Several gratifying instances have been reported of the good effected by these unobtrusive messengers of mercy, in arresting the attention of the thoughtless, in closing the lips of the profane, in turning the drunkard from his cups, in reclaiming the backslider from his guilty wanderings, and imparting consolation to the pious poor of Christ's flock.

In most of the stations occupied by our Missionaries, truly laudable efforts have been made, not only to aid the funds of your own Board, but also, to assist the

American Board of Commissioners for Foreign Missions in their noble efforts to evangelize the heathen world. Very many of the congregations aided have been organized into Auxiliaries to the Board, and in some instances where appropriations of \$100 have been made, the increase of strength and of liberality among the people has been such, that they have returned into our Treasury, before the close of the year, a fourth, and even a half of the amount appropriated by the Board.

In some of these congregations our Missionaries have established Societies auxiliary to the Assembly's Board of Education—and a lively interest has been manifested, by the Missionaries generally, and the people among whom they labour, in the operations and efforts of that Board. It is earnestly hoped, and confidently believed, that the exertions of our Missionaries, in the vitally important work of training up indigent and pious youth for the Gospel Ministry, will hereafter be greatly increased.

#### *The cause of Temperance.*

The commendations bestowed upon our Missionaries in the last Annual Report, on account of their zeal and activity in promoting the cause of Temperance, might here be repeated with peculiar emphasis and propriety. It is believed by the Board, that all our Missionaries are the decided and consistent friends of this good cause, and that they have spared no efforts which were deemed reasonable and judicious, to organize and enlarge Temperance Societies, on the principle of entire abstinence. In some instances they have been called to encounter strenuous and even violent opposition to these measures, but in despite of the clamours of the intemperate, and the criminal indifference of some professed christians, they have succeeded in establishing, or in sustaining and increasing at least three hundred Societies of this description. The whole number of the members of such Societies in the congregations and districts supplied by our Missionaries probably exceeds twelve thousand.

#### *Churches formed and Houses of Worship erected.*

During the last year, between 20 and 30 new Churches have been collected and formed by our Missionaries, chiefly in destitute districts of country, where none had ever before existed, in connexion with the Assembly.

In the erection of Houses of Public Worship on Missionary ground, the zeal and liberality of the people, and the efforts of our Missionaries have been truly commendable and encouraging. Not less than *twenty-eight* such buildings have been erected in the course of the last year—and are now regularly occupied by flourishing congregations.

#### *Revivals of Religion and additions to the Church.*

With unfeigned gratitude and devout thanksgiving to the Great Head of the Church, your Board would here record the loving kindness and abundant mercies of the Lord, towards most of their Missionaries, and the people whom they have served in the Gospel during the past year. While the labors of all have been manifestly useful, the ministrations of some have been signally owned and blessed of God. In about *thirty* of the congregations under the care of our Missionaries, special seasons of awakening and refreshing from the presence of the Lord have been experienced. To the churches which have been thus graciously visited, unusually large additions from the world have been made. In some congregations ten, in others thirty, in others sixty, and in others nearly a hundred persons have hopefully been made partakers of the grace of God. Encouraging additions have been made to the great majority of the churches. The number added on profession to the churches supplied by 56 Missionaries who have reported particularly on this subject, is 726, and the whole number added on profession to all the churches supplied is estimated at 1500. The number added on certificate is estimated at 800. From these reports and estimates it appears that about 2,300 have been added to the churches supplied by our Missionaries during the last year.

#### *Review and Conclusion.*

With a view of presenting in a condensed form, the results of the calculations and statements embraced in the reports of the Board for the last four years, and of exhibiting in a perspicuous light, the strict economy of the plan of appropriations

adopted—the Board beg leave, in this place, to introduce the following

TABLE.

	1828.	1829	1830	1831
Number of Missionaries reported . . . . .	31	101	198	233
Number of years embraced in commissions reported . . . . .	8	50	182	264
Average appropriation for each year ministerial labor . . . . .	375	300	130	129
Receipts . . . . .	2,400	8,000	12,632.34	19,158.35
Appropriations, as presented in the reports . . . . .	3,000	5,000	23,782.34	34,198.26
Number of auxiliaries . . . . .	none	150	350	500
Congregations and destitute districts supplied . . . . .	not repor	not rep.	300	350

From the foregoing statements it appears, that the operations of the Board, since its re-organization in 1828, have been annually and rapidly extending, and that there has been a very encouraging *increase* from year to year, in the number of their permanent auxiliaries, of their Missionaries, and of the congregations and destitute districts supplied, and also in the amount of their receipts and appropriations. It is, also, apparent, from the same statements, that the average expense of each year's ministerial labor, according to the plan of appropriations exhibited, has been so much *diminished*—that the Board are able to sustain, on an average, 3 laborers on Missionary ground, for a smaller amount of money than was formerly appropriated for the support of *one*.

In view of these radical and beneficial changes in their system of operations, and of the vast amount of good which has been effected by the instrumentality of the Missionaries employed, during the year past, the Board do now, with increased confidence, and with enlarged expectations, make their appeal, in the name and as the servants of the Assembly, to all the Synods, Presbyteries, Sessions and Congregations in the United States, for that cordial and enlarged patronage and support, which seem to be demanded, by the relations they sustain to the Head of the Church universal, to the supreme judicatory of that particular branch of the Church with which they have entered into solemn covenant; and to those destitute and perishing millions of American citizens, who are wedded to them by all the sacred ties which are created by a community of natural rights, civil liberties, and religious privileges.

As the Board of Missions are, under Providence, indebted solely to the General Assembly for their existence; and are directly responsible to them for all their acts; so are they wholly dependent on the Assembly, and on the Churches under their immediate supervision and control, for all the means and resources which are required to sustain their benevolent operations.—Under these circumstances, which, although well understood by the Assembly, are not, we apprehend, sufficiently appreciated by the christian community at large, the Board confidently expect that their appeal will be fully sanctioned and approved by the Assembly.

In soliciting, however, of the churches their fervent prayers and their liberal contributions, they would enforce their appeal chiefly, by presenting to their view the amount of good which has already been accomplished, and by spreading out before them the work which remains to be done, and by putting them affectionately in remembrance of their sacred relations and infinite obligations to Him who died for their offences and arose again for their justification, who, though he was rich, for our sakes became poor, that we through his poverty might become rich.—If motives to action be needed, we would say to all expectants of immortality and life eternal, look ye to the manger, the wilderness, the garden and the cross—and let the love of Christ constrain you—Listen for a moment to the wailings of the lost, to the hosannas of the redeemed, and then turn an eye over the vast multitude of undying spirits, at home and abroad, which are pressing onward to the bar of God, regardless alike of the miseries of the former and the felicities of the latter; and without an anxious thought concerning their own eternal destiny—See them covered with the deepening gloom of a moral midnight—crowding the broad avenues to the grave; and to the fathomless pit which lies *beyond* it—without a living teacher to warn them of their peril—without even a Bible to mark out before them the pathway to heaven. When the attention of your Board is directed

to scenes like these—when they behold millions of their own countrymen, and hundreds of millions of the distant heathen, perishing for lack of vision—they feel as if, comparatively, nothing had been done, either by themselves or others to evangelize the world. But when they compare the present with the past—when they remember that by their own limited efforts during the last year, 233 Missionaries have been secured—350 congregations and destitute districts supplied—20 or 30 new churches organized—28 houses of worship erected—300 temperance societies—250 Bible classes and 500 Sabbath schools sustained and established—18,000 children brought under the influence of religious instruction—and above all, when they remember that 30 revivals of religion have been experienced under the labors of our Missionaries, and 1500 members added from the world, to the visible church of Christ—they are greatly encouraged, and desire to be found humbly and fervently ascribing unto God alone the honor and the praise.

It is, also, to your Board a source of additional encouragement, and a subject of devout thanksgiving, that the important work of Domestic Missions has been vigorously and successfully prosecuted during the past year, by a number of sister institutions in our own and in other denominations of christians in the land. We rejoice unfeignedly in their existence and prosperity, and we sincerely bid them God-speed in all their well directed efforts to save the souls of the perishing, and to extend the spiritual kingdom of our common Lord. The field yet to be occupied is extensive—the labors of all are needed, and were the operations of every Domestic Missionary Society in the land to receive at once a ten-fold increase, the wants of the destitute would still be but very partially supplied. The harvest is plentiful, but the laborers are few, and the Board would fervently unite with the Assembly, with the churches, and with all who love to pray, in importunate persevering petitions for a rapid increase of laborers and the means of their support. "Send Lord, by whom thou wilt send," only let the gospel be preached in its simplicity and purity to all men, that the desert may rejoice and blossom like the rose, and that the kingdom and the dominion under the whole heavens may be given to the people of the saints of the Most High.

In conclusion, your Board beg leave to say, that their attention has been very particularly directed, during the past year to the Great Valley of the Mississippi. From the post of observation which they have been permitted to occupy, they have kept their eyes steadfastly fixed upon the clustering millions which are rapidly overspreading that widely extended, and inviting region of our happy country, and laying the foundations of a mighty empire, which seems to be designed, in the providence of God, at no distant period of time, to exercise a controlling influence over the moral, civil, political, and religious character and destinies of these United States. With intense and glowing interest, your Board have watched the happy movements of the American Sunday School Union, in that magnanimous attempt which they are now prosecuting with such encouraging success; and with a view of aiding more efficiently than they have done in the achievement of this noble enterprise, and of permanently securing to the people of the West, the measureless benefits of Sabbath school instruction, and all the spiritual privileges which usually follow in its train, they have recently adopted with entire unanimity, the following resolution, viz.

*Resolved*, in humble reliance on Divine Providence, That the Board of Missions of the General Assembly of the Presbyterian Church in the United States, will use their best endeavors to supply in the course of five years every vacant Presbyterian congregation and destitute district which may be disposed to receive aid from this Board, with a faithful and devoted minister of the Gospel of Christ; and they do hereby pledge themselves to extend prompt and efficient aid to all feeble congregations throughout the valley, which shall apply to them for assistance with suitable recommendations, and also to send into this particular field, every well qualified licentiate or minister of the Gospel, who may hereafter bewilling to engage in this work.

It would have been highly gratifying to your Board to have specified a much shorter period of time, for the accomplishment of the object they have in view, than that which is named in the foregoing resolution, but they have been restrained in their purposes by the present distressing *want of suitable Missionaries* for the work. They are encouraged however to believe, that in the course of five years at farthest, when the subjects of the present glorious revivals, in our schools, academies, and colleges, shall have had time to prepare for action, this difficulty will be removed, and the way be fully prepared for the consummation of their ardent desire and sacred purpose. It affords the Board unmingled pleasure to assure the Assembly and the churches, that measures are already in a course of preparation

for occupying the field named, to great advantage. Two large and efficient Special Corresponding Executive Committees have been appointed and organised in the West; the one at Cincinnati, as the centre of operations for the states of Ohio, Indiana, Illinois, Missouri and the adjacent Territories; and the other at Louisville as the centre of operations for the states of Kentucky, Tennessee, Alabama, Mississippi and Louisiana. An efficient General Agent has been successfully employed for several months in connexion with the Special Committee at Cincinnati, and his services have been permanently secured, and in a very few weeks a General Agent will be engaged in the other field of operations.

The Board take great pleasure also, in assuring the Assembly, that they do not entertain the slightest apprehension, that there will be any lack of the pecuniary resources, which may be necessary, for the perfect accomplishment of the great enterprise which they have here projected. By three benevolent friends of the present Board of Missions, the sum of *fifteen thousand dollars*, or one thousand dollars per year each for five years, if it be required, has already been pledged to the Board for the purpose, and they have no doubt there are other members of this Board, and other friends of missions, who will cheerfully imitate their noble example.

### RESOLUTIONS OF PRESBYTERIES.

#### *Presbytery of Hudson, N. Y.*

Mr. Russell. At the last meeting of the Presbytery of Hudson, a committee was appointed to suggest the order which should be adopted concerning the recommendation of the "Board of Missions of the General Assembly" to all their churches and judicatories. The following report was presented and adopted, and the undersigned appointed to request its publication in the "Missionary Reporter" and "New York Observer."—By complying with this request you will confer a favour on, yours truly,

H. M. KOONTZ.

In the view of your committee, the advancement of the cause of Home Missions, in a manner so unexceptionable and which recommends itself to the attention of every friend of the Presbyterian church and of the best interests of society, should receive our efficient and zealous co-operation. Every effort to sustain this cause, is a new impulse to the progress of truth, in opposition to the inroads of error, which in the Southern and Western portions of our land threaten to overturn every thing that is beautiful and lovely in our religious institutions, unless the evil be speedily counteracted by the exertions of christians to cast in the pure leaven of the Gospel. This is an object identified with the best *political* interests of our country, as furnishing the only safe and permanent foundation, on which can rest our civil institutions, or distinguish the fate of our republic from that of others, which have been overturned by the anarchy and confusion which have followed in the train of generally prevailing immorality, ignorance or superstition.

It is not to be denied, that as a Presbytery we have been deficient in the performance of our duty in this great department of christian enterprise, and are reaping our reward in the luke-warmness of our churches. It is they *only* who feel for the desolations of Zion, and rejoice in the *privilege* of building up her destitute places, that receive emphatically the fulfilment of the gracious promise "He who watereth others shall be watered also himself." Your committee would therefore recommend the adoption of the following resolutions, viz:

1. Resolved, That as a Presbytery we cordially approve of the objects of the "General Assembly's Board of Missions" as identified with the best interests of our church and country, and will cheerfully sustain its operations by our influence and exertions.

2. Resolved, That we recommend to the congregations under our care, the formation of "Home Missionary Associations" auxiliary to the "General Assembly's Board of Missions" under the direction of the particular Sessions in each;—not interfering at the same time with the wishes of those who prefer the "American Home Missionary Society" as the channel of their exertions on this subject.

3. Resolved, That Pastors employ their unwearied efforts in their respective charges, to enlighten their people concerning the alarming moral desolations of our country,—the benefits which have resulted from missionary operations,—the need of more extended and zealous efforts in this cause, and to this end endeavour to promote the general circulation of such religious publications as will excite christians to the *cheerful* performance of their duty in this matter.

*Presbytery of Mississippi.*

NATCHEZ, April 12, 1831.

Dear Sir,—At a meeting of the Missionary Society of the Mississippi Presbytery, on the 2d inst. the following resolutions were adopted viz:

Resolved, That this Society regard with great interest, the present exertions of the Board of Missions of the General Assembly; and that we cordially unite in prayers for their success.

Resolved, That this Society do now become Auxiliary to the Board of Missions.

Resolved, That the attention of the Board of Missions be respectfully solicited to the importance of reviving to some extent, the plan of itinerancy; in as much as we deem it necessary to meet the wants of many portions of the Church.

Resolved, That the Secretary be directed to transmit a copy of these resolutions to the Corresponding Secretary of the Board of Missions.

Respectfully yours,

BENJ. CHASE, Sec'y.

Rev. J. T. RUSSELL, Cor. Sec'y. }  
and General Agent. }

*Presbytery of Shiloh, Tenn.*

PRESBYTERY OF SHILOH, IN SESSION,

April 21, 1831.

Mr. Alfred Hamilton, an Agent of the Board of Missions of the General Assembly, having appeared in Presbytery, and requesting the privilege of laying the plans of said Board before Presbytery,

On motion, it was *resolved*, that he be heard. After which, Messrs. Hall and Eagleton were appointed a Committee to report a plan of co-operation with the Board, for which he is an Agent. And after mature deliberation, the Committee reported the following preamble and resolutions, which were accepted and unanimously adopted.

Whereas, the signs of the times, indicate the near approach of the latter day glory; and

Whereas, the present state of the world, our own country, and especially our own bounds and vicinity, calls loudly for devoted and unwearied efforts for moral and religious enterprize; and

Whereas, the Ministry of the Gospel is the special means appointed of Heaven for advancing the triumphs of the cross; and

Whereas, the General Assembly, in 1828, re-organized their Board of Missions, with the special design, to meet, speedily and efficiently, the wants of the vacant churches, and wide spread desolations of our own Zion; and

Whereas, this Board is responsible to the Assembly, and through it, to all the churches under its government; and

Whereas, this Presbytery cordially approves of the plans and operations of the Assembly's Board, in reference to the wants of our own country; and

Whereas, "concentrated action is powerful action,"

*Therefore, resolved, unanimously,* That the Missionary Society of this Presbytery be, and hereby is, dissolved, and that this Presbytery become Auxiliary to the Board of Missions of the General Assembly, on the plan proposed by said Board, in their last annual report, and that Rev. G. Newton, Rev. Wm. Eagleton, and elders Wm. D. Baird, B. M'Culloch, and James C. Mitchell, be appointed an Executive Committee,\* to correspond with the Board, and take all proper measures to further and accomplish the objects of their appointment.

A true copy.

A. B. LAWRENCE,  
Moderator.

J. W. HALL,

Sated Clerk of Shiloh Presbytery.

The following is a resolution, which was subsequently adopted, in reference to the above.

*Resolved*, That this Presbytery do earnestly recommend to all the churches under their care, to unite immediately and efficiently, in co-operation with the General Assembly's Board of Missions and that each Minister, as soon as practicable, make this resolution known to their respective charges.

Ordered, that the Stated Clerk forward a copy of this resolution to each vacant church, not represented at the meeting of Presbytery.

A true copy, J. W. HALL,  
S. C. of Shiloh Presbytery.

\*Of this Committee, Wm. D. Baird is Treasurer and Rev. Wm. Eagleton is Secretary.

*Presbytery of Oxford, Ohio.*

An extract from the minutes of the Oxford Presbytery in Session.

April 7, 1831.

*Resolved*, That in the opinion of the Presbytery, the management of missionary concerns belongs especially to the Church in her distinctive character, and that as a Presbytery, we have full confidence in the Board of Missions of the General Assembly, and cordially approve of its proceedings, so far as they have come to our knowledge.

ADAM B. GILLILAND,  
Sated Clerk.

*Resolutions of the Presbytery of Kaskaskia.*

It has become my duty to inform you, that "the following preamble and resolutions were adopted by our Presbytery, at its first meeting at Vandalia, on the 5th day of March, 1831, viz:

"Whereas, the churches under the care of this Presbytery are aided by both the Board of Missions of the General Assembly, and the Home Missionary Society, therefore,

*Resolved*, That Messrs. Spilman, Baldwin, and McClung, be a Committee of Missions, to correspond with both those Boards, in accordance with their respective plans of operation.

*And further, resolved*, That Messrs. Spilman, Messenger and Sim, be a Committee to correspond with the Board of Education, according to the plan of that Board."

A true extract.

BENJ. F. SPILMAN,  
Clerk pro. tem.

*A strong appeal for Tennessee.*

The following is an extract from a letter of an Agent of the Board, in Tennessee:

"I was very sorry, when I looked over the Reporter for April, and discovered that no appointments had been made for Tennessee, except that of Dr. C. Such is the state of things in Tennessee, and indeed in almost all the South and South-western States, that every delay is so much direct loss. I am afraid there is a strong prejudice in the minds of most, if not all the young brethren, against going to the South, &c. owing to the slavery which exists. It is true, slavery does exist, and to a most lamentable extent; but are souls of masters and slaves to be lost together, without any one being willing to endure the self-denial, of preaching in such a country? Are not the souls of slaves, as valuable, in the reckoning of eternity, as those of their masters? And will not the star in the ministerial crown of rejoicing, shine as brightly from the salvation of a poor, black, despised slave, as in that of the more honoured master? Surely, then, this ought to be no prevailing objection in the mind of any one, who desires the salvation of souls? It is true, it may be disagreeable, and revolting to the feelings of the heart to dwell in such a land, but are ministers of Jesus Christ, to choose where they will go; or are they to go no where, but where every thing will be pleasant and agreeable; where no self-denial will have to be exercised? and where neither their

eyes nor their hearts will be pained at the wickedness and oppression of men? Do the young brethren, who are leaving the different Seminaries, from time to time, make this bargain with their master? If they do, or if they are *disposed* to do so, they had better go to heaven at once; or if they wish to live a little longer on this earth, they had better turn their attention to something else.— But, Sir, I hope they do not, nor dare not make such a bargain. The Ministry of the Gospel has always been a post of labour, of fatigue, of self-denial, and hardship. And so it must be now. Sir, the time has come, when the *world* must be conquered. The armies of the Prince of Peace are already in the field, and the standard bearers of the camp must lead the van. Rivers must be crossed and mountains must be scaled. Continents must be traversed, and the terrors of the ocean braved. The enemy's country must be invaded, and every fortress and citadel be reduced. Hunger and thirst must be endured, heat and cold, sunshine and storm, must be sustained; the army must be kept in motion by night and by day; the banners must be nailed to the staff, and the magnanimous resolution, to conquer or die, be taken by every soul. But, (metaphor aside,) ministers of the gospel—and especially Presbyterians—must be men of self-denial; men who can and will endure hardships as good soldiers of Jesus Christ. To the usual literary and theological acquirements of Presbyterian ministers, inust now, more than ever, be added a disposition and determination to "glory in tribulations."— Their names seem to be a bye word, and the drunkard's song; and if they do good, it must be through obloquy and reproach, through mockery, suspicion, and contempt. This was their master's fare, and they must be content with it.

With these things they will have to contend too, in Tennessee. But, notwithstanding, if ministers, who would be content to "glory in tribulations" of this kind, to fare hardly and endure much fatigue, could be sent, I have little hesitation in saying, that in a very short time, they would be instrumental in greatly enlarging the feeble churches which now exist, and of organizing many new ones. Although there seems to be a very strong prejudice every where against Presbyterians and Presbyterian ministers, yet, as one of the brethren in Tennessee observed, "they are like United States paper, very current, and much liked where they can be obtained."

But the great difficulty is, ministers cannot be obtained in sufficient numbers, to fill, at once, the wants of Tennessee.



and other destitute sections of the Valley. Our church government does not admit of itinerancy precisely on the same plan of the Methodists, yet, from looking at the subject, I am fully persuaded, that something similar must be adopted in Tennessee, if the interests of our church are to be sustained throughout the State. The Methodists deserve praise for their indefatigable zeal in establishing their circuits so as to embrace almost every settlement, however inaccessible, throughout the whole land.

I think the Executive Committees of Presbyteries, are well qualified to assist the Board in so locating their missionaries, that whilst they would perform almost all pastoral duties, in particular congregations, they would, at the same time, be sufficiently itinerant to embrace a considerable section of country. I would, therefore, earnestly recommend to the Board, to send, if possible, at least three or four, able, devoted, and prudent men to each of the Presbyteries in Tennessee, west of the Cumberland mountains, to be directed in their field of labour by the Executive Committees.

In this way, many vacancies can be supplied, and much good done. The Shiloh Presbytery is anxious for some arrangement of this kind, and I do most earnestly hope it may be adopted.

#### *A plea for the French Catholics in Missouri.*

The following communication to the Board, was recently received from a highly respectable layman, in the State of Missouri.

In the multitude of the benevolent objects of the present day, I have often had my mind turned to the present Canadian French population, settled in the various villages along the banks of the Mississippi, from New Madrid to St. Charles. The number of this French population I could not give with any degree of correctness, but I should judge them upwards of 15,000. Say about 1000 in St. Charles; 500 in Portage de Sioux; in St. Louis near 2000; in the Illinois Bottom, from St. Louis to Kaskaskia, about 2000; in Carondollet and other villages, 1000; in Cape Girardeau, St. Genevieve, and the mining country, may be 5000 or 6000; New Madrid, and scattered about in various other little settlements in Missouri, about 2500 more.—From the time that Louisiana became the property of the United States, till about 1820, Romanism declined, and their language was the chief reason they did

not amalgamate with the influx of American population. In various instances, they were not regularly supplied with Catholic Priests, and a good opening was made of introducing the French youth into Sunday Schools, and something of that kind was attempted with very flattering prospects of success. About this time, or soon after, the Jesuits came among us, and altered the whole prospect; in some of the villages they pulled down the churches that belonged to other orders, and raised new churches and buildings entirely their own property, and by these means, they have got the entire possession; except, perhaps, the church in St. Louis, the priest of which is a Dominican or Franciscan, or some other order. From the time of their coming among us, unto the present day, the prospect is entirely changed; they have entirely prohibited the French youth from attending our Sunday Schools, yea, they have multiplied their numbers and free schools, for the purpose of entangling our American youth in their coils, and not without success; they have gained over many; they appear extremely anxious to educate American youth, especially the female part, while it is evident, the poor French, whom they have in perfect captivity, are growing up in ignorance and idolatry; in many instances, I do believe, the poor beguiled parents would rather see their offspring enter the tomb, than go to a Protestant Sunday School. If our charity would give them the Scriptures of Truth, we dare not, as we are fully persuaded, they would be taken from them, and destroyed by the Priests and Nuns.

Every way of entrance to the Roman population appears to be effectually shut, and not only so, but the Jesuits have had the boldness to raise their masked batteries of lies within our own lines.

That these poor deceived and abused people might be redeemed from the power of priestcraft and papal darkness, has cost me many a thought; and among these, the only probable one I can conceive of, is a mission established among them: if a French missionary could be procured to labour among them, of the right stamp, directly from France, possessing excellent missionary talents, and sound piety, something might, with the blessing of God, be done to recover this poor degraded remnant out of the fangs of the Beast. Surely the pious French would be more anxious, if they knew their true situation, to send a mission among them, their brethren, who speak their own language, than to the wilds of Africa, or any other pagan land. I do humbly hope, the various Boards of Mis-

sions will turn their eyes to this field of labour, with a full purpose to try the experiment without a moment's delay; if they succeed in procuring one or two able missionaries of the sort mentioned, to labour on the banks of the Mississippi, great might be the consequence for the good of these French citizens, as well as the safety of our own American population. At this present juncture, when the French nation are making such rapid strides to relieve themselves of the heavy burden and galling chains of Jesuit cupidity and tyranny in their own country; it would be a desperate and untenable effort in the Jesuits, entirely to hold these people in subjection, if a talented Frenchman were coming among them. At present, many of this people feel very uneasy under the heavy mulcts of these extortioners, who, by their thousand contrivances to get money, are like the horse-leach, who never has enough. May the Missionary Society be led, by this feeble notice, to take efficient means, like Mr. Raffles, in another case, and I pray God, they may be as successful.

#### *Slavery and Sabbath-breaking.*

A Missionary in Tennessee, thus writes:

One little incident, illustrating another subject, may not be uninteresting. On last Sabbath, a man of colour, a slave and a professor of religion, called at my house. He had walked nine miles that morning, to get some necessaries at the store for his wife, who was sick, and was about to return home the same evening. Knowing that he had spent several Sabbaths in the same way, I asked him if he did not feel guilty of breaking the Sabbath. He said, he did frequently, but he could not help it. His master would not spare him from his work, to come up on any other day of the week; sometimes, after working all day, he had come up in the night, and returned before day light, to labour all the next day without sleep; once he came up in that way, and after knocking and calling in vain at the stores for some time, was under the mortifying necessity of returning the same night, without accomplishing his object. When coming up on the Sabbath, he prayed all the way, that the Lord would not lay to his charge, the sin of Sabbath-breaking, or forgive him if guilty. But there were some things, it seemed to him he must get, but could not, without trespassing upon the Sabbath. I urged him to submit to his lot, even though it might seem a hard one, and not by any means to violate the Sab-

bath. His conscience appeared tender, and he wept freely. But should he let his wife suffer, pine away in sickness, and perhaps die, for want of certain necessaries which he could get for her in no other way? I confess, on imagining myself placed in the situation of this poor slave, I was somewhat staggered at this question. I knew it was not right "to do evil that good might come," but at whose door would the crime of Sabbath-breaking, in this case, lie, that of the poor slave, or his master?

#### *A Drunkard burnt to death.*

The following melancholy account of the miserable end of a drunkard, in the western part of the State of New Jersey, is taken from a recent report of one of the Missionaries of the Board.

The most correct account of the case states, that in the latter part of the day he came to his house, under the influence of intoxication, as usual; his wife had to make her escape, but the children he kept in the house, he was yet capable of sitting on a chair; after some time his wife returned and succeeded in getting the children away with her, this was now the more easily effected, as a degree of stupor had overpowered his inflamed ferocity, and thus a merciful Providence snatched three helpless children from the jaws of destruction. Here, the last lines of Selkirk's soliloquy appear in their correct bearing.

"There's mercy in every place,  
And mercy, encouraging thought,  
Gives even affliction a grace  
And reconciles man to his lot."

After a short space of time, perhaps fifteen or twenty minutes, the wife, anxious to ascertain the state of her wretched husband, returned to her cabin, but alas! on opening the door, she found the house was filled with a dense body of smoke; she then gave the alarm, that either the house was on fire, or John was burning up: the first man that attempted to drag him out was completely baffled by the intolerable stench and smoke; a second making the attempt, succeeded in dragging him out of the apartment, his face was but little, if any marred, his clothing, which I understood was all cotton, was burned up, and his sides considerably burned in; he lay about three feet from a small fire on the hearth, without any appearance of contact with it, unless one of his arms lying in that di-

rection. Many conjectures have been offered as to the probable way he fell under the accident, but no satisfaction results.

The following note was intended for our May number, but was inadvertently omitted.

From the Western Luminary.

Last week Mr. David A. Sayre received through the Post Office, a letter of which the following is a copy:

"SCOTT COUNTY, March, 1831.

"SIR—I enclose \$30 Commonwealth of Kentucky, to be exchanged by you at your rates of exchange, and afterwards, I wish you to apply \$20 to the benefit of the Colonization Society, and the balance to whoever may be agent for the Board of Missions of the General Assembly.

"A FRIEND."

"Mr. D. A. Sayre."

The donor is informed that \$20 has been paid to the Treasurer of the Colonization Society, and \$6 25 placed to the credit of the General Assembly's Board of Missions, which shall be duly forwarded to the Treasurer at Philadelphia.

#### APPOINTMENTS.

From the 20th of April to the 1st of June.

Rev. L. Brookes, for 1 year to Bethany Centre, N. Y.

Rev. Samuel E. Cornish, for six months to the 1st African Church, Philadelphia.

Mr. Samuel Wilson, for one year to the Huntingdon Presbytery, Pa.

Rev. James B. Morrow, for one year to New Philadelphia and Sandyville, Ohio.

Rev. James Anderson, for one year to Rockhill, Bethel and vicinity, Ohio.

Mr. John Crawford, for one year to Carlisle and Hopewell, Indiana.

Mr. Cochran Forbes, for two months to Georgetown & Roads and vicinity, Md.

Rev. Richard Campbell, for one year to Three Springs, Brook Co, Va.

Mr. W. D. Smith, for one year to the Flatts of Grave Creek, Wolf Run and vicinity, Va.

Rev. Roswell Tenny, for one year to Salem, Botetourt Co. Va.

Rev. H. M. Kerr, for one year to Little Britain, Duncan's Creek and Drusilla, N. C.

Mr. James Kerr, for 6 months to Goshen and Olney congregations, N. C.

Mr. John Pumroy, for one year to Rockingham Co. N. C.

Rev. Reuben Sears, for one year to the Territory of Michigan.

#### RE-APPOINTMENTS.

Rev. Matthew Harrison, for one year to the congregation of Scott, Courtland Co. N. Y.

Rev. Jacob Burbank, for one year to the church of Naples, N. Y.

Rev. C. Webster, for one year to Hempstead, L. Island.

Rev. Moses Hunter, for one year to Argetica, N. Y.

Rev. John Glenn, for one year to Richland and Rockland, Venango County, Pa.

Rev. Salmon King, for one year to Warren and vicinity, Bradford County, Pa.

Rev. Peter Hassinger, for one year to Waterford and vicinity, Erie County, Pa.

Mr. George W. Hampson, for one year to Concord and Oil Creek, Pa.

Rev. A. McKeenan, for one year to Shireleysburg and Three Springs, Pa.

Rev. Robert B. Dobbins, for one year to Williamsburg and White Oak, Ohio.

Rev. James Cunningham, for one year to Mary Ann and West Carlisle, Ohio.

Rev. William Hughes, for one year to Loudonville and Lake fork & Roads, Ohio.

Rev. Richard Brown, for one year to Mount Hope, Ohio.

Rev. Jacob Wolff, for one year to Blooming Grove and Sharon, Ohio.

Rev. Robert Young, for one year to Millersburg and East Hopewell, Ohio.

Rev. William Gray, for one year to Springfield, Clark County, Ohio.

Rev. Salmon Cowles, for one year to Fairview, Malaga and vicinity, Ohio.

Rev. John L. Belville, for one year to Washington congregation and vicinity, O.

Rev. William Wallace, for one year one-third of his time to Cambridge, Guernsey County, Ohio.

Rev. Samuel J. Miller, for one year to West Lexington and New Providence, O.

Rev. I. Reed, Missionary Agent for three months from 28th of May to Indiana and Ill.

Mr. George W. Kennedy, for 6 months to Taneytown, Md.

Rev. Jacob F. Price, for one year to Louisville and vicinity, Ky.

Rev. D. L. Russell, for one year to N. C.

Rev. H. Patten, for 6 months to Concord church, Tenn.

#### LETTERS RECEIVED.

From the 20th of April to the 1st of June.

O. Leavitt, NY. I. Reed, Ind. G. Cohen, NY. W. McJimsey, Pa. A. D. Montgomery, Va. R. M'Cashren, Pa. J. Thomson, O.

D. Monfort, Ind. Executive Committee of Washington Presbytery. E. Hart, Pa. E. B. Dobbins, O. I. A. Ogden, Ind. S. J. Cox, O.

T. G. Govett, Ky. A. Y. Lockridge, NC. R. G. Linn, O. J. Thomson, Ind. J. Spicer,

2. NY. T. Barr, 2 O. R. M. Cartee, NY. A. E. Campbell, NY. G. H. Hulin, NJ. J. Wolff, O. A. Hamilton, 2, Tenn. S. H. Crane, Ky. J. M. Arnall, Ala. Ch. at Scott, NY. S. J. Miller O. D. C. Allen, O. Elders Concord, Tenn. T. J. Morgan, Pa. J. Caine, Ind. R. A. Lapsley, Ky. W. Gray, O. S. M. Williamson, Tenn. J. H. Gillespie, Ala. J. L. Belville, O. S. F. Holliday, NY. I. Bennett, Ill. G. W. Warner, O. C. B. Bristol, Va. J. Montgomery, Ind. N. Murray, Pa. T. Hoge, Pa. J. C. Campbell, Ill. I. Reed, 2 Ind. L. G. Bell, Tenn. H. B. Funk, O. C. Birnie, Md. M. Harrison, NY. C. Riggs, Pa. W. S. Potts, Mo. S. W. Doak, Tenn. W. H. Whitaker, Ala. W. Carlisle, SC. Elders, Naples, NY. A. O. Patterson, Pa. J. Dyke, Tenn. A. Coe, O. J. J. R. Brown, N. W. Territory. J. M. Street, N. W. Territory. J. F. Price, 2 Ky. S. B. Smith, O. J. Hunt, O. L. G. Gaines and Elders Hopewell, O. W. A. Aitkin, N. W. Territory. Elders and Deacons, Bethel, O. J. B. Wilcox, NY. Elders and Trustee, Round Bottom, O. W. E. Stewart, Ill. H. M. Pharr, NC. S. Cowles, O. J. Crafford, Pa. J. Dorrance, Pa. D. Page, 2 NY. Executive Committee Niagara Presbytery. A. Rawson, 2 NY. J. B. McCreary, Pa. Executive Committee Shiloh Presbytery. W. C. Blair, Lou. Elders, Somerset, O. A. M. Keith, 2 Ky. R. Everitt, NY. I. Oakes, NY. R. Young, O. J. W. Robinson, Geo. J. Witherspoon, NC. W. J. Frier-

son, Tenn. J. Coe, 2 O. T. Lindsey, Miss. Pastor and Elders, Pleasant Ridge, O. J. Paine, Va. O. Hill, NY. J. B. Watkins, Ky. A. A. M'Ginley, Pa. A. B. Gilliland, O. J. Cunningham, O. M. Hunter, NY. W. Sicles, 3 Ind. J. C. Harrison, Ky. S. Rhea, Tenn. D. Hoyt, Tenn. S. B. Robertson, Ky. J. Culbertson, O. C. C. Beatty, 2 O. A. Hamilton, Ky. G. Addison, SC. A. B. Lawrence, Tenn. I. Brainard, NY. R. Post, D. C. R. Dilworth, Pa. Elders, Poke run & Plum creek, Pa. R. Henry, Pa. J. Pomeroy, NC. S. Austin, Pa. D. L. Russell, NC. W. Hanford, O. D. A. Sayre, Ky. S. King, Pa. R. Kennedy, Pa. G. W. Ashbridge, 2 Ky. J. B. Davis, NC. R. Holman, Ky. Executive Committee Susquehanna Presbytery, Elders and Trustees, Peekskill, NY. C. Webster, L. I. W. Brobston, NC. Presbytery of Champlain. A. Parmele, NY. J. J. Rice, NJ. W. J. Frazier, Ill. G. S. Woodhull, NJ. J. Buchanan, Pa. W. F. Houston, Pa. J. L. Montgomery, Pa. E. S. Hunter, Pa. L. Clark, N. Y. J. Ficklin, Ky.

NEW AUXILIARIES.

Elk Ridge, Tenn. Bethberei, Tenn. Piedmont, Tenn. Bethesda, Tenn. Franklin, Tenn. Jackson, Madison, Co. Tenn. Trenton, Gibson Co. Tenn. Peytons creek Tenn. Murfreesboro, Tenn. Dauphin Missionary Society, Pa.—Total, 433.

Account of Cash received by the Board of Missions of the General Assembly, of the Presbyterian Church, from the 20th of April, to the 24th of May 1831.

<i>Amwell, N. J.</i> Auxiliary Society per Rev. J. Moore,	-	-	\$4 25
Collections per	-	-	4 40
<i>Albany, N. Y.</i> Collected in 1st Presbyterian Church per P. Boyd,	-	-	36 00
<i>Alexandria, Huntingdon Co. Pa.</i> auxiliary society per Mr. J. Porter,	-	-	3 00
<i>Amsterdam, N. Y.</i> Presbyterian Congregation through Board of Domestic Missions of the Presbytery of Albany,	-	-	100 00
<i>Augusta, Ky.</i> auxiliary society per D. A. Sayre,	-	-	15 50
<i>Bethany, N. Y.</i> Female auxiliary society per Rev. J. B. Wilcox,	-	-	7 00
<i>Bethesda, Tenn.</i> auxiliary society per Rev. A. Hamilton,	-	-	2 50
<i>Bethany, Tenn.</i> auxiliary society by Rev. O. Jennings, Treasurer Executive Committee per Rev. A. Hamilton,	-	-	10 50
<i>Beach Springs, O.</i> auxiliary society per Rev. J. McArthur,	-	-	29 50
<i>Bedford Co. Va.</i> Donation from Miss Martha D. Mitchell,	-	-	5 00
<i>Bethel, Ky.</i> auxiliary society per D. A. Sayre,	-	-	12 50
<i>Bellbrook, O.</i> Do do per Rev. J. L. Bellville,	-	-	5 00
<i>Buffalo, O.</i> Contributions 50 cent plan per T. Hood,	-	-	20 00
<i>Carlisle, Pa.</i> Donation from Rev. S. B. Howe, D. D.,	-	-	3 75
<i>Columbia, Tenn</i> annual subscription by D. Hardin, per Rev. A. Hamilton,	-	-	2 00
<i>Crab Apple, O.</i> auxiliary society per Rev. J. McArthur,	-	-	33 50
<i>Centreville, Crawford Co. Pa.</i> Congregation per Rev. Mr. Chamberlain,	-	-	7 00
<i>Champlain Presbytery,</i> per Rev. M. Chase,	-	-	11 50
<i>Chanceford, Pa.</i> from an unknown individual per Dr. Martin,	-	-	10 00
<i>Deerfield, N. J.</i> auxiliary society and collection per Mr. J. Davis,	-	-	12 00
<i>Danville, Pa.</i> from Gen. D. Montgomery his sub. for 1831, per Dr. Green,	-	-	100 00
<i>Doylestown, Pa.</i> auxiliary society per Rev. Mr. Bellville,	-	-	17 00
<i>Dayton, O.</i> do do Rev. J. L. Bellville,	-	-	18 00
<i>Ebenezer, Tenn.</i> annual sub. by Rev. D. Brown, per Rev. A. Hamilton,	-	-	2 00
<i>Eric, Pa.</i> auxiliary society per Rev. Peter Hassinger,	-	-	50 50
<i>East Liberty, Pa.</i> auxiliary society per S. Thompson, Treasurer,	-	-	35 00
<i>East Chanceford, Pa.</i> do do per Dr. Martin,	-	-	17 75

<i>Flamington, N. J.</i>	do do	per Rev. J. Moore,	-	-	3 81
<i>Fairfield N. J.</i>	do do	per Rev. Ethan Osborn,	-	-	16 25
<i>Fox Run &amp; Bullskin, Ky.</i>	United churches	per Rev. S. H. Crane,	-	-	5 00
<i>Franklin, Tenn.</i>	auxiliary society	per Rev. A. Hamilton,	-	-	6 50
	donation from a lady	per do	-	-	3 00
<i>Fairfield, N. J.</i>	from Rev. J. Osborn	annual collection	per Isaac Snowden,	-	3 00
<i>Fountain County, Ind.</i>	collections	per Rev. J. S. Thomson,	-	-	12 72
<i>Frankford, Pa.</i>	auxiliary society	additional	per Rev. Mr. Biggs,	-	5 00
<i>Fairfield, Crawford Co. Pa.</i>	from the Female Missionary Society	per Wells Bushnell, Treasurer,	per Rev. Mr. Chamberlin,	-	9 57
	from the Male Miss. So.	per do	-	-	11 00
<i>Forks of Brandywine, Pa.</i>	collections	per Rev. J. N. C. Grier, Stated Clerk of the New Castle Presbytery,	-	-	6 53
	from Capt. Buchanan	per do	-	-	3 00
	R. McIntyre	per do	-	-	3 50
	S. Ralston	per do	-	-	3 50
	J. Ralston jr.	per do	-	-	3 11
	Female Miss. So.	per do	-	-	38 50
	Rev. A. G. Morrison	per do	-	-	12 00
	S. Bell	per do	-	-	5 00
	Robert Adair	per do	-	-	23 00
	Thomas Love	per do	-	-	5 00
	J. Magraw, D. D.	per do	-	-	10 00
<i>Fayetteville, Tenn.</i>	auxiliary society	additional	per Rev. A. Hamilton,	-	5 50
	donation from Rev. E. McEwen	per do	-	-	50
<i>Goshen, O.</i>	collection	per Rev. R. G. Linn,	-	-	14 88
<i>Greenwich, Cumberland Co. N.J.</i>	auxiliary society,	-	-	-	4 50
<i>Great Conowingo, Adams Co. Pa.</i>	Female Miss. So.	per D. McConaughy,	-	-	27 62
<i>Greensburg Society,</i>	by Mr. Stephen Todd,	-	-	-	3 00
<i>Hopewell, Ind.</i>	collection	per Rev. J. A. Ogden,	-	-	2 10
<i>Hastings, N.Y.</i>	contributions in congregation	per Rev. O. Leavitt,	-	-	3 00
<i>Hempstead, L. I.</i>	collection	per Hugh Auchincloss, Esq. Treasurer,	-	-	4 00
<i>Hopewell, Orange Co. N.Y.</i>	donation from several individuals	per Rev. H. M. Koontz,	-	-	63 25
<i>Hartford Presbytery,</i>	by Rev. W. Nesbit,	-	-	-	22 52
<i>Hopewell Congregation,</i>	by do	-	-	-	2 00
<i>Hillsboro, O.</i>	auxiliary society	per Mr. S. D. Blythe,	-	-	12 25
<i>Jamaica, L. I.</i>	collection	per Hugh Auchincloss, Esq. Tr.	-	-	2 50
<i>Kingeborough, N.Y.</i>	Presbyterian congregation	through Board of Domestic Missions of Presbytery of Albany,	-	-	200 00
<i>Kingston, N.J.</i>	auxiliary society	per Rev. D. Comfort,	-	-	31 00
<i>Lammington, N. J.</i>	do	per Mr. Benj. McDowell,	-	-	16 62
<i>Lower Marsh Creek Congregation</i>	per D. McConaughy,	-	-	-	5 25
<i>Lick Run Congregation, Pa.</i>	per Rev. Mr. Peebles,	-	-	-	5 00
<i>Lawrence, N.J.</i>	Presbyterian congregation	per Mr. R. Green,	-	-	8 00
<i>Liberty Congregation, Presbytery of Hudson,</i>	-	-	-	-	2 25
<i>Lexington, Ky.</i>	donation	from J. Williams	per D. A. Sayre,	-	5 00
<i>Landisburg Congregation,</i>	per Rev. E. S. Ely, D. D.,	-	-	-	10 00
<i>Lawrence, N.J.</i>	auxiliary society	per Mr. R. Howe,	-	-	11 00
<i>Lambertsville, N.J.</i>	do	do	additional	per Rev. J. Studdiford,	2 00
<i>Louisville, Ky.</i>	do	do	2d Presbyterian Ch.	per Mr. M. Daverille,	11 00
<i>Millertown, Perry Co. Pa.</i>	collections	per Rev. B. E. Collins,	-	-	2 50
<i>Morgantown, Monongalia Co. Va.</i>	collections	per Joel Stoneroad,	-	-	5 00
<i>Mount Vernon, Ky.</i>	from the family of Mr. Bradstreet,	per Rev. S. H. Crane,	-	-	2 00
	Anna S. Walsh,	do	do	-	50
	Franklin Dunlap,	do	do	-	50
<i>Mount Pleasant, Pa.</i>	donation	from A. Basset,	per Rev. A. O. Patterson,	-	50
<i>Mississippi,</i>	from A. Macrery, Esq. Tr. of Mississippi Presbytery,	50 cent contributions	per Isaac Snowden, Esq.	-	120 00
<i>Mount Horeb, Ky.</i>	auxiliary society	per Rev. S. Steel,	-	-	9 00
<i>Middle Spring, Pa.</i>	collections	per Rev. R. Kennedy,	-	-	13 12
<i>Mill Creek, Pa.</i>	auxiliary society	per S. Thompson, Treasurer,	-	-	22 31
<i>Mount Pleasant, Pa.</i>	do do	do	-	-	26 15
<i>Mira Church, N. Y.</i>	collection	per Rev. A. Parmelee,	-	-	1 86
	donation from Widow Filton	per do	-	-	5 00

<i>Alton, N. Y.</i> contribution 50 cent plan per T. Hood,	5 00
<i>Mount Horeb, Ky.</i> auxiliary society additional per Rev S. Steele,	3 00
<i>Acwille, Pa.</i> donation from an unknown individual per Rev. H. McCachran,	5 00
auxiliary society per do	1 00
<i>Atchez, Miss.</i> donation from an unknown individual per Rev. G. Potts,	50 00
<i>Asheville, Tenn.</i> annual sub. per Rev. O. Jennings, Tr. by Rev. A. Hamilton,	27 00
<i>New York,</i> Wall street Ch. 2 friends additional per Rev. W. W. Phillips, D.D.	14 00
collection in 1st Presbyterian Ch. per Hugh Auchincloss, Esq. Tr.	75 40
Cedar street Ch. per do	31 00
Brick Church per do	428 00
from Canal street Church per do	16 00
donation from George Zabriskie, Esq.	50
Samuel Boyd, Esq. subscription for 1831,	50 00
<i>North East, Pa.</i> auxiliary society Rev. G. W. Hampson,	25 00
donation from Mr. Rosset,	1 50
<i>New Brunswick, N. J.</i> Presbytery per Rev. G. S. Woodhull,	11 84
<i>Quark, O.</i> auxiliary society Rev. J. Little,	2 00
<i>Leburyport, Mass.</i> donations from Females of the 2d Presbyterian Ch.	7 13
<i>Asheville, Tenn.</i> collections additional per Rev. A. Hamilton,	10 00
<i>Quark, N. J.</i> auxiliary society additional Mr. D. Nichols,	1 00
donation from D. Nichols,	20 00
<i>Lehamany, Pa.</i> auxiliary society additional per Rev. R. B. Belville,	1 50
<i>New Providence, O.</i> collection per Rev. S. J. Miller,	4 00
<i>Bedford, N. J.</i> auxiliary society Rev. J. T. Russell,	30 00
<i>Bedmont, Tenn.</i> auxiliary society per Rev. A. Hamilton,	1 00
<i>Orland and Carroll, Chatauga Co. N. Y.</i> collections per Rev. I. Oakes,	14 75
<i>Pleasant Hill, O.</i> auxiliary society per Rev. J. Little,	4 75
<i>Mike &amp; Clearfield Congregations, Pa.</i> by Rev. J. Hutchinson,	2 00
<i>Pin Creek, Lycum Co. Pa.</i> congregation per Rev. J. H. Grier,	17 50
<i>Presbytery of Lewes,</i>	11 50
<i>Wylons creek church, Tenn.</i> don. from Rev. J. L. Sloan, per Rev. A. Hamilton,	1 00
<i>Wagon creek, Pa.</i> auxiliary society per S. Thompson, Tr.	14 00
<i>Wald, O.</i> do do do	7 50
<i>Philadelphia, Pa.</i> auxiliary society 6th Prn. Ch. per Rev. S. G. Winchester,	30 00
from 7 members of the 8th Prn Ch. for support of a	
missionary for one year per H. McKeen,	100 00
Monthly Concert collection 8th Prn. Ch. per do	10 00
collections at Concert of Prayer in 2d Prn Ch.	46 20
donation from Mrs. S—— through A. Henry, Esq.	5 00
Joseph P. Engles, Esq. his subscription for 1830 & 1831,	200 00
annual contributions 4th Prn. Ch. per James Algeo,	9 00
collection at Monthly Concert of Prayer in do per do	5 00
J. McAlpin, Esq. his subscription for 1831,	100 00
Solomon Allen, Esq. do do	100 00
from the 4th Prn. Ch. per Isaac Snowden, Esq.	9 00
William Brown, Esq. his subscription for 1831,	100 00
donation from L. Lamb, Esq. per Dr. Ely,	12 00
<i>Red Clay creek congregation, from a lady,</i>	1 00
<i>Leashville &amp; Pleasant Ridge, Ind</i> auxiliary society per Rev. W. Sickles,	10 00
<i>Wargainville, East Tenn.</i> donation from Mr. W. Lyons, per Rev. S. W. Doak.	5 00
<i>St. Louis, Mo.</i> auxiliary society per Rev. S. H. Crane,	105 75
<i>Springfield, Portage co. O.</i> do do per Rev. J. D. Hughes,	10 00
<i>Witoh, Ind.</i> collections per Rev. John S. Thomson,	3 12
<i>Short creek congregation, Ohio co. Va.</i> donation from Mrs. Mary Waits, per	
Rev. Mr. Wylie,	96 62
<i>Worm, Mercer co. Pa.</i> congregation per Rev. Mr. Chamberlain,	8 50
<i>Wood Hollow,</i> collection per Hugh Auchincloss, Esq. Tr.	1 65
<i>St. Francisville &amp; Pinkneyville, La.</i> congregations,	8 00
<i>West Settlement, La.</i> Presbyterian Church,	3 50
<i>Salisburg, Indiana co. Pa.</i> congregation per Rev. W. Hughes,	11 12
<i>Shelbyville, Tenn.</i> from auxiliary society additional per Rev. A. Hamilton,	8 50
<i>Switzky, Pa.</i> auxiliary society per S. Thompson, Tr.	26 50
<i>Susquehanna Presbytery,</i> per W. Jessup, Tr.	103 75
<i>State Ridge congregation, Pa.</i> collection per Rev. Mr. Parke,	10 00
<i>Wimberville, O.</i> from Presbytery per Rev. C. Clinton Beatty, Tr.	137 00

<i>Staunton, Va.</i> received from J. Cowan, Tr. per Rev. John McIlhenny, viz:				
	received of Rev. Frs. McFarland, collected at the meeting	of the Presbytery held in Lewisburg,		\$95 00
	received of do	collected in Bethel congrega-		
		tion at sundry times,		21 50
do	Rev. C. Speece, D.D. coll'd. in Augusta Ch.			3 50
do	Major Wm. Bell,	do do		12 25
do	Mr. C. Bias collected at sundry times in			
	Tamberidge and Fairfield congregations,			37 00
do	from Union congregation,			24 75
do	of Jn. Tate, Esq. collected in Hebron cong.			20 00
do	from Mossy Creek congregation,			50
	collected at sundry times in Staunton congregation,			36 50
	received of Ladies' Missionary Society of Staunton			
	at sundry times,			200 00
do	Rev. Jos. Smith from Lexington cong.			63 75
do	do do	Falling Springs cong.		37 70
do	do do	New Providence do		36 50
do	do do	Locust Bottom do		2 00

\$590 95

Deduct amount acknowledged in the Treasurer's account from 20th Oct. to 20th Nov.

From Female Missionary Society, \$160

Collected at meeting of Pr'y. in Lewisburg, 95

Sundry Portages paid by J. Cowan, Tr. 2 28—257 28

<i>Trenton, N.J.</i> , auxiliary society 1st Prn. Ch. per Rev. J. Moore,	-	-		333 67
do do 2d do do	-	-		1 50
do do do do	-	-		15 25
<i>Taneytown, Md.</i> do do additional per Rev. G. W. Kennedy,	-	-		10 00
<i>Foggs Manor congregation, Pa.</i> collection per Rev. Mr. White,	-	-		8 00
<i>Upper Marsh creek &amp; Great Conowago congregations,</i> per Rev. D. McConaughy,	-	-		10 00
<i>Woodbury, N.J.</i> collections in Prn. Ch. per Rev. C. Williamson,	-	-		12 44
<i>Washington, O.</i> auxiliary society per Rev. J. L. Bellville,	-	-		15 50
<i>Waterford, Erie co. Pa.</i> congregation per Rev. Mr. Chamberlain,	-	-		1 65
<i>Welsh Run, Pa.</i> collection per Rev. R. Kennedy,	-	-		16 00
donation from a young lady per do	-	-		4 00
<i>Washington, D. C.</i> auxiliary society additional,	-	-		50
<i>Western Auxiliary Missionary Society,</i> per Rev. E. McCurdy, Tr. per	-	-		
S. Thompson, Tr.	-	-		130 00
<i>Wooster Wayne, co. O.</i> received by Jn. Cunningham, Tr. from the following:				
Jeromeville cong. per Dr. Cunningham per R. Beale,				12 87 1/2
Wooster congregation per Rev. T. Barr	do	do		5 12 1/2
East Hopewell cong. per D. F. Finney	do	do		6 25
Congress cong. per John Stanley	do	do		4 50
Newmans Creek cong. per Rev. S. Cleland	do	do		10 00 1/2
Mount Hope cong. per Jn. Hamilton	do	do		14 25 1/2
Newmans Creek cong. per Rev. T. Barr	do	do		5 00
East Hopewell cong.	do	do		1 00
Apple Creek cong.	do	do		1 56 1/2
Millersburg cong.	do	do		1 62 1/2
Paintville cong.	do	do		10 75
Unity alias Salt Creek cong.	do	do		3 00
Pigeon run auxiliary society per Rev. Mr. Snodgrass,				8 87 1/2
Sugar Creek do do per Mr. W. Forbes,				12 22
Newmans Creek do do per Rev. S. Cleland,				10 00
Martinsburg do do per Rev. H. Harvey,				30 25
Utica do do per do				7 00
Lexington do do per Rev. T. Barr,				5 12 1/2
Pleasant Hill do do do				5 75
<i>Missionary Reporter,</i> from sundry subscribers				98 00

\$4,419 91

SOLOMON ALLEN, Treasurer.

No. 34, S. Third street, Philad.

# EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

## EDUCATION REGISTER.

REPORT OF THE  
BOARD OF EDUCATION,  
TO THE  
GENERAL ASSEMBLY, May, 1831.

In addition to the fifty-five beneficiaries, reported last year, thirteen have been taken under patronage, in the course of the year, ending the 19th inst. Of this number, two have been dropped, because they did not appear to possess, in a satisfactory degree, "all those traits of character, which are desirable, if not indispensable, in candidates for the sacred Ministry. One, who had been licensed some time previously, has been recently ordained, and located, as stated supply, in an interesting but feeble congregation, in Pennsylvania.

The whole number, now in immediate connection with the Board, is sixty-five: The number connected with it, through the medium of the Presbyteries and other auxiliaries, cannot be accurately given, as but few reports have been received.—The Board of the Synod of New York, have thirteen under their care, and have raised \$1,399 58 in the last year. Reports from 22 Presbyteries have been received; from which it appears that these Presbyteries have 45 beneficiaries in training, and have expended, in their support, \$2,546 60. Whole number of beneficiaries, so far as reported, 123; Funds raised, \$9,471 87. Twenty-three are at Theological Seminaries; twelve are in Colleges; and the remainder in preparatory schools. Of the talents and piety of the young men, we may say, that, from all the information which we have been able to obtain concerning their conduct and proficiency in study, there is good reason to hope, that they will prove, under favour of Divine Providence, useful labourers in the Lord's vineyard. Some of them, we know, are distinguished scholars; and we are happy to find that they seem, generally, to take a deep interest and an active part, in those devotional exercises, and labours of love, which become their christian profession and holy vocation.

### GENERAL RULES.

A system of rules, or by-laws, designed to promote economy, convenience, and consistency in the transaction of business, has been adopted, and published, together with the constitution of the Board, in

pamphlet form; copies of which may be had by application to the Cor. Sec'y and General Agent. From this summary, we give the following items, as matter of information, viz: "No beneficiary is allowed more than one hundred dollars, annually, from our funds, except in extraordinary cases, and if any beneficiary receives aid from other sources, he is to report the nature and amount of the same, once a year, to this Board.

"As a general rule, the preference is given to those applicants for patronage, who have made the greatest advancement in their studies.

"Every beneficiary is considered as *always on probation*; and, if, at any time, he manifest such defects in capacity, temper, general manners, or piety, as would render his introduction into the Ministry of doubtful utility, the Board feel themselves religiously bound to make no further appropriations, in his case.

"No written obligation is required of our beneficiaries, to refund the money expended by the Board in their education; because we act upon the principle that the Church, as a moral parent, ought to provide for the education of such of her sons as are indigent, and yet may, probably, become her faithful servants in the ministry: but we, nevertheless, desire every beneficiary to remember, that his duty to the Church, to his younger brethren who seek the same holy office, and to his Saviour, requires, that, so soon as he shall be able, he should refund: and this understanding is made known to the young men, when received under patronage. Those who voluntarily decline entering the ministry, are required to refund, with interest; and their willingness to do so, is signified by engaging to conform to our rules.

"Any individual, or congregation, by paying annually, a sum, not less than one hundred dollars, has the privilege of selecting the beneficiary who shall enjoy the benefit of the endowment, provided, his qualifications be approved by the Board.

"Young men, applying for aid, must furnish satisfactory testimonials, from two or more ministers or elders of the Presbyterian church, or from some Presbytery, of their piety, talents, good deportment, and real necessities: and they are required to furnish, as often as shall be deemed proper, during their preparatory course, a written declaration of their views and purposes, in relation to the



Gospel Ministry, as the labour of their lives. Certificates of their proficiency and behaviour, are required, also, from their teachers: strict economy, in all their expenditures, is enjoined upon them as a sacred duty. The allowance, to those who are at manual-labour schools, is limited to seventy dollars a year: Some have made fifty dollars, in addition to their own earnings, answer their purpose.

"No person receives aid, who does not manifest a willingness to pursue such a course of education as the Board deems proper, or whose attachment to the standards of the Presbyterian church is questionable, or, who is unwilling to receive his theological instruction in a Presbyterian seminary.

"The grounds upon which patronage is withdrawn, are such as these, viz: If the beneficiary change his place of education without leave of the Board; if his talents, state of health, or his prudence, or piety, or diligence be not such as to warrant its continuance; if he enter into the married state; if he put himself under the care of another education society, or refuse to make the requisite returns, in regard to his progress, expenditures, and purpose, in reference to the work of the Ministry.

"Beneficiaries are expected to submit themselves to the paternal care and counsel of the Corresponding Secretary and General Agent of the Board."

#### SUPERVISION.

It is made the duty of the Corresponding Secretary and General Agent, to exercise a qualified pastoral care over the beneficiaries; to visit them as often as practicable, at least once a year; and to hold correspondence with them as frequently as circumstances may require; which has been done, so far as could be, consistently with his other engagements. Frequent communications are had, also, with the principal teachers, under whose tuition the young men are pursuing their studies: and written advice is submitted to them, occasionally, through the medium of the "Education Register," which, it is believed, they have all had the opportunity of reading. From their various location, it is obvious, however, that the offices of paternity cannot be extended to them so fully and regularly as might be, in other circumstances.

#### PAUCITY OF BENEFICIARIES, AND THE REASON OF IT.

It may seem strange, that the number is so small; that it has increased so little beyond what it was a year ago: Strange, indeed, it is—nay, it is mortifying. This Board, ostensibly represents, and was de-

signed, in the important business of training labourers for the Gospel Harvest, to act for upwards of two thousand christian churches, embracing nearly two hundred thousand communicants. Why, then, it may well be asked, is our list of Beneficiaries so small? We answer, not because there are no more young men of the character contemplated, but simply and solely because we have not been able, in good faith, to receive any more, with a promise of the assistance which they need. Applications for aid are numerous and pressing, from various parts of our country; but we have not felt warranted to entertain and encourage them. We have been obliged, though with painful reluctance, to put them off for the present, with a conditional promise of aid, so soon as it shall be in our power to render it.

#### RECEIPTS AND EXPENDITURES.

On this topic, the Board would willingly be silent, did not duty require them to speak out, and declare the truth. The whole amount received, during the year, including annual contributions, congregational collections, donations from individuals, and remittances from auxiliaries, as appears from the Treasurer's statement, is \$5,525 69."

This sum has been expended in appropriations to our Beneficiaries, and in defraying the necessary expenses of the Board; and there are now demands upon the treasury to a considerable amount, which we have not the means of satisfying. Upwards of sixty young men, who have been encouraged to expect aid, are importuning us for the means of going forward in their studies. Their necessities are urgent, and, if not speedily relieved, they will be obliged to suspend, for a time at least, their preparations for the Ministry; and, in all probability, a large number of pious and talented youth will turn to other occupations, in despair of being able to reach the sacred office, with the requisite qualifications.

This state of things is, indeed, humiliating—it is appalling: and the question will naturally be asked, have the Board done their duty? Have suitable exertions been made to raise funds? Of this, the Assembly must judge. We can only say, that we have endeavoured to do our duty. And we believe all has been attempted, which it would have been wise to attempt, in the circumstances of the case. We may have been wanting in faith, but not, we trust, in solicitude, or diligence. The fact is, the whole power in this business, is, by the constitution of the Board, left in the hands of the Presbyteries. All that is required of them,

s, to hand over to us their surplus funds, or distribution. They were expected, indeed, to become auxiliary. A few of them have done so, in form; but none of them have afforded efficient aid, beyond what they want of their own Beneficiaries.—Pastors of churches have, in some instances, remonstrated against our going in among their people, to solicit contributions. We are not willing to be obtrusive; to cause divisions in congregations, or to interfere with other benevolent institutions. We have not been able to procure agents, to operate, where an application would probably be welcomed. Several appointments have been made in different sections of the church; but they have been declined, with the exception of one or two, perhaps. We are told, in very pathetic terms, that the pressing of our object, at present, would interfere seriously with other good designs, of a local character, dear to the hearts of the people. Agencies, moreover, are expensive. Men cannot be expected to engage in them, without adequate support; and we have not felt quite at liberty to give pledges, which it might not be in our power to redeem.

These are a few of the causes that have retarded against the success of this enterprise. Others might be named; such as the supposed efficacy of manual-labour establishments, which, though helpful to some extent, and worthy of public favour, certainly cannot be made to supersede the necessity of other pecuniary aid, unless young men are required to spend some twenty years, of the best part of life, instead of eight or ten, in preparing to labour in the Gospel vineyard. Some people profess to have scruples, in regard to our general design, because, in a few instances, young men who have received gratuitous aid, have disappointed public expectation; a result to be guarded against, with all care, but which no means, forming a valid objection to the cause. With another class of persons, it is a question, whether an institution, so limited in its scope—confined as his is, in its appropriations, to indigent youth of our own denomination, exclusively, comport with the spirit of the age, or be consistent with good feelings towards other portions of the great christian family. On this point, the Presbyterian Church, in the exercise of charity and good will towards all that love our Lord Jesus Christ, expressed her judgment when she instituted this Board.—Nor has it been proved, as yet, that her decision was erroneous. It seems reasonable to expect that more, in the aggregate, will be done, and done with less danger of sectarian jealousy, if every

denomination train its ministry in its own way, than could be accomplished by any attempt at union, so long as there exists such a diversity of opinion, as is known to exist among christians, in regard to the proper education and necessary qualifications of Gospel Ministers.

We bid God-speed to our brethren of other denominations in the household of faith, in their efforts to fill up their ministerial ranks. We hail them, as fellow-labourers in the good work of the Lord; but we wish to share in these labours of love. There is ample room, and a loud call for the exertions of all who love the Redeemer, and care for the souls of men. It is our deliberate purpose, therefore, to go forward, in this great work, in the name and strength of the risen Saviour. In the hearing of the high command, as it issues from the lips of redeeming love, "go, teach all nations"—and, on the margin of "the fountain that cleanseth from all sin," we invoke the cordial co-operation of the two thousand one hundred and fifty-eight churches, with which we stand connected by a solemn profession of attachment to the same system of christian doctrine and ecclesiastical order. Our aim is to raise up well-taught, and holy pastors for our seven hundred vacant congregations; evangelical labourers, to perform missionary service in the waste places of our own great country, and to assist in bearing the glad tidings of Gospel Salvation to six hundred millions of heathen. The Providence of God is calling upon us to engage in this work, with renewed zeal, and strong confidence. The spirit of revivals is abroad in the churches. Large numbers of young men are brought into the kingdom of Christ, and are disposed, by his grace, to serve him in the ministry of his gospel. They are saying, in view of the plenteous harvest, and scarcity of labourers, "here are we, send us." The time to favour Zion is come. The Macedonian cry, comes from every quarter of the peopled world. The inhabitants of the isles are waiting for Messiah's law. Can we, in such circumstances, and in such times as these, be inactive, without treachery to our blessed Master? We cannot. "He that is not with me, says Christ, is against me; and he that gathereth not with me, scattereth abroad." The maxim is divine and incontrovertible. Let us endeavour to imbibe and manifest its spirit; and our labour will not be in vain in the Lord. A pious ministry—able, and in number, adequate to the work that is to be performed, is indispensable, in the grand design of evangelizing the world.

We hope to be excused for these ex-

hortatory remarks. An earnest desire to reach the ear, and secure the assistance of the churches, through the medium of the General Assembly, must be our apology. One suggestion more, and we have done. If every congregation, by its minister or eldership, would become responsible for the support of one beneficiary, or more, as may suit their ability, and make punctual payment, semi-annually, or annually, we should, no longer, have occasion to complain of the want of funds. At a late meeting of the Presbytery of Philadelphia, pledges were given for the support of *seventeen beneficiaries*; and we are happy to learn, that this simple and practicable plan has been recently adopted elsewhere. How easy it would be, for this great Assembly, to set an example, in this way, that would animate and move the whole Presbyterian church, and give an impulse to the cause of Ministerial education, that might pervade this land;—nay, this entire world, and be had in grateful remembrance, in the millenium. Would not the people, here represented, sustain such an act of confidence in their liberality and zeal, for the promotion of a design so closely connected with the glory of Christ, and the salvation of souls? We throw out the idea, in the hope, that, before the rising of this venerable body, we shall be authorized to say to our present incumbents—go on, in your preparations, for the Lord's work: you shall be supported;—and to many others, in waiting for an answer to their application,—yes; we will receive you, also:—For "the harvest is plenteous, but the labourers are few."

By order,

W. NEILL,  
Sec'y and Gen. Agent.

MEMBERS OF THE  
BOARD OF EDUCATION,

*Elected by the last Assembly.*

MINISTERS.

Rev. H. R. Weed  
Sylvester Eaton,  
Eliakim Phelps,  
Ashbel Green, D. D.  
Robert Steel,  
Samuel G. Winchester,  
W. L. McCalla,  
C. P. Storrs,  
J. Mathews, D. D.  
Jas. Blythe, D. D.  
John Witherspoon,  
Alexander Magee,  
Obadiah Jennings,  
George Potts,  
W. J. Frazer.

ELDERS.

Mr. Thomas McKeen,  
Aristarchus Champion,  
Matthew L. Bevan,  
John McMullin,  
Henry McKeen,  
Zalmon Fitch,  
James McCay,  
Robt. J. Breckenridge,  
David Patton,  
Felix Grundy,  
John Henderson,  
Thomas Lindsey,  
Samuel Thompson,  
H. B. Funk,  
C. McIntyre.

*Receipts by the General Agent for the Board of Education, from May 4th to the 6th inst, viz:*

United churches of Fox Run and Bullskin, Ky.	- - -	\$ 1 50
Abraham B. Hutton, of 6th church, Philadelphia,	- - -	50
John Fletcher, McConnelshurgh, Pa.	- - -	1 00
John Brewster, per Rev. Mr. Musgrave,	- - -	5 00
Church of Snow-Hill, Md. per Rev. Mr. Mustard,	- - -	3 43
Church of Frankford, Pa. additional,	- - -	30 75
Church of Freehold, New Jersey,	- - -	15 75
Rev. P. Hassinger,	- - -	10 00
Church of Hillsborough, Ohio, per Rev. S. D. Blythe,	- - -	20 00
Church of Newburyport, by Rev. J. Proudft,	- - -	47 00
Rev. William Finney, Md. Harford county,	- - -	10 00
John Morrison, Esq. Abington, Pa. per Rev. R. Steel,	- - -	10 00
Rev. Nathaniel Calhoun, Va.	- - -	5 00
Churches of York and Hopewell, Pa. by Rev. Dr. Cathcart,	- - -	24 00
Church of Upper Marsh Creek, do. do.	- - -	4 00
Mrs. Jane Whiteside, Oak Mills, Pa. by Rev. Mr. Hutchinson,	- - -	1 00
Rev. Samuel Davis, by Mr. Barklay,	- - -	5 00
Church of Buffalo, Ohio, by Rev. Mr. Wallace,	- - -	5 25

JOSEPH B. MITCHELL, *Treasurer.*

\$199 18

THE  
CHRISTIAN ADVOCATE.

JULY, 1831.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LVII.

After considering and explaining the various duties enjoined in the Decalogue, or the summary of the moral law contained in the ten commandments, it is with peculiar propriety that the question is immediately asked in our Catechism—"Is any man able perfectly to keep the commandments of God?" The answer you are aware is—"No mere man, since the fall, is able in this life, perfectly to keep the commandments of God, but doth daily break them, in thought, word and deed."

That admirable discrimination, united with conciseness and perspicuity, which characterises the whole of our Shorter Catechism, is strikingly visible in the answer before us.

1. The *inability* to obey the law of God, of which the answer speaks, is predicated, or affirmed, only of every *mere* man, among the descendants of Adam. Our Lord and Saviour Jesus Christ was truly man, and descended, according to the flesh, from the primitive parents of the human family: and he did, "in this life," that is, through the whole of his abode on earth, perfectly keep the commandments of

God. Being "conceived by the power of the Holy Ghost in the womb of the virgin Mary," he was not "conceived in sin, and shapen in iniquity," like every other descendant of the fallen progenitors of our race. He had no taint of native depravity; and through the whole of his life on earth, he did, in thought, word and deed, perfectly obey the law of God. Having been "made under the law, to redeem them that were under the law," if there had been the least moral stain of his nature, or the least defect in his obedience, he could not have been "made of God unto us righteousness." But we are expressly told that "he did no sin, neither was guile found in his mouth," and that "such a high priest became us, who is holy, harmless, undefiled, and separate from sinners." Such then was Jesus Christ as *man*; but you know that he was not a *mere* man. While he was truly man, he was also truly God—"God and man, in two distinct natures, and one person forever;" as your Catechism elsewhere teaches, and we have had occasion to demonstrate from the Scriptures of truth. Not being, therefore, a mere man, his having perfectly kept the commandments of God, does not invalidate the assertion that all *mere men* are transgressors of those commandments; that is, they have been so—

2. "Since the fall," but not previously. For Adam, before his fall, was able perfectly to obey the divine law; and for a season he did actually thus obey it. Having been created "in the image of God," he was perfectly holy, and was, in his very formation, endued with all the power or ability necessary to his resistance of every temptation, and to his rendering to the law which his Creator gave him, a perfectly sinless obedience. It was therefore proper, that the answer before us should carefully limit, as it does, the moral impotency of man, to what has become his condition "since the fall."

3. Another limitation is, that it is only "in this life" that the inability in question will continue. For it is a most comfortable thought to the people of God, that "in the life to come" they will be, and for ever remain, as entirely free from sin as the angels of God in heaven. There they will eternally and delightfully obey the whole will of their heavenly Father; and find that in this entire conformity to his blessed will, the happiness of their glorified state will essentially consist.

4. Another, and the last qualification of the assertion contained in the answer before us is, that it relates only to a *perfect* obedience—"no mere man since the fall is able, in this life, *perfectly* to keep the commandments of God." This must be noted and remembered, because every real child of God certainly does keep his commandments, truly, sincerely, impartially, and without reserve; although a degree of imperfection cleaves, for the present, to all that he does; and although he is liable to fall, and does sometimes actually fall, into aggravated sin. It is not easy for us to understand how any one who has just conceptions of the holiness of God, and the spirituality and perfection of his law; and who is acquainted with the depravity and deceitful-

ness of the human heart; and who reads in the book of God, that "there is not a just man upon earth who doth good and sinneth not," should still believe in a state of *sinless perfection*, as the attainment of any child of Adam in the present life. So far is this from being the truth, that our Catechism is borne out by the plain testimony of the sacred scriptures, when it asserts that every mere man since the fall, and in the present life, doth "daily break the commandments of God, in thought, word, and deed." Recollect that the commandments of God are broken by the want of perfect obedience, as well as by the actual violation or transgression of them; then think of the summary which our Saviour himself has given of these commandments—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself"—and then say, whether in your own judgment, there has ever been a day of your life, since you were capable of moral action, in which there was no defect of obedience, nor any actual transgression of the Saviour's summary of God's holy law. Can you lay your hand on your heart, and looking up to Him who searches it say—"Great God, I appeal to thee, that on such a day my thoughts were all in *perfect* harmony with supreme love to thee, and with love to my neighbour as to myself; and when all my words and actions were without a fault?" I hope there is none of you that would dare to do this; because your doing it would be a demonstrative proof that you were most awfully blinded and infatuated, by the very sin which you denied. Consider attentively the following plain citations from the oracles of infallible truth, and you will see that the statement of the Catechism does not go to an extreme—Gen. viii. 21—"The imagination of man's

heart is evil from his youth." Job xv. 14—"What is man that he should be clean? and he that is born of a woman that he should be righteous?" John xv. 5—"Without me ye can do nothing." 1 John i. 8—"If we say we have no sin, we deceive ourselves, and the truth is not in us." James iii. 2—"In many things we offend all"—and v. 8—"The tongue can no man tame; it is an unruly evil, full of deadly poison." Rom. iii. 19—"that every mouth may be stopped, and all the world may become guilty before God." And add to these texts that remarkable passage in the seventh chapter of the Epistle to the Romans, to which I referred in the last lecture, as illustrative of the evil desires and propensities even of the renewed mind; and in which the Holy Apostle represents himself as in a perpetual conflict with the indwelling sin of his heart.

The eminent and justly celebrated Richard Hooker, in his "learned discourse of Justification," goes farther than is expressed in our Catechism; but not farther than its intended meaning and import, nor farther than the truth of the case. He not only maintains that we sin *daily*, but that there is *not one* thought, word, or deed, of our whole life, but what is imperfect, or mingled with sin. His language is a little antiquated, but it is very impressive. "Let, says he, the holiest and best things which we do be considered: we are never better affected unto God than when we pray; yet when we pray, how are our affections many times distracted! how little reverence do we show unto the grand Majesty of God, unto whom we speak! How little remorse of our own miseries! How little taste of the sweet influence of his tender mercies do we feel! Are we not as unwilling many times to begin, and as glad to make an end, as if in saying, *Call upon me*, he had set us a very

burthensome task? It may seem somewhat extreme, which I will speak; therefore let every one judge of it, even as his own heart shall tell him, and no otherwise; I will but only make a demand: if God should yield unto us, not as unto *Abraham*, if fifty, forty, thirty, twenty, yea, or if ten good persons could be found in a city, for their sakes that city should not be destroyed: but, and if he should make us an offer thus large: Search all the generations of men, since the fall of our father Adam, find one man, that hath done one action, which hath passed from him pure, without any stain or blemish at all; and for that one man's only action, neither man nor angel shall feel the torments which are prepared for both. Do you think that this ransom, to deliver men and angels, could be found to be among the sons of men? The best things which we do, have somewhat in them to be pardoned. How then can we do any thing meritorious, or worthy to be rewarded? Indeed, God doth liberally promise whatsoever appertaineth to a blessed life, to as many as sincerely keep his law, though they be not exactly able to keep it. Wherefore we acknowledge a dutiful necessity of doing well; but the meritorious dignity of doing well, we utterly renounce. We see how far we are from the perfect righteousness of the law; the little fruit which we have in holiness, it is, God knoweth, corrupt and unsound: we put no confidence at all in it, we challenge nothing in the world for it; we dare not call God to reckoning, as if we had him in our debt-books: our continual suit to him is, and must be, to bear with our infirmities, and pardon our offences."

In closing this lecture, in which our Catechism expressly declares that no mere man, since the fall, is *able* perfectly to keep the commandments of God, you may expect that I should say something of a contro-

versy which has long been going on, and is not yet terminated, in our country, in regard to what is denominated "natural and moral inability." My first remark is, that the wording of the point in controversy appears to me to be unhappy, and calculated to produce confusion of thought and expression; because it will be allowed by both parties in this controversy, that the *moral inability* spoken of, is *natural* to the whole human race since the fall of Adam—That is, it is a part of our nature.\* An eminent and discriminating writer,† on this subject, has said justly, "That is physical necessity which is the invincible effect of the law of nature; and it is neither less natural nor less unsurmountable, if it is from the laws of spirit, than it would be if it were from the laws of matter." Again—The parties in this controversy are agreed in another point; namely, that all actual sin is voluntary, and therefore criminal and inexcusable. Those, indeed, who contend for the difference between natural and moral inability, in reference to the sinful actions of men, endeavour to represent those with whom they contend, as opposing human liberty and accountableness. But the opposite party deny this unequivocally, protest against their being charged with a consequence of their system, which they affirm is not fairly drawn, and maintain that, although they may account for human guilt in a manner different from their opponents, yet they as fully and extensively admit and insist on its existence and criminality; and make the free offers of the gospel, and urge their acceptance, as sincerely and earnestly as any others. Once more—Both parties, if they maintain other Calvinistic

sentiments, as the most of them hitherto have done, say explicitly, that not one of Adam's fallen race ever yet did, or ever will, make use of his moral ability to renounce sin and accept the salvation proffered by the gospel of Christ, till disposed and inclined thereto by the renewing influences of the Holy Ghost: And those who deny the distinction in question, think and say, that it seems to be a singular kind of ability, which no child of Adam ever did, or ever will exert, although urged to it by the strongest possible motives that can be presented to an intelligent being—will never exert this ability, till an influence comes on his mind from an external source. They think too, that the assertion of this moral ability leads to the denial of the necessity of divine influence—one of the plainest and most important doctrines of the gospel—and that even those who admit the necessity of this influence, do often, in preaching, so leave it out of view, as to make the people think that the speaker does not regard it as indispensable. Neither is it admitted, that a full sense of dependence on God, when real and rightly understood, has any tendency to discourage effort, or to dispose to a neglect of the use of means. On the contrary, it is maintained that nothing is so encouraging to a soul that truly perceives its helplessness, as to point it to an Almighty deliverer; that nothing will make it cry for help so earnestly, importunately, nor with such a prospect of success, as this very feeling of helplessness in itself; and that means are never so likely to be diligently and effectually used, as when they are represented as deriving their efficiency from the blessing of God, sought for in the way of his appointment—in the use of the means prescribed in his holy word. On the whole then, although I admit fully, that there is

\* Perhaps the New Haven school of Theology should here be excepted; but if so, let it stand by itself on the present occasion.

† Witherspoon.

A plain difference between moral and natural inability, such as would instantly strike you all, if I should ask one of you to rise from his seat, and request of another to fly in the air—yet when applied to the subject before us, I think it altogether improper—a distinction without a difference. The disposition to do right, is as essential to right doing, as understanding, judgment, conscience, or any other natural faculty of the mind; and if every man in his natural state is without this disposition, he has a natural inability—which is at the same time a moral inability—to act rightly. The word of God also, as seems to me, is directly opposed to this distinction; as in the declaration of the Saviour, “No man can come to me, except the Father which hath sent me draw him;” and of the apostle Paul—“The carnal mind is enmity against God, not subject to his law, neither indeed can be;” and in a great variety of passages of similar import.

I conclude the present Lecture, with a quotation from Dr. Witherspoon, in which my own views of the topick before us are correctly expressed—“As to the inability of man to recover himself by his own power, though I would never attempt to establish a metaphysical system of necessity, of which infidels avail themselves in opposition to all religion, nor presume to explain the influence of the Creator on the creature; yet nothing is more plain, from Scripture, or better supported by daily experience, than that man by nature is in fact incapable of recovery, without the power of God specially interposed. I will not call it a necessity arising from the irresistible laws of nature. I see it is not a necessity of the same kind as constraint; but I see it an impossibility, such as the sinner never does overcome.”

## WITHERSPOON ON REGENERATION.

*(Continued from p. 288.)**Conclusion.*

I shall now close this discourse with some practical improvement of these important truths. Several reflections have, indeed, already been interwoven with the particular branches of the subject, and the light which they throw on other parts of religion pointed out. I shall, therefore, at this time, only make a few observations upon the whole, and proceed to a serious address to all my readers on this most interesting subject. And,

1st, From the various truths above established, and the order in which they have been opened, we may see the indissoluble connexion between salvation by the grace of God, and holiness in heart and conversation. We may see their equal importance and their influence upon one another. There are many who attempt to divide those things which God hath inseparably joined. Many insist only on the duties of the law of God and our natural obligations to obedience; and are hardly brought to any mention of the righteousness of Christ, as the ground of a sinner's acceptance before God. Nay, some scruple not to affirm that the doctrine of justification by free grace, or a sinner's being found in Christ, not having his own righteousness, weakens the obligation to holiness, and tends to introduce licentiousness of practice. But from what has been said in the above discourse, we may learn, not only in general the absolute necessity of a change, but how this stands connected with the purchase and gift of salvation, the character and work of a Redeemer. It will plainly appear, that a change in some respects is necessary to bring us to, and in others is the necessary effect and consequence of, the acceptance of salvation.



I have endeavoured in the preceding pages to show, that a discovery of the nature and glory of God, and of the infinite evil of sin, is absolutely necessary, in order to our either understanding or relishing the doctrine of the cross. What is this then, but a change begun? Must not the dominion of sin in every such person have received a mortal blow? Doth any thing more directly tend to holiness, than to see the power and glory of a holy God, and how "evil and bitter a thing" it is to depart from him? On the other hand, is it not necessary to complete the change, that there be a sense of reconciliation and peace? "Can two walk together except they be agreed?" Can any person live in the love and service of God, while he conceives him to be his enemy, and supposes himself still the object of his wrath and displeasure? But supposing this reconciliation obtained, let me boldly ask, What motive to holiness in all manner of conversation, equal to the force of redeeming love? Judge, O Christian, will any cold reasoning on the nature and beauty of virtue have such an effect in mortifying corruptions, as a believing view of a pierced Saviour? Where shall we find so faithful, so active, so cheerful a servant of God, as one who joins with the apostle Paul in saying, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."\* Faith in Christ Jesus never can take place in any heart, unless there has been an internal work of the Spirit of God testifying of him; and there is no effectual principle of new obedience, but faith which worketh by love.

2. What has been said above, will serve to explain some controversies with which the truths of the

gospel have been often darkened and perplexed; particularly those relating to the priority, or right of precedence, so to speak, between faith and repentance. Some make repentance, that is, as they explain it, sorrow for sin, serious resolutions of forsaking it, and begun reformation, the joint grounds of our acceptance, with the merit of a Saviour. These, with great plausibility, state the matter thus: That our sincerity is accepted through the satisfaction of Christ, instead of that perfect obedience to which we cannot now attain; and, when taken in a certain light, this assertion is undoubtedly true. Others, discerning the falsehood that may lurk under this representation, and fearing the consequences of every self-righteous plan, are tempted to go to the opposite extreme. That they might show salvation to be wholly of grace, some have even presumed to use this harsh and unscriptural expression, that it is not necessary to forsake sin in order to come to Christ. I could show a sense in which this also is true, even as it is not necessary to forsake your disease, in order to apply to the physician. But if it is not necessary to forsake it, I am sure it is necessary, in both cases, to hate it, and desire deliverance from it.

This difficulty will be easily solved from what has been said in the preceding parts of this treatise, and we may learn to preserve the truth, without exposing it to the scorn or resentment of its enemies. The reader may observe, then, that none can see the form or comeliness of a Saviour standing in the room of sinners, and purchasing forgiveness from a holy God, till the glory of this God is discovered, till the guilt of sin lays hold of the conscience, and its power is both felt and lamented. This may, perhaps be called repentance, and I believe it is called so sometimes in the holy scriptures, particularly in

\* Gal. ii. 20.

be following passage: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."<sup>\*</sup> But the sinner does not so properly forsake sin in order to come to Christ, as he flies to him for deliverance from its condemning guilt and enslaving power. He is so far from coming to God with a gift in his hand, even of his own prayers and penitential tears, that his convictions continue to follow him, if I may speak so, through every lurking place, till he is entirely subjected, till he is stripped naked and bare, and deprived of every shadow of excuse. Then it is that salvation through a despised crucified Saviour becomes unspeakably amiable in all its parts, sin becomes more perfectly hateful, and an assured prospect is obtained of its immediate mortification, and in due time, of its entire and complete destruction. Thus faith and repentance are involved in one another; they produce, and are reduced by one another. They may be treated of distinctly, but they cannot exist separately. So that whenever either of them is found alone, or stands independent of the other, that very thing is a sufficient evidence that it is false and spurious.

3. From what has been said on this subject, we may be enabled to judge what are the fundamental and essential doctrines of the gospel, to which all others are but subordinate and subservient. Regeneration, or the New Birth, we are warranted to say, after the example of our Saviour, is absolutely necessary to salvation: "Except a man be born again, he cannot see the kingdom of God." If any man, therefore, depart from this truth, he makes shipwreck of the faith, and will at last be found to fight against God. It is also plain, that

the reconciliation of a sinner to God must be through the blood of the atonement: "For other foundation can no man lay, than that is laid, which is Jesus Christ."<sup>\*</sup> If any man hold by, and build upon, this great foundation, he shall be finally accepted, though many things may be found in him justly blameworthy. Nor is it easy, indeed, to say what degree of error and misapprehension concerning these truths themselves, may be consistent with abiding by the substance. But certainly all who directly and openly oppose them, may be said "to bring in damnable heresies, even denying the Lord that bought them, and to bring upon themselves swift destruction."<sup>†</sup>

This may teach us, what judgment Christians ought to form of the many parties and factions which divide the visible church. There may be smaller differences, which keep them asunder on earth, while, in faith and in love to an unseen Saviour, they are perfectly united. We are told that God shall gather his elect from the four winds, and that "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."<sup>‡</sup> I always think with much pleasure on the perfect union of this great and general assembly of the church of the first born. Then, all other distinctions, all other designations, shall be abolished, and those shall make one pure and un-mixed society, who have received "a white stone and a new name," and "whose names are written in the Lamb's book of life." The prospect of this should keep us from immoderate resentment, at present, against any of whom we have reason to think that they hold the foundation, are acquainted with real and practical religion, or have had experience of a saving change.

\* Acts iii. 19.

† 1 Cor. iii. 11. ‡ 2 Pet. ii. 1.

‡ Matt. viii. 11.

No man, indeed, can deny it to be just, that every one should endeavour to support that plan of the discipline and government of the church of Christ, and even the minutest parts of it, which appear to him to be founded upon the word of God. But still sound doctrine is more to be esteemed than any form. Still we ought to consider the excellence of every particular form, as consisting in its fitness to promote or preserve the knowledge of the truth, and to carry on a work of illumination, conviction, and conversion, to the saving of the soul. Would any Christian show that he is of a truly catholic disposition, let him discover a greater attachment to those even of different denominations, who seem to bear the image of God, than to profane persons, be their apparent or pretended principles what they will. Let us pay some regard to other distinctions, but still the greatest regard to the most impor-

tant of all distinctions, that of saints and sinners.

(To be continued.)

#### HYMN FROM THE FRENCH.

*From the Evangelical Magazine for May.*

Cloth'd with thy Son, Thou glorious Majesty,  
A wretched sinner at thy feet I lie!  
T' avenge my guilt, should justice raise  
the rod,  
It first must strike my Saviour, and my  
God.

I do not plead, to gain thy clemency,  
My penitential tears,—my heartfelt cry;  
No: from the hateful sinner turn thine  
eyes,

Look on thy dying Son, accept his sacrifice.

In Him,—in Him alone, I put my trust,  
My all is sin and mis'ry, guilt and dust;  
But, hateful as I am, and self-abor'd,  
Receive, accept me, in my sinless Lord.

B. H. S.

The original of the above may be found in a French collection of hymns, published at Basle about the year 1814.

## Miscellaneous.

### MEMOIR OF CAPTAIN BENJAMIN WICKES.

(Concluded from page 254.)

Captain Wickes continued in the command of merchant vessels for several years after the occurrence last recited. His voyages were mostly made to the East Indies, sometimes by the way of Europe, and sometimes by a direct course from Philadelphia—His last voyage was to Canton. From numerous letters to his friends, which have been put into the hands of the writer, some interesting incidents might be selected; but they are chiefly such as not unfrequently occur in a sea-faring life, and our plan requires that our memoir should be summary and brief. The state of Captain Wickes' mind,

and the character of his religious exercises, through the whole of this period, were very much the same as those which have already been exhibited—often, and even generally, clouded by a greater or less degree of melancholy, with a few bright, but short seasons, when hope beamed on his soul; and one or two, in which, as we have heretofore remarked, hope rose to confidence, and was even productive of ecstacy.

In June, 1807, the subject of our memoir lost the wife of his youth. She was the mother of eleven children, only three of whom, as already stated, survived their father. Three years after, June 1810, he was again happily married to her, whom he has left, with one child, a daughter, to mourn his loss, and to be comforted by the remembrance

of his example and his prayers, and by the joyful hope of meeting him where sorrow and sighing shall forever cease. On his second marriage, he took a final leave of a seafaring life. Through the recommendation of numerous friends, he soon after obtained the appointment of Clerk of the Navy Yard, in Philadelphia; and in this office, as in every other trust that he held through life, his diligence was unwearied, and his fidelity exemplary. While his strength lasted, he was ready, by night or by day, to perform any service that his station could be thought to require, and to many such services he was called. The infirmities of age, however, gradually crept upon him; so that about three years before his death, he voluntarily resigned his office, and spent the remainder of his days in retirement. It is believed by the writer, that the entire want of some stated occupation, after having led so active a life as his had been, had a tendency to increase that constitutional gloom, under which he had so long and so severely suffered. Some intervals of spiritual comfort, however, he experienced, while his decaying strength, both of body and of mind, indicated his approaching dissolution. Without any marked disease, he gradually became more and more feeble; was first confined to his house, and then to his bed, till at length, exhausted nature could no longer sustain the vital functions, and he sunk into the arms of death, without a struggle or a pang, on the 17th of October, 1830, in the 84th year of his age.

In closing this memoir, it may be useful to bring together some of the most prominent features in the character of Captain Wickes, and to accompany them with a few remarks.

1. He was a man of great humility, simplicity, sincerity, and integrity. Never was a man more free from all affectation of qualities

which he did not possess; and few indeed have ever manifested more lowliness of mind. He was even reluctant—unfeignedly reluctant—to receive the marks of honourable notice, and of high and affectionate regard, which were frequently tendered him; especially when he was employed in carrying missionaries to their stations, and in providing for their comfort. He was, in every part of his character, “an Israelite indeed, in whom there was no guile.” In all his statements, nothing was to be looked for but the simplicity of truth—no exaggeration and no disguise. His word was the same as his oath: and the offer of the world, as a reward for any departure from strict integrity, he would have rejected with instant abhorrence. We have before us the copy of a letter which he wrote to a merchant, who had engaged him to command a vessel destined to a port in which he discovered, after he had negotiated for the command, that some evasion of the measures there adopted to secure revenue, might be expected from him. His letter concludes thus—“If in the prosecution of this voyage, there is a chance of any circumstances happening that a strict adherence to truth would endanger your property, do not entrust me with it; for was it my own, I would not hesitate a moment to save it. I have taken this method to express my mind about this business, that you might at once determine whether I should proceed farther in it.” The result was, that he lost the voyage, but saved his conscience. What a changed world would be that that which we see, if all who inhabit it were like minded with Capt. Wickes! There would be no gibbets, or jails, or law suits, or controversies about property, nor any need of nine-tenths of the laws which are now required to secure justice and equity. And such would be the actual change, if genuine Christianity governed the

hearts and lives of all men:—it is something like this change which we believe will be realized in the Millennial age.

2. The subject of this memoir possessed, in an eminent degree, a kind, benevolent, charitable, and liberal disposition. His kindness was manifested, not only in every domestick relation which he sustained, but in his treatment of every human being. If in the ardour of feeling—for his feelings and passions were ardent—he thought he had spoken or acted amiss, a speedy and frank acknowledgment was sure to follow. To relieve distress was his delight; and he did it to the extent of his means, and indeed beyond what many would have considered as prudent and proper. The writer is forbidden to verify this remark, by a specification of facts, which have come to his knowledge. While unwavering, as we shall presently see that he was, in his attachment to the doctrines and order of the church to which he belonged, he was, notwithstanding, no bigot. He was cordially attached to all without distinction, who, he believed, were the real children of God, and desirous to promote his cause. He could freely converse and commune with them as brethren; and was careful to avoid every thing that was calculated to disturb their feelings. He was as earnest and active in promoting the Baptist missions, as if they had been those of his own church. This is the true spirit and character of a sincere and consistent Christian. Firm in his own opinions, and decided in his preferences; but yielding cheerfully to others what he claims for himself; and delighting in those who bear the Redeemer's image, wherever he may find them, or by whatever name they may be called.

3. Captain Wickes was a man of great fortitude, resolution, and perseverance. We have already

had occasion to remark, that with him the fear of God seemed to have swallowed up every other fear. This was truly the case; but in addition to what was a matter of principle, he appears to have been constitutionally courageous and devoid of fear. We have not inserted among the incidents of his life, an extended account of a command which was given him by the masters of a little fleet of merchantmen, for their common defence against an array of piratical cruisers in the Chinese seas; and of the prudence, bravery, and success, with which he conducted the measures taken for their protection and defence. On that, and on all other occasions, when a cool fortitude in danger was requisite in the discharge of his duty, he never failed to exhibit it. He was equally remarkable for a steadfast and persevering pursuit of any important object which he sought to attain. He could not be diverted from it by difficulties, dangers, or discouragements, to which the most of men would have yielded and given up their efforts. This might seem to be inconsistent with that habitual timidity and those frequent fluctuations in regard to his spiritual state, of which so much appears in this memoir. But it was not so. He trembled before his God, but before none of his creatures. He sunk down into helplessness, or rather he looked only to his Saviour, when the realities of eternity were in contemplation; but he was little moved by the good or the ill of the present life. Nor in this was he singular. It will generally be found that they who have the most lively apprehensions of the majesty of God, and of the happiness or misery of what lies beyond the grave, can meet without shrinking perils and hardships which terrify ordinary minds, and which often show that to be a blasphemous and a coward, are features of character easily united. The truth is, that a Christian's visions

by faith, of things unseen, render comparatively insignificant to him, the events of time, and the smiles or frowns of his fellow worms.

4. Captain Wickes, though fearful and changeful in his apprehensions in regard to his personal piety, was remarkably stable in his opinions on the great doctrines of religion, and the duties of the Christian life. He had long read and studied the holy scriptures with attention; and had a familiarity with them very rarely acquired. Nor was it a familiarity with the letter merely; he had diligently sought to understand the spirit and scope of the sacred oracles. The result was, that his knowledge was clear, solid and systematized; and his belief in divine truth never wavered; he held it as firmly when he thought it condemned him, as when he derived from it hope and consolation. His views, moreover, of the duties which true religion enjoins, were not less clear and rational, than those which related to its doctrines. These duties he most conscientiously performed, in all the relations of life which he sustained—as a father, a husband, a friend, a citizen, a member and an elder of the church of Christ. He was a man of prayer; and had a happy talent of leading in social prayer; in which his expressions were pertinent, scriptural, sober, and yet eminently fervent. After he quitted the sea, and had his time at command, and while his strength would at all permit, he was a very punctual attendant on the meetings for prayer and religious conference, which were held in the congregation to which he belonged; and he readily took part in every exercise. He was, till his debility became extreme, a useful and efficient member of the church session. He had a quick perception and a sound judgment, in relation to ecclesiastical concerns. In all cases except his own, his discernment of

character, also, and of the nature of genuine Christian exercises, affections and feelings, was more than ordinarily prompt and accurate. He was, in principle fortified by long observation, a decided Presbyterian, of what has been denominated the *old school*. When no longer able to hold a pen, on hearing of some unhappy divisions and controversies in the Philadelphia Presbytery, he dictated a note to his young pastor, in which he expressed himself thus—"I profess my attachment to the Presbyterian denomination, and I still adhere to the principles of that society in the strictest sense; and I do hold them with both my hands, firmly, immovably; and do think their opinions come as near as may be to the apostles', as recorded in the New Testament." It is to be observed, that this was a perfectly voluntary expression of the sentiments of Captain Wickes; his pastor having never spoken to him on the subject of this note, either before or after it was written.

5. The whole of the foregoing memoir goes to show that the subject of it was, in a peculiar degree, an afflicted man. We here refer to that distressing melancholy which brooded over his mind, to a greater or less extent, for three-score years. Of other afflictions, he had indeed no small share, as the narrative before the reader shows; but all these he counted as nothing—"The spirit of a man will sustain his infirmity, but a wounded spirit who can bear." Commenting on these words, Scott remarks—"The mind can well bear the infirmities of the body, but when the spirit is wounded, it is a thing most hard to sustain. Even natural courage and resolution will support a man, under manifold pains and calamities, if his mind and conscience be composed; and the inward consolations of the Holy Spirit, will enable the believer to bear any tedious affliction or per-

secution, without fainting. But when the conscience is tortured with remorse and horror, when the heart is racked with furious and disappointed passions; when He that made the soul causes his sword to approach unto it, or even permits Satan to pour in his horrid temptations; no human fortitude can sustain the misery; even the believer, like Job, will be almost driven to madness, and the borders of desperation. Nay, the incarnate Son of God, in circumstances of this kind, cried out—'My soul is exceeding sorrowful, even unto death.' And unbelievers, in such a case, are often driven into despair, blasphemy and suicide."

Among the papers of Captain Wickes, the memorialist has found a memorandum in his own handwriting, in the following words—"First gleam of light and hope broke in upon my mind, on Nov. the 25th, 1793. Another encouraging manifestation, Dec. 13th, 1793. Another still more bright and abiding, Jan. 14th, 1794. These were graciously given to encourage me, after a sore conflict, bordering on despair of mercy, for about 23 years.—B. W." We believe that a spirit so deeply wounded, and the wound left to fester for so long a period as that which is here described, will rarely if ever, be perfectly and finally healed, on this side of heaven. Relief may be obtained, and the bruised spirit may seem for a time to be made whole. But on some fresh exciting cause, the former sore place will ache anew, and perhaps exhibit almost the whole of the distressing symptoms, by which it was marked at first. To speak without a figure—a religious melancholy, which has lasted for three and twenty years, or even for a much shorter space, will scarcely ever fail to return, with less or more force, on any new exciting cause; and it is happy if a taint of it does not even become habitual. It may appear

deeply mysterious, and so we certainly consider it, that this should have been the lot of some of the most eminent saints that have ever appeared in the world. We believe, however, that the mystery admits of some explanation.—All these sufferings will enhance the eternal joys of heaven,—“These light afflictions”—light when their brevity and their consequences are considered—“which are but for a moment”—when compared with endless duration—“work out for us a far more exceeding and eternal weight of glory.” We know that happiness is greatly increased by contrast. Ease is never so sensible and delightful, as when it suddenly succeeds to violent pain. What then must have been the joys of heaven to Cowper, succeeding instantly to long and black despair! And although the subject of this memoir did not die in despair, yet we doubt not he will find his eternal bliss enhanced, by its succeeding to that deep, dismal gloom, in which so much of his earthly existence was passed. Dr. Watts has somewhere a remark to this effect—“Two sorts of people will be disappointed when they get to heaven: the melancholy Christian to find himself there, and the censorious Christian to find others there.” In the mean time, it is our duty to endeavour to alleviate the sufferings of those whose distresses spring from the source now in contemplation; and much alleviation may be derived from proper treatment. A description of such a treatment, in detail, cannot now be attempted. We can only say, that much will depend upon getting the unhappy party, in his *brightest hours*, to study and understand his own case. We say in his *brightest hours*, for in his *darkest*, the thing is impracticable. Probably no man was ever called to deal with more cases of religious melancholy than Richard Baxter; and what he has written on this

topick, is probably the best in the English language. Clergymen especially ought to read Baxter, and to study this subject carefully; for if they do not understand it,—and many of them do not—they may give advice, and adopt a treatment of an afflicted inquirer, of the most injurious kind. Baxter, in his “Saints’ Rest,” in assigning the causes why the believer cannot at all times derive consolation from the anticipation of his heavenly rest, mentions melancholy as one; and he says that persons under this affliction need the advice of a physician rather than of a minister; and that the comforts of melancholy Christians can seldom be more than a day or two old. Often has the writer thought of this remark of Baxter, in considering the case of Captain Wickes, both while he lived, and since his death.

Finally—We hesitate not to say, that the subject of this memoir was eminently a Christian. As such he was regarded by all who knew him intimately. On board a ship, in a long voyage, a man’s true temper and character are as likely to show themselves, to one who marks them daily, as in any situation that can easily be imagined. In this situation, and with constant inspection, we have seen the estimate made of Captain Wickes, by the eminently pious and judicious Baptist missionary, Ward. “I thank our Saviour, said he, for Captain W. The divine image, drawn in lively characters on his soul, would silence a thousand deists, if their eyes were not holden.” Nor was this opinion ever changed, after a long and intimate acquaintance. But this indeed was the general opinion of those who had the most intercourse with him. In what does eminent piety consist? Let us go over some of its essential parts. Much secret prayer is one. Now we have not known the man who abounded in this more

than Captain Wickes: and we have been well informed, that the places where he kneeled have often been found literally *wet*—watered with his tears. Another part is a thorough knowledge and high esteem of the word of God? In this, few indeed excelled him. Another part consists in a simple reliance on the merits and righteousness of the Lord Jesus Christ, as the only hope of the soul for acceptance with God: and in the simplicity and sincerity of such a reliance, few, it is believed, since the days of the apostle Paul, exceeded the man of whom we write. Another evidence is found in a love and delight in all the ordinances and institutions of God’s house and worship. From these Captain W. derived some of the highest pleasures which he knew on earth, and prized them above all earthly good. Another evidence is derived from the communion of saints: and never was this man apparently so happy, as when he enjoyed such communion. Acts of benevolence, beneficence and kindness, always accompany eminent piety: and in these Capt. W. greatly excelled. Integrity and honesty also, in all his intercourse with men, distinguish an eminent Christian; and none could surpass him in these. An exemplary discharge of all the social duties of life, is likewise seen in one who walks with God: and in all these Captain Wickes was truly exemplary. In what then was he deficient? In the *comforts* of religion only—attributable, evidently, to constitutional melancholy. But even from this, the strength of the principle of piety in his heart was demonstrated; for without one of the powerful aids of other believers—a cheering and animating hope—he left many behind him in his Christian course. A death-bed triumph is, without controversy, highly desirable; but it is not essential to designate the most eminent saints; for how many of these have expired



in stupor, in delirium, and even in sleep; and melancholy is as much a bodily disease as fever or lethargy. There was much in the remark of Dr. Johnson, himself the prey of constitutional gloom and despondency.—“The question,” said Johnson, “is not, how did a man die, but how did he live?” Captain Wickes had no death-bed triumph; but we must not omit to state, that for about three weeks before he expired, his mind, that had previously been much agitated, settled into calmness and serenity. He asked and received the prayers of his attending Christian friends. He directed to portions of scripture which he wished to be read: and in all his feebleness—such was his familiarity with the word of God, and the dying grasp with which this was held, when all else was gone and forgotten—he named even the chapters and verses which he desired to hear. In this manner he approached the crisis of his mortal existence, till he calmly expired—leaving it questionable for a moment, whether he was not literally asleep, instead of having slept in Jesus—on the morning of the Christian Sabbath; and went to celebrate, in the presence of his risen and ascended Saviour, a sweeter and holier worship, than that which used to be his delight on earth.

We think we cannot better close this memoir, than by the insertion of the following letter, addressed to Mrs. Wickes, shortly after the decease of her husband, by one who knew him long and well. It suggests, better than we could do, to the mourning relatives, the improvement for which their bereavement tenderly calls, and it ought to be edifying to every reader. Our brother, we think, will have no objection that his name should appear connected with a memoir of Captain Wickes—and it will give weight to the sentiments of piety which the composition contains.

Newburyport, Nov. 1st. 1830.

My dear afflicted friend,—By a letter from our common and respected friend, Mr. Ralston, I am informed of the decease of your excellent and beloved husband. This event I have been for some time anticipating; and so, doubtless, have you. Still, when it has actually arrived, it brings with it new and unanticipated emotions. And let us bless God that in parting with *such a friend*, we are not forbidden to mourn, nor to weep. No, our heavenly Father *knows our frame*; knows our weakness, and allows and pities our sorrow. And surely that gracious Saviour who himself wept at the grave of a beloved friend, will not frown upon our tears, shed at the departure of one so dear to *him*, as well as to us.

For myself, I am conscious of having sustained no common loss. By an acquaintance, an intimacy of more than twenty years, this dear man was very closely bound to my heart. Even his infirmities tended to mingle a peculiar tenderness with all my thoughts of him. And though precluded by distance from frequent personal intercourse, I was comforted with the thought of having an interest in his prayers. The world itself was more valuable to me, while he remained in it. But I will not compare my loss with yours. By the dearest of human relations, and by the stronger tie of Christian affection, you had become one with him. You had the most intimate access to his kind and good heart. You were constantly with him; and while sharing, more than any other mortal, in his tender regard, you were continually employed in ministering to his wants, alleviating his afflictions, and leading him up to the fountain of divine and everlasting consolation. The near view you took of his uncommon spiritual trials, contributed much, no doubt, to strengthen and deepen his inter-

est in your heart. But if your affliction is great, are not its alleviations and comforts likewise peculiar? This dear friend has *slept in Jesus*, and has awoken to those unmingled, everlasting joys which his presence gives. His prayers and complaints are turned into praises; his sighs and groans are succeeded by ecstasies of delight. No doubts afflict him now. No fears agonize his spirit. He has received a welcome from his adored Redeemer, and his tears are for ever wiped away. It was to us a *mysterious*, as well as painful, dispensation, that one who apparently possessed so much of the *spirit* of religion, should enjoy so little of its *comfort*; and that, with eternal joys just at the door, he should sink, at times, almost into the agonies of despair. But to him, these are mysteries no longer. He looks back on the path through which Infinite Wisdom and Love led him to the heavenly Canaan, and sees that, sown as it was with thorns, and bedewed with tears, it was the *right way*. And who can tell how much those afflictions, grievous as they were in themselves, yet *light and momentary* in comparison, have contributed to increase the intensesness of his present delight?

It was your privilege, my afflicted friend, to do much, very much, to help this eminent follower of Jesus, on his way to glory. You now look back, and wonder at the grace which has sustained you through all your cares, and toils, and watchings. The same grace, I doubt not, will sustain you still. You will still be enabled to honour your Saviour and his religion, by a calm and holy acquiescence in the divine will. Affliction, you know, is a privileged season, in which the children of God are permitted to *let their light shine*; to manifest the sincerity of their faith, submission and love; and to instruct the world around them, into the reality and worth of those supports which religion

only can impart. May you be favoured with a special nearness to your *heavenly Friend and Saviour!* Human friends, the nearest and the best, must be parted with. But how consoling to the bleeding, sinking heart, is the promise of the Unchanging All-sufficient God. "I will never leave thee, never forsake thee." "My grace is sufficient for thee; my strength is made perfect in weakness." "The Eternal God is thy refuge, and underneath are the everlasting arms." "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, who hath mercy on thee."—May you be enabled to enter into the full meaning and sweetness of these precious, precious promises. May your consolations, in this day of trouble, be neither few nor small. May you be enabled to cast your cares, your burdens, yourself, your dear children, upon the arm which is almighty to sustain.

For the *children* of my dear departed friend, I feel most tenderly. God has taken from them the best of earthly fathers. With what unutterable anxieties did that heart which is now cold in death, beat for their welfare and salvation. How many invaluable instructions and counsels fell from those lips which death has sealed. How many prayers, which lately ascended to heaven in their behalf, will now ascend no more. Dear children! *They have no father now but God.* O that they might indeed choose him as *their Father*, and *their God!* Should even this unutterable loss be sanctified to promote this end, it would be, in the issue, unutterable *gain*. There is one path, and one only, through which they may hope to reach that blessed world where the *dear parent* finds his eternal repose. Let them but choose *his God as their God*, and *his Saviour as their Saviour*. Let them

but live the same life of prayer, of faith, of self denial, of holy obedience, which he lived, and all will be well. They will soon meet him beyond the reach of sin, or separation, and share in all his high and immortal felicities. \* \* \*

I must now my dear afflicted friend, bid you adieu, wishing you the constant presence of our heavenly Father, and the precious, all-sufficient consolations of his love. Permit me to hope that ere long, you will favour me with a letter, which shall assure me that you enjoy these divine and unfailing supports.

I am your sympathizing friend,

DANIEL DANA.

Mrs. ELIZABETH WICKES.

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#### ANECDOTES.

*From the Evangelical Magazine for May.*

*Dr. Hurd, Bishop of Worcester.*

As this venerable prelate used frequently to preach, he constantly observed a poor man remarkably attentive, and made him some little presents. After a while he missed his humble auditor, and meeting him said, "John, how is it that I do not see you in the aisle as usual?" John, with some hesitation, replied, "My lord, I hope you will not be offended, and I will tell you the truth: I went the other day to hear the Methodists; and I understood their plain words so much better that I have attended them ever since." The bishop put his hand into his pocket and gave him a guinea, with words to this effect;—"God bless you! and go where you can receive the greatest profit to your soul."

*Archbishop Leighton.*

One day, in which there happened a tremendous storm of lightning

and thunder, as Archbishop Leighton was going from Glasgow to Dumblain, he was descried, when at a considerable distance, by two men of bad character. They had not courage to rob him, but wishing to fall on some method of extracting money from him, one of them presently said, "I will lay down by the way side as if I was dead, and you shall inform the archbishop that I was killed by the lightning, and beg money of him to bury me." When the archbishop came up, the infamous wretch told him this fabricated story, and the holy, unsuspecting man believed it, sympathised with the survivor, gave him money, and went on his journey. But when the man returned to his companion he found him actually dead; immediately he began to exclaim aloud, "Oh, sir! oh, sir! he is dead! he is dead!" On which the archbishop returned, discovered the fraud, and said, "It is a dangerous thing to trifle with the judgments of God!"

#### *The Faithful Appeal.*

A person on a journey, not much acquainted with true religion, after being for some time pensive, exclaimed to his companion, "I never shall forget an expression my friend made on his *dying bed* some years ago." On being asked what it was, it was said to be this:—"You must die, as I soon shall; but, if your heart be not changed, you cannot enter the kingdom of heaven: and if that be the case I think we shall never meet again!" Such expressions of religious persons to ungodly friends is profitably using our influence—it is *faithful preaching*; and such words will eventually be found not to have been spoken in vain. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge in the grave, whither thou goest."

## EXTRACT.

"Mercy, grace, and love, so often mentioned in the Holy Scriptures, are different modifications of goodness. Mercy is goodness to the miserable: grace is goodness to the unworthy; love is goodness delighting in the happiness of its objects. When God has completely delivered his people from all the penal effects of their apostacy, they will no longer be the objects of his goodness under the idea of mercy, because mercy has regard to misery. When they are perfectly free from all the unworthiness attending depravity and guilt, they will no longer need grace; but saints will always be the objects of Divine love. Parents love their children merely as they are their children; but if they be fallen into misery, their love works in a way of pity."—*Collyer*.

## THE RILL.

That rill, which at its mountain-source  
Possesses such a feeble force,  
That vain is all the schoolboys's skill  
To make it turn his tiny mill,  
Or float the bark of fairy size,  
Which welt'ring in its current lies:—  
That rill may roll from dell to dell,  
And other streams its bulk may swell,  
Till, ruthless and resistless grown,  
It rends the mountain's rocky throne,  
Or forms the lake's majestick tide,  
Where anchor'd navies proudly ride.

Thus he, who, in his heart inclined  
To bless or benefit mankind,  
Shall all alone the work essay,  
May find his labours cast away.  
But if combin'd, with heart and hand,  
The master spirits of the land  
Shall vice or bigotry assail,  
They will not, and they cannot fail.  
For, like that wid'ning, deep'ning rill,  
Their phalanx waxes stronger still;  
And gath'ring might and stretching wide,  
Rolls onward, with resistless tide;  
Till guilt, o'erwhelm'd with shame and  
dread,  
In shades of darkness shrouds its head;  
And Dagon, from his basement riv'n,  
Falls down before the ark of heav'n!

Edinburgh.

H. E.

Vol. IX.—Ch. Adv.

From the Christian Observer for April.

## ON THE AFFECTATION OF USING THE PLURAL NUMBER.

Will your younger clerical readers permit me to warn them against the affectation of speaking in the plural number, in their pulpit addresses? This is sometimes done from a notion of avoiding egotism; but it is superlatively egotistick, besides being pompous and unnatural. There requires but a moment's reflection to ascertain when the use of the plural is the more proper and modest, and when it is conceited and displeasing. When writing or speaking in the name of others as well as our own, the plural should of course be preferred: thus a cabinet minister may properly say "we propose;" or a reviewer, "we think;" or a physician, "we always prescribe;" or a clergyman, "we beseech;" when the speaker or writer gives not merely his own sentiment, but the opinion of his colleagues, or those with whom he is known to act, or of the persons of his profession. Pomposity and affectation would in these cases consist in using the singular number: for the cabinet minister has but one voice in the council, and speaks in the name of the government; the reviewer is not supposed to give us his private decision independent of his colleagues; the physician adverts not to his own personal practice, but to the habits of his profession, "We prescribe calomel and opium in such and such cases;" and the divine uses not his own name or authority, and means not to intimate that it is his own exclusive personal habit, when he says, "We beseech you, be ye reconciled to God." In all such cases the parties speak generally, and therefore properly employ the plural form.

But if they were delivering what was only private and personal, the use of "we" and "us" would be

bombastick. What a laugh would assail a cabinet minister who should say, "While on our legs we shall reply to the honourable member who animadverted on our speech." Equally pompous and unmeaning were it for a private correspondent like myself, addressing the conductors of a periodical publication, to assume the chair, and talk of "we;" and even more ludicrous is the mock solemnity with which I have heard an ill-instructed apothecary ejaculate, "Well, sir, we have seen our patient; and we have convalesced a good deal since yesterday; and we purpose going on with the medicines as before." Equally opposed to simplicity is the pluralism of the pulpit, where the speaker is alluding to what is strictly personal, as his own discourse, his division of his subject, his plans, his wishes, his intentions: as, for example, "We have always thought, in our ministrations among you, &c; It is our fixed opinion, &c.; We propose, in concluding our present discourse, &c." Such a style is unnatural, and not a little displeasing. In all such cases, "I," and "my," and "me," are in reality far more modest than their correspondent plurals; or if the speaker, upon trying them, finds them, as perhaps he will, too egotistick, it may be worth his inquiry whether the egotism was not in the ideas, rather than in the words; and if he could not avoid the difficulty by not introducing himself at all, or at least more than is necessary; and what is necessary will not appear obtrusive. A cabinet minister gives no offence in speaking in the first person singular where it is proper, as in alluding to something in his own particular department. "I should not object," says a chancellor of the exchequer, "to giving up such or such a duty;" and a clergyman, in like manner, gives no offence in using similar language relative to his own discourse,

so far as it is necessary to mention what is strictly personal; but the limits of this necessity are very narrow, and in most instances he will do well to avoid the difficulty by avoiding self, and including others in the range of his sympathies. There ought to be as little as possible of "I" and "you" in a sermon—I, the teacher; you, the learners: I, the oracle, you, the suitors. Rather let it be "we," not "we," meaning "I;" but we, fellow sinners; we, fellow Christians; we, fellow worshippers; we, the pastor and the flock. It is not what "I," I the individual, think, or urge, or wish; but the master I serve, the message I bear, the office I sustain. There is something ungrateful to all men, and particularly to persons of cultivated minds, in being accosted, even in a good cause, in a spirit of dogmatism; but love and meekness, and the absence of self and personal display, carry with them a charm, the force of which all can feel, and the proudest will not disdain to acknowledge.

RUSTIOUS.

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THE PRESENT STATE OF THE PRESBYTERIAN CHURCH.

No. I.

Under the above title, we propose to execute a purpose of which we gave an intimation in our last number, in speaking of the General Assembly which had then just risen. We choose this title because we propose to extend our views and observations beyond the recent proceedings of the Assembly, although those proceedings will demand a particular attention—will form a text on which our comments and remarks will be grounded—as having chiefly led to the views and opinions which we entertain, and which we propose to submit to our readers.

Hitherto, in conducting this mis-

ellany, we have seldom done more, except in reviews, than state facts, and discuss doctrines and general principles; and to these limits we could still gladly confine ourselves, if we did not verily believe that our duty to the church to which we belong, and by whose members our work is almost wholly sustained, and to whose interests it has always been faithfully devoted, loudly calls us to go farther—to speak more plainly than we have yet spoken, of the perils to which, as we believe, the Presbyterian church is exposed, and of the measures which we consider as essential to her safety. This church, it is our solemn conviction, has reached a most important, and in our view a very fearful crisis—a crisis in which it is soon to be decided whether changes, affecting materially her doctrinal purity, her ecclesiastical order, and all her institutions and endowments, shall, or shall not, take place. At such a time, it seems to us, that all who feel a deep interest in the welfare of our beloved church ought to *speak out*; and we are willing, and even desirous, that this should be done by those who differ from us, as well as by those who agree with us, in sentiment and views. Some we are aware, suppose and say, that there is no cause for alarm, no fear of any change or innovation, that should excite anxiety. Let those who hold this opinion enjoy it, and let them say what they think right, to convince the publick that theirs is the right opinion.—We have already seen one laboured essay, of this description. But we differ *toto cælo* from this opinion, and we claim the right to show why we differ; and if we do this in language temperate and decorous—in language and manner as little offensive as justice to our cause will permit—we do nothing that ought to give umbrage. We know indeed that there are truths which cannot be told without giving offence, simply

because they are truths—truths which place individuals and part in a light in which they do not like to appear. If any such truths find in our way in the following discussion, we shall tell them as inoffensively as we can, but we shall still tell them. We pledge ourselves to say nothing with a design or desire to give provocation, or to injure the feelings of any individual. We do not hold ourselves at liberty to compromise the welfare of the church, or to keep back what we conscientiously believe its welfare requires should be known, from regard to individual feeling. Acting thus, we are prepared to take all consequences. If we are reviled, we hope to be enabled to follow the example of our Master “who, when he was reviled, reviled not again.” If we answer all, we shall endeavour to do without anger, and with as little severity as we may think the nature of the case may render proper.

With these preliminary remarks we proceed to give an account of the character and doings of the last General Assembly, agreeably to our apprehensions of them when the sessions of that body were in process, and our deliberate reflections on them since. We say that the members of the last Assembly appeared to us to be more strongly and characteristically marked by a difference in theological views and attachments, than those of any other Assembly we have ever seen. Indeed the difference we speak of was unhesitatingly avowed, by a number of members in their speeches; and we give our readers a right understanding of it, we will, as correctly we can, divide those among whom this difference did and does exist into two classes—sometimes called—and occasionally so called in the Assembly—the Old School, and New School Presbyterians. In the first class we include those who take the same construction on our C

fession of Faith, Catechisms, and Form of Government, that was put on those Formularies when the Constitution of our church was adopted, and for several years afterwards.\* Some of those who, for want of a better designation, have been denominated *Old Hopkinsians*—who equally eschew the peculiarities of Dr. Emmons, and those of the present New Haven system of theology—have chosen to rank themselves with this class; and their brotherhood has been cordially admitted, although a difference in some minor points of doctrine is distinctly recognised. The whole of this class profess to be firm and decided adherents to Presbyterian church government and order, without any such relaxations of the provisions of the constitution as will assimilate it to, or mingle it with, the peculiarities of Congregationalism. In like manner they insist on managing their educational and missionary concerns without any amalgamation of them with voluntary associations, or with any other bodies whatsoever. They generally—perhaps not universally—think that the church, *as such*, ought to supply the destitute with the gospel, and to endeavour to evangelize the world; and with this view they believe that the church should nurture her children for the gospel ministry in her own bosom, embue them early with her own principles, and cherish their attachment to her welfare and prosperity. Yet they declare their entire willingness, that those who choose to conduct missionary operations and education for the gospel ministry, by the agency of voluntary societies, should do it freely. They only claim to prosecute their own plans

\* If we are asked, how we know what was the construction of the constitution by its framers? we answer, by being a member of the Synod that adopted it, by intimacy with those who had the most to do in its formation, and by several of the early decisions of the Assembly, now apparent on their records.

without interference or hindrance, while they yield to others the same right and privilege.

The second class consists of those who, generally at least, profess to receive and adopt the standards of the Presbyterian church as sincerely as those of the first class. We have, indeed, heard a rumour, which we mention to say that we do not credit it—that there are Presbyteries in connexion with the General Assembly, in which the questions required in our constitution to be affirmatively answered by candidates for the gospel ministry at their licensure, are not put to the candidates; or at least that it is not held to be indispensable that they should be put. But what admits of no doubt is, that some—yet we think not all, nor even a majority—who belong to this class, separate that part of the doctrinal portion of our standards which is entitled *The Confession of Faith*, from the part which consists of *The Larger and Shorter Catechisms*, and consider their ordination engagements as relating solely to the former, and not at all to the latter. The whole of this class, however, so far as we know, maintain that the doctrinal standards of our church ought to receive a far greater latitude of construction, than that which is contended for by those of the first class. They say it was “the SYSTEM of doctrine taught in the holy scriptures,” which, in their ordination engagements, they professed to believe was contained in the Confession of Faith of our Church; and that it was in this view only that they received and adopted it: and some of them think and say explicitly, that the reception and adoption of a formulary, as containing a *system* of truth, neither implies that it embraces *all* important truth, nor that it may not contain *some* important error. They also insist on construing many expressions in the Confession of Faith, in such a manner as

to consist with sentiments and opinions which those of the first class consider as impliedly condemned in those very expressions, and as very plainly condemned in other parts of the Confession and Catechisms. The result of this latitude of construction is, that the most of those included in this class, perhaps the whole, seem to us to think, that ministers of the gospel who adopt the whole system of Dr. Hopkins, or the whole system of Dr. Emmons, or the whole system of Dr. Murdock, or the whole system of Dr. Taylor and Mr. Fitch of New Haven, and who preach and print the same, ought not to be subjected to any discipline of the Presbyterian church, for so doing. Not by any means, that every individual agrees with every other, that these systems are all free from error, even important error—error that ought to be met and counteracted by oral speech and printed publications. But still, we verily believe, if put to the trial, they would vote that in none of these systems is there such heresy, as should subject the holders of it to the discipline of the Presbyterian church; or prevent them from holding as good and fair a standing in that church, as any other of its members or ministers.

In regard to church government and order, there is some diversity of sentiment among those who are comprised in this second class. Some appear to agree very nearly, if not entirely, with those of the first class, in a strict adherence to the Presbyterian principles of ecclesiastical order. But a large majority appear desirous to relax those principles to a considerable extent; so that the relaxation, taken in connexion with certain stipulations, which many years since were entered into between the General Assembly of our church and the Congregational churches of New England, would give to congregations, nominally perhaps Presbyterian, but

really Congregational, a representation in the supreme judicatory of our church, as well as in Presbyteries and synods. Hence, men who have never been ordained or elected as ruling elders,—men who, in the churches to which they belong, have never held any other office than that of *committee men*, and in some instances not even that, but have been merely church members, have actually come up to the General Assembly commissioned as ruling elders, and as such have taken their seats, and exercised the same right of speaking and voting as is enjoyed by those who have actually been ordained as ruling elders; and this, a large proportion of this second class approve of, as right and proper. They accordingly voted against an act of the last Assembly—which, however, was carried by a considerable majority—the object of which is, to prevent committee men and mere church members, from hereafter having any claim to seats in the General Assembly.

Into these two great classes the mass of the last General Assembly might, in our apprehension, be fairly divided; and in feeling, speech and action, was actually divided. Let it be noted that we have said *the mass* of the Assembly might thus be divided; for candour requires it should be distinctly stated, that there were a few who declared that they were, and would be, of no party; and who actually sometimes voted with the one class, and sometimes with the other. Yet before the sessions were terminated, these *middle-men* seemed to us to draw pretty nearly to a complete union, with the one class or the other. There were, however, to the last, two or three members who unequivocally declared, that their doctrinal opinions were those which we have described as held by the first class; and yet they spoke with earnestness, and acted with decision, in favour of most of the



measures proposed and urged by the second class.

It has been truly painful to us to give the foregoing exhibition of the difference of sentiments and views, entertained and manifested by the members of the last General Assembly. But such an exhibition has appeared to us essential, in order to let the people and churches of our denomination among whom our miscellany is circulated, see clearly their real situation. That situation could not be correctly known, without some such statement as that which we have given; and unless the truth be not only known but brought home to the feelings of the members of our church, the torpid security in which many have indulged, in regard to the concerns of the church, will be likely to continue till it becomes fatal. We speak what we firmly believe when we say, that unless, in the passing year, there is a general

waking up of the *old school* Presbyterians, to a sense of their danger and their duty, their influence in the General Assembly will forever afterward be subordinate, and under control; and we are willing that men of all parties should know that such is our conviction. We wish for no concealment on this subject. It need not be told that those whom we have ranked in the second class of the constituent members of the last Assembly, were a decided majority of that body. They chose a moderator suited to their plans and intentions; and it was in their power to dispose of every measure that came before the judicature, just as they pleased. How that majority came to be what it was, what course the moderator pursued, and some remarks on the measures attempted and adopted, will, if our life and health continue, be seen in our next number.

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## Reviews.

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AN ESSAY ON THE WARRANT, NATURE AND DUTIES OF THE OFFICE OF THE RULING ELDER, IN THE PRESBYTERIAN CHURCH. *By Samuel Miller, D.D.*

(Concluded from p. 302.)

After an entire and careful reading of this essay, and marking for extraction enough to fill many pages of our work, we have changed our purpose, and instead of an extended review, shall present our readers with a very short one. The truth is, we can neither do justice to the author of this publication, nor to our own views of its merit, by short extracts and accompanying criticisms. The value of the work—its *excellence*, we say without hesitation—cannot be properly estimated by an unconnected reading of selected parts; and as to criticisms, we have none to make

which we deem important. We believe we have never yet read critically, a mere human composition, in relation to which we did not differ in some shades of thought from the writer, and were disposed to think that we could mend, a little at least, some of his language or expressions. But when we can do no more than this in the way of fault-finding—and we could do but little more than this with Dr. Miller's essay, if we should try—we hope we shall always be disposed to do nothing. "Usefulness," says Dr. Johnson, the great Corypheus of English critics—"Usefulness seldom depends on little things."

We know it is a vain wish, but we must be allowed to express it, notwithstanding—we do wish that every Presbyterian in the United States would read this book care-

ally—the unlearned, skipping over the sprinkling of Hebrew, Greek and Latin, which they would find in the first part; but clergymen and educated laymen, ruling elders especially, missing nothing. Presbyterians, almost universally, do urgently need to know a great deal which this book would teach them. It would teach them, among other things, what little foundation there is in the scriptures of truth, for either Popery or Prelacy; and what is still more important, it would teach them their *personal duties*—their duties we mean as Presbyterians—of which too many are sadly ignorant. Our church has long wanted such a manual as that which is here furnished. We have recently been gratified, indeed, by reading in “*the Presbyterian*,” a number of short and excellent papers on the qualifications and duties of ruling elders; and we hope those papers will do much good. But we still wanted what we have here—the whole subject brought out, placed on the firm ground of inspired warrant, and all that relates to the election, the institution, and the offices of ruling elders and deacons, fairly stated, and in such detail as to be practically useful. With this book in his hand, no Presbyterian minister, ruling elder, or deacon, need be at loss for any thing, as a matter of principle or order, which his official relation calls him to know or to do, in relation to the eldership, or deaconship (we dislike the word *dianate*) of our church.

After all,—sorry we are to say it—there are too many who will think and say, that this *small* and *cheap* book, is too *large* and too *dear*. The wretched parsimony which prevails in our country, in regard to every thing in the shape of a book, is hardly credible to those who have not had a taste of avarice; and the popular indisposition to read any thing—novels excepted—of greater length than a

tract or a newspaper, is not less to be deplored. But we must take things as we find them; and therefore we respectfully suggest to the author of this essay, the propriety of publishing the last seven chapters of his work by themselves. These chapters are entirely practical; and taken separately, we should hope, that at least every elder and deacon of our church would have *reading patience* enough to go through them. They would amount to but little more than a third part of the present volume; and hence, too, the price of the extract would be so small, that any one who had a disposition to read on the subject, would be likely to give it. It is not without sensible reluctance that we throw out this suggestion; for we repeat, it is our wish that this whole book, without any mutilation, could find its way into every Presbyterian family of the United States. But as we know this is hopeless, and as it is peculiarly important that the practical part should be widely diffused, we venture to recommend the measure we have mentioned—hoping that there will always be found a considerable number, both clergy and laity, who will prefer to take the work without any diminution. We shall only add, that we think the minute of the last General Assembly, relative to the organization of new churches, might advantageously be appended to the reduced manual which we have recommended, if professor Miller should think proper to form one.

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LUTHER'S COMMENTARY ON THE  
EPISTLE TO THE GALATIANS.

(Concluded from p. 258.)

In commenting on the 17th verse of the fifth chapter of this epistle—“For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot

do the things that ye would"—Luther admirably shows his acquaintance with the conflicts of the spiritual life; and that the genuine evangelical doctrines, so far from leading to licentiousness, do powerfully promote the sanctification of the believer. We can quote but a part of what he says on this remarkable text.—

"The faithful therefore receive great consolation by this doctrine of Paul, in that they know themselves to have part of the flesh, and part of the Spirit, but yet so notwithstanding that the Spirit ruleth, and the flesh is subdued and kept under awe, that righteousness reigneth, and sin serveth. He that knoweth not this doctrine, and thinketh that the faithful ought to be without all fault, and yet seeth the contrary in himself, must needs at length be swallowed up by the spirit of heaviness, and fall into desperation. But whoso knoweth this doctrine well and useth it rightly, to him the things that are evil, turn unto good; Rom. viii. 28. For when the flesh provoketh him to sin, by occasion thereof he is stirred up and enforced to seek forgiveness of sins by Christ, and to embrace the righteousness of faith, which else he would not so greatly esteem, nor seek for the same with so great desire. Therefore it profiteth us very much to feel sometimes the wickedness of our nature, and corruption of our flesh, that yet by this means we may be waked and stirred up to faith, and to call upon Christ. And by this occasion a Christian becometh a mighty workman and a wonderful creator, who of heaviness can make joy, of terror comfort, of sin righteousness, and of death life, when he by this means repressing and bridling the flesh, maketh it subject to the Spirit.

"Wherefore let not them who feel the lust of the flesh, despair of their salvation. Let them feel it with all the force thereof, so that they consent not to it. Let the passions of lust, wrath and such other vices shake them, so that they do not overthrow them. Let sin assault them, so that they do not accomplish it. Yea, the more godly a man is, the more doth he feel that battle. And hereof come those lamentable complaints of the faithful in the Psalms and in the whole Scripture. Of this battle the hermits, the monks, and the schoolmen, and all that seek righteousness and salvation by works, know nothing at all.

"But here may some men say; that it is a dangerous matter to teach that a man

is not condemned, if by and by he overcome not the motions and passions of the flesh he feeleth. For when this doctrine is taught among the common people, it maketh them careless, negligent and slothful. This is it which I said a little before, that if we touch faith, then carnal men neglect and reject works; if works be required, then is faith and conscience lost. Here no man can be compelled, neither can there be any certain rule prescribed. But let every man diligently try himself to what passion of the flesh he is most subject, and when he findeth that, let him not be careless, nor flatter himself; but let him watch and wrestle in Spirit against it, that if he cannot altogether bridle it, yet, at least he do not fulfil the lust thereof.

"This battle of the flesh against the Spirit, all the children of God have had and felt: and the self-same do we also feel and prove. He that searcheth his own conscience, if he be not an hypocrite, shall well perceive that to be true in himself which Paul here saith, that the flesh lusteth against the Spirit. All the faithful therefore do feel and confess that their flesh resisteth the Spirit, and that these two are so contrary the one to the other in themselves, that do what they can, they are not able to perform that which they would do. Therefore the flesh hindereth us that we cannot keep the commandments of God, that we cannot love our neighbours as ourselves much less can we love God with all our heart: therefore it is impossible for us to become righteous by the works of the law. Indeed there is a good-will in us and so must there be (for it is the Spirit itself which resisteth the flesh) which would gladly do good, fulfil the law, love God and his neighbour, and such like, but the flesh obeyeth not this good-will, but resisteth it; and yet God imputeth it unto us this sin; for he is merciful to those that believe, for Christ's sake.

"But it followeth not therefore that thou shouldst make a light matter of it because God doth not impute it. Truly it is that he doth not impute it: but to whom, and for what cause? To such as repent and lay hold by faith upon Christ the mercy-seat, for whose sake, as their sins are forgiven them; even so the remnants of sin which are in them, are not imputed unto them. They make their sin less than it is, but amplify and set it out as it is indeed; for they know that it cannot be put away by satisfaction, works or righteousness, but only by the death of Christ. And yet notwithstanding the greatness and enormity of their sin doth not cause them to despair, but they assure themselves, that

the same shall not be imputed unto them, or laid to their charge.

"This I say, lest any man should think that after faith is received, there is little account to be made of sin. Sin is truly sin, whether a man commit it before he hath received the knowledge of Christ, or after. And God always hateth sin; yea, all sin is damnable as touching the fact itself. But in that it is not damnable to him that believeth, it cometh of Christ, who by his death hath taken away sin. But to him that believeth not in Christ, not only all his sins are damnable, but even his good works also are sin, according to that saying; *Whatsoever is not of faith is sin*; Rom. xiv. 23. Therefore the error of the schoolmen is most pernicious, who distinguish sins according to the fact, and not according to the person. He that believeth hath as great sin as the unbeliever. But to him that believeth, it is forgiven and not imputed; to the unbeliever it is not pardoned, but imputed. To the believer it is venial; to the unbeliever it is mortal and damnable: not for any difference of sins, or because the sin of the believer is less, and the sin of the unbeliever is greater; but for the difference of the persons. For the faithful asureth himself by faith that his sin is forgiven him, forasmuch as Christ hath given himself for it. Therefore although he have sin in him, and daily sinneth, yet he continueth godly; but contrariwise, the unbeliever continueth wicked. And this is the true wisdom and consolation of the godly, that although they have and commit sins, yet, they know that for Christ's sake they are not imputed unto them.

"Hereby we may see who are the very saints indeed. They are not stocks and stones (as the monks and schoolmen dream) so that they are never moved with any thing, never feel any lusts or desires of the flesh; but as Paul saith, their flesh lusteth against the Spirit, and therefore they have sin, and both can and do sin. And the thirty-second Psalm witnesseth, that the faithful do confess their unrighteousness, and pray that the wickedness of their sin may be forgiven, where he saith, ver. 5—*I will confess my transgression unto the Lord; and thou forgavest the iniquity of my sin*: ver. 6—*Therefore shall every one that is godly, pray unto thee*, &c. Moreover, the whole church, which indeed is holy, prayeth that her sins may be forgiven her, and it believeth the forgiveness of sins. And in Psalm cxliii. 2—*David prayeth; O Lord, enter not into judgment with thy servant: for in thy sight shall no man living be justified*. And in Psal. cxxx. 3, 4—*If thou, Lord, shouldst mark iniquity; O Lord, who shall*

*stand? But there is forgiveness with thee, &c.* Thus do the chiefest saints and children of God speak and pray; as David, Paul, &c. All the faithful therefore do speak and pray the same thing, and with the same spirit. The popish sophisters read not the Scriptures, or if they read them, they have a veil before their eyes; and therefore as they cannot judge rightly of any thing, so can they not judge rightly either of sin, or of holiness."

Throughout the whole of this commentary, Luther pays a particular attention to the case of those who are awakened to a sense of their sinfulness, and their danger of falling under the wrath of God. He recollected the deep anguish of his spirit when such was his own situation; and to this he often refers, and tells in what manner he received deliverance from his fearful apprehensions, obtained peace of conscience, and an assured hope of acceptance with God—Our space does not permit us to quote the passages in which he speaks on this topick. But all his consolation resulted, as he affirms, from clear views of the Lord Jesus Christ, as having substituted himself in the place of sinners, obeyed perfectly the law of God, and suffered all its penalty in their behalf, and from his being enabled to appropriate by faith the finished righteousness of the Redeemer to himself, so as to stand invested with it in the view and estimation of God. This was the experience of Luther, and this the method in which he directs awakened anxious sinners, and fearful trembling believers, to seek that "peace of God which passeth all understanding."

We have heard much of late, and we have greatly rejoiced to hear, of revivals of religion in every part of our land, and of numerous converts as the fruits of these revivals. In what manner these converts were directed by their spiritual guides to seek reconciliation with God, is unknown to us. One thing we think we know, and that is, that unless their exer-

cises have been in *substance* the same as those of Luther, they have been sadly and dangerously defective. Far be it from us to pronounce upon any of them; but from some things we have seen and heard, we have greatly feared that there have been instances—we hope they have not been numerous—in which awakened sinners have heard but little of the righteousness of Christ, as the only ground of their justification with God and adoption into his family. For ourselves, we must explicitly avow, that we can never be satisfied with any supposed conversions, in which the subjects of them have had no distinct and heart-approving, and heart-attracting views of the unspeakable excellence and glory of Christ, in all his offices; of his exact and wonderful suitableness to the case of a lost and perishing sinner, sweetly and powerfully drawing the soul to rest unreservedly on him, in the exercise of an humble faith, and to make him its all in all; and sometimes to rejoice in him with a joy that is exceeding great and full of glory—a joy springing up in the soul, from a transporting view of the attributes of God, all meeting and blending, and shining, in the wonderful device of saving sinners through the finished work of the Lord Jesus Christ, who of God is made unto the redeemed sinner, “wisdom, and righteousness, and sanctification, and redemption.” Such views and exercises as these, often perhaps stammered out in broken expressions, (and the more satisfactory on that very account) by an unlearned, and as yet but imperfectly taught and experienced disciple—are, antecedently to a life of holy obedience, the best evidence of a sound conversion, of a work of regenerating grace. We do not believe that such views and exercises as we have here briefly and imperfectly indicated, are ever really known by an unregenerate sinner; and something of them are, we think, always known, under

the light of the gospel, by those who have “passed from death unto life.” We confess that we always like to hear a great deal of Christ, in the exercises of young converts; and that we have recently not heard as much as we could wish, of bright visions by faith of his transcendent beauty and loveliness, and of the glory of God displayed in the plan of redemption by him—in the accounts that have been given in detail, of the views and feelings of those who have obtained a hope of their good estate. We have spoken of the experience of Luther, but we would regard it but little, if it were not also the experience of the apostle Paul, on whose writings he was commenting. Open the epistles of Paul, and you shall find that he is so full of his love to Christ, so full of meditations on his righteousness and all sufficiency, and of his being the all of hope and salvation to himself, and to those to whom he addresses his inimitable letters, that he cannot get along for many sentences together, without introducing these delightful themes. He seems as if he loved even to dwell on the sound of that blessed name, which was to him “as ointment poured forth.” How often do we find the words “our Lord Jesus Christ,” in some of his epistles, repeated over and over again, in the compass of a few verses? and what a contrast does this form to many modern sermons? O that the writer, and all his brethren in the ministry of reconciliation, and all to whom they give spiritual counsel, may be able to say with blessed Paul—“What things were gain to me, those I counted loss for Christ; yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord—and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith—For God who

commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ."

## Literary and Philosophical Intelligence, etc.

A thermometer in good preservation was lately exhibited at the French Institute, which, it is affirmed, was the celebrated instrument of Galileo. It is stated to have been secreted from the Inquisition.

"The distance to which icebergs float from the polar regions on the opposite sides of the Line, is very different. Their extreme limit in the northern hemisphere appears to be the Azores, north latitude 42 deg. But in the other hemisphere they have been seen, within the last two years, off the cape of Good Hope, between latitude 36 deg. and 39 deg. One of these was two miles in circumference, and 150 feet high. Others rose from 250 to 300 feet above the level of the sea: and for every solid foot seen above, there must be at least eight feet below water.—*Lyell's Geology.*

"Severity of climate is not always dependent on latitude. In the island of Georgia, which is in the 53d deg. south latitude, or the same parallel as the central counties of England, the perpetual snow descends to the level of the ocean. When we consider this fact, and then recollect that the highest mountains in Scotland do not attain the limit of perpetual snow on this side of the equator, we learn that latitude is only one of many powerful causes which determine the climate of particular regions of the globe. The number and dimensions of icebergs in Baffin's Bay is prodigious. Captain Ross saw several of them together aground in water 1500 feet deep! Many of them are driven down into Hudson's Bay, and, accumulating there, diffuse excessive cold over the neighbouring continent; so that Captain Franklin reports, that at the mouth of Hayes river, which lies in the same latitude as the north of Prussia, or the south of Scotland, ice is found every where in digging wells at the depth of four feet.—*Ibid.*

"Bones of the mammoth have been recently found at North Cliff, in the county of York, in a lacustrine formation, in which all the land and fresh-water shells have been identified with species now existing in that country. Bones of the bison, an animal now inhabiting a cold or temperate climate, have also been found in the same place. That these quadrupeds, and the indigenous species of

testacea associated with them, were all contemporary inhabitants of Yorkshire (a fact of the greatest importance in geology), has been established by unequivocal proofs by the Rev. W. V. Vernon, who caused a pit to be sunk to the depth of more than 200 feet, through undisturbed strata, in which the remains of the mammoth were found imbedded, together with the shells, in a deposit which had evidently resulted from tranquil waters. These facts, as Mr. Vernon observes, indicate that there has been little alteration in the temperature of these latitudes since the mammoth lived there.—*Ibid.*

Mr. Lyell, in his *Geology*, mentions a remarkable discovery lately made on Etna, of a large mass of ice, preserved for many years, perhaps for centuries, from melting, by a current of red-hot lava having flowed over it. The extraordinary heat of 1898, having caused the supplies of ice preserved for the use of Catania, Sicily, and Malta, to fail, considerable distress was felt for the want of a commodity regarded in these countries as one of the necessaries of life. The magistrates of Catania applied to Signor Gemmellaro, in the hope that his local knowledge of Etna might enable him to point out some crevice or natural grotto where drift snow was still preserved. Nor were they disappointed; for he had long suspected that a small mass of perennial ice at the foot of the highest cone was part of a larger and continuous glacier covered by a lava-current. Having procured a body of workmen, he quarried into this ice, and proved the super-position of the lava for several hundred yards, so as completely to satisfy himself that nothing but the subsequent flowing of the lava over the ice could account for the position of the glacier. Mr. Lyell, who visited the spot, supposes that, at the commencement of the eruption, a deep mass of drift snow had been covered by volcanic sand showered down upon it before the descent of the lava. A dense stratum of this fine dust mixed with scoria is an excellent non-conductor of heat, and might, he thinks, have preserved the snow from complete fusion when the burning flood poured over it. The shepherds in the higher regions of Etna are accustomed to keep an annual store of snow, by simply strewing over it a layer of volcanic sand a few inches thick, which effectually prevents the sun from penetrating. When

lava had once consolidated over a glacier at the height of 10,000 feet above the level of the sea, the ice might endure as long as the snows of Mont Blanc, unless melted by volcanic heat from below.

It has been estimated that seven hundred thousand children are born in the United States every year; and that the amount of deaths of persons of all ages is only half that number. The reader may hence infer the importance and the difficulty of keeping up religious institutions to the wants of a population thus rapidly increasing. If for instance, the number of ministers and places of worship were at this moment quite sufficient, there would require an addition of several hundreds every year, to keep pace with the exigency.—*Christ. Obs.*

*English Language.*—Some years ago a gentleman, after carefully examining the folio edition of Johnson's Dictionary, formed the following table of English words derived from other languages:—

Latin . . . . .	6732
French . . . . .	4812
Saxon . . . . .	1665
Greek . . . . .	1148
Dutch . . . . .	691
Italian . . . . .	211
German . . . . .	106
Welsh . . . . .	95
Danish . . . . .	75
Spanish . . . . .	56
Icelandic . . . . .	50
Swedish . . . . .	34
Gothic . . . . .	31
Hebrew . . . . .	16
Teutonic . . . . .	15
Arabic . . . . .	13
Irish . . . . .	6
Runic . . . . .	4
Flemish . . . . .	4
Erse . . . . .	4
Syriac . . . . .	3
Scottish . . . . .	3
Irish and Erse . . . . .	2
Turkish . . . . .	2
Irish and Scottish . . . . .	1
Portuguese . . . . .	1
Persian . . . . .	1
Frisi . . . . .	1
Peric . . . . .	1
Uncertain . . . . .	1
Total, . . . . .	15,784

*The Bow of William Tell.*—Among other places pointed out to strangers as worthy of notice at Zurich, I visited the arsenal, where one may receive a lesson of humility, in attempting to wield the swords and to

carry the armour, borne by the warriors of other days. I, of course handled the bow, said to be the bow of William Tell—and the identical arrow that pierced the apple is also shown. I cannot conceive of what materials the sinews of that distinguished patriot were made, for the degenerate men of our time are obliged to use a machine with the power of a lever, to draw the cord even half way to the point at which the arrow is discharged. There is a vast collection of ancient armour preserved, and modern equipments for more than all the able-bodied men in the canton.—*Switzerland, France, and the Pyrenees; by Derwent Conway.*

Mr. S. B. Heisse, of Columbia, Pennsylvania, who has had much experience in the management of bees, informs us that a swarm of young bees made, from the 6th of June to the 13th, a period of seven days, 14lbs. of honey. This was ascertained by weighing the hive. We doubt whether this instance of the industry of the bee is equalled on record.—*Spy.*

*Advance of the West.*—It is stated that wheat which twelve years ago was worth 31 cents a bushel, on the borders of Lake Erie, now fetches 75 cents; and the value of many other products, and of the land, have increased proportionably. These effects are attributed entirely to the New York and Welland canals.

*New Invented Tooth Drawer.*—A new instrument, for extracting teeth, has been invented by a Surgeon Dentist in New York. It is so constructed as to elevate the tooth perpendicularly from the socket, without making use of the contiguous teeth for that purpose, by which there is hazard of injuring them, and without pressure on the gums, by which pain is occasioned.

CHARLESTON, (S. C.) June 10.

*Great Influx of the Tide.*—The tide in our harbour arose, yesterday afternoon, to a height without parallel in the remembrance of our citizens, except when accompanied by a storm. The water, in some places, was at least a foot above the wharves—injuring the cotton piled upon them for shipment, and penetrating, we understand, to the cellars, where a considerable quantity of salt suffered deliquation, before it could be removed. This unwonted influx of the tide was unaccompanied by any of those outbreaks of nature, which might reasonably account for it. The weather was warm—the atmosphere dense and cloudy, and the wind moderately fresh.

## Religious Intelligence.

### BRITISH AND FOREIGN BIBLE SOCIETY.

Our readers will probably have learned from the weekly religious periodicals, that a most unhappy and even disgraceful controversy, took place at the last annual meeting of the British and Foreign Bible Society. It was occasioned by propositions brought forward to alter the original Constitution of the Society, in two important points—so as to require that the meetings of the society should be opened with prayer, and that a test should be imposed on every member—going to exclude from membership all who deny the proper Deity of our Lord Jesus Christ. The zeal and good intentions of those who brought forward these propositions we are not disposed to question; but the expediency of the measures proposed we cannot admit. We sincerely rejoice that in the Philadelphia Bible Society, not only the annual meetings of the Society, but every meeting of the Directors, is opened with prayer; and that to this there has never been, so far as we know, any objection. But in England, and in several parts of our own country, serious objections do exist to such a procedure; and we are of the opinion that where this is the case, it is better not to attempt *social prayer*, (leaving it to each individual to look up for the divine blessing in the silence of his own mind) than to promote discord and division, by calling on an individual of a particular sect to be the mouth of all, in preferring their supplications to the Most High. As to excluding Arians and Socinians from the Bible Society, we think nothing can be more preposterous—For ourselves, we wish that not only they, but avowed Deists, would contribute to the diffusion

of the Scriptures; and we think there are some who would have no objection to do it, from a conviction that the reading of the Bible generally, is useful to society. Let all who choose help to circulate the Bible. It may lead them to peruse it, and the Spirit that indited it may seal its sacred truths on their consciences, correct their errors, and save their souls.

The following paper was drawn up with a view to prevent the reproachful controversy to which we have referred above; and it is greatly to be regretted that it had not the desired effect, although it probably had its influence in preventing a change of the constitution. Believing that its perusal will gratify our readers, we insert it entire—It breathes an excellent spirit, and is probably the production of the President, Lord Teignmouth.

“The following address was prepared at a meeting held by the president, with some of the vice-presidents, at his lordship's house; and was afterwards submitted to the members of the elected committee, together with the treasurer and secretaries, whom his lordship had invited to attend him at his residence in Portman square, for that purpose, on Thursday, March 24, 1831: when, after mature consideration, it was finally agreed upon, and copies transmitted to the vice-presidents, the treasurer, and the members of the elected committee, for signature.

#### *To the Members of the British and Foreign Bible Society.*

We, the undersigned, the president, vice-presidents, treasurer, members of the elected committee, and secretaries of the British and Foreign Bible Society, think it right, *individually*, to express our sentiments upon two important subjects, which, we are aware, have of late excited much public attention, and occasioned anxiety to many of the subscribers.

We have considered the proposition for introducing a law, that the meetings of the society and its committees should be opened with prayer. It is obvious that the Bible Society, by its constitution, unites persons of different religious opinions in one im-



portant object, for the furtherance of which they may co-operate without any compromise of their respective principles. No arrangement has yet been suggested, on the subject of the introduction of prayer into the meetings, which appears to us generally practicable, or which would not demand such a compromise on the part of some of our members; and we cannot venture to recommend the adoption of a measure which might force any friends of the society to the alternative of either retiring from it, or of appearing to sacrifice that consistency on which peace of mind and usefulness so materially depend. We are likewise persuaded that the tone which has pervaded its reports, and the sentiments which have animated its proceedings, must make it manifest that the society has distinctly professed to look up to the favour of the Most High, and to ascribe its success wholly to his blessing. This, we conceive, is the frame of mind in which the Christian is habitually prepared to enter upon any business, whether religious or secular.

In the opinion we have given on this subject, we desire to be understood as not expressing any unkind judgment upon the practice where it exists in auxiliary societies.

We have also considered the no less important question of adopting measures which would operate to the exclusion of any particular class of persons, on account of their religious opinions, by the introduction of a test on the admission of members; and we believe that the sound principles of Christian faith, as well as Christian charity, are more likely to be promoted by an adherence to our present constitution than by any change which would occasion a breach in the society.

On these grounds we object to the alteration of the fundamental principle of the society, which admits of the co-operation of all persons willing to assist in the circulation of the Holy Scriptures; and we entreat those among our friends who are inclined to view these subjects in a different light, to weigh against their private sentiments or feelings the danger of dividing, if not dissolving, a society, which, as at present constituted and as hitherto conducted, has been honoured with such evident testimonies of the blessing of Almighty God upon its object and its proceedings.

In conclusion, we would express an anxious desire that the Divine influence may guide the proceedings of the parent institution, and of all its auxiliaries, branches, and associations; and that the respective committees and officers may continually prove, by their piety, wisdom, and zeal, that they possess the qualifications requisite for the due discharge of their important duties.

*President.*—Teignmouth.

*Vice-Presidents.*—C. Winton, H. Lichfield and Coventry, J. B. Chester, Bedford, Spencer, Romney, Exmouth, Calthorpe, Gambier, Bexley, C. J. Shore, Thomas Dyke Ackland, William Wilberforce, Thomas Babington.

*Treasurer.*—John Thornton.

*Members of the Elected Committee.*—Richard Barrett, John Blackett, jun., Joseph Reyner Brooksbank, Jesse Carling, Roger Dawson, Henry Dobbs, Thomas Farmer, Josiah Foster, Michael Gibbs, William Harding, Lancelot Haslope, P. J. Heisch, Thomas Horsfield, Samuel Houston, Zachary Macaulay, Samuel Mills, John Pfeiler, John Poynder, R. Richardson, Nathaniel Roberts, Josiah Roberts, John Rogers, Robert Saunders, G. G. Schneider, John Siffken, George Stacey, Thomas Stokes, E. N. Thornton, Henry Tritton, Joseph Trueman, Percival White, Joseph Wilson

*Secretaries.*—Andrew Brandram, Joseph Hughes."

#### DIFFUSION OF THE SACRED SCRIPTURES.

*Extract of a Letter, dated 20th May, 1831, from a Member of the British and Foreign Bible Society, to his Correspondent in Philadelphia—Original.*

"We are cheered by the progress of scripture distribution—the past year 35,000 copies more than the preceding, and the increase of funds upwards of £10,000. Recent accounts from various quarters are also very gratifying. The Honourable John Shore, son of our revered President, has lately made a tour in Sweden and Norway, where the distribution is going on so rapidly, that it is probable every family in the former country that can read, will be soon supplied with the scriptures.

The Chinese scriptural school lessons have been printed by Dr. Morrison, and extensively circulated, where the whole volume could not find admission. The calls from France for enlarged supplies are constantly repeated, and new measures are adopting to answer them on a more extensive scale. The supply to the Prussian soldiery is further augmented, and the deficiency of the cost, we are informed, has been defrayed in the highest quarter. Mr. Peter Jones, a native Chippeway, has lately come over from Canada, to superintend the printing of the gospels which he has been instrumental in translating for that tribe; and further parts of the New Testament are now in hand. The Piedmontese Valleys, inhabited by the Vaudois, who have suffered so much for constancy to the truth, are now supplying

with copies of the New Testaments lately completed, and which are most gratefully received."

BRITISH SOCIETY FOR PROMOTING  
THE RELIGIOUS PRINCIPLES OF  
THE REFORMATION.

A society whose designation is the foregoing, and composed of nobility and clergy of the established church, with some eminent dissenters, both clergy and laity, has, for some time past, been actively employed in endeavouring to counteract the influence of the Roman Catholics in England, Scotland, and Ireland; and also to aid, on occasion offers, the propagation of the Protestant religion on the continent of Europe. As their statements may be considered as more impartial than those made by private individuals, we take from their "QUARTERLY EXTRACTS," attached to the *Christian Observer* for March last, the summary account of the result of their operations for the last year—made at the beginning of the present year.

"It is impossible to commence the labours of a New Year without some of those feelings which are ever connected with the retrospect of the past, and the anticipation of the future. In matters of a mere temporal nature a constant reference is made to both at this period; how much more should we expect it in regard to those things that give to time all its value, and to eternity all its blessedness! In these feelings, therefore, the members of the Reformation Society may fully participate. The history of the past year is fraught with circumstances to them peculiarly interesting. In the immediate scene of their labours, Romanism has made efforts almost without a parallel. In the strong tone of assumed authority, she has endeavoured to set her fetters with tenfold power on the consciences of her too submissive children; and in the modest garment of specious apology, she has endeavoured to hide all her deformities, and to present herself as an object of love and admiration. In both these we lament to say she has had too much success. Her children for the most part have hugged their chains of spiritual bondage, and refused to listen to the sound of liberty in the blessed gospel. Her former adversaries have been deceived by

her smooth speeches, and have sometimes even drunk of the cup of her intoxication. God however has not left himself without witnesses. Some of his servants have been wholly occupied in exhibiting the deformity of this system by bringing it under the light and radiance of the lamp of truth; whilst others in their different stations have come to the 'help of the Lord against the mighty.' Controversial meetings have been frequently held, in which the ministers of God have wielded the sword of the Spirit against the Man of sin, who in his tottering feebleness has even leaned on the ungodly arm of infidelity. Strange amalgamation! the infallible church borrowing her weapons from those who deny the Lord that bought them, and propping up her cause by those who deify fallible reason. Yet have they taken counsel together in vain. God has blessed his own word to the souls of many; He has dashed the cup of poison from the lips of those who were just about to drink it; He has delivered others from the yoke of bondage, and caused others who have had the light to rejoice before God with exceeding joy. Our readers will find that the ministers of the established church have awakened from their slumbers on this subject, and now begin to lift up their voices and spare not; and ere another year closes, we trust that this godly protest will ring with might and power through the length and breadth of our land. This is not mere supposition; we know that at this very time ministers are consulting together how they shall best attack the strong holds of error: may God bless their efforts, and teach many to join this faithful band. On the continent also, the fields are white and ready for harvest. We deprecate every thing like political views, in our plans and proceedings; but who cannot see the mighty hand of God in his chastisement of papal countries? Who that loves Christ does not rejoice at the blow that the church of Rome has received in France? and when the barriers to the tide of truth have been removed, who would not wish to see the stream of mercy flow upon those shores which otherwise must be deluged with the floods of infidelity? The Committee have made the most anxious inquiries, and they do trust that some door will soon be opened in that country for the utterance of truth in condemning the inventions of men; and that ere long the torch of spiritual Protestantism will blaze as a beacon, and burn as the lamp, to the conviction and comfort of many deluded souls in that devoted land."

SOUTH AFRICA.

We have read many affecting missionary narratives, but we never

read one with deeper interest, or more lively pleasure, than the following. It seems to us that he who can read it, and not become a warm friend to missionary enterprises, if he is not one already, must not only be destitute of a Christian spirit, but of all regard to the happiness of his fellow men. It is the speech of a Missionary, at a missionary meeting, held in December, 1830, at the Cape of Good Hope. It was first published at Cape Town, in "The South African Commercial Advertiser" of 15th December, 1830. We take it from the Missionary Chronicle of the London Missionary Society, for May last.

"The Rev. Mr. MOFFAT, of Lattakoo, in moving one of the resolutions of the evening, took occasion to apologize for the imperfect manner in which he should feel himself compelled to address the assembly, although an Englishman, and fourteen years a missionary; but, for the last seven years, the chief application and bent of his mind had been the acquirement of barbarous languages; and, for the last three years, he had preached exclusively in the Bechuana dialect.

The report which had been read should call forth the liveliest gratitude from every bosom. It exhibited at one view what the missionaries were doing; and showed that, notwithstanding all the obstacles which had been and still were in the way, man was raised in the scale of being, and souls were rescued from ignorance and superstition.

It had frequently been said, by persons unfriendly to the great cause of missionary exertion, that psalm-singing was all that they taught the people; but he could appeal to the effects of their humble endeavours to convince the prejudiced that missionaries did more than sing psalms, for, in many instances, their exertions had the effect of turning almost devils into men.

"I speak from experience," continued Mr. M., "I appeal to the mission in which I am employed, and to the various stations which I have visited. I appeal to Lattakoo, where there is a church gathered from barbarians, who, a few years ago, were in an awful state of moral degradation, and on a level with the beasts that perish! I appeal to a well-filled chapel, marked with a decorum which would do honour to a British congregation. I appeal to the change which has been effected in the persons and habits of those residing on our station.

"It must be recollected that the Bechuanae are altogether ignorant of a future

state. They have no idea of any existence beyond the present. They suppose that all the pleasures, enjoyments and honours, of this world terminate in annihilation. When the spirit leaves the body they suppose that it has ceased to exist; and, if a plebeian's, the body is dragged away, and left a prey to beasts; and, if that of one more honourable, the body is committed to the grave, with many unmeaning ceremonies, while the females chaunt a dirge, deploring the eternal loss, and then return from the grave without one pleasing hope of immortality.

"The consequence of such deplorable ignorance is that they participate in every species of sin, and think as little of plunging their spear into their neighbour's bosom, as of killing a dog. A traveller among them, like a bird of passage, may be led to form a favourable opinion of their humanity, their fidelity and good sense: but far different will be the judgment of those who have half the acquaintance with the native tribes which the missionaries possess. There you will see men tyrannising over the females—the weaker vessels doomed to bear infirmities and afflictions of which their husbands are comparatively ignorant. There you will see the men reclining under the shade of a spreading tree, while the females are most of the year employed preparing the ground, sowing the grain, and gathering in the harvest. There you may see a mother of twins without compunction allow one to be strangled by the hands of her attendant, when it has but just entered the world. If there be one of each sex, the female is the victim: if both of one sex, the weaker is cut off. Their minds are debased—they are earthly, sensual, and devilish. There might be seen a nation looking to a man called a 'rain-maker,' to open the windows of heaven, and cause it to rain upon the earth; and while such deceivers maintained their influence over the people, the missionaries were made the butts of their indignation, and were treated as the supposed cause of every evil which befel them.

"In endeavouring to convey a knowledge of true religion to the natives, we taught them that they were men, fallen and sinful men, and we exhibited to them the character of that God against whom they had sinned. We disclosed to them the doctrines of the eternal state. They were startled as if they had seen the Judge descend, the graves open, the dead arise, and the adjudication of the awful day. We unfolded to them the meaning of the gospel. In fulfilling the ministry committed to us, our faith was tried; and often have we hung our harps on the willows, and mourned over the condition of thousands who were saying to us, 'Away, away,' and threatening to drive us back

with the spear and with fire. One wave of affliction followed another; one cloud darker than another hung over our prospects, while we were exposed to the mockery and rage of a lawless and independent people. Full oft have my worthy brother functionaries and myself prayed together for faith to maintain our posts, even though we appeared to labour in vain and spend our strength for nought. We felt determined never to leave our posts, even though our external resources should fail. In the mean time the language was acquired; portions of scripture translated; catechisms and hymns composed; and while our eyes were weary of looking upwards—while we were even yet praying—the blessing descended; it ran from house to house, from heart to heart, and, in a short time, the whole station seemed to be filled with prayer and praises.

“That season was one I cannot easily forget. It was indeed a time of refreshing from the presence of the Lord. Many received the truth, and a church was formed. The natives have acquired a taste for reading and writing, and are taught in their own language. We trust we have also taught them to hold converse with heaven, and to meet the king of terrors with unshaken faith.

“I wish I could take the mission and place it before you. You would see what would do your souls good, and arouse you to increased exertions in the cause of missions. How great the change! The untutored savage, instead of entering the church with a wild stare, now decently enters the courts of Jehovah, and listens with attention to the gospel of peace. How great the change in those that believe! I have seen the contrast in death-bed scenes. I have attended the couch of some of the more respectable and informed of the natives; but ah! how gloomy, and how distracting! The untaught Bechuana, on the article of death, maintains profound silence. The subject of death is revolting to him, and, if he happen for a moment to look to the gloomy prospect, his thoughts start back with horror. Far otherwise in the experience of those who have tasted of the powers of the world to come. I have recently seen the same people on the brink of the grave, rejoicing in hope of the glory of God, telling their weeping relations that they die not as the brutes, but die to live for ever.

“They have been taught industrious habits, and to appreciate and be grateful for the boon which has been handed to them by British Christians. A temporary place of worship has been built free of expense to the Society, but this being found insufficient, the foundation of a large building has been laid, to which many have subscribed of the little which they possess. A water-course, extending for

miles in length, six feet wide, and from two to ten feet deep, has been dug, and is kept in order by a public subscription made on the station. The station is increasing in size. Its capabilities are great; its prospects are encouraging. The natives have now acquired an unbounded confidence in us—indeed, they would trust their property and their lives in our hands. Wherever we travel we are viewed as friends, and even our names are sometimes used by the travellers into the interior, to insure safety.

“Our station is very frequently visited by parties of natives from the interior, and what they see and the treatment they experience, inspire their confidence in us, and are preparing the way for the advances of the heralds of the cross. They now begin to appreciate our labours, and would deprecate our leaving their territories. We maintained our post when the natives themselves were driven from their homes by hostile bands, and when we ourselves were surrounded by war, bloodshed, and rapine. From this circumstance they consider us even the lawful owners of the country.

“We have an extensive field of missionary labour. We have hundreds on the mission premises and thousands in the neighbourhood. It must be recollected that the Bechuana congregates in towns which contain from one hundred to twelve thousand. They call for your sympathy, your assistance, and your prayers. I am persuaded that you have been gratified to hear that considerable portions of the Scriptures have been translated into their language, and are ready for the press.

“By the favour of the Colonial government we have been permitted to print at the government press the Gospel by Luke, which is nearly completed. We are taking a printing press with us,\* and trust soon to put most of the scriptures into the hands of the natives, among whom there is an increasing desire for knowledge. They are anxious for books. A pastoral people particularly need books: They come from a great distance to hear the gospel. Some time before leaving Lattakoo, I was in the habit every sabbath morning of leaving the station at daylight, on horseback, and visiting two and sometimes three villages at eight miles distance. On these visits I have continually met parties—occasionally a mother, her children, and servants; even before sunrise—coming to enjoy the sabbath services on the station.

“The Bechuana language is extensively spoken. It is not confined to one tribe, or to twenty tribes. I have met with many persons from many different tribes living at a remote distance, and conversed

\* From Cape Town to Lattakoo.

with them in the Bechuana language. I have seen individuals from within the tropics, and found no difficulty in holding converse with them in the Bechuana language; and I have good authority for believing that the Damaras on the western coast, the Mosambiques, the inhabitants of Delagoa Bay and of central Africa, speak different dialects only of the same language.

"The effects of missionary labours are far more extensive than people are generally aware. To see the results we must look beyond the pursuits of a missionary station. We must look to distant tribes, and listen to their cry, 'come and help us!' The light is reflected from the mountains and plains of the interior. The Barolong are soliciting missionaries. Seboque (sometimes called Sebege,) my friend, the king of the Wanketsens, that populous and powerful nation, has repeatedly applied for missionaries. Nor is that the extent of missionary influence. A tribe, nearly four hundred miles to the east, heard of the Lattakoo mission, and, as if a star had been seen, the king of that nation sent two of his powerful men, with their attendants, to see what kind of beings we were. They came, saw our manners, regularly attended divine service, and experienced our kindness. A report having been circulated that some of the tribes, through which they had to pass on their return, intended to murder them, they earnestly solicited me to accompany them back to their own country." I consented; and that journey was to me one of the most interesting I ever took. When I reached the Baharutso, Mokatla, the chief, joined me with a number of his men. We had no sooner entered the territories of Moselekatsé than I was treated with the greatest kindness and respect. At every place where I slept I was presented with an ox for slaughter; and as I approached the residence of the king, I received numerous testimonies of the pleasure which he enjoyed in the prospect of seeing me. On the day of our arrival at the metropolis, we saddled our horses and preceded the waggons: we entered a large fold capable of holding 6,000 head of cattle. A semicircle of four hundred warriors, four men deep, stood in the centre, all silent. When we alighted from our horses, according to direction, about three hundred men, who were lying in ambush at the entrance, rushed in and joined the main body. Some war songs were sung, and after three shouts all paused; when

\* A remarkable fact, that the name of missionaries not only protects the European traveller, but they are looked up to for protection by the natives themselves in passing from one nation to another.—  
*Editor of the Commercial Advertiser.*

Moselekatsé came walking up to us, and shook hands with us in the most affectionate manner, welcomed us to his town and presented us with refreshments. During the time I stopped there, I had frequent opportunities of conversing with him, and experiencing the greatest kindness. He told me he was at a loss how to express the gratitude which he felt for the attentions I had shown his people who had visited our station. At one of these seasons he addressed me as follows:—"My friend, my heart loves you;—you, although a stranger, have loved me; you have fed me, shielded me from danger; you have carried me on your arms and blessed me." I replied, or rather interrupted him, with saying that I was not sensible of having done him any service of the kind. He rejoined, pointing to the chief men whom he had sent to our station, 'These are principal men among my chiefs; therefore I sent them to you. There are my eyes, my ears, my mouth; and therefore what you did to them, you did it unto me.' Laying his hand on his breast, he added, with all the ardour of his soul, 'My heart to-day is whiter than milk'—(signifying great joy). He accompanied me a day's journey from his town, sent me away with blessings, and the last thing which he said was 'Visit me soon again, and bring missionaries; I wish to have things here as they are at the Lattakoo mission.'

"My friends, these facts call for our gratitude, and encourage us to hope that the time to favour Africa is come. It is impossible for me to describe what I felt when I met the French brethren, and Mr. and Mrs. Baillie, of our society, at Philadelphia. I thanked God, and took courage; and let us hope that these are but pioneers of the legions which France and our friends in England, will yet send forth to join us in the glorious enterprise of making a conquest of the interior.

"Whether we look to the interior or to Cafferland, the prospect brightens and inspires our hopes. The boundaries of God's kingdom are daily extending, and Ethiopia is stretching out her hands unto God. In my late visit to Cafferland, I stood on an eminence and cast my eyes on the spot where Van der Kemp first pitched his tent. How changed the scene! Compared with that period the desert now rejoices. His faith desisted at a distance what we now realize. At the grave of our missionary, Williams, I stood with indescribable emotions, and gazed with transport on the host of missionaries of different societies, who hastened into his labours, and who are extending their exertions over the hills and dales of Amakosa."

The resolutions passed were six in number. The following are the 2d and 5th:—

"2. That, notwithstanding the numerous efforts which have already been made

on behalf of the evangelization of Africa by various societies, an immense field yet remains uncultivated, and therefore demands the most zealous and persevering exertions of the friends of the gospel; and that the important fact that *native tribes are themselves asking for missionaries*—'Ethiopia stretching out her hands unto God'—presents one of the most forcible appeals to Christian compassion contained in the records of church history."

"5. That among the means employed for the great objects already specified education must be allowed to claim a most important place. This meeting therefore hails with peculiar satisfaction the statements in the report now read respecting schools—infant, children's, and adult schools—early morning and evening schools—week-day and Sunday-schools; and this meeting recommends the utmost efforts being made for their increase and encouragement."

N. B. Numerous letters have been received from missionaries, &c., the acknowledgment of which is unavoidably postponed.

*From the Missionary Herald for July.*

#### BOMBAY.

*Extracts from a Letter of Mr. Ramsey, on his way to Bombay, dated December 23, 1830.*

The arrival of Messrs. Hervey, Read, and Ramsey, at Calcutta, was mentioned at p. 196. Before their arrival, while detained in the Hoogley river, they repeatedly went on shore, and from what they observed while visiting the people, and seeing and conversing with them on board of the vessel, Mr. Ramsey makes the following

#### *Statement respecting their Condition and Opinions.*

After a confinement of 142 days on board the Corvo, I went ashore at Diamond Harbour with Capt. S. and Mr. Read. We walked in various directions for about two hours, and then returned to the vessel. You cannot imagine how grateful I felt, to think that God had preserved us amid the dangers of the deep, brought us safely thus far, and permitted me to put my foot on the shores of India. I endeavoured to lift my heart to God in prayer for my brethren and myself, and for these poor benighted heathen.

I was pleased with the appearance of the paddy fields, the cocoa-nut trees, the bananas, &c., and the large flocks of sheep and goats and herds of cattle; but as I felt more concern for the people, we directed our course towards their dwellings. On our way we were met by three females; but more of these again. When we ar-

rived, we found their houses were made of mud, and covered with bamboo rods and leaves. We entered the houses and found them quite cool; they are from the ground to the eaves about seven feet, and from the floor to the top about twelve feet. We saw nothing to answer the purpose of chairs. Here and there a mat was spread upon the floor. Before the doors we saw rice spread on mats and drying in the sun; and near to it cow-dung spread to dry for fuel. The most of the men seemed to be busily employed in making a kind of net work, and paid very little attention to us, seeming to be absorbed in their own concerns. We were able through Captain S. to make various inquiries respecting things. After we were tired of looking at the men and their houses, we went into the house occupied by the females. Their rooms were adorned with the pictures of their temples and gods. Some of them I saw together with their *tom-toms*, or drums, which they use at their festivals and worship, similar to the toy-drum which may be had in the shops of our cities. Near the door was a hole dug in the earth, which serves for an oven. I saw only one pot, which was used for the purposes of cooking. In this they boil their rice and make their *gee*, an article which they use instead of butter. The females were clad in muslin from head to foot, having their hair plaited with a good deal of neatness. On their foreheads were the marks of the beast, the idols they worship. On their arms, wrists, and ankles, were silver rings and clasps, and on their feet were sandals. They appeared to be lost to every refined moral feeling. Oh when shall the daughters of India receive and love the truth of the gospel! If the daughters of Zion in America could but see what I have this day seen, they would pray more fervently for the salvation of those who sit in this benighted region.

In returning to the ship we passed a burying ground, where a number of the English lie buried; but had not time to turn aside to read the inscriptions on the tomb-stones. The natives brought us back in good season, and I felt much refreshed in consequence of my walk.

About six o'clock we cast anchor. And on the shore about a quarter of a mile from us, we saw the natives burning the body of a man. At a distance several persons stood with their backs towards the body, while five men were busily employed in burning it. The body being burnt, a part of the ashes was taken and thrown into the river, and the people then dispersed.

Half an hour afterwards we heard the sound of the *tom-toms*, and the noise of the people shouting aloud and singing. They were at their worship. Oh how my soul sickened at the noise. Are these, I asked, immortal beings? Yes, and they too have souls to be saved! But oh how

beighted they are. Lord, break the spell of superstition and sin speedily, and set these slaves of the adversary of God at liberty.

After tea I fell into conversation with a Hindoo Sicar, and talked with him for nearly an hour. As he could talk some English, we made out pretty well to understand each other. I began by asking him what that noise meant which I heard; upon which the following dialogue took place:—

"It is a Hindoo festival," said he. "The Hindoos pray to God now, then at eight o'clock again." How often do they have their festivals or meetings? "Every day." What day is your Sabbath? "Hindoos have no Sunday like English people. They pray every day." Why do not you go to them now? "I not know any body there. If I had friends, then I go." What do they do there? "Make a fire, catch hands, dance around, and sing." What then? "At eleven o'clock they go to bed." Do the women do so too? "No; no; no woman come there. They stay in the house." Have they gods with them there? "Yes." Do they pray to them? "Yes." What is the use of that? They cannot hear or see. "I know Hindoo religion foolish. I like English much." Can you read the English? "Not much." Did you ever read our Bible? "I read a little. Not much. We have a Bible too." Our Bible tells us that there is only one God—and he made all things. "Yes. My Bible say so too—one God bigger than all the others—great many gods. He made you white and me black. He give you your Bible, and me mine." What do you think of Jesus Christ? "I not much like him." Why? "My people all hate me, if I do." Do not you think the religion of the Eng-

lish people better than yours? "Yes, more good." Why then do you not turn from your idols, since you know it is foolish to worship them? "I know. Our Bible say all Hindoos will be Christians after a while." How long? "About forty years." In forty years? "Yes, in forty years all Hindoos be Christians." Why do you not turn now? "The full time not come yet." This answer filled me with wonder: I could not but lift my heart to God in prayer, and say, oh Lord hasten that blessed day. I continued, if a hundred Hindoos would become Christians and throw away their idols, would you do so too? He replied, "I turn if great many do." Then you know that you ought to worship our God? "Yes." Why do you not then? "My father hate me; I lose caste; my people not speak to me any more. I do not like that." Then you are more afraid to make your father angry, than you are to offend God. He smiled and said, "Yes." Have you a brother? "Yes." Do you love him? "Yes." If your brother should turn to be a Christian, would you love him then? "No. I hate him." Why hate him? "My father say so, and padre say so too." If your brother should come to your house, and be sick, and ask you to take him in, would you do it? "No." If he should ask you for a little rice, would you give him any? "I love my brother, but I not give him any thing." Would you let him lie at the door and die, and not give him any thing? "Yes; not touch him." What! let your brother die! "Yes." Oh how true it is that the heathen are without natural affection! I added, I would not do so, if you were my brother. "I know Christian not do so. Hindoo religion foolish, not good"

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of June last, viz.*

Of Henry Chester, Esq., a Check on the Grafton Bank, N. H., on account of the Wheelock Estate, for the Contingent Fund, net sum received	\$152 35
Of Rev. Eli F. Cooley, collected by him for the New York and New Jersey Professorship, viz.—from Princeton	\$10
Pennington	3
Trenton, First Church	5
	18 60
Of Roswell I. Colt, Esq., per Rev. Wm. Nevins, one year's interest on his Scholarship	125 00
Of Thomas H. Mills, Esq., on account of the Woodhull Scholarship	75 00
<b>Amount</b>	<b>\$370 35</b>

## View of Publick Affairs.

### EUROPE.

We have seen, at the time we write, no advices from Europe more recent than from Bristol (England) of the 31st of May, from London of the 30th, and from Paris of the

27th, of the same month. No very important new occurrence in Europe has come to our knowledge within the last month, unless an unauthenticated report should prove true, that a proposal has been made by the French ministry, and favoured by the Austrian court, for a general disarming; or, in other words, for a great reduction of the military establishments of the continental powers; and this to be accompanied by a mutual engagement among the great powers, that no one shall commence war, on any pretence, without the assent of the others. But it is well remarked by the editor of the London Globe, the paper from which this account is taken, that this proposal cannot be acceded to while Russia is carrying on a sanguinary war against the Poles, unless the great powers should agree to interfere and stop that war, and give the Poles their liberty, as a previous measure.—Of this we fear there is little probability.

BRITAIN.—The result of king William's appeal to his people has been such as he expected. There remains no doubt that there will be a decided majority of the members returned for seats in the new House of Commons, in favour of reform. The London Courier gives a summary of the returns from the late elections, which does not appear to be controverted; and the statement is, that there will be 394 votes in favour of reform, and 255 against it—majority 139. The Courier classes amongst the anti-reformers, all whose votes are considered as in any degree doubtful, so that the majority will probably be greater than it is made in the estimate. From nine places in Scotland, returns had not been received; but from each of these places only one member could be returned, so that the estimated majority could not, in any event, be materially affected. Never in Britain certainly, has there been an election so ardently contested. In Ireland there has been blood shed, and at least one duel, or rather an attempt at a duel. Murders, riots and disturbances of every character, still continue in that unhappy country. The probable course of business in the new British parliament is thus given in a London paper:—"Parliament will certainly meet on the 14th of June, and business is expected to commence on the 21st. The first struggle between the parties will be the election of a Speaker. By many it is thought that Mr. Manners Sutton will be offered a peerage, with the usual pension, in order to induce him to resign the chair; but should he resist this offer, a most violent attempt will be made to displace him. The Reform Bill will certainly be proceeded upon instantly, and in all probability will be concluded in the House of Commons in the month of July. Parliament will then be kept in a state of short periodical adjournment for about two months; that is, from the month of August to the month of October, in order that the members may have some recess; and also that the previous steps in the House of Commons, made towards the accomplishment of the Bill, may not be lost. In October the Bill will be brought before the House of Lords, and perhaps will be finally carried in that house, and receive the Royal assent before the month of November. Parliament will then be prorogued until January, and after meeting at that time for the usual business, will continue to sit until the month of May, when a dissolution will take place, and the new elections be made according to the principles of the new Reform Bill." The king of England has conferred honourable distinctions on, we believe, six of his natural children, three sons and three daughters; and the honour of knighthood on Earl Grey. It does not grieve us that we have neither knights nor royal bastards in the United States. It appears that serious apprehensions are entertained in Britain, lest the cholera morbus should be introduced into the ports of the kingdom, in goods coming from Russia, Prussia, and the Hanseatic towns. An order of government has been issued, directing that certain articles of merchandise from those countries most likely to convey infection, shall be placed under quarantine. Ought not some measures relative to this matter be taken in the United States?

FRANCE.—About the middle of May, the king of France, on a Sunday, reviewed a hundred thousand national guards in the vicinity of Paris, and immediately afterward set out, accompanied by his family, on a tour through his kingdom. We have numerous accounts of the manifestation of the popular enthusiasm with which he was received, in the towns through which he was passing, at the date of the last accounts. He is manifestly doing all in his power to court popularity; yet we suspect it is on the wane—indeed we should not be surprised if he should lose it altogether. General La Fayette, it appears, has withdrawn from him and from his ministers, in disgust. The General thinks that the fundamental stipulations entered into when the king was first put into power, in July, 1830, have not been fulfilled, either by him or by the legislative Chambers. There is a strong party in France, probably a majority of the nation, who wish that the institutions and laws of the country should take a far more decided republican stamp than they have yet received—far more than the king and those in power appear willing that they should receive. Whether another revolution will not take place ere long, may be considered as doubtful. Those who were the principal active agents in effecting the last revolution, are certainly much dissatisfied. The Chamber of Deputies was dissolved on the 25th of May. The court party, and the party in opposition, were each putting forth all their influence and activity to secure such a majority as should assure them a decided ascendancy in the new Chamber. We think it not impro-



bable that the royal journey through the kingdom, at the present time, is intended to have an influence on the elections. It was said that Austria was giving the most friendly explanations to France; but at the same time strengthening every where her military posts in Italy, and more than threatening the independence of Piedmont. She was increasing her army, and making a new loan at Vienna. This does not accord with the rumour that the great powers were likely to reduce their military establishments.

IN SPAIN, PORTUGAL, and ITALY, things remain much as they were when we gave our last details. In Spain, hanging and imprisonment are frequent. The French, in imitation of the English, are threatening the tyrant Don Miguel into a compliance with their demands of compensation for injustice done to their merchants, and humble concessions for indignity shown to their consul. In Italy, the Pope is using all his influence to keep down the spirit of revolution, and with the aid of Austria is, for the present, successful.

GREECE remains in a very distracted state, in consequence of dissatisfaction with their chief, Capo D'Istria, and the neglect of the powers who claim the prerogative to give them a sovereign, to appoint one, since the refusal of prince Leopold. Anarchy is threatened, and indeed, in some of the islands it already exists. Their strong attachment, moreover, to the superstitions of the Greek church, is likely to prevent the establishment of schools, and even to break up a number already established by the charity and exertions of English and American Christians. Habits of slavery and superstition are seldom laid aside by a generation that has grown up under their influence.

AUSTRIA and PRUSSIA appear to be watching with great solicitude the conflict of the Poles with the emperor of Russia. That their wishes are all in favour of Russia, there is no doubt. Yet they desire and aim, to preserve the appearance of strict neutrality. They are in fact, in great fear of a revolution among their own subjects. Austria refuses to permit the Polish general Dwernicki to return to Warsaw, and his troops are also treated as prisoners. The Poles remonstrate, and an interference by other powers is talked of; but we suspect that nothing will be done. The Poles must help themselves, and with the blessing of heaven, we hope they will be able to do it. When assistance is less needed than it is at present, it will probably be offered, or easily obtained. So it was in our revolutionary struggle, and so it always was in this selfish world.

RUSSIA and POLAND.—Nothing decisive had taken place up to the latter part of May, in the sanguinary conflict which has been maintained for months past, between the armies of these hostile powers, in the neighbourhood of Warsaw. A great and decisive battle was daily expected, at the date of the last accounts. It is stated that the numerical force of the Poles is equal, if not superior, to that of the Russians; and confident expectations are entertained of success to the Polish arms in the expected encounter. There have been many actions of outposts, detachments, and rear-guards, and the balance of success seems to have been in favour of the Poles. With a view to repair the disaster of Dwernicki, and to keep up the spirit of insurrection in what were formerly the southern, and south-eastern provinces of Poland, general Chranowski has marched into that region, cutting his way through the opposing corps of Russians. His success, although his army consisted of only 8000 men, is represented as great, and it appears that in Lithuania, Volhynia, and Samogitia, the spirit of revolt is general. In the first-mentioned province, there has been a rising of the inhabitants in mass, in favour of their Polish brethren. Their forces have been organized into regular armies, and have fought desperately against their Russian invaders. They have been in a degree scattered, but they are by no means subdued: and the measures which the Russians have taken to subdue them, by hanging and shooting them as rebels, and by abandoning their helpless women and families to the brutal licentiousness of the soldiery, has only inflamed them to madness. They are determined to conquer or die. The cholera is making havoc among the Russian soldiery, and the Poles also suffer from this scourge, but in a less degree than their enemies. The issue of the bloody strife is yet dubious, but the ultimate success of the Poles seems to be more probable, we think, than at any former period.

BELGIUM and HOLLAND.—The five great powers, Britain, France, Austria, Prussia, and Russia, have delivered their ultimatum to the Belgic congress. The Belgians must not make war for the extension of their territory, and must content themselves with the limits prescribed by those powers, or be treated by them as enemies. Lord Ponsonby, the British ambassador at Brussels, is charged with seeing this ultimatum recognised and agreed to by the congress, or in the event of refusal, he is to leave the country. The Belgians are resolute, and the country is in a state of great disorder, but they will probably not be so desperate as to set the great powers at defiance. Prince Leopold is, at present, most likely to have the next offer of the kingship of Belgium, which has for some time past been going a begging. The Hollanders appear to be

managing their affairs with wisdom and spirit. Their king and his eldest son are men of talents, and they appear to have the entire confidence of the nation.

**TURKEY.**—The Sultan Mahmoud is greatly embarrassed by his rebellious Pachas. They threaten him on the East, and on the West. It is said indeed that he has settled his quarrel with the Pacha of Bagdat; but there are two or three others who are in arms against him. The Pacha of Albania has an army greater, we believe, in numerical force, than the Sultan can send against him. It however lacks artillery and cavalry, and has lately been worsted in a conflict with the Sultan's troops; but it is by no means subdued. In short, it has become questionable whether Mahmoud is likely to wear his crown and his head much longer. There was even a report at Vienna, that he had actually been murdered. The present rebellion appears to have been kindled from the unextinguished embers of inveterate hatred, which the Sultan drew upon himself, by the destruction of the Janissaries, increased by his want of success in the late war with Russia, and by his endeavours to introduce among his subjects the improvements of modern Europe. It is said that of the male population of European Turkey, three-fourths had some alliance or connexion with the Janissaries. Had the war with Russia terminated in favour of Turkey, little more would probably have been heard about that old military corps. But the failure of success in that war, imputed by the Turks to the destruction of the Janissaries, and the partiality shown by Mahmoud to Christian usages and improvements, have inflamed the minds of the rigid Mussulmans to a great height, and a war of extermination between him and them has commenced. Time will show its issue. The Mohammedan power is manifestly waning to extinction.

#### ASIA.

A report was prevalent in this country last month, and we believe credited, that the commander-in-chief of the British forces in India had been put under arrest by the governor-general, and that the most serious consequences to the British interests, in that country, were expected to ensue. But as a late arrival brings no information of such an occurrence, the story is now regarded as a fabrication. The governor-general was making a tour through the interior of British India for the benefit of his health, and the inspection of the state of the country; and was received by several of the native princes with every mark of honourable distinction. The death of lieutenant-general sir Thomas Sidney Beckwith, governor of the presidency of Bombay, and commander-in-chief, was announced at Calcutta on the 4th of February. Captain John James Hamilton, assistant adjutant-general of the army, attached to the head quarters of the commander-in-chief, also died on the 20th of January, at Alahabad. The cholera was still prevailing at Calcutta, and in other parts of India.

#### AFRICA.

The grand geographical problem relative to the termination of the river Niger, is believed in England to have been recently solved and settled. This river, it has long been known, rises in Western Africa, near the sources of the Senegal, and runs eastward for a considerable distance.—The question was, where did it terminate. One opinion was, that it was lost in the lakes and marshes of Wangara, far in the interior of the continent; a second was, that it joined the Nile, or rather that it became the Nile, and emptied into the Mediterranean Sea; a third was, that after running far eastward, it turned to the west in a curve, and emptied into the Atlantic Ocean. This last opinion is now said to be satisfactorily verified. It appears that two Englishmen, brothers, by the name of *Landers*, embarked on the Niger, in a canoe, at Youri, in Central Africa, and after a variety of hazardous incidents, reached the Atlantick by a branch of this river, in the Bight of Biafra, south-east of Benin.

#### AMERICA.

**HAYTI.**—A rupture is threatened between France and the government of Hayti. It appears that an envoy, or agent, was sent to Paris by the President of Hayti, to endeavour to obtain a modification and mitigation of the pecuniary demand made on Hayti, and heretofore agreed to, for indemnifying the sufferers by the revolution in Saint Domingo. The envoy, as the President affirms—exceeding, if not violating the powers given him—signed two treaties, very disadvantageous to Hayti. These treaties were brought out to Hayti by two vessels of war, and their immediate ratification by the President was demanded. This he peremptorily refused. The consul general thereupon made his arrangements to leave the island without delay, and advised all his countrymen to do the same, under the idea that war with France would inevitably ensue. It is hoped, however, that war will be avoided. The conditions imposed on Hayti are, it is said, such as she cannot fulfil; and it is thought that a more equitable arrangement will be made. The French have not generally left the island; but the President has issued a proclamation, and is taking prompt and energetick measures for a vigorous defence in the event of an invasion.

**BRAZIL.**—Don Pedro, the Emperor of Brazil, has abdicated his throne, and left America for Europe. Finding that his Parliament was determined to withstand some of his demands, and that his army was not disposed to sustain his authority and enforce his orders, he suddenly went on board a vessel of war with his wife, and left an instrument of abdication in favour of his son. We have not heard of his arrival in Europe. This event has occasioned, of course, great agitation throughout the Brazils—the country is in a state of great disorder, and the issue remains to be seen.

**COLOMBIA** is a prey to a succession of factions. There has lately been a revolution and a change of authorities at Bogota—What is called the liberal party is now dominant, and tranquillity is hoped for; but it is we fear a forlorn hope. We now believe that Bolivar was right in his general views in regard to his countrymen; and that in his attempts to do the best that the circumstances in which he was placed would admit of, he fell a sacrifice to party strife which he could not control. It is impossible to conjecture what will be the termination of the civil broils, by which this fine country is losing all its natural advantages for improvement and happiness.

**MEXICO** is in a more quiet state than it was a year ago. But it is still agitated by party strife; and the same may be said of all the other republics of Southern America—It were endless and useless to attempt to chronicle their ephemeral changes.

**UNITED STATES.**—We are glad to observe that the celebration of the birth-day of our country, the 4th of July, is gradually taking a more moral and religious aspect than it once assumed. In many places, religious services have been performed, and in some the festivities have been conducted without ardent spirits, wine, or any other liquor that could intoxicate. We hope it will also appear that the religious community here, at this season, made handsome collections in their several churches, to recruit the funds of the African Colonization Society. Surely on the day on which we celebrate the establishment of our national freedom, contributions for the purpose of extending freedom to others, especially when those others have been enslaved by ourselves, must be a thank offering to the Author of all good, peculiarly appropriate. In some of the toasts given in this city, and in other places, we are sorry to say that we have been disgusted and shocked at the contemptible and profane attempts at wit, by the application of texts of scripture to subjects and events utterly unworthy of such an association. There seems to be a prevailing disposition to this practice, and it is one that is reproachful to us as a matter of taste, as well as a matter of morals. The venerable James Munroe, one of the ex-presidents of the United States, died, it appears, at his residence in the city of New York, at three o'clock on the 4th instant. It is certainly remarkable, that of four presidents of the United States who have passed from time to eternity, three should have made this solemn passage on the day when the people whose chiefs they had been, were rejoicing in the commemoration of the act which gave them a place among the nations of the earth—What a transition! from the pageantry of time to the changeless realities of eternity!

With much grief we have noticed the prospect of an Indian war in the state of Illinois. The Sac and Fox tribes of Indians are charged with a hostile invasion. Their territory forms the northern part of the marked limits of that State on our maps; and whether they have actually transgressed, or we are seeking for more of their lands, we are not prepared to pronounce. Their removal to the western side of the Mississippi is declared to be necessary. Why this? Why not drive them, if they need driving, within their own territory, on the eastern side of the river? It appears also, that the Creek Indians, in the state of Georgia, are suffering, and we believe dying, of actual starvation. How much of this is attributable to the late measures taken for their removal we know not. We are not disposed to charge our country unduly with the sufferings of the wretched aborigines of our land. They often suffer grievously for the necessaries of life from their own improvidence. But as a nation, we have a fearful responsibility to our common Creator, for the injuries done to these unhappy people—and never, we think, so glaringly done, as in some recent transactions.

We know not when, if ever, our nation will cease to be dishonoured and injured, by men in high stations challenging each other to duels. Certain it is, that this murderous practice will never be forborne by others, while secretaries and members of Congress sanction and sustain it by their example. A most disgraceful scene has recently been witnessed at Washington. The late Secretary of War challenged the late Secretary of the Treasury, who very properly refused to fight him; and an attempt at assassination is affirmed to have followed the refusal. This allegation is indeed denied, but in our code of morals the difference between a duellist and an assassin is very small.

\* \* We did not receive our valued correspondent's paper, in continuation of his Essays on Mental Science, in time for its insertion in our present number—it will appear in our next; and we thank him for the assurance that the series will not hereafter be interrupted, unless by unforeseen occurrences.

# THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

JULY 1, 1831.

## SELECTIONS FOR THE MONTHLY CONCERT.

### BOMBAY.

Extracts from the Journal of Mr. Stone, a Missionary of the A. B. C. F. M. from Dec. 15, 1829, to March 31, 1830.

15. In the morning, Bapoo, the Brahmin at Panwell, who, in consequence of reading our books and hearing Mr. Graves preach once, about a year ago, destroyed his household gods and professed to renounce the superstitions of his fathers, called on me and spent two hours in religious conversation. He says he still believes that idolatry is wrong; that there is but one God; that he prays to him, and not to the gods of the heathen. He says that he is convinced of the truth of Christianity, that he views himself to be a great sinner; that he has great fears that he shall go to hell, &c. I asked him, if he was a great sinner, how he could be saved. He replied, that he could be saved only by repenting of his sins, believing in Christ, and having his heart renewed by the Holy Spirit of God, (or to use the literal meaning of the Mahratta word, his heart being new created by the Holy Spirit of God.) I asked, if he prayed for the gift of the Holy Spirit, to renovate his heart? He replied, that he did. I asked if he was willing then to be baptised and confess Christ before men? He said he wanted to have Christian instruction ripe in his mind first; an expression which means, when I shall understand all the doctrines and duties of Christianity well, then I shall wish to be baptised. He says his wife, who was very angry with him for destroying their family gods, and entreated him not to become an outcast, by forsaking their religion, is now willing herself to hear Christian instruction and will not object to his becoming a Christian. He thinks she will become one too. He mentioned another interesting case. A merchant of the brahmin caste had, by reading the books which he had given him, become convinced of the folly of idolatry, and greatly desired to receive Christian instruction from us. He resides beyond Poonah, more than 100 miles distant. These facts shew that

there is a spirit of inquiry going abroad among this people.

16. There are now three brahmins who profess their conviction of the truth of Christianity, who say they do not worship idols, and should be willing to be baptised, could any way be devised for their support. Two of them are embarrassed by debts entailed upon them by their ancestors, and should they violate caste, they would be immediately thrown into prison. The great poverty of nine tenths of the natives operates as an iron chain to bind them to their caste.

January 2. Morning, visited schools: remainder of the day in my study, not very well. Had another very interesting conversation with Bapoo, the brahmin inquirer. He is a native of considerable strength of intellect, really a metaphysician, and an acute reasoner, and possessed of more openness of character than most brahmins. He is employed now as an inspector of our schools, and comes and reads the scriptures with me daily. He says that every night many brahmins call at his lodgings to dispute with him, so that he gets but little time for rest. Should he become a true christian, and be received into the church, the natives would at once forsake him. He brought me this morning the opinion of several brahmins respecting the different religions in the world, and respecting sin, &c. A curious illustration of their opinions were expressed as follows. All religions are given to men by God. As vapors, through the influence of the sun, rise from all the rivers, lakes, and seas, and mingle together in the heavens, and form clouds and rain; so all who practise their various religions will rise and mingle together in heaven. To forsake the religion of their forefathers is the greatest sin. Bapoo did not pretend to believe their tenets, but wished me to give him a refutation of them, which I did in a few words to his entire satisfaction.

Another brahmin called to-day professedly to make inquiries about this new religion, as they call Christianity. I had but a few moments to converse with him. I asked him how a sinner could obtain

the pardon of his sins and the favor of a holy God. He asked what is sin? I replied the transgression of the commandments of God. He asked what commands? I repeated the first and second commandments, which at once proves all brahmins to be sinners. He then said that pardon is to be obtained by fasting, repeating the names of the gods, performing religious austerities, &c. I asked if the doing of these things would change the affections and destroy the love of sin in the soul. He said he could not tell then how a sinner could be delivered from sin and be saved. I replied that was the very reason why I came to this country, to tell sinners how they may be delivered from sin and be saved. Having given him a brief history of Christ, and of the atonement which he made for the sins of the world, I told him that to renovate and purify the heart was the work of the Holy Spirit, which could be obtained only by those who repented of sin, believed in Christ, and prayed to the true God. I gave him the ten commandments with an exposition of them, and the tract entitled *Glad Tidings*, requesting him to read them attentively, and call on me again. May the divine Spirit guide him to the truth.

12. In the morning visited and examined two schools; and addressed a collection of natives in the front yard of one of their houses, for more than an hour. They listened with fixedness of mind, and manifested considerable emotion when I described to them the sufferings which Christ endured to atone for their sins and to save them. I asked them if any of their gods ever died to make an atonement for their sins? They replied "None." I asked if any of them ever did any thing for their salvation? They all replied with one voice "None of them." I asked how then can you be saved, as you are all sinners, having violated the holy law of God. They replied that they should obtain pardon by repeating the names of the gods, by penance, &c. I shewed them by familiar illustrations these could never take away sin. Some of them seemed convinced that they had been trusting in refuges of lies. Having exposed the absurdity of idolatry and shewing them the great sin of forsaking the only true God, the creator, preserver, and benefactor of all, and in his stead to worship a vile image, they acknowledged that they ought to worship but one God. I exhorted them, as they would escape the woes of hell, and obtain the favour of God, from this day to their death, no more to worship idols nor practise their abominable superstitions; but to repent of all their sins, believe in

the Lord Jesus Christ, and obey his commands. May the divine Spirit give them a heart to understand and obey the gospel of salvation.

Mrs. Stone had twenty very interesting Hindoo girls, belonging to her school, call at our house. I heard them read and repeat the commandments. They manifest much affection for her, and put much confidence in what she says to them. This was not the case a few months ago: they then regarded her with great jealousy and fear, lest she would do something to them which should pollute them. They could not then be persuaded to come to our house. Such fears were excited in their minds by the brahmins and others, who exert all their influence to prevent females from receiving Christian instruction. These fears have been removed by the kindness which Mrs. S. shows them, and the desire she manifests for their happiness.

29. At evening went to a native bungalow, inhabited by shoemakers; and sat down on a board in the centre of the room, as the roof was too low to admit of standing erect, and they have no chairs in their houses, and taught fifteen men, women, and children from the scriptures. I gave them the history of man's creation, apostacy, and the way of obtaining salvation. I found on inquiry that they were all convinced that they were sinful, and I then showed them from this, that the wrath of God was upon them. I asked by what means they could escape this wrath? One said by practising austerities; another said by calling on the name of the gods, i.e. to repeat over the names of their gods, a great number of times; another said by ablution, &c. &c. I showed them that none or all of these expedients could remove sin and obtain the favour of God. They then said, "How can we escape the wrath of God?" In reply I preached to them Jesus and him crucified, while they listened with great earnestness. I was peculiarly interested by the inquiries of the aged females, whose feelings were much excited by what they heard. I preached to them till nine o'clock, prayed with them, and told them I would come again and give them further instructions; upon hearing which they appeared quite rejoiced.

#### SANDWICH ISLANDS.

*Extracts from a letter of Messrs. Richards and Green, dated at Lahaina, October 2, 1830.*

#### RELIGIOUS MEETINGS.

Public worship on the Sabbath is conducted as formerly, except that one of

our number goes out on the Sabbath to some of the neighbouring villages. But we shall speak more particularly of this in another part of the letter. On Friday there is a meeting of the females in Lahaina, who profess to be seeking the salvation of their souls. All persons known to be immoral are prohibited from attending. The number now enrolled as members of the meeting is more than 1,000. These are divided into classes of about forty each; and native teachers from the church are appointed to superintend the classes, under the general direction of the ladies of the Mission. The exercises at the meetings, consist in the recitation of scripture lessons, and an examination on the subject of the sermons preached during the week, and are closed by some exhortation and counsel.—The native teachers or monitors have also occasional private meetings with their classes, and once a month assemble by themselves, separate from their classes, to receive counsel and instruction as to the management of their classes, and also to report instances of misdemeanors and neglect. The meeting is one of very great interest to the people; so much so that many would be glad to come a distance of twenty or thirty miles to attend it, and even to cross the channel from Lanai and Molokai, if we should advise it.—This is the same meeting that was established on the 18th of February, 1825, under circumstances of very peculiar interest. Then ten persons were present—now more than as many hundreds. There have been various changes in the meeting, as new circumstances have occurred, but the meeting has never been discontinued during the five years. This is a good example to show what has been effected here by a merciful Providence during this period.

The men have also a religious meeting by themselves, on Tuesday evening, at which nearly as many men attend as there are females on Friday. There are meetings of the same character among the females and males of the neighbouring villages, under the principal direction of the native members of the church.—These meetings are called by the natives *tabu meetings*; because it is *tabu* for any to attend who are immoral, or who do not profess to be under the influence of the scriptures. This *tabu*, in the opinion of the people, adds great importance, or sacredness, to the meetings, and we have a strong hold on those who attend, that we have not on others. This feeling of veneration for the meetings, on account of their being *tabu*, is often carried to great excess; and among the more ignorant is real superstition. They think

them to be the one thing needful, not because of the instruction communicated; but because they are *tabu*. This kind of feeling, however, is not so common among those who are members, as it is among those who live at a distance, and desire to attend.

The meeting of the church on Saturday evening, for examining candidates for admission to the church, is also continued. Only a small part of the time, however, is spent in these examinations. One object of the meeting is to communicate that kind of advice and instruction which is more particularly appropriate to church members and those who are candidates for baptism and communion; and which can be communicated with better effect at a private meeting than in a mixed assembly. This meeting is the continuation of the one commenced in April, 1826. Then two persons were present; now eighty-five attend. That was interesting, as the first fruits: these are interesting as an abundant harvest. We then received the pledge. To the glory of Zion's King, and the triumph of her friends, that pledge is now redeemed.—Our success, which was formerly an object of faith, grounded entirely on the sacred promises, now, in a degree, ceases to be such; and we realise that, the mere anticipation of which has borne us through many discouragements, and cheered many a dark hour. We must acknowledge, however, that not a day passes in which we are not still severely tried, and deeply affected by the vices, the stupidity, and the coldness of the people: but still, when we look back, and contrast their appearance now with what it was only seven years ago, we drop our pens, as being incompetent to describe our feelings; and we long for a voice to reach every infidel heart on earth, that we may tell in their unbelieving ears, not what we believe the Lord will do, but what he has already done.—We sometimes fear to tell the full amount of what appears to us to have been accomplished, lest some should feel that the great object is already gained, and that little more remains to be done. But could we represent the exact condition of the people, even as it is in its present improved state, together with all that remains to be effected, before the people shall be raised to an enlightened state of civilization, every pious heart in the universe would yearn over these islands; and the churches of America, instead of thinking that they had done well, would feel that they had incurred the curse of heaven, because they had done so little.

Still a spirit of improvement is among them. We can point to multitudes, who,

as we travel about in different parts of the island, leave their homes on Saturday morning, and travel through the day under a vertical sun, take a scanty meal at night, and a still more scanty one on Sabbath morning; then go to the house of prayer, and with attentive ear, and often with moistened eye, listen to the word of sacred truth; and when the Sabbath is over, with scarce a remnant of food, set out for their distant homes, accounting themselves happy in having the word of God brought so near. We can point you to places, where a hundred of these can be assembled in a single congregation, together with two thousand more, who would have travelled only two or three miles.

### REPORTS OF MISSIONARIES, &C.

#### INDIANA.

From the Rev. ISAAC REED, Agent of the Board in Indiana, dated Bloomington, June 8th, 1831.

#### *Three new churches organized in Indiana.*

May, has been a successful month in the formation of churches. Three new ones have been organized by my ministry. The first is Bedford Church, in Lawrence co. Indiana: this has 19 members. This I consider a great point gained; and pray and hope, that it may be increased with the increase of God. The next in time, is the Church at Palestine, Crawford county, Illinois. This has sixteen members, with encouraging prospects of addition. This place is occupied by one of your missionaries. The probability of its usefulness seems good.

The third is Oak Ridge Church, in the Western edge of Jackson county, Indiana: this has seven members. This is a country settlement, where I do not expect additions fast. I expect this to make a part of a missionary district with the Bedford church.

#### *A plea in behalf of the White River and Wabash River Tracts of Indiana. By a resident citizen.*

These tracts may be traced upon the map; but they are not well known abroad. They embrace a vast scope of fertile country. White River is divided into the East and West forks. The East fork extends into the country nearly two hundred miles from the junction. It has, lying upon it, the counties of Pike, Dubois, Martin, Lawrence, Jackson, and Bartholomew. The main river below the junction, has Knox and Gibson counties on its banks. The West fork has Davis, Green, Owen, Monroe, Morgan,

Johnson, Marion, Hamilton, Delaware, and Randolph counties upon it. This traverses the country about three hundred miles. The Wabash river extends into the country from the Ohio river, following its winding nearly five hundred miles. And on its margin, are Posey, Gibson, Knox, Sullivan, Vigo, Parke, Vermillion, Warren, Fountain, Tippacanoe, Carroll, and Cass counties. And between the Wabash and White river, lie Clay, Putnam, Hendricks, Montgomery, Boone, and Clinton counties.— On the North these tracts extend nearly the width of the State. I will suppose it one hundred and twenty miles. And it runs with the West line of the State, South to the Ohio river, I suppose about two hundred miles. And in a diagonal line from Posey county, on the Ohio river, in a North-east direction to Randolph county upon the Ohio state line.— This embraces a tract of near two hundred miles from South to North, and from twenty miles to one hundred and twenty miles of width from East to West. In this tract lie the richness and beauty of the State, in soil and situation. It contains the Seat of Government and the State College, as also a number of the best towns of the Commonwealth. It is already extensively settled, and parts of it are now settling, faster, I believe, than any other parts of the State. Such it is in territory, such in soil, and such in population. And now, Sir, what are its means of ministerial supply from the Presbyterian Church? Why sir, the three lower counties are without a minister, and but one of them has a church. The whole number of counties upon the East fork of White river are without a single resident minister. They have five little churches, and only two of them have as much preaching as a Sabbath a month. Upon the West fork there are ten counties with eight ministers, and nine churches. Two of these eight ministers are confined to the College, which leaves but six to attend to the country. Upon the Wabash river, above the mouth of White river, there are ten counties with nine ministers, and ten churches. In the intermediate tract there are six counties and two ministers, and four churches.— Suppose the average number of communicants in these twenty-nine churches, forty-five, which is near the real number, but I suppose exceeds it. Then Sir, thirteen hundred and five church members are in these thirty-one counties, with nineteen ministers. And two of the ministers almost prevented from attending upon the work of the ministry. Our Christian Brethren, of the older States, are desired to pause over this, and think,

if in these Tracts, the Church does not need help! And if it is not needful for the Board of Missions to put more labourers into this part of the field. And if the cry "come and help us" is not made in this plea respecting the destitute in this region. Christian Brethren, read and awake to their help! cast in of your treasures to the Board, that ministers may be sent. O read and feel, and act as you would wish to have other Christians act, if your lot were here. And O! ye ministers, partakers of the zeal and sharers of the sufferings of Christ in his body, the Church, read and think, what you will do. Will not you give to this object in this Western field? Not money; silver and gold you may have none. You have been bidden to go and not take money in your purse. Have you, therefore, nothing to give to win to Immanuel, and to keep in his fold, souls in these tracts of Indiana? Yea rather, when asked, as you are here asked, what will you give? Let it be your reply—Sir, I shall give myself. Do this. O let this goodly land become Immanuel's land.

#### ILLINOIS.

From the Rev. ENOCH BOUTON, Darwin, Clark county, Illinois, May 18th, 1831.

This place (Darwin,) is the county seat of Clark county, Illinois, on the West side of the Wabash, and only about twenty miles below Terre Haut. The location is beautiful, and will probably be healthy—it is at the head of Walnut prairie. Here are several members of the Presbyterian Church, though a sermon by a Presbyterian or Congregational minister had never been preached at Darwin until I came here. The people here seemed very anxious to have preaching. It seemed, indeed, as if this section of country had been almost entirely overlooked. On the second Sabbath of preaching at Darwin, I formed a Bible Class here of nearly twenty; this continues very interesting, and I trust will be useful. Last Sabbath I formed a similar class at York, a village ten miles below this. Perhaps there is no place where a class was more needed, or where one promises to be more useful. Here are a few scattered sheep of the fold who have long been destitute of the ordinances of the gospel. One, formerly an elder of the church of Vincennes, welcomed me with tears, and told me that he had long been praying for a missionary to be sent there. Since I have been on this field, I have preached frequently three times on the Sabbath—in doing this I have

sometimes rode twenty miles. My present plan of operations is, to divide my labours principally between this place and York, in addition to other services, to preach twice on the Sabbath, and attend one or two Bible classes. I think in a short time I shall be able to form a church in this place. That there is an important field of usefulness here I think there is no question.

#### OHIO.

From the Rev. L. C. RUTTER, Manchester, Ohio, May 15, 1831.

#### *A new Church organized.*

My little flock at Huntington have been organized into a church, consisting of about twenty members. A few more will probably join us soon, by certificate. Their house is in a state of forwardness, and we hope soon to remove the ark from the grove to the temple preparing for its reception. The prospects of forming a flourishing church at H., I consider much more favourable than at Manchester, where they have long enjoyed the stated means of grace. Huntington, you will doubtless recollect, is new ground, which had been partially cultivated by Rev. J. Rankin, previous to my arrival here.

From the Rev. JOHN MCKINNEY, Frederick, Ohio, February 23, 1831.

I have concluded the bible examination of Wayne Township, to which I was appointed by the Knox County Bible Society. Of one hundred and fifty families, thirty were destitute of the Bible in full; only three were destitute of the New Testament. The county was pretty well supplied with Testaments upwards of a year ago by the Sunday School Depository.

I have been attending to the pastoral duties in the two congregations, Frederick and Harmony. The churches appear united and harmonious, but no special excitement exists, excepting that several members of the church appear anxious for a revival. We held a conference meeting on the subject, the 21st January, and agreed to set apart a portion of time every Saturday evening to pray for the special outpouring of the Spirit of God on our church and congregation.

I attend four Bible Classes containing together about sixty members. Two of them I attend every two weeks—the other two, every four weeks.

Our Temperance Society does well, considering the former character of the



country. Upwards of sixty members belong to it. It exerts a powerful influence all around for the suppression of dram-drinking. Many who do not belong to it, act on the principle of entire abstinence.

We have lately formed a Temperance Society in Harmony Congregation. It is yet in its infancy.

From the Rev. J. S. WEAVER, Bellbrook, Greene County, Ohio, June 6th, 1831.

I have preached regularly on the sabbath, and frequently through the week since I last reported, and I may say, my heart has been encouraged, by seeing better assemblies latterly than at any former period. In some instances I have preached in neighborhoods where the people seldom, if ever, before, heard a Presbyterian sermon, and I have been surprized to see such large numbers of persons in attendance. A few sabbaths since I preached in a settlement of Universalists; they were out almost to a man and I know not that I ever had such a deep sense of the apparent hopelessness of a congregation. I endeavoured however to deal faithfully with them. In another neighborhood, where we have a few members, I preached not long since; many persons were there who very seldom hear a gospel sermon. One man who has lived in the neighborhood twenty five years was never seen before at a place of public worship. I do not mention these circumstances to induce you to think, that I have a greater faculty than others, of calling people out to hear the word preached, but to show that the cause is not yet hopeless. It is, by the foolishness of preaching," that those who believe are saved, consequently, the more that souls put themselves within the reach of the *great mean*, the greater the prospects, that they will be saved. However, Paul may plant and Apollous water but *God* giveth the increase.

The Lord's supper has been administered once since my last communication, and though the weather was extremely unpleasant (very rainy) we had a comfortable time. Six were added to the church,—three of them on examination.

Our Bible class is still very promising, belonging to it is the girl of fourteen and the woman of sixty. Two of the three who took upon them the name of Christ for the first time at our last communion, belonged to it. They are the first fruits of the families to which they belong.

A Tract society, formed since my last report, has put into circulation several thousand pages of tracts. As far as I have

learned they have been read with attention.

A Sabbath School put in operation last month flourishes.—It numbers ten teachers and sixty scholars. We have a library belonging to it, worth fourteen dollars.

From the Rev. J. PAINE, Warm Springs, Bath County, Virginia, June 21st, 1831.

*Pleasing Results of Missionary Labor.*

Although the state of things in our little church has not been discouraging, since I became their stated supply, yet never were their prospects so bright and cheering as they are now. When I came here to labor among this people under the direction of the A. B.—I found this little flock as sheep without a shepherd; their number consisting of only seventeen. Since that time our hearts have been encouraged;—your benevolence has cheered us amidst our saddest gloom—and darkest prospects, for which we must ever feel grateful. We have increased under your fostering care, we have not only added to our number, but we have grown in grace, and in love, and in knowledge. Bible classes have been greatly instrumental in the acquisition of the latter. Our hearts are united in love and we go on pleasantly and happily. I sincerely pray that this state of things and of feeling may not only continue, but go on to increase.

At our late communion season we had a very interesting meeting. Ten were added, on examination, and profession of their faith in Christ, to "the Church of the Living God," of such, we trust, as shall be everlastingly saved. And between twenty-five and thirty are anxiously inquiring—What the Lord will have them to do. These things greatly encourage us. Pray that the Lord may continue to bless us;—that he may open the windows of heaven and pour us out such a blessing, that we shall not have room to receive it. Our Bible Classes continue to prosper. We cannot say the same concerning *all* our Sunday Schools, some are doing well—others not so well—we cannot procure efficient and deeply interested teachers; this is the great drawback.

Our Temperance Societies go on to gain strength, and to increase rapidly in numbers. I hope I shall be little or no expense to the Board this year.

PENNSYLVANIA.

*A death-bed scene.*

A Missionary of the Board, in Penn-

sylvania, under date of May 26th, 1831, gives the following affecting narrative:

Mrs. B. whose death we here record, had some years ago been the subject of occasional convictions of sin, but they were transient and no abiding effect was produced. She still gave evidence of an unbumbled heart, and was careless and irreligious. Some time in March, she was seized with an affection of the breast resembling pleurisy and suffered a great deal of pain. The violence of the disease after a few days abated, and her husband about to be called in the prosecution of his business several hundred miles down the river, she was removed to the house of a sister in W.

The disease although apparently subdued was still preying upon her strength, and it was still evident to all her friends that she was rapidly declining. A female relative, two days before her death, was so impressed with the belief that she would not recover, that she conceived it to be her duty to inform her of her situation. This she did in as cautious a way as possible, hinting at her danger and the propriety of being prepared for death. The intelligence surprized and shocked her very much, for she had entertained no fears of death. From this time she began to pray, but with much ignorance of the evil of sin and the *plague* of her own heart. Her chief desire and the great burden of her petitions was, that she might recover, that she might live till her husband would return, &c. She could not for the two days after she had been informed of her situation bear to talk or think of death, and indeed tried various ways to persuade her friends that she was growing stronger.

On Saturday, the 16th of April last, between 11 and 12 o'clock at night, after a short sleep, she awoke, and feeling her debility more than she had ever done before, told her attendants that she must die. She urged them to send for Doctor F. but before he could arrive, exclaimed that it was not the Doctor that she wanted, but Mr. T. one of the elders of W. Church. He was sent for, and as soon as he came into the yard, before he entered the house he heard her voice in ardent prayer to God for mercy. When he had entered the room, she said to him, "get down, get down and pray for my poor sinful soul, for I am dying." He began to supplicate for her, but she was so importunate that she continued her own cries. He then paused without rising from the attitude of prayer. At this she ceased, and urged him to pray for her. He renewed his supplications, and she no longer interrupted him, except to re-

peat occasionally a petition after him.— After he had closed his prayer, she again commenced, and such prayer he says he never heard: there was all the dread of one under sentence of condemnation who saw the penalty of the law just about to be inflicted, all the fervency of one who saw the prize of eternal life held up to view, all the urgency and importunity and wrestling agony of one who thoroughly felt the worth of the soul, and its lost estate by sin, who saw heaven and hell opened to her vision, and knew that an hour or two would decide her everlasting destiny. O! it was a season of deep and thrilling interest, and will never be forgotten by those who supported in the bed her dying body, who heard the tones of her voice, who witnessed the agitation of soul depicted on her countenance!

Her supplications, which were very appropriate, manifesting a clear view of the plan of salvation laid down in the Gospel, clothed in language such as they thought quite above her acquirements, and uttered with a fervour of feeling such as I have described, were continued for about an hour. She then paused, and after remaining silent a moment, said "I thank thee, Jesus, I thank thee." Her friends caught at the expression, and a pious female friend who was assisting to support her in bed, said to her, "S— have you found peace, have you found the Saviour?" "O yes (said she) I have found Jesus." She then began to speak of the excellency of Jesus, and the joys of heaven. After a short rest, she began to pray for her friends, and after praying fervently for all, she talked to her friends who were present, yea, preached to them with the eloquence of one who had already entered the pearly gates, walked the golden streets, seen the glory and tasted the enjoyments of the New Jerusalem above, of the value of the soul, the joys of heaven, the necessity of religion, and the danger of delay. Her work was not yet done. Her husband was far away, and many of her other friends were not now present. She left a message for her husband, her aged father, and all her other friends, and I need not say that this message was not about this world's concerns. O! now this world was to her, what it will soon be to each, just receding forever from her view. The message had relation to the souls of her friends, and to the future and eternal things which are of so much greater moment. If this narrative should hereafter ever reach the eye of a father, of a husband, of a brother or a sister of the deceased, who has not yet put in practice what was recommended, let it speak to their hearts, and be laid away for frequent inspection. Her

work was now done, and she said to Mr. T. who sat behind her in the bed to support her, "now lay me down." They laid her down; she reclined her head on her left hand, and breathed away her life in about ten minutes, with so much calmness and serenity that her attendants could hardly perceive the moment when her spirit took its flight. Thus died, in the 26th year of her age, Susan B., and a new convert went, as we trust and believe, to spend her very first Sabbath in the upper Sanctuary.

From the Rev. G. VANNEMAN, Greene county, Pa. April 1, 1831.

*Additions to the Church, and progress of Temperance.*

The first of June last, I engaged in preaching at Jefferson and New Providence Congregations, in this county, and McClellandtown, in Fayette county, and have divided my labours nearly equally between those three places. In New Providence there were thirty-five members in communion. I administered the Lord's Supper twice in that congregation last Fall, and seven persons were admitted on examination. The Congregation is small; has a Session of five elders; one Sabbath School which I attend, and is in a promising condition, numbering seventy members, and one Tract Society.—Jefferson is eight miles from New Providence; consists of thirty members in communion; three Elders; we had the Lord's Supper administered twice last Fall, and twelve were received on examination. There is a Sabbath School here; not prospering for want of competent teachers.

McClellandtown has not been organized as a congregation, but may be, without interfering with any other. We administered the Lord's Supper there in September last; found fourteen who had been members of the Presbyterian church, and fifteen were admitted on examination. The people are generally poor; have ears to hear the gospel, and much solemnity prevails at the meetings.

They have subscribed — dollars toward my support. In the three places there are seven Sabbath Schools (two of which I formed myself, and assisted the Agents in forming the others,) numbering two hundred and eight scholars. I have preached to, and visited all of them, and some of them often.

In the bounds of these congregations there are four Temperance Societies, formed mainly through my influence,

numbering three hundred and twenty members; they have done much good.

From the Rev. EDSON HART, Springfield, Pa. June 17th, 1831.

*Revival in Springfield, Pa.*

In my last, it will doubtless be recollected, that mention was made of the commencement, as we hoped, of a revival. Forever blessed be the God of Heaven, our expectations have been realized, and even now are we enjoying it at its full height. The Lord grant that it may never cease. The work has been of a very interesting character from the first, and I rejoice in being able to state, that no occurrence has taken place from the first that has at all hindered the work, and while I have received much help from the Elders of the church, there have been other members that have rendered essential service. Great order has been maintained in all our meetings, and very great solemnity has prevailed. On the 3d inst. a four day's meeting commenced at this place, and on the 5th thirty-five were received into communion with the church on profession, and six by letter. About fifty in all were hoping, before the meeting. The meeting was truly of an interesting character. There were four things in it worthy of notice. The holy wrestling of the church, connected with strong faith; the faithful preaching of the ministers of Jesus; the deep convictions of those that came forward to the anxious seats; and the number of hopeful conversions among those who came forward. One hundred came forward to the anxious seats on the fourth day of meeting, one-fifth of which were found to have entertained a hope during the meeting; and I think not less than eighty have entertained a hope since. There are but very few of those who came forward but what are hoping. Some proud hearts have been made to bow, but there are many more that are yet too stubborn. Will the Lord subdue them.

In this report I include twelve weeks labour, in which time I have preached fifty seven times; visited one hundred and thirty-five families; travelled five hundred and nine miles; and attended eighty-four meetings. These meetings have been for prayer and for the anxious, for church conferences, and meetings of the Session. I have baptised one infant and sixteen adults, and have formed seven Sabbath Schools, which are in a very flourishing state. Many more might be formed within twenty miles of this, but the Board will see from what I have done, that it has not been in my power to

have formed more, and I have no prospect of being able at the present to leave the people and go out on this errand.

From the Rev. J. ANDREWS, a Missionary in the vicinity of Pittsburgh, Pa. dated June 14, 1831.

Since my last quarterly report, dated March 2, 1831, I have pursued my missionary labours in that way which appeared to tend most directly to promote the objects of my appointment. Part of my time has been devoted to the visitation of such families as are not particularly connected with any christian church. To this duty I attended more especially in the month of March. Since the first of April I have employed a considerable portion of time in efforts to establish Sabbath Schools. This was done under the impression that it was important to the religious instruction and spiritual interests of the rising race, that as many as possible of these institutions, where they were needed, should be organized and go into operation at the most favourable season of the year. With this object in view, I have visited every part of my missionary field; formed schools wherever it was practicable; engaged the most competent men to attend to them; urged parents, at their own houses, to send their children; and strongly recommended the purchase of libraries for the use of the schools, as a source of much interest and improvement to the scholars and others to whom they might be accessible, and as a means of securing the permanence of these institutions. In several places, I have apparently laboured in vain. This has been owing, partly, to the impossibility of finding teachers qualified by piety and education for the management of schools; partly, to the most unreasonable prejudices against the Am. Sabbath School Union, and all other benevolent institutions of the day, which are denounced in some public prints, and in other ways, as speculating, money-making schemes; and partly, to a false and injurious report raised and industriously propagated, that for every Sabbath School which I form I receive a compensation of four or five dollars. Yet I have the consolation to know, that in other places, my labours have been crowned with an encouraging degree of success.

It was stated in a former report, that there were seven Sabbath Schools within the bounds of Duff's and Sawickley congregations. These are still in operation.

*Intemperance, infidelity, and suicide.*

On the 25th of May, I attended at Pro-Chr. Adv.—Vol. IX. 3A

vidence, to fulfil appointments for preaching and examining the Bible Class in that place; but had no assembly to hear me, and no class to examine. This was owing to a great excitement in the immediate vicinity, occasioned by suicide committed by a man about half an hour before my arrival at the house of worship. He was once respectable and sustained an office in civil life. But he became an infidel, a scoffer at religion, an habitual drunkard, injurious to his best earthly friend, and contemptible as a member of society; and, unhappily, pursued his impious and iniquitous course until he miserably terminated his mortal life by suspending himself in his own barn. In him are clearly seen the legitimate fruits of infidelity and intemperance; and his horrible end may be viewed as a solemn warning to those who are disposed to drink the poison of infidelity, and say, "they shall have peace, though they walk after the imagination of their own hearts, to add drunkenness to thirst."

The following is a summary of the whole of my ministerial and missionary labours since the date of my last quarterly report: Under the auspices of a kind Providence, I have preached thirty-five sermons; administered the Lord's Supper once at Duff's, assisted by Mr. Ray, and admitted one person to communion on examination; assisted Mr. Ray, in return, in administering the Lord's Supper at Mount Carmel; baptised two infants, delivered one exhortation, formed one Bible Class, and examined Bible Classes eighteen times; formed nine Sabbath Schools, which are in operation, and made several abortive attempts to form others; visited, or imparted religious instruction in families, in sixty-two instances; visited two sick persons, and three common schools; attended two prayer meetings, one meeting of Presbytery, five meetings of Session, one meeting of the Temperance Society of Franklin and Ohio Township, at which two or three addresses were delivered; distributed twenty-three copies of the New Testament, eighteen of Sabbath School Hymn Books, four of other Sabbath School books, six hundred and sixty pages of religious tracts; and travelled in the whole six hundred and sixty-five miles.

From Mr. GEORGE W. HAMPSON, Erie county, Pa. April 28, 1831.

#### *Catechetical Instructions.*

Since my last communication to your Board, I have preached forty-five times; rode three hundred and ninety-six miles; visited one hundred and five families,

pursuing such instruction as seemed most prudent, and always where there were children, introducing the Shorter Catechism as important; and as a favourable symptom this little book is not treated with that contempt so common, but as an important document of christian faith, many seem to estimate it as it deserves. I have had two days public catechising of the young.

#### NEW JERSEY.

From Mr. J. J. RICE, Dutch Neck,  
N. J. June 12th, 1831.

#### *A three days' meeting and communion season.*

As I mentioned in my last, a little excitement has been manifest among us for some time past. I have just had a three days' meeting, which closed on yesterday, (Sabbath.) The meetings on Saturday and Sabbath, were deeply interesting: Christians were much excited and I hope edified. *Twenty-one* were received to the communion of the Church on examination, all except three in the flower of youth, some in *early* youth. An infant baptized. A number still deeply serious. One or two entertaining hope. A blacksmith working a few steps from the Church on Saturday, was suddenly seized with conviction, immediately dropped his hammer and cried for mercy, which he seems to have received in a very affecting manner a few hours afterwards. The sacraments were administered by Dr. Alexander. A few days since we formed a Temperance Society consisting of forty-seven members, total abstinence the principle—hope shortly to have tracts distributed to the Congregation monthly. Some little good seems to be doing, thanks be to God who has not withheld his mercy from us.

From the Rev. C. WEBSTER, Hempstead, L. I. May 1831.

#### *A Season of refreshing.*

An increased spirit of seriousness has been witnessed for several months past, in the regular sanctuary services of the sabbath and of the week day meeting in private houses, in the Sabbath Schools and in the Bible classes. But nothing very special occurred until sometime in January last when the Church began to feel its responsibility and awake to its duty. Then the desire for a revival began to appear in the frequent and earnest supplications of our pious members, in their conversation and humble godly deportment. The Communion season in Janu-

ary at which four persons were joined to the church was unusually solemn and impressive and several persons at that time were awakened to a concern for their souls, the number of anxious persons began to increase, and in April we received at our second communion ten more, most of them heads of families. There are several others entertaining the hope that they have believed in Christ, and given themselves away in the bonds of the covenant, who expect to come forward at the next communion in July. This has made the duties of pastoral visitation as well as all the other duties of my ministerial office peculiarly delightful. The whole number received into this church during the past year is about twenty. Considerable additions have been made to the Episcopal and Methodist Societies in this place as the fruit of God's love.

There is an increased attention to the cause of Sabbath Schools, of which we have attached to our Church three, two of the teachers and three of the scholars have been hopefully born into the kingdom. The Bible class is punctually attended and with deep interest. We have a Tract, Bible and Temperance Society in connexion with the Episcopal Church. And we began with the monthly distribution, but our means were unequal to the task, we continued to distribute for about four months, at the rate of 600 a month. Several instances of conversions have been traced to these tracts of the monthly distribution. The Temperance efforts are succeeding beyond our most sanguine anticipations. We hold public meetings once a month in the Presbyterian and Episcopal churches alternately. The number pledged to total abstinence is about 150.

#### APPOINTMENTS.

*From the 1st to the 20th of June.*

Mr. Henry Brown for one year to Randolph Co. Virginia.

#### RE-APPOINTMENTS.

Mr. Samuel Montgomery for one year to Mount Pleasant & Sawickly, Westmoreland Co. Penn.

Rev. L. C. Rutter for one year to Manchester and Huntington, Ohio.

Rev. A. Hamilton for three months Missionary agent.

Rev. S. B. Smith for one year to western part of Ohio and eastern part of Indiana.

Rev. Robert Lee for one year to Bucyrus and vicinity, Crawford Co. Ohio.

Rev. J. Reed for three months Missionary agent: Indiana and Illinois from 28th of August next.

Rev. J. H. Logan for one year to Augusta and vicinity, Ky.  
 Rev. John Dyke for one year to Unitha, Hackberry, and Pleasant Grove, Tenn.  
 Rev. W. J. Fraser for one year to Providence, Bairdstown, and Jersey Prairie, Illi.

O. W. Gray, O. A. O. Hubbard, Penn. M'K. Williamson, Penn. J. Brick, Il. J. Reed, Ind. J. Montgomery, Ind. C. Bouton, Il. J. B. Davies, S. C. L. C. Rutter, O. J. B. M'Creary, Penn. J. Rhoades, Penn. J. A. Mibane, N. C. J. H. Morrison, Penn. J. Paine, Vir. J. Flagler, N. Y. P. M. Cincinnati, O. P. M. Lodus, N. Y. J. J. Rice, N. J. J. S. Weaver, O. Trustees St. Marys, Geo. A. Malone, N. C. S. B. Smith, O. Elders, Unitha, Hackberry, and Pleasant Grove, Tenn. M. Stephenson, Tenn. M. Decker, O. J. Andrews. Pa. S. Montgomery, Penn. G. Vanneman, Penn.

LETTERS RECEIVED

From the 1st to the 30th of June.

F. Farrar, Tenn. A. Foster, L. I. J. Robinson, O. E. B. Dobbins, O. J. M'Clure, O. Elders Tiffen, Melmore, and Scipio, O. H. Patten, Tenn. J. Cozad, O. W. Wallace,

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 24th of May to the 20th June, 1831.

Augusta, Geo. Annual Subscriptions of Rev. S. S. Davis, . . . . .	\$5 00
Bethel, Pa. and Indiana, Pa. Auxiliary Society per Rev. S. Swan, . . . . .	20 00
Bridgeton, N. J. Auxiliary Society per Rev. B. Hoff, . . . . .	24 50
Broken Straw, Pa. from several individuals, per Rev. W. F. Houston, . . . . .	6 50
Brooklyn, L. I. donation from a Lady per Rev. D. L. Carroll, . . . . .	5 00
do. from a poor woman per do. . . . .	25
Buffalo Church, N. C. . . . .	32 00
Buffalo, Ohio, Aux. Soc. per Rev. W. Wallace, . . . . .	7 75
Bloomington, Ind. donation from Martha D. Reed, . . . . .	25
do. do. Anna L. Reed, . . . . .	12
do. do. Sarah L. Reed, . . . . .	13
Balford, West Chester Co. N. Y. Collection in cong. per Rev. J. Green, . . . . .	14 26
Female miss. soc. aux. to the Board, per do. . . . .	77 74
Bible Class collection, per do. . . . .	2 00
donation from T. Purdy, per do. . . . .	1 00
do. Miss R. Peck, per do. . . . .	1 00
do. from Rev. J. Green, . . . . .	10 00
Digests sold, per do. . . . .	1 50
Bedford Presbytery, annual collection per do. . . . .	35 75
Buffalo Spring, Ky. auxiliary society per John B. Camden, Treasurer, . . . . .	10 00
Bethel Cong. Pa. W. Woods, Pastor, per Samuel Thompson, Eq. Treas. . . . .	22 75
donation from J. W. Jinks, per do. . . . .	10 00
Chambersburg, Pa. Female missionary society, per Rev. D. Denny, . . . . .	18 00
collection in Presb. Congregation, per do. . . . .	23 00
Churchville, Md. amount subscribed in five years by a few individuals, per Rev. H. Finney, . . . . .	10 00
Carlisle Presbytery, viz. Greencastle, per Rev. Dr. Cathcart, . . . . .	5 01
Great Cove, do. . . . .	21 65
London, do. . . . .	4 62
Shermans Creek, do. . . . .	4 00
Big Spring, do. . . . .	30 50
Path Valley, do. . . . .	20 38
York & Hopewell, do. . . . .	26 00
Cambridge, Ohio. auxiliary society, per Rev. W. Wallace, . . . . .	1 00
Conneaut Cong. Pa. do. per Rev. P. Chamberlain, . . . . .	4 00
Collection at a sacramental occasion, per Rev. W. G. Campbell, . . . . .	5 87
Derry Congregation, per J. R. Sharon, . . . . .	10 00
Derry's Paxton Congregation, do. . . . .	15 87
Emmitsburg, Md. donation from Mrs. Barr, deceased, per Rev. E. S. Ely, D. D. . . . .	10 00
do. Alexander Horner, per Rev. R. S. Grier, . . . . .	5 00
Fairfield, Penn. auxiliary society, per Rev. S. Swan, . . . . .	7 50
Fishkill, N. Y. auxiliary society, per Rev. R. G. Armstrong, . . . . .	7 50
Forks of Brandywine, Penn. donation from Mrs. Clinger, per Rev. J. N. C. Grier, . . . . .	3 00
do. Mrs. N. Grier, do. . . . .	2 00
Fox Run and Bullskin, Ky. auxiliary society, per Rev. J. L. Marshall, . . . . .	8 00
Greenswich, N. J. contribution, being their proportion of \$600 pledged by the Presbytery of Newton, per Rev. W. B. Sloan, . . . . .	50 00
Germanstown, Penn. monthly concert collection, per Rev. Mr. Junkin, . . . . .	5 00

<i>Hagerstown, Md.</i> donation from Hugh Kennedy, Esq.	10 00
<i>Huntingdon, Penn.</i> donation for Brackenridge and Duffield's Sermons, per Rev. J. Hutchinson,	50
<i>Hardwick, N. J.</i> the product of the cultivation of a small piece of ground by a little boy, per Benjamin J. Lowe,	4 00
donation from his sister, per do.	50
do. and Marksborough collections in congregations, per do.	4 50
<i>Head of Green Briar, Va.</i> collection, per Rev. W. G. Campbell,	5 72
<i>Jefferson, Green Co, Penn.</i> do. per Rev. G. Vanneman,	8 00
<i>Kittanning, Penn.</i> monthly concert collection, per Rev. S. Swan,	3 85
<i>Long Island Presbytery,</i> per Rev. Daniel Beers,	18 51
<i>Lewistown and Waynesborough, Penn.</i> auxiliary society, per Rev. J. S. Woods,	34 00
<i>Middle Spring,</i> auxiliary society, per Rev. J. Moody,	24 00
donation from a friend to missions, per do.	4 50
do. from an unknown friend, per do.	5 00
<i>Newark, Del.</i> auxiliary society, per Rev. E. S. Ely, D. D.	26 00
<i>New Shiloh, Ten.</i> monthly concert collections, per Rev. J. L. Sloan,	5 00
<i>New Brunswick Presbytery,</i> additional, per Rev. G. S. Woodhull,	6 00
<i>Newton Presbytery,</i> viz. Allentownship, per J. F. Clark,	3 33
Newton, do.	17 62
Oxford, do.	3 00
Hackettstown, do.	3 00
Knowlton, do.	2 00
Mansfield, do.	11 00
Flemington, do.	5 00
Donation, do.	5
<i>Neshamany,</i> collection in Presbyterian congregation, per Rev. Mr. Bellville,	4 00
<i>Northumberland Co. Penn.</i> avails of a missionary box kept by Miss G. Henderson, per Hon. Judge Montgomery,	3 70
<i>Oxford, Penn.</i> donation from Mrs. Prudence Ross, per Rev. R. White,	1 00
<i>Pencader Congregation,</i> per Rev. S. Bell,	9 75
<i>Pequa, Penn.</i> auxiliary society, per Rev. A. Babbit,	15 00
<i>Princeton, N. J.</i> do. additional, per Rev. G. S. Woodhull,	5 00
do. donation from Rev. G. S. Woodhull,	5 00
<i>Presbytery of Albany,</i> per J. Sherman, Treasurer,	8 00
<i>Pittsburg, Penn.</i> from 2nd Presbyterian church \$100—amount acknowledged in January \$55—per Rev. E. P. Swift,	45 00
<i>Poundridge,</i> donation from Miss Betsey Hunt, per Rev. J. Green,	10 00
<i>Philadelphia, Pennsylvania,</i> auxiliary society, Sixth Presbyterian church, per Rev. S. G. Winchester,	10 00
collection at anniversary meeting of the board,	47 88
1st Presbyterian church N. Liberties, per Rev. J. Patterson,	16 00
do. Kensington, per Rev. G. Chandler,	5 00
from Rev. A. Green. D. D.—his subscription for 1830,	100 00
donation from Mr. Wm. F. Geddes, \$5 and \$4 51,	9 51
do. Miss O. Sproat, per Rev. A. Green, D. D.	10 00
<i>Rehoboth Congregation,</i> per Rev. Robert Johnston,	31 25
<i>Roundhill</i> do. do.	7 75
<i>Solebury, Penn.</i> auxiliary society, per Rev. P. O. Studdiford,	13 50
<i>St. Marys, Georgia,</i> from Rev. Horace S. Pratt,—his subscription for 1833,	100 00
<i>Tyrone Congregation,</i> per Rev. Robert Johnston,	13 00
<i>Upper Octorara, Penn.</i> auxiliary society, per Rev. James Latta,	30 00
<i>Union Furnace, Huntingdon Co. Penn.</i> Sinking Valley Presbyterian church aux. soc., per M. Wallace, Treasurer, missionary box on a foot bridge across the Juniata River, per do.	19 16
	84
<i>Vienna, Trumbull Co. O.</i> donation from Miss L. L. Darrow, per Rev. E. Bouton,	10 00
<i>Vincennes Presbytery,</i> per Rev. I. Reed,	8 00
<i>Warrior Run,</i> Presbyterian church, per Mr. D. Watson,	30 75
<i>Zanesville and Putnam,</i> collected since the remittance in January, per Rev. J. Culbertson,	2 50
<i>Missionary Reporter,</i> from sundry subscribers,	42 50

\$1404 57

SOLOMON ALLEN, Treasurer,  
No. 34, South Third Street, Philadelphia.

# EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

## BOARD OF EDUCATION.

The REV. JOHN BRECKENRIDGE, of Baltimore, has recently been chosen the Corresponding Secretary and General Agent of the Board of Education, in place of the REV. DR. NEILL, resigned. It is expected that Mr. B. will enter, in a few days, upon the duties of his office. In the absence of the Editor of the Register, we invite the attention of our readers, particularly, of all who have the ministry in view, to the following impressive remarks, extracted from an address of the REV. DR. MILLER, delivered some time since, to the students of the Theological Seminary in Princeton, N. J. on the

### *Importance of Mature Preparatory Study for the Ministry.*

III. A third consideration which shows the importance of having the preparatory studies in theology as thorough and complete as possible, is, *that he who does not lay a good foundation in the beginning, will never be likely to supply the deficiency afterwards.*

Many candidates for the ministry, no doubt, content themselves with what they acknowledge to be a *short* and very *superficial* course of study at the outset, because they imagine they will have an ample opportunity of supplying all deficiencies after entering on their official work. They flatter themselves that, after they have actually entered the field of public labour, they will have at once, better facilities, and stronger excitements to study, than they now enjoy; and that, then, they will make up, and more than make up, whatever may now be wanting. But it is easy to show that this expectation generally proves, in fact, and in most cases *must* prove, altogether delusive. Rely on it, my young friends, if you leave this Seminary with a mere smattering of theological knowledge; with what you know to be a scanty and inadequate foundation, there is every probability that you will go through life, and to your graves, with very little more. The superstructure concerning which you anticipate so much, will, pretty certainly, be of the same miserable, scanty, and insufficient character.

For, in the first place, when a young preacher, at the present day, goes out to

serve the Church,—if he have talents, and be popular,—and especially if he have ardent piety, and a heart to perform his work with zeal, he will have so much to do; will be so incessantly called upon in every direction; will be constrained to preach so much *in season, and out of season*, that he will hardly find time enough to prepare, even in the most hasty and superficial manner, for the pulpit; much less to engage in other studies in which he might have found himself deficient when he began to preach. And, what is worthy of particular notice here, the more ardent his piety, and the more animated, interesting, and popular his preaching, the worse, as to the point in question, it will be for him:—that is, the more incessant will be his interruptions, and the more difficult he will find it to redeem any time for *real study*. I say for *real study*; for those little snatches of reading and writing, all of which, and more, are indispensably necessary for preparation for the pulpit, and which are seldom enjoyed with a perfectly composed mind, are really not worthy of the name of study. The consequence is, that nine out of ten, perhaps nineteen out of twenty, of those who engage in preaching with very slender furniture, go through the whole of their ministerial life with lean, unfurnished minds. Their “profiting does not appear to all.” Not having the *habit* of close study, it is not easy to begin. They, perhaps, hope for much, and promise much in the way of future improvement, but never find time for it. The result is, they are not instructive or interesting preachers. The small stock with which they begin is soon exhausted. Their popular acceptance soon declines or ceases. They are seldom long settled in one congregation, the people every where discovering, in a short time, that they know but little, and cannot “feed them with knowledge and with understanding.” They remove, ignominiously, from place to place. Instead of being attracted and edified, the people to whom they minister are scattered, and perhaps perish under their feeble ministrations. Premature dotage creeps on: and they die, in many cases, rather a burden than a blessing to the Church. It is truly melancholy to think how often this has been the real history of ministers who entered the sacred office without proper furniture, and who, for want of time or inclination afterwards never made up their early deficiency.



We know that if a common mechanic learn his trade well in the beginning, and go forth from his apprenticeship a good workman, he is not only able to do his work *better*, but also to do *more work* in a given time, and to do it with far more *ease and comfort* to himself, than if he had gone out a bungler, and but half taught. The same principle, in all its extent, applies to the intellectual and moral workman. When the candidate for the sacred office allows himself to engage in the duties of that office but half prepared, all his subsequent work will be performed with more difficulty, more tardily, and probably with less usefulness. His preparations for the pulpit will cost him more time and toil, and will be less satisfactory to himself, as well as to others. Whereas, if he delay going forth to his work until he be really ready, his comfort, his reputation, and his benefit to the Church and the world, will be likely to be proportionably increased.

But, even supposing that he who enters on the duties of the holy ministry with slender furniture, should afterwards be determined, whatever it may cost him, to make up his deficiency by unwearied and extra efforts. Still his task will be difficult, and his prospect gloomy. He can only take one of two courses, either of which will probably be fatal. He may attempt, amidst all his multiplied active labours, and distracting cares, by *night studies*, and by urging nature in every way, and beyond her strength, to gain that which he ought to have acquired before he entered the pulpit. In this case he will, pretty certainly, *destroy his health*, and either sink into a premature grave, or reduce himself, for the remainder of his days, to a state of languor and protracted disease, which will render existence a burden, and all comfortable and efficient discharge of duty impossible. O how many miserable and hopeless invalids for life, might have avoided the calamity of which they are victims, by gaining, in the preliminary part of their course, that which they unwisely left to be accomplished by subsequent efforts! Or, the delinquent in question may choose another alternative. He may, after entering the ministry, confine himself to his study, neglecting family visitation, neglecting family instruction, neglecting the anxious inquirer, neglecting the sick and the dying, in short, neglecting all pastoral duties, excepting those of the pulpit. The consequences of adopting this alternative, may be even still more deplorable than in the former case. While the other course would, probably, be fatal to his

health, this would be fatal to his usefulness, fatal to his character, fatal to the best interests of the souls committed to his charge.

But it will be asked, have not individuals been frequently known, who entered the office of the holy ministry with very small theological furniture; but who afterwards, by extraordinary efforts, became not only respectably, but some of them even richly furnished for their work? I answer, such instances have now and then occurred. But they have been generally, men of peculiar intellectual vigour and perseverance; of great decision of character; and placed in circumstances which, in a great measure exempted them from the daily and hourly calls of pastoral duty. Of such a man in the American Church, within the last twenty years, since the additional claims on the time and efforts of ministers have become so numerous and importunate, I know of no example. And I have no doubt that, if the whole history of those men, who, in other times and countries, have presented such examples, were impartially examined, they would be found powerful witnesses not *against*, but for the doctrine which I am labouring to establish.

IV. Further: a mature and leisurely training for the Gospel ministry is highly important, *not merely for the purpose of storing the mind with knowledge, but also for the purpose of that intellectual and moral discipline, which is of no less value to a minister of Christ than theological learning.*

Many seem to imagine that the only use of a regular and complete course of preparatory study, is the *mere attainment of knowledge*. And, therefore, when a candidate for the ministry, after completing his collegiate course, is exhorted to spend at least *three years* in a Theological Seminary, or in some similar situation, it is thought, by many serious people, to be almost a criminal sacrifice to *mere learning*. But such persons forget that the discipline of the mind, and especially of the heart, the temper, and the general character, is among the most important parts of professional preparation. They forget that even if the requisite amount of facts and principles could be crowded into the mind of a young man in six months, or even in six weeks, still one essential object of theological education would be unattained; which is *casting the whole man*, if I may be allowed the expression, *into the proper mould for a minister of religion*. This includes the correction of bad habits; the formation of new and better ones; the gradual discipline and ripening

of the intellectual powers; mellowing, softening, and at the same time invigorating, the graces of the heart; bringing down high thoughts of himself; ascertaining his own defects and foibles; learning the value of gravity, self-command, prudence, and christian dignity; studying human nature and the world; studying CLERICAL CHARACTER as it too commonly *has been*, and as it *ought to be*; in short, unlearning many things which have been learned amiss, and correcting many erroneous views, and juvenile propensities, which nothing but time, and suitable associations, accompanied with much observation, watchfulness, prayer and conflict can possibly, under God, enable him to accomplish. Suppose a young man to enter a Seminary like this, to be trained up for the Gospel ministry. Suppose him to have lively, vigorous talents, and unfeigned piety; but at the same time to be rash, impetuous, indiscreet, ignorant of the world, elated with ideas of his own powers and importance, and ready on all occasions, to dash forward for the attainment of his object.— Now, if such a young man had read all the books in the world, and heard and treasured up all the learned lectures that ever were delivered, within these or any other walls, he would still be unfit to go forth as a Minister of the Gospel; to be a teacher, an example, and a guide in the Church of God. Such an one needs the friendly hints, the fraternal counsel, the gentle Christian attention of a band of fellow-students. He needs to be taught by experience, and sometimes by very painful experience; to be admonished, and mortified, and humbled again and again, before he can be brought to “think soberly,” to feel what his own defects and foibles are, and to acknowledge that others are greater and better than himself; before he can learn habitually to respect the feelings of others, to treat all around him with delicacy, to be “swift to hear, slow to speak, slow to wrath.” And all this is not, ordinarily, to be acquired in a year, or in two years. It is, usually, a slow process; and the longer it can be continued, within reasonable limits, the better. It will indeed be well if the close of the most protracted course in the Seminary, should find those who pass through it in any good measure, mature, or even advanced, in these attainments. For it is certain that all who enjoy the opportunity are by no means so happy. In fact, with many, this intellectual and moral discipline is far more needed, and far more important, than mere knowledge. The want of it is their most prominent and radical defect; and will be likely, perhaps, more than

any other, (next to a defect in piety,) to interfere with their acceptance, their comfort, and their usefulness to the end of life.

The truth is, many of the ministers of our Church, enter on their public work by a good deal too early in life. Not only before they have taken time to become sufficiently furnished with Biblical and Theological knowledge; but before their character is properly formed and matured. Like the unfledged young of the feathered tribes, they have ventured forth, and attempted to fly, before their wings were ready to sustain them. The consequence is, that like them also, many an ignoble fall, and many a sad bruise and wound, are found to be the result. It is really very seldom that any man has such maturity and solidity of judgment, such habitual gravity and prudence, such a knowledge of himself and of the world, and such a store of the various and important information which he needs, as to qualify him for entering the pulpit before *twenty-five* or *twenty-six* years of age, and especially for undertaking a pastoral charge before *twenty-seven* or *twenty-eight*. Nor even *then* is he ready for such delicate, difficult and momentous work, unless he have spent years in steadily contemplating its nature, and in preparing and disciplining his whole mind and habits for its performance.

V. A further argument in favour of a regular and complete course of theological study, may be drawn from the *opinion and practice of our Fathers in all past ages*.

In the ancient Jewish Church, no priest could enter on the full and active duties of his office, until he was *thirty years old*; and of the preceding years, the last fifteen, and especially the last ten, were devoted to diligent study and preparation for his official work. Of course, I hardly need add, that the course of study in the Divinity Schools under the Old Testament dispensation, was long, leisurely, and mature.

In like manner, after the advent of the Saviour, when the Church became organized and settled, careful study as a preparation for the sacred office was continued, and that by Divine direction.— For although the first preachers were illiterate fishermen, yet they were supernaturally instructed by their Master, and endowed with the power of working miracles, and speaking with tongues, in aid of their ministry; and long before this period of miracle and inspiration was ended, we find careful study and mature knowledge enjoined by an Apostle, who knew their value by experience, and inculcated them upon principles which ap-

ply to all ages. He had himself been "brought up at the feet of Gamaliel;" and seems to have been well skilled in every branch of literature and science then taught. And, what is particularly worthy of our notice, this only man, among all the Apostles, who was favoured with ample and ripe learning, was by far the most eminently useful of the whole number. Accordingly he gives directions which plainly establish, not only the truth but also the importance of the doctrine for which I am contending. The candidate for the ministry, according to the direction of this Apostle—is not to be "a novice,"—but to be "apt to teach;"—and "able to teach;"—he is to "give himself to reading," and "to let his profiting appear to all." In the second, third, and fourth centuries, study for the holy ministry seems to have been considered as a serious thing, by no means to be hurried over, or regarded as a small affair. Several years of laborious study were not thought too much to be submitted to for this important object. By some of the early councils it was solemnly decided, that no man ought to be ordained to the work of the ministry under thirty years of age; because they thought that none could be qualified for the office at an earlier period; because the Lord Jesus Christ himself began his ministry at that age; and because they considered it as the most perfect age of man.

When the modern Theological Seminaries, or rather theological courses of instruction, in the Universities of Europe were established, the same general plan was adopted. In none of them, I believe, is a less time than three years considered as sufficient for a regular course—and in some much more is required. And, what is remarkable, even in those Universities in which the Professors in the theological department, complete their whole course of Lectures in a single year, as I believe, is the case in *Holland*, and some other countries, still at least three years are considered as requisite for a complete professional course. It being supposed of essential importance that every student should travel repeatedly over the same ground, that his knowledge might be more thoroughly digested, and more deeply impressed on his mind.

When the Seminary of the Associate Reformed Church in the United States was first established, a period of *three* years was assigned for the regular course. Yet, in a little time afterwards, the venerable Synod of that Church, extended the course to *four* years; finding, by experience, that three were altogether inadequate to the purpose intended.

Now, the use which I wish to make of these facts, and others of a similar

kind, which might be detailed, is the following:—If our Fathers in all ages; if the wisest and best of men, both under the Old and New Testament dispensations, have judged that a number of years of close application to study were necessary to a suitable course of preparation for the ministry, shall we be arrogant enough to suppose that they were all wrong, and that we understand the subject better than they did? Is the field of knowledge *now* less extended than it was *then*? Or shall we be vain enough to imagine that we have better talents, and better capacities for acquiring knowledge than they had; and that we can accomplish as much as they did in less time? It is probable that none of us think of adopting either of these suppositions. No; they had as vigorous and active minds as we possess; they were at least as diligent in study as we are; they were quite as much averse to the waste of time; they felt as much as we probably feel, for the salvation of souls perishing around them:—and yet, after such experience, they found the time which has been mentioned necessary to *them*. Rely on it, my beloved pupils, if you had the same experience, you would be of the same mind with them: and if you have not the same convictions *now*, you will, I doubt not, adopt them by and by; perhaps some of you when it shall be *too late* to profit by the conviction.

### Cash received for Board of Education,

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Donation from Mr. Alex. Symington, of 8th church, Philad.	\$100 00
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THE  
**CHRISTIAN ADVOCATE.**

AUGUST, 1831.

**Religious Communications.**

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LIX.

The next position of our catechism which we are called to consider is this—"Some sins in themselves and by reason of several aggravations, are more heinous in the sight of God than others."

This proposition, you perceive, consists of two parts. It affirms—

I. That some sins in themselves; that is, in their very nature, are more heinous in the sight of God than others.

II. That the guilt or malignity of sin, may be increased by reason of several aggravations.

I do not think that either of these propositions requires any formal proof. Both of them are sanctioned, not only by very numerous and plain declarations of holy scripture, but by the common sense and feeling of mankind. Illustration, then, is all that is necessary in treating on this answer of the catechism—thus

I. In regard to the assertion that some sins in themselves, that is, in their very nature, are more heinous in the sight of God than others, we have only to say—that unqualified blasphemy is a more heinous sin than a minced oath; or that deliberate murder is a greater crime than

a momentary feeling of unjustifiable anger; and every human being, who understands our language, and whose conscience is not perfectly stupified, will immediately assent to the truth of what we affirm. All perceive that blasphemy implies a depth of depravity, a force and strength of horrible impiety, in the blasphemer, that is not indicated by a degree of profaneness which the very act demonstrates, that he who is guilty of it is still afraid of the extreme of the sin which he commits. In like manner, we cannot think without shuddering of that destitution of all moral sensibility, and that infernal vindictiveness, which there must be in the soul of the deliberate murderer; while we regard a flash of unseasonable angry feeling, rather as an infirmity than a crime. Transgressions, therefore, both of the first table of the moral law and of the second—sins against God, and sins against man—are, by the feelings of every person who has any moral sensibility, immediately adjudged to be, in their very nature, of exceedingly different degrees of malignity. Accordingly, this truth is recognised throughout the Bible. To give but a single example: our Saviour represents the sin of Capernaum and Bethsaida, as unquestionably greater than that of Tyre and Sidon, Sodom and Gomorrah.

II. It is also evident that the guilt or malignity of sin may be increased, by reason of several aggravations. This will at once appear, when the circumstances and considerations which render sin aggravated are brought into view. These circumstances and considerations I have, to a considerable extent already stated, in my sixteenth lecture—to which I refer you; and request you particularly to regard the warning I have there given, against the common and pernicious evil of seeking to excuse and extenuate guilt, by comparing one sin with another. To what I have heretofore said, I shall only now add what the pious, judicious, and accurate authors of our Larger Catechism, have said on this subject. Their statement is at once so comprehensive and so particular, that it will not be found easy to think of a single circumstance or consideration that aggravates sin, which they have not specified. In answer to the question—"What are those aggravations that make some sins more heinous than others?" this answer is given:—

"Sins receive their aggravations,

"1. From the persons offending: If they be of riper age, greater experience, or grace; eminent for profession, gifts, place, office, guides to others, and whose example is likely to be followed by others.

"2. From the parties offended: If immediately against God, his attributes and worship; against Christ, and his grace; the Holy Spirit, his witness, and workings; against superiors, men of eminency, and such as we stand especially related and engaged unto; against any of the saints, particularly weak brethren, the souls of them or any other; and the common good of all or of many.

"3. From the nature and quality of the offence: If it be against the express letter of the law, break many commandments, contain in it many sins: If not only conceived

in the heart, but breaks forth in words and actions, scandalize others, and admit of no reparation: If against means, mercies, judgments, light of nature, conviction of conscience, publick or private admonition, censures of the church, civil punishments; and our prayers, purposes, promises, vows, covenants, and engagements to God or men: If done deliberately, wilfully, presumptuously, impudently, boastingly, maliciously, frequently, obstinately, with delight, continuance, or relapsing after repentance.

"4. From circumstances of time, and place: If on the Lord's day, or other times of divine worship; or immediately before, or after these, or other helps to prevent or remedy such miscarriages: If in publick, or in the presence of others, who are thereby likely to be provoked or defiled."

I would recommend to you, my young friends, as a very profitable employment for an hour on the Lord's day, to go over deliberately this enumeration of the aggravations of sin, contained in your Larger Catechism; to consider each article attentively; to connect it with an attentive reading of the scripture proof, to which you will find a reference; and with a serious meditation on the whole. I know of no exercise better calculated to promote a holy fear of sinning, and to guard you especially against flagrant transgressions. If the exercise be rightly conducted, you can hardly fail to be led by it, to join in the exclamation and prayer of the Psalmist—"Who can understand his errors! Cleanse thou me from secret faults; keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression."

There is one clause in the answer of our catechism now before us, which has not yet been noticed,

and which we must by no means overlook. It is, that the nature and aggravation of sin is to be estimated as it appears "in the sight of God." Men often regard particular sins very differently from the manner in which they are regarded by God. Human estimate in such cases is always erroneous, and indeed in every case it is defective; but God's estimate is always right and perfect. This is a point, my dear youth, that deserves your particular attention. You live in a sinful world, and you will frequently find yourselves, from a corrupt state of society, or the prevalence of fashionable vice, in great danger of putting evil for good, and good for evil. Unquestionable virtues you will often hear stigmatized as mean and contemptible qualities; and certain vices represented as indications of a noble and manly spirit. Vile practices, and very sinful acts, will often be disguised by giving them soft names, or by representing them as the venial aberrations of a generous mind and a good heart—and very often as nothing more than the effervescence, or at worst, the frailties of youth. But, O remember! that "God seeth not as man seeth." Take his holy word, and not the opinions of sinful men, blinded and perverted by their lusts, and passions, and prejudices, as the criterion of virtue and vice, truth and error. Although it be true, as you have just been hearing, that some sins are more heinous than others, yet remember that this does not imply that there are any *little sins*. No truly; every sin is a violation of God's most just and holy law; and many of those practices which a world that lieth in wickedness think harmless, or regard as mere foibles of character, the oracles of infallible truth pointedly condemns, and show that they have sometimes brought down on those who indulge in them, the marked and severe displeasure of

God, who is of "purer eyes than to behold evil, and who cannot look on iniquity."

But in reality there are many sins, and some of very great enormity, which are "naked and open to the eyes of Him with whom we have to do," which are and will be hidden from every human eye, till the disclosures of that day, when "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." I have here in view, not only those acts of flagitious wickedness, which are never brought to light in this world; but also, and chiefly, those sins of the heart, which have been long cherished and brooded over, in the secret recesses of the soul, but which, for the want of opportunity, or from the fear of detection, have never issued in overt acts of transgression. When we consider that the heart is the seat and source of all sin—that the outward act, in a moral view, is nothing, farther than as it indicates the state of the heart—we may easily perceive that in the view of that "God who searches the heart," a man may be chargeable with sins of the deepest die, which have never broken forth into deeds of atrocity. There is no reason to doubt that there have often been, and now are, *mental* blasphemers, murderers, adulterers, thieves and robbers, who are at present known as such to God, and whom he will judge and punish as such hereafter, who yet have never perpetrated, and never will perpetrate, the outward acts to which their inward dispositions fully correspond. Cultivate, my dear young friends, an habitual sense of your Maker's omniscience, and the recollection that every secret of your souls, is as perfectly set in the light of his countenance as the most conspicuous actions of your lives. This will produce a strong inducement to watch against all sin, both of heart and life; and it will tend to

make you seek its pardon—to seek earnestly to be cleansed in your Redeemer's blood, clothed with his righteousness, and sanctified by his Spirit, that you may be prepared to dwell with him in those pure and blessed mansions, from which all sin, and all its awful consequences, shall be forever excluded.

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WITHERSPOON ON REGENERATION.

(Continued from p. 252.)

4. As this great distinction [the sanctified and the unsanctified] divides the whole human race, and is so very important in its consequences, let me earnestly entreat every one who peruseth this treatise, to bring the matter to a trial with regard to himself. Answer this question in seriousness, Whether do you belong to the one class or the other? We are dropping into the grave from day to day, and our state is fixed beyond any possibility of change. What astonishing folly to continue in uncertainty whether we shall go to heaven or hell, whether we shall be companions of angels, or associates with blaspheming devils to all eternity. Nothing, therefore, can be more salutary, than that you make an impartial search into your present character and state. If you have ground to conclude that you are at peace with God, what an unspeakable source of joy and consolation? If otherwise, there is no time to lose in hastening from the brink of the pit. May I not with some confidence make this demand of every reader, that he would set apart some time, and apply with vigour and earnestness to the duty of self-examination? Is not this demand reasonable? What injury can you suffer by complying with it? Will conscience permit any to continue unreprieved in the neglect of it? Have you read so much on the subject of regeneration, and are you unwilling

to reap the benefit of it? Let every one, without exception, take up or renew this grand inquiry, "Am I in Christ? That is, am I a New Creature or not? Am I a child of God? or do I still continue an heir of hell?"

5. As it is more than probable there will be some readers who are, or have reason to suspect, themselves unrenewed, I would now come as an ambassador from Christ, and endeavour to negotiate peace. Wherefore, "as though God did beseech you by me, I pray you in Christ's stead, be ye reconciled unto God."\* While I attempt this, I desire to do it under a just impression of the great and principal truths, which have been illustrated on this subject. I know that this change is a work of the Holy Spirit of grace; that he only can bring a clean thing out of an unclean; that without his effectual blessing, the clearest and most conclusive reasoning directed to the understanding, the most warm and pathetick application to the affections, will be altogether fruitless. I know that great natural abilities are often perverted and abused, that the soundest reason in worldly things, and the most brutish folly in matters of eternity, are often joined together. That men may be learned scholars, eminent politicians, active merchants, skilful tradesmen, and yet blinded sinners, whom no instruction can enlighten, whom no warning can alarm. But I know and believe, at the same time, that God "whom I serve with my spirit in the gospel of his Son," is able to make "his word quick and powerful, sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discernor of the thoughts and intents of the heart."† There is an express appointment that the wicked shall "receive warning," and in this way alone the watchman can "deliver

\* 2 Cor. v. 20.

† Heb. iv. 12.

his own soul." It is also agreeable to reflect, that when God giveth "a door of utterance," he is also often pleased to give "a door of faith," which I pray may be the case with many who read this discourse, for Christ's sake.

Let me, therefore, repeat in your ears this truth, and may God Almighty by his Spirit carry it to your hearts, that "except a man be born again, he cannot enter into the kingdom of God." Every child of Adam, by nature, is at enmity with God, and must either be renewed in the spirit of his mind, or perish eternally. It is of no consequence what you are as to outward station, if you are not reconciled to God; it is of no consequence what you are as to outward profession, if you are not inwardly changed. God is no respecter of persons, and, therefore, whether you are high or low, rich or poor, whether you are of one denomination of Christians or another, if you have not been the subjects of a renewing and sanctifying work of the Holy Spirit, you are children of wrath, and, if you die in that condition, must "go away into everlasting punishment." To reflect seriously but for a few moments on this truth, and that every one of us is so deeply concerned in it, one would think might be sufficient to alarm us all, either for ourselves or for others, or for both. Who could imagine that this weak flesh, so frail in its nature, and so easily taken to pieces, should yet so harden us against the impression of approaching eternity: but is there any hope of relief? Yes there is, and that as universal as the danger. The commission is unlimited, "Go ye into all the world, and preach the GOSPEL to every CREATURE."<sup>\*</sup>

In order to make this exhortation the more distinct and effectual, I shall endeavour to address it in a particular and separate manner to the following classes: the rich and

the poor; the young and the old; the self-righteous and the chief of sinners.

I would preach the everlasting gospel to the rich and affluent, on whom (as the world chooses to express it) fortune smiles, who are well and plentifully supplied with every present conveniency. The prophet Jeremiah, in trying the success of his message, says, "I will get me unto the great men, and will speak unto them."<sup>\*</sup> It is, indeed, a matter of no small difficulty often, to persuade such to hear the truths of the gospel. Let them not be offended while I mention the words of our blessed Saviour, "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." And again, "I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."<sup>†</sup> When the world is pleasant and inviting, it is ready to engross our attention, to possess our esteem, and to attract our homage. Worldly grandeur is very ready to inspire the mind with pride and self-sufficiency, which is, of all other things, the most destructive of real religion, and which is particularly opposite to the humbling and self-abasing doctrine of salvation by grace. The great and fashionable world is still in danger of the offence of the cross. Denying themselves, bearing profane scorn, mortifying the flesh, loving and following a crucified master, are hard lessons, indeed, to men of wealth and affluence.

But suffer me to warn all such, not to "trust in uncertain riches." Place not your happiness in so unstable a possession. How strong, as well as how just, the wise man's expressions! "Wilt thou set thine eyes upon that which is not: for riches certainly make themselves wings, they fly away as an eagle towards heaven."<sup>‡</sup>—Behold, I

\* Jer v. 5.

† Matt. xix. 23, 24.

‡ Prov. xxiii.

\* Mark xvi. 15.



preach the gospel to you, and offer you the true riches. However pride may make you fondly flatter yourselves, however your greatness or wealth may deter others from treating you with plainness and sincerity, you are sinners of the race of Adam, you are lost in him by nature, you are transgressors in practice, and liable to divine wrath, from which there is no shelter but in the blood of Christ. It is but a very little time that your worldly greatness can endure. Death shall write vanity on all created glory; and nothing else shall screen you from the wrath of the Almighty Judge in the last and great day. There the rich and the poor, the prisoner and the oppressor, shall stand upon a level before the Maker of them all. Embrace then while you may, the mercy of God. Put on the spotless robe of your Redeemer's righteousness, and value it more than purple and fine linen, or the most costly attire. Seek the bread of life which came down from heaven, and value it more highly than the most sumptuous and delicate fare. Be not ashamed of a crucified Saviour. Endure with a noble firmness the disdainful smiles of a scoffing world. O! how amiable is the union of high station and piety, honour and humility, wealth and self-denial, with a resolute profession of the gospel! Blessed is the memory of Joseph of Arimathea, an honourable man, and a counsellor, who boldly begged, and honourably interred the body of our Lord, after it had been crucified at the instigation of corrupt priests, and pierced by the inhumanity of brutal soldiers. May the Lord God of nature bless and increase your substance, and make every thing you do to prosper, but in his mercy deliver you from despising the gospel, dying impenitent, and lifting up your eyes in torments.

2. Let me preach this gospel to the poor. It was the glory of the

gospel that it was preached to the poor, and given by our Saviour himself as one of the marks of the Messiah's arrival, that "the gospel was preached to the poor." Very suitable was this to their state, good news were brought to them in their distress. But think not, my brethren, that your being poor is enough of itself. It may, indeed, preserve you from many temptations to which the rich are exposed, and it ought, one would think, to constrain you to seek to be rich towards God. But, alas! this is not always the case, and, when it is otherwise, how does it make every considerate heart bleed with compassion and tenderness! O! unhappy they who are both poor and profane, miserable in time and miserable to eternity, despised on earth, and outcasts forever. Pityable case indeed!

But does not the Saviour of sinners beseech you to be reconciled unto God. He intreats you to come unto him that you may have life. He regardeth not the persons of men, but values a precious immortal spirit as much in a mean cottage as in a splendid palace. Your rags and nakedness can be no hindrance to your obtaining his favour. He counsels you "to buy of him gold tried in the fire, that you may be rich; and white raiment, that you may be clothed." But O! consider that you are naturally much more loathsome by sin than by poverty. Humble yourselves deeply in the sight of God. Fly for refuge to lay hold of the hope set before you. Accept of a free pardon of all your sins through the blood of Christ, and of his Holy Spirit to enable you to love and serve him. Rejoice in your portion as all-sufficient and full, and in the covenant of peace, as "ordered in all things, and sure." Go in the spirit of adoption to your reconciled Father in Christ, and ask of him your daily bread. Do not envy the prosperity of others; since it is not material

whether you shall live in plenty and sleep on a bed of down, or live in straits and lie on a dunghill, compared to what shall become of you forever. But, above all, be not so mad as to envy sinners an unsanctified prosperity. Rather, when you see a man of opulence despising the Sabbath, or hear a wretch in a gilded chariot profaning his Creator's name, be ready to say, "Shall I complain of poverty, when my Lord and master had not where to lay his head? No, let me on the contrary, bless that adversity which caused me to consider. Let me be very thankful for that humble station which gives me access to communion with God, and does not waste my time with crowds of company. Who knoweth whether I should have retained my integrity, if I had been constantly surrounded with profane gaiety, swimming in pleasure, besieged by flatterers, solicited by sensualists, beset with temptations? O that I may be possessed of the pearl of great price, reconciled to God, united to Christ, adorned with Divine grace, and that I may be my Redeemer's at his second coming."

(To be continued.)

In the Eclectic Review for April last, we find a notice of a late publication entitled "*The Book of the Seasons*;" or, the Calendar of Nature: By William Howitt." The work is highly commended by the reviewers, and they quote the following as the production of Mrs. Howitt. Though it is now summer, we think our readers will be pleased with the following lay, entitled

#### WINTER.

There's not a flower upon the hill,  
There's not a leaf upon the tree;  
The summer-bird hath left its bough,  
Bright child of sunshine, singing now  
In spicy lands beyond the sea.

There's silence in the harvest field,  
And blackness in the mountain-glen,  
And cloud that will not pass away  
From the hill-tops for many a day;  
And stillness round the homes of men.

The old tree hath an older look;  
The lonesome place is yet more dreary;  
They go not now, the young and old,  
Slow wandering on by wood and wold;  
The air is damp, the winds are cold;  
And summer-paths are wet and weary.

The drooping year is in the wane,  
No longer floats the thistle down;  
The crimson heath is wan and sere;  
The sedge hangs withering by the mere,  
And the broad fern is rent and brown.

The owl sits huddling by himself,  
The cold has pierced his body through;  
The patient cattle hang their head;  
The deer are 'neath their winter shed;  
The ruddy squirrel's in his bed,  
And each small thing within its burrow.

In rich men's halls the fire is piled,  
And ermine robes keep out the weather;

In poor men's huts the fire is low,  
Through broken panes the keen winds blow,  
And old and young are cold together.

Oh, Poverty is disconsolate!—  
Its pains are many, its foes are strong:  
The rich man, in his jovial cheer,  
Wishes 'twas winter through the year;  
The poor man, 'mid his wants profound,  
With all his little children round,  
Prays God that winter be not long.

One silent night hath passed, and lo!  
How beautiful the earth is now!  
All aspect of decay is gone,  
The hills have put their vesture on,  
And clothed is the forest bough.

Say not, 'tis an unlovely time!  
Turn to the wide, white waste thy view;

Turn to the silent hills that rise  
In their cold beauty to the skies;  
And to those skies intensely blue.

Silent, not sad, the scene appeareth;  
And fancy, like a vagrant breeze,  
Ready a-wing for flight, doth go  
To the cold northern land of snow,  
Beyond the icy Orcades.

The land of ice, the land of snow,  
The land that hath no summer-flowers,  
Where never living creature stood,  
The wild, dim, polar solitude,  
How different from this land of ours!

Walk now amongst the forest trees,—  
Said'st thou that they were stripped  
and bare?

Each heavy bough is bending down  
With snowy leaves and flowers—the  
crown

Which winter regally doth wear.

'Tis well:—thy summer-garden ne'er  
Was lovelier with its birds and flowers,  
Than is this silent place of snow,  
With feathery branches drooping low,  
Wreathing around thee shadowy bowers!

'Tis night! Oh now come forth to gaze  
Upon the heavens, intense and bright!  
Look on yon myriad worlds, and say,  
Though beauty dwelleth with the day,  
Is not God manifest by night?

Thou that createdst all! Thou fountain  
Of our sun's light—who dwellest far  
From man, beyond the farthest star,  
Yet ever present; who dost heed  
Our spirits in their human need,  
We bless thee, Father, that we are!

We bless Thee for our inward life;  
For its immortal date decreeing;  
For that which comprehendeth thee,  
A spark of thy divinity,  
Which is the being of our being!

We bless Thee for this bounteous earth;  
For its increase—for corn and wine;  
For forest-oaks, for mountain-rills,  
For cattle on a thousand hills;  
We bless thee—for all good is thine.

The earth is thine, and it thou keepest,  
That man may labour not in vain;  
Thou giv'st the grass, the grain, the  
tree;

Seed-time and harvest come from Thee,  
The early and the latter rain!

The earth is thine—the summer earth;  
Fresh with the dews, with sunshine  
bright;

With golden clouds in evening hours,  
With singing birds and balmy flowers,  
Creatures of beauty and delight.

The earth is thine—the teeming earth;  
In the rich, bounteous time of seed,  
When man goes forth in joy to reap,  
And gathers up his garnered heap,  
Against the time of storm and need.

The earth is thine—when days are dim,  
And leafless stands the stately tree;  
When from the north the fierce winds  
blow,  
When falleth fast the mantling snow;—  
The earth pertaineth still to Thee;

The earth is thine—thy creature, man!  
Thine are all worlds, all suns that  
shine;  
Darkness and light, and life and death;  
Whate'er all space inhabiteth—  
Creator! Father! all are thine!

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## Miscellaneous.

SKETCH OF THE LIFE OF REV. JACOB  
GREEN, A. M., formerly Pastor of  
the Presbyterian Church in Hano-  
ver, Morris County, New Jersey.

The subject of the following sketch, the father of the editor of this Miscellany, died in the month of May, 1790. The first part of the following narrative was entirely written by himself, and as stated in a note on the first leaf of his manuscript, was intended chiefly for his children, with an intimation that a part of his story might possibly be of use to some others, who might happen to become acquainted with it. There is, however, no reason to believe that the writer intended or expected that what he wrote would be made publick. This has induced the editor, during the forty

years that his father's autobiogra-  
phy has been in his possession, to  
refuse to publish it, although urged  
to do so by several individuals to  
whom it has been read, and to  
whose judgment great respect was  
due. But it has recently occurred,  
that a connected sketch of the life  
might be given, and nearly in the very  
words of the writer, without either  
inserting the whole narrative, or  
giving any other impression of his  
character, than would be made, if  
the whole were published; and that  
if this were done, perhaps the  
writer's intimation, already no-  
ticed, would in fact be complied  
with—This therefore has been at-  
tempted—Parts of his narrative,  
interesting only to his family, have  
been dropped, and some other omis-  
sions, of no importance to a correct

view of his character or opinions, have been made. A few occasional notes will be added by the editor at the foot of the page, and a brief account will be given of his father's life, from the period at which his own narrative terminates till the time of his death.

SECTION FIRST.

*Parentage, Birth, Life, &c., till fourteen years old.*

I was born at Malden, about eight miles north of Boston, in New England, Anno Domini, 1722; the 22d day of January old style, or the 2d of February as the style now is. My father's name was Jacob Green, the youngest son of Henry Green, who had a large family of children, sons and daughters. My mother's name was Dorothy Lynde, daughter of John Lynde, of the same town. I had four sisters, all older than myself.

My father died of a nervous fever when I was about a year and a half old.

My only brother, Benjamin, came to New Jersey after I did, where he married, and has since lived.\* Each of my sisters were married, and had a number of children. My mother lived a widow for two or three years, and then married John Barret, of the same town; by him she had three children.

I lived with my mother and father-in-law, Barret, till I was 14 years of age. When I was about seven years old, my father-in-law moved his family from Malden to Killingly, the most easterly town in Connecticut, about 60 miles from Malden. My mother and my father-in-law both died of the long fever, in the hard winter of 1741.

My mother took much pains to teach me to read, and early to in-

\* This brother, a man of eminent piety, was for many years a deacon in the church of which the subject of this sketch was the pastor.

stil into my mind the principles of religion. Before I was seven years old, I was at times much affected with the thoughts of the day of judgment, and future misery. At that age, I used with attention to hear my sisters read Mr. Wiggleworth's verses upon *The Day of Doom*, and those upon *Eternity*. That book used much to awaken and affect me: I have always had a peculiar regard for it, and have often wished it could be reprinted and spread among young people. My pious mother used to inculcate on me the necessity of secret prayer, and tell me how I must pray; and at about eight or ten years of age I began to pray in secret, at times. From seven to fourteen years of age, I had many serious thoughts about my soul and future state. But my corruptions were much stronger than my convictions.—In early life I discovered a nature wholly degenerate. Conscience used often to alarm me, and I often dreamed that the day of judgment was come, &c. When something alarmed me, I used to pray in secret for a few days, but soon omitted it again, and almost always found a dreadful reluctance to the duty. I had in those years many a struggle between conscience and my corrupt backward nature, respecting secret prayer. But I used for the most part to omit it, and sometimes I think for six months together. I had no religion but slavish fear, and corrupt nature was all the while growing stronger and stronger.

SECOND SECTION.

*From fourteen years of age, until I entered College, between eighteen and nineteen years of age.*

When I was fourteen years of age, I was to choose a guardian, and be put out to a trade. With the advice of my friends, I went to live with one Henry Green, of Killingly. With him I continued

about nine months; but when I was about to be bound to him, some difficulties occurring, I left him and went to live with one of my uncles, Daniel Green, of Stoneham, about ten miles from Boston, near my native place. With him I lived about one year. My indenture was written to bind me till I was twenty-one; but some pecuniary difficulties prevented, and I left him and went to live with one of my mother's brothers, Thomas Lynde, of Malden, my native place. With him I lived about one year, when my brother-in-law, Bixby, coming from Connecticut, proposed a method for my going to College. I had for some years had an inclination for study. People took notice that I was bookish, and my mother used to say she would be glad if I could have learning. But there seemed no way for it, as I could not come at my property, till I was twenty-one years old. My brother Bixby proposed that my property, which lay in land, and that too in partnership, should be sold, though I was under age—I engaging to give deeds when I came to be of age: and by choosing a new guardian, and by application to the Judge of Probate, the thing was accomplished. I viewed it as a favourable providence, that three times I missed being bound out till I was twenty-one years old, which would doubtless have prevented a liberal education. About a month before I was seventeen years old, I went to a grammar school, and pursued my studies till July, 1740, when I was admitted into the college at Cambridge, near Boston, being eighteen years and an half old.

But I am now to give some account of my convictions and religious exercises, from the age of fourteen, until this time. From fourteen to near fifteen, I passed my time in a large family of children, and among young persons full of vanity and folly; and I, like the

others, had little or no sense of divine things, was very stupid, and neglected secret prayer almost entirely. From fifteen to sixteen, I had some convictions, and prayed in secret at times; but vanity and corrupt nature generally prevailed, and I knew little what religion was. In the first half of my seventeenth year, I had some strong convictions, the *throat distemper* being then very mortal in the town where I lived. I prayed at times, and was much afraid of going to hell; but the neighbourhood where I lived wholly escaped the distemper; and on the whole, I grew much more vicious. I lived with wicked companions, one especially; and I now began to think myself old enough, and was encouraged to go into company, to dancing frolics, &c. This was very agreeable to my corrupt youthful nature; and by the fall of the year I had become very vain, and was in the high road to destruction. But then I met with an awful shock, and stopped short in my career. I thought that I had committed the unpardonable sin; and it may be that but few who have not committed it, have had more reason to think so than I had—What reason I had to fear, will appear in the following narration:—

I had for several months depended upon making a visit to my mother, at Killingly, in the fall of the year. This was sixty miles from Malden, where I now lived. I had not been at Killingly to see my mother for the space of two years. In the course of that visit I expected an opportunity would offer to commit a sin, which my corrupt nature prompted me to. Sometimes, under conviction, I thought I would not commit such a sin; but generally my corrupt nature determined me to it, if I should have the opportunity. In the latter end of October I took the journey, and went by the way of Leicester, where a number of my relations lived. Between Leicester

and Killingly, fifteen miles distant, was a gloomy wilderness, where, for the space of six or eight miles, were very few houses: I was a perfect stranger to the road, having never been that way before. It was a cloudy day, and later in the afternoon than I supposed, when alone I set out from Leicester, to go to my mother's at Killingly. By the time I had well gotten away from the habitable parts, I was overtaken by night, and it also began to rain. Before it was quite dark, I found a parting of the path; and having no opportunity to inquire, I happened to take the wrong way. After some time, I found the path I was in grew less and less, and it was very dark, being a rainy night, and no moon above the horizon. I soon supposed I was wrong, but expected the path would lead me to some house. Sometimes I dismounted and led my horse, thinking I could keep the path better than he did. Sometimes I rode and let my horse pick his way—at best there was nothing but a narrow cow path, and sometimes none at all. It was exceeding dark, and I could not find the way back to the parting of the paths—What to do I knew not. Sometimes I moved onward, sometimes stopped and considered; but generally kept going on. At length I came near the side of a river, or brook, swelled by the late rains, which roared down among the rocks, and made a hideous noise; and beside, it lay, as I supposed, between me and the path I must take, if I got right. At length the old logs, brush, and woods, became thicker and more impassable, and I was at my wits' end. I knew that bears and wolves were often in that wilderness, and I was entirely defenceless. Sometimes I thought of lying down under a log till morning. But I was cold and wet, for it continued raining. I had nothing with me to eat; my horse also was hungry, and nothing for him to eat—the frost hav-

ing killed every green thing; and if I let him loose to browse the bushes, he might leave me. What to do I knew not—In these circumstances my conscience fell upon me, and brought my sins and omissions of duty to remembrance; especially that I was now on a journey in which I proposed to commit sin. I had many reflections in my mind: I thought how justly God had permitted me to fall into such difficulties. Revolving much in my mind my situation in that wilderness, and my state as a sinner, my heart was inclined to cry to God for help. I made my address to him, and poured out my soul abundantly—my circumstances enlarged my heart. I confessed my sins and omissions, especially my breach of promise; for I had on one occasion promised before God to pray in secret for a certain space of time, and had often broken such promises. In this my prayer and confession in the wilderness, I solemnly promised and vowed, and bound my soul before God as solemnly as I could, that if he would deliver me out of that wilderness, and grant that I might get safe to my mother's house that night, I would by no means commit the sin which I had for some time thought of committing; and also that I would, within one week after I got home from that journey, begin to pray in secret evening and morning, and continue so to do for a fortnight; and after that would endeavour to pray constantly—but that I would certainly pray for a fortnight. Having laid myself under the double bond of not committing the sin, and of praying for a fortnight, and having ended my prayer, I again attempted to move onward in the woods: and I had not gone many rods, before I saw a light, and not at a great distance. I made towards it, and soon came to a little house in the woods. The family was not yet abed. I made known my case; they told me it was about three

quarters of a mile through the woods, to the road that I ought to go in. I told them they must put me in the road, or let me and my horse tarry with them. I saw a boy there, not so large as I was, and I told him I would give him what pence I had, which I think were seven, if he would go and put me in the road. About this time, also, the moon arose; and though it rained, yet it was so light that we could see to travel. The boy consented to go, and after being put in the road, I had no more difficulty in finding the way, and I got safe to my mother's house a little after the middle of the night.

I tarried about ten days with my friends and acquaintances at Killingly. I often thought of my solemn promise in the woods, and did not directly seek an opportunity to commit the sin. But every day I was less and less affected with a sense of my being lost in the woods, and the promise I had made; and the day before I was to set out on my journey to Malden, I was led into temptation. A number of circumstances concurred to bring me to the trial, and I endeavoured not at all to keep out of the way of temptation: and when an opportunity offered, I made a free and voluntary attempt to commit the sin, but was unexpectedly prevented and disappointed. After some hours I repeatedly endeavoured it again, but was still prevented, as to the outward action; but in me it was the same as if I had done it: for I did what I could; my will was certainly in the thing; and in the very time of my endeavouring it, my conscience put me in mind of my promise, and checked me: but I hearkened not, stifled conscience, and resolutely complied with temptation, so far as I could: so that in the sight of God I was guilty, and that against light and conscience. The next day I set out on my journey, and returned home to Malden—careless, stupid, and insensible of

my guilt. After my return home, I recollected my promise in the woods, and that one part of it was "that within a week after I returned, I would begin to pray in secret;" but I thought with myself that I had broke one part of the promise, by endeavouring to commit the sin, and the promise being broken, it would be much the same if I neglected to pray; and so concluded that I would not observe that part which respected praying. The truth was, I had no inclination or heart to pray, but felt amazingly stupid and careless. This was my condition till the last night of the week after I returned; that is, the night before the morning, when, according to my promise, I was to begin to pray—On which night I had a remarkable dream.

(To be continued.)

#### MENTAL SCIENCE.

##### *Phenomena of Feeling.*

In examining our mental exercises, we find a class which we denominate feelings, or emotions. Much speculation has been excited among philosophers concerning these exercises; some refusing them the distinctive appellation of a class, and denying a generic difference between them and intellectual operations. But apprehensions are so manifestly different from emotions, that we think it unnecessary to state and refute those speculations which assume their identity, or similarity. It is quite sufficient to refer every thinking man to the evidence of his own consciousness. The difference is generic, and therefore properly denotes a distinct class, in which are to be included all mental exercises, which are of the nature of emotion or feeling. However numerous their combinations, and various their modifications, a proper analysis will discover their character and relation.

The truth is, they are not as variously modified as the operations of intellect.

Mental feeling is the generic indication; pleasure and pain are the two modes of this class. Every mental affection, desire, or passion, will be found to possess the generic distinction, and one or the other of the modal characters; or, as is sometimes the fact, a combination of both. We shall not attempt to follow, establish, or refute the theories of Reid, Stewart, Brown, or Payne, but simply mention a few of the most important phenomena of this class, and give some brief specimens of illustration, as we apprehend the facts. We have mentioned affection, desire, and passion, as names of operations belonging to this class. But these are general terms, which denote the degrees of feeling, and not the kind, mode, or relation of the exercise. The same is true of emotions. In their general, or abstract meaning, we cannot define them, because they are only other names for feelings, and they need no other description than to call them degrees of feeling; and refer every thinking man to his own consciousness for the recognition. *Affection*, without any qualifying term, may indicate any kind, mode, or degree of feeling, in relation to any object. *Desire* is used to express any feeling of anxiety, more or less strong: it follows the simple emotion of pleasure or pain, and may be considered generally as exciting volition. *Passion* denotes a stronger degree of feeling, and in common usage means a sudden, highly excited emotion. The most important distinction to be observed in the use of these general terms, is that between *affection* and *passion*. Those emotions or feelings, which gradually increase and abide, are called *affections*; and those which are suddenly excited, are strong and vivid, and which soon subside, are called *passions*. But in all this

the difference is circumstantial only; the principal difference is in degree.

*Love* is an affection which includes pleasure and desire. It presupposes several things: an object corresponding in its nature and tendency with some propensity, or character of the faculty which feels; and an apprehension of the object, and the quality or character suited to awaken the emotion, are necessarily presupposed. Except what is included in this statement, no reason can be given why we love any object. The pleasure excited may be greater or less in degree; and in proportion to its strength will be the desire to enjoy the object, or promote its good, if it be capable of enjoyment. The specific character of this affection is distinguished by the object, or by its intensity. When the object denominates its character it is easily understood, as self-love, benevolence, friendship, patriotism, complacence, paternal, filial and conjugal love. So, where it is distinguished by the degrees of its intensity, we use various terms, as respect, esteem, attachment and veneration. There is no other method of analysing this affection. It has no ingredients except pleasure and desire; and all its modifications are by its objects, degrees, or some circumstantial relation. Its moral estimate is another matter, hereafter to be considered.

*Hatred* is an emotion directly opposite to that of love. It consists of pain, and desire to avoid or remove the object which awakens the feeling. The analysis is conducted in the same manner as with love, its opposite affection; and is modified by the object, its degree, or circumstantial relation. It is self-abhorrence, and misanthropy, or it is disregard, disesteem and contempt.

The modifications of *pleasure* are numerous; sometimes with strong, and oftentimes with very



slight shades of difference. Take for an example of the former, gladness, joy, delight, and compare them with cheerfulness, contentment, satisfaction, and the difference is readily perceived. But compare satisfaction with contentment, or gladness with joy, the shade of difference is very slight. They are all modifications of the simple emotion of pleasure, connected with less or more strength of desire.

The same method will show the modifications of *pain* to be various in different degrees. The terms grief, regret and melancholy, indicate emotions of pain differently modified in slight shades; while anger, remorse, disgust and revenge, differ widely, in their modifications and relations, from the preceding and from each other. Take any affection or passion, and analyze it by observing its objects, relations, and degree of intensity, then all that will be left will be an emotion of pleasure or pain, and its attendant desire. Let pride and remorse be the examples for illustration.

*Pride* is considered essentially an inordinate self-esteem; it is a high degree of pleasure in one's real or supposed superior excellence, with a desire to make it manifest. Now these ingredients suppose some other exercises of mind beside feeling, but they belong not to its proper description. Intellectual exercises are always presupposed in pride: there is always a high estimate by the mind of its state, qualifications, attainments, or of whatever excites the emotion. This estimate may be just, and yet awaken the emotion properly called pride. But it does not follow that every man who highly estimates his own qualities, attainments or possessions is necessarily, or in fact, influenced by pride. We make these remarks to show that the intellectual process does not belong to pride. Now separate, in the analysis, what belongs to the man-

ner and circumstances of its manifestation, and what belongs to the kindred feelings of haughtiness and overbearing contempt of inferiority, and the definition above will be applicable to all cases.

*Remorse* is a painful feeling which arises from self-accusation, on a retrospection of one's own guilt. It presupposes a perception of the standard by which the character is estimated, and a consciousness of criminality; but the consequent painful feeling is the remorse. There is one emotion presupposed in all cases of remorse: it is an approbation of the rule or standard by which the estimate is made. The desire which belongs to remorse varies with the nature, relations and circumstances of the crime and the criminal. Sometimes it may be for restitution, sometimes self-destruction, sometimes to drown sensibility, and sometimes to seek forgiveness.

The foregoing brief analysis of some phenomena belonging to the class of feeling, is sufficient for the purpose of furnishing a specimen of ascertaining both the nature and the modification of this class. Recurring, now, to a principle already established, that all mental exercises, of the same nature, belong to the same faculty, we propose to make some remarks on the name given to this faculty in the scriptures; and on its use. This will render the present article both scriptural and practical.

The term which is used in the holy scriptures to designate the faculty of feeling is *heart*. The meaning of this term is an important subject of inquiry. It is used in connexions where it is very necessary to be understood, because great importance is attached to the heart and its operations. Although the term is used in different senses in different passages of the Bible, sometimes figuratively, more or less extended or limited, yet it has an appropriate distinctive meaning.

when applied to the source of moral exercises. We intend not to examine all the different senses in which the term heart is used in the Bible, or in common language; a few only will be sufficient. Its literal and common meaning is, to denote the muscular organ which gives circulation to the blood; one of the primary organs of animal life. It is scarcely necessary to say that we have no reference to this vital organ in our present discussion: as physiologists we might have something to say of the material organ, but as mental philosophers nothing. The term is also used to denote the vital part, and sometimes the inner or hidden part of any thing: with these meanings we have at present no concern. Our only object now is, to remark on some of the meanings of this term as applied to mind. It is here proper to say, that by far the greatest number of the terms applied to mind are borrowed from material things, or have their original and literal application to the properties of matter. But while in this view words are taken from their original and literal meaning, and may be said to be figuratively employed, common usage has so familiarized them to the ear and thoughts, that we scarcely think of any other than the figurative import.

*Heart* is one of the terms, though figurative in the above sense, as applied to mind, which has, from its use, a proper meaning; and when it is applied to the seat or source of affections it is used properly. Thus we read of a good heart, an evil heart, of sorrowful, joyous, hard, proud, tender, faint, and pure hearts. By these and many like uses of the term heart, are meant plainly, the seat of mental feeling; but it would be manifestly improper to substitute the name of any other faculty in the places where heart is thus properly used. We never speak of a sorrowful, or joyous understanding, nor of a hard

or tender will. By a metonymy, heart is used for an affection or passion in many instances, which will readily occur to the reflecting reader as he peruses his Bible. By a different form of the figure, heart is sometimes used for the soul, or mind, with all its faculties, which instances are easily distinguished by the careful reader. These suggestions will be sufficient to show what we think is the true meaning of the term *heart* in the scriptures, and in mental philosophy. We repeat it, that it may not be misunderstood or forgotten—*heart is the faculty of feeling, or seat of affections and passions*, in distinction from the faculties of knowledge and volition.

The heart is a *moral* faculty, as is evident from the scriptures, and from the nature of the case. Jesus Christ, who proved his divinity by that perfection of the true God, *searching the heart*, declared that from the *heart* proceeds every evil. (Matt. xv. 18, 19.) The question, what belongs to man of a moral nature, and why is it moral? deserves more full and particular consideration than we shall attempt to give it in this place. In some future article we intend to give the result of a careful examination of this important question. For the present it is enough to say, that the heart is a moral faculty, because it is the seat of praise or blame, good or evil, sin or holiness in man. We shall not deny the depravity or perversion of the other faculties, or their sanctification in the saint, but we mean to say, that the scriptures do represent the heart as the seat of that which is morally good or evil in man. (Matt. xii. 34, 35.) The affections are, therefore, more directly expressive of all moral qualities than perception or volition.

The *heart* is the governing faculty of the mind, and its character determines the character of the man. Men perceive objects of a

physical and moral character, but the mere perception does not produce any action, nor discover character, except the mere fact that they are intellectual beings. Good men and bad men may perceive the same objects—they may see the same evidences of God's power, wisdom and goodness, in his works and providence, but they feel very differently affected in view of the same truths. We can have no doubt that holy angels and fallen spirits feel very differently in view of the same developments of God's plan. The temper of the heart, therefore, gives character to men and angels. It is the *feeling* that governs the conduct. Holy angels act very differently from wicked angels; and wicked men act differently from good men, in their moral relations, and that because they feel differently from each other. The reason is entirely obvious, therefore, why the revelation of God contains such special injunctions to keep the heart, and to direct its exercises towards God and holiness. Its governing influence, and being the source of character, account for the fervent appeals made to men's hearts, in the scriptures of truth.

The *uses* of this faculty have been already, in part, intimated; but we are desirous to add a few thoughts on this suggestion, in the close of this article.

In addition to the intimations already made, we say that one important use of the faculty is to render men *responsible agents*. It is the heart alone, which feels a sense of responsibility; and without a faculty to feel a sense of obligation, no obligation could bind man: he could not be a subject of praise or blame. Here it may, perhaps, be said by some, that men perceive their relations to law, and to God the Lawgiver, that without understanding, man could not be morally bound, and that understanding is, therefore, the faculty connecting

with obligation. But to make this matter plain, let it be observed that all the faculties of *understanding, heart and will*, are necessary to constitute man a moral, accountable agent. No man can be a responsible subject of moral government unless he has a *faculty of knowing* his relations, a *faculty of feeling* the influence of inducement, and a *faculty of action*—that is, he must be a *perceptive, sensitive, voluntary agent*. But after all, some one of these faculties must be more immediately connected with the idea of obligation than the other, and this we think must be the heart. Take another view of the facts in the case. It is moral agency alone that can fit a man for obligation. There must be an internal principle of action, which is itself a moral principle. Man has such a principle of action, and that is the heart, which alone can feel. Without this capability of feeling in man, there could be no action. No motive would influence him, nothing could induce him to seek one object or avoid another. The heart is the spring of action, consequently that on which obligation ultimately rests. Take one more view of the subject. That, which distinguishes good beings from bad, must be of a moral character, belong to the moral faculty, and correspond with, or violate responsibility. That faculty which renders man virtuous or vicious, renders him capable of moral obligation; and the exercise of that principle might be under moral responsibility.

There is another *use* of this faculty which will show that man's moral obligation connects primarily with the heart—it is to render him capable of happiness or misery, susceptible of reward or punishment. A responsible man must be liable to punishment if he violate his obligation, otherwise to reward. But no reward or punishment can be appreciated in prospect, or felt when present, without

a faculty of feeling; this brings us to the same result as before, the heart is the grand qualification for sustaining obligation.

It is evident that the great design of this capacity is that minds may enjoy happiness, and that they should feel obligation to seek their own and promote the happiness of others. There can be no doubt that this heart is capable of *increasing* degrees of happiness or misery. We believe it will be eternally expanding its capacity for enjoyment, if in this life it shall be prepared to enjoy the development of eternal scenes; or if not prepared to delight in those scenes, its capacity for misery will be for ever increasing. The everlasting increase of knowledge will bring along with it an everlasting increase of pleasure or pain. It is not at all wonderful, therefore, that so much importance should be attached to the heart in the scriptures of truth; that God should look upon the heart to ascertain the character; should demand the heart as the primary faculty of obedience, and predicate obligation and ultimate responsibility principally of its character and operations. How elevated, with this capacity fitted for the enjoyment of God, may man become? Bound to the throne of God for ever, by a heart fitted for deriving enjoyment immediately from the perfections, glory and government of the only true God—to know whom is eternal life! But how debased and forlorn in wretchedness, with this capacity unfitted for the enjoyment of God, may man become? Bound to existence by the hand of God, and to his dominion who made him, by an obligation which he perpetually violates, who can estimate the misery of his eternal curse! These thoughts arise from the capability of man's heart to feel, without entering into an estimate of his moral character and relations, any further than the principles of his being necessarily imply them.

We close this article with a single remark, obviously suggested by the foregoing examination. It is this, a correct knowledge of the *heart*, as a faculty of the mind, is of vast importance in understanding and applying the holy scriptures. Every man who errs in his view of this faculty, will be at fault in the interpretation of many parts of the Bible. If the heart mean a distinct, permanent faculty, consisting of different propensities or aptitudes, then we shall understand and apply the Bible descriptions of its change and influence agreeably to their philological import; but if we understand it to mean exercises only, we must have a new rule of interpretation of many passages, and shall often find difficulty in their application. Illustrations of several principles and facts now suggested, will be given hereafter.

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THE PRESENT STATE OF THE PRESBYTERIAN CHURCH.

*No. II.*

Agreeably to an intimation in our last number, we are now to endeavour to show how the majority in the last Assembly came to be what it was. On this point, we have no hesitation in saying, generally, that it was the result of preconcerted plan and effort. This has been freely admitted by some who helped to form the majority. It was, indeed, openly avowed by a member, on the floor of the house, that he had come to the Assembly for the express purpose of using his influence, with others, for effecting, if possible, two things.—One was, to vindicate Mr. Barnes; and the other, to change the Board of Missions, and put out of office the Corresponding Secretary and General Agent of that Board. His errand, without doubt, was the same with that of many others; and we think, that without any constrained

or unnatural inference, it might afford a solution of the problem before us—even if there were not known facts, as there certainly are, whose indication is precisely the same.

In the winter previous to the meeting of the General Assembly, extra copies of the Philadelphian, to the amount of a good many hundreds, containing a favourable statement of the case of Mr. Barnes, and his own explanations and defence of the sermon which had led to the proceedings against him in the Presbytery of Philadelphia, had been sent gratuitously into almost every section of the Presbyterian church. Shortly after this occurrence, the Corresponding Secretary and General Agent of the Home Missionary Society, issued a series of letters, published at Cincinnati, assailing the character of the Corresponding Secretary and General Agent of the Assembly's Board of Missions, and through him, implicating deeply the proceedings and the published report of the Board itself. Strong excitement was doubtless produced and cherished by these means, in the minds of those friendly to the person, principles, and cause of Mr. Barnes, and to the measures, operations, and plans, of the Home Missionary Society; and hostile to the decisions of the Presbytery of Philadelphia, and to all who favoured those decisions; and likewise to the Board of Missions of the General Assembly, and especially to its Corresponding Secretary and General Agent. Thus, if we combine friendship to Mr. Barnes, love of the new theology, partiality to the Home Missionary Society, hostility to the Board of Missions, and special resentment against its faithful and efficient secretary, and consider all these active principles as put under a strong excitement—we shall be at no loss to account for the exertions which were made to secure that kind of a majority

which appeared in the last General Assembly; and we shall cease to wonder, if those who were elected were more generally and punctually present in the Assembly, and at its very opening, than those who felt little else than the ordinary motives to attend.

There were, however, some other circumstances relative to the election of members to the last Assembly; peculiarly favourable to the ensuring of the majority which was actually obtained. In some sections of the church, the flagrantly unconstitutional practice, heretofore noticed, had become considerably extensive—the practice of sending forward to the Assembly men commissioned as ruling elders, who had never been either ordained or elected as elders. These, to a man, it is believed, were found in the majority; their previous feelings, principles and views, having fully disposed them to place themselves on that side of the house, on every important question. What their number was is unknown, but it doubtless formed an item of some importance. Another considerable item was formed by the missionaries and agents of the Home Missionary Society. Having no stated charges to leave, their attendance on the Assembly was less inconvenient than would have been that of settled pastors; and their readiness to co-operate in putting down a rival Board,—a chief object in view, as the declaration to which we have adverted demonstrates—could not be questioned. In Presbyteries, therefore, in which their known sentiments were approved, they were commissioned to the Assembly, in far greater numbers, it is believed, than on any former occasion; their attendance also was general and punctual, and they voted in mass with the majority.

The gentleman who became the Moderator of the Assembly, and the Corresponding Secretary and General Agent of the Home Mis-

sionary Society, there is good reason to believe, had the chief agency in marshalling the measures and the men, that gave character to the Assembly. The former individual had spent a part of the preceding autumn, and the whole of the winter, on a visit to the south; had travelled considerably, and had, if we are rightly informed, attended several judicatures of the church in that section of our country: and that he there used all his influence to insure the result which was witnessed when the Assembly convened, and that the Secretary and agent of the Home Missionary Society did the same in the north and east, where his influence and operations were most extensive, none we suppose will deny or doubt. That the candidate for the Moderator's chair, to whom every vote was to be given, had also been agreed on, was, if there were no other evidence, so strongly indicated when the vote came to be taken, that we believe the fact was questioned by no one.

The preconcerted operations and arrangements which have now been noticed, were conducted with wonderful secrecy and address; for widely extensive as they necessarily were, those whom they were to affect unfavourably, did not, we know, even suspect their existence. They had themselves made some exertions to secure a return of such members to the Assembly as they believed would favour their cause; and they did not doubt that their opponents had done the same. But that such an extended, active, and systematic combination had been entered into against them, was as perfectly unknown and unapprehended by them, till it began to develop itself in the choice of a Moderator, as if the thing had been in itself an impossibility. In military phrase, *they had been completely out-generalled*, and were taken perfectly by surprise. Had the facts which became manifest during the

sessions of the Assembly been generally known or suspected before the meeting, we are confident there would not have been so many absences of the old school Presbyterians, as was notoriously the case. Some absences there doubtless were on both sides, but they are believed to have been threefold as numerous on the side of the old school, as on that of the new.

We should feel ourselves inexcusable for devoting to the foregoing statement, so much space as it occupies, if it did not serve, and if indeed it were not necessary, to show what is the *present state of the Presbyterian church*; and if a better and more general knowledge of this state, were not, as we firmly believe, essential to its safety, perhaps to its existence. Well do we remember the time—and we have a melancholy pleasure in recollecting it—when there was no planning or electioneering for commissioners to the Assembly: when, in some Presbyteries going to the supreme judicatory of our church was a *privilege* or a *duty*—and regarded more as the latter than the former—which was taken in *rotation* by the members: when there was no preconcert whatever, on the subject: when all the inquiry was, who could go with the greatest convenience, or who were the ablest men that the Presbytery could send: when the coming together in the Assembly, was a universal meeting of brother with brother, and the social intercourse at such meetings was of the most free and delightful kind: when the theological views of the members, if not perfectly harmonious, were so little at variance as to produce no discord: when the constitution of the church both as to doctrine and government, was cordially approved, and made, in practice as well as in name, the standard by which every thing was fairly tried; and when, of course, the first manifestation of heresy, was nipped in the bud.

But how totally different the state of our church now is, the foregoing exhibition demonstrates. And what we ask, has produced this difference? Can it be denied that it has been altogether caused, by the coming in of men who hold doctrines widely at variance with those held by the founders of our church—by founders who certainly well understood the meaning and import of the constitution which they adopted—the coming in of men who, in addition to latitudinarianism in doctrine, are not real Presbyterians, but more than half Congregationalists, in their views and feelings, in relation to ecclesiastical order and church government? The denial cannot be made, with any show of truth or plausibility. And is it right? is it reasonable? ought it to be endured? that those who still hold the opinions, and wish to maintain the order and institutions of the founders and builders up of the Presbyterian church, should be put down, by men whom their own lenity and indulgence have admitted into the bosom of this church? The questions carry their answers with them. And here—let it be well noted—is the source of all that scheming and electioneering which has been going on in our church for several years past, and which was never before so active and general, as in the year which immediately preceded the last meeting of the Assembly.

It will always happen that party spirit in one portion of the church will beget it in another. Indeed when parties exist, and are earnestly opposed to each other, the one that uses no means to obtain or preserve an ascendancy, will almost inevitably be crushed, by the one that actively employs such means—The criminality of party spirit, therefore, rests principally with those who call it into action; who first give occasion for it; who first indulge it; and who render it necessary to self-preservation in the party they

oppose. We have admitted that in the year past the old school Presbyterians made use of some exertions to secure a majority in the last General Assembly; but they certainly did not make use of half the efforts employed by their opponents; and some means to which their opponents resorted we hope they never will employ—We hope they never will introduce into the Assembly a corps of men who have no constitutional right to be there—we hope their commissioners will never come with their minds made up to do certain things whether right or wrong—resolved to vote on debatable and questionable points in a certain way, before they have heard with candour, arguments calculated to produce a change of opinion. But *fas est ab hoste duci*—We do wish the old school Presbyterians may learn from their opposers, what those opposers have rendered necessary; that is, to be active throughout the year, in cherishing and extending the opinions which they wish to prevail; in preparing to send to the Assembly a delegation which will represent them fairly; and in taking measures that all their commissioners, both lay and clerical, not only give their attendance in the Assembly, but give it in season to vote for a Moderator.

We have now adverted to the unhappy, and ever to be deplored party spirit, which at present disturbs the Presbyterian church; and the radical causes of its origin and progress have been noticed. But the *peculiar* ardour of excitement now prevalent, is principally attributable to a special cause, which ought to be more distinctly marked—It is not the case of Mr. Barnes—That case was indeed made an adjunct and auxiliary of the principal cause; but the cause itself, the baneful apple of discord which has been thrown into the midst of us, is the inflexible purpose and untiring efforts of the Corresponding

secretary and general Agent of the A. H. M. S. to *amalgamate* the Board of Missions of the General Assembly with that Society. It is readily admitted that that society has done much to supply with the word of life and the ordinances of the gospel, the destitute portions of our land: and it was among the first acts of the Assembly's Board of Missions, after its new organization, to invite it to a friendly correspondence and co-operation. Nothing less, however, than a formal connexion of the Board with the society, and associating it with some seven or eight religious bodies, most of them congregational, and without any formulary of faith or government, would satisfy the advocate of amalgamation. The palpable inexpediency, impropriety, and even unlawfulness, of the proposed connexion, has been distinctly and fully shown—but shown and urged in vain. In vain, as it been said, and often repeated—*"Pursue your own course, and suffer us to pursue ours."* In this way more funds will be raised for missionary purposes, and more relief will be sent to the destitute. Your principles of association and organization we cannot adopt. But we will rejoice in all the good you do; and if you will consent to act fraternally, we will not interfere with you, nor hinder you, more than unavoidably happens in the case of all the numerous benevolent institutions of the day, which seek, as many of them do, their supplies and patronage from the same sources—The missionary field is wide enough for us and for you, and if you will be neighbourly, and leave us unmolested, there will be no such difference or interference as mutual friendly feelings cannot easily compose and satisfactorily arrange." Refusing to listen to these peaceful suggestions, strife has been kindled, and then its existence has been pleaded as a new and powerful reason for amalgamation—as if

the pressing together of parties already alienated, would not increase, instead of allaying, their irritation and jealousy. Discord thus promoted in the church at large, has thence been transferred to the General Assembly. There, an equal voice with the friends of the Assembly's Board is possessed by the members of the A. H. M. S. in disposing of all the affairs of an institution which they regard as a rival; while they manage their own concerns without any objection or hindrance whatsoever, from those whom, in the Assembly, they harass and seek to overrule. The palpable inequality and impropriety of such a state of things, requires no argument or explanation to expose it. Much longer it cannot, and ought not to continue. In what way it is to be remedied we know not; but in stating the immediate exciting causes of the lamentable divisions, controversies, and alienations which mark the present distressing state of the Presbyterian church, we should not do justice to the subject, if we did not set down as the most effective of all, the plans, and measures, and demands of the A. H. M. S., and the interference of its members, both in the General Assembly and out of it, with the Board of Missions, formed and sustained by that judicatory, and directly responsible to it for all its transactions.

In our next number, the course pursued by the last Moderator of the General Assembly will come under consideration.

*From the Christian Observer for May last.*

ORIGINAL LETTER OF THE REV.  
ROBERT HALL.

The following copy of a letter from the late Mr. Robert Hall to a friend of his, was some time since found among some papers of a deceased relative. It has never ap-



peared in print, but is well worthy of being preserved from oblivion; and there can be no impropriety, now that the writer has entered into his rest, in publishing this truly consolatory epistle.

G. F. B.

To Mr. H. on the death of Mrs. H.

"My dear friend,—I cannot express the emotions of soul which I felt on receiving from your valuable son an account of the death of his dear mamma. I often realize in my mind, and think I see you in various postures, and with indications of heartfelt sorrow and pungent perplexity. Oh! the piercing pangs of grief attending such a separation! They cannot be expressed nor *pictured*, but in idea. I have felt, I daily feel, for you and your dear children. Your and their loss is great indeed. More—But stop, my friend: the sluices of sorrow ought not to be kept open, but the torrent of grief abated, lest it swell beyond the bounds of Christian moderation and overwhelm the soul. How favourable to mourners is the blessed gospel! Gaze not, therefore, on the dark side of the cloud. The black and sable dispensation is tinged with radiant beams of the Sun of Righteousness, which portend a glorious coming day. Could you hear the dear departed spirit, her language would be, 'Refrain from tears; I am well: weep not for me.'

"Consider, my dear friend: He who gave her, reserved a superior right to her: this she, through grace, sweetly acquiesced in: and though she gave herself to you, for a time, yea, till time with her should be *no more*; she gave herself to the Lord in everlasting covenant, never to be forgotten. The Lord, her first, her *best* husband, was not willing to bear her absence any longer, and therefore sent his chariot to convey her home, saying, 'Arise, my fair one, and come away.'

"My friend, you will likewise

consider, that you and she are not far separated; for although all communication be now broken off, you are yet, and will for ever, continue in the same house, even the house of mercy; that divine, capacious, and beautiful structure which Jehovah hath said, 'shall be built up for ever.' In that house are many mansions. We are in the lower apartments, while she is admitted to the large upper room, where Jesus keeps the feast with his disciples; and by and by I hope the Lord will give us a gracious token, and say, 'Come up hither.'

"You know, sir, it is an evil time; a gloomy prospect attends the land: her righteous soul may in mercy be taken from the evil to come. However, it is in the Lord's hands, who says, 'Be still, and know that I am God.' Difficulties and increasing cares, it is true, devolve upon you; but know that the Lord is all-sufficient. It makes not much, whether burthens be lessened or increased, if strength be but in exact proportion; and He who cannot lie hath said, 'My strength shall be perfected in thy weakness; and, as thy day is so shall thy strength be.' Creatures are like candles: very useful, and always most prized when the sun is absent; but if he arise, we can do without them. May the Lord arise and shine, and his glory light upon you and yours. As death does not separate from the Lord, neither does it divide the saints from one another. Your spirit and hers daily meet at the same *throne*; she to praise, and you to pray: therefore, in that sense though absent in the body, you are present in the spirit; and after a while you will meet in person, to part *no more*; for 'they that sleep in Jesus will the Lord bring with him.' In the mean time, we are called to walk by faith, and not by sight; and He, in whom we may safely confide, hath declared, 'All things work together for good.' It was once a reconciling thought to

me in great trouble, that afflictions are compared in Scripture to workmen; all employed, and busy in the Christian's behalf. They work for you: it might have been against you, as is frequently feared. They work together; not separately, but in happy harmony. I then thought, the more the better, if God direct and point out their employment; for the end to be accomplished, is 'a far more exceeding and eternal weight of glory.' As persons take pleasure in reviewing the industrious workman, so the Christian, with Paul, may rejoice, not only in the Lord, but in his tribulation also. 'I take pleasure in afflictions also,' &c. If God send a great affliction (thought I), we may then view it as a fresh workman, engaged in our favour; and not only so, but look upon it as one who, in consequence of singular strength, will dispatch business (though of a heavy nature) at a great pace. Thus those for whom they are employed will grow rich at last. Among others, let pa-

tience have her perfect work: she is a pensive, but a precious grace. Have, likewise, labours abundant in the Lord: Desire goes in search after celestial productions; Hope stands on tiptoe to view them; Faith goes to receive them, and brings them home. Thus, the just shall live by his faith; for what Faith brings, Love cordially receives, and Volition bids it welcome. Joy sings, and makes sweet melody; Peace possesseth; Rest receives; and Fear ceaseth to quake, and Jealousy to tremble. How well is it for the soul, when tribulation worketh for her, and when every grace is active in her! Angels encamp about her, and God rejoiceth over her to do her good.—I would not be tedious: excuse my prolixity.

I remain your affectionate and sympathizing friend, and I hope brother in the kingdom and patience of Christ Jesus.

ROBERT HALL.

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### Reviews.

The following Review is taken from the *Christian Observer* of April last. In that work, some of the severest remarks that it has ever contained, were made on Dr. Thomson, in relation to the Apocryphal controversy in the British and Foreign Bible Society; and we know that in consequence of those remarks, and those of a like character in the *Eclectic Review*, some have been led to entertain a very unfavourable opinion of the whole character of Dr. Thomson. We think that Dr. T. went to an extreme in that controversy, and the reviewers to quite as great an extreme in their censures. It is pleasant to see the reviewer in the *Christian Observer*, willing to remove the unfavourable impressions he had made; but our chief design

in inserting this review in our pages is, to give our readers the extract from the sermon of Dr. Chalmers. We think Dr. C. in drawing the character of his friend, which we believe to be strictly just, has made one of his happiest efforts. The character of Dr. Thomson, taken as a whole, was of the most estimable kind; distinguished alike for fervent piety, and superior talent; and it has found an eulogist worthy of his subject.

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A SERMON, *preached in St. George's Church, Edinburgh, on Occasion of the Death of the Rev. Dr. Andrew Thomson. By the Rev. T. Chalmers, D. D. Glasgow. 1831.*

The name of Dr. Thomson having hitherto appeared in our volumes chiefly in reference to an

unhappy controversy, in which he bore a conspicuous part, it is truly grateful to our feelings—more especially now that he has quitted a world of turmoil and controversy, and entered upon that blessed state where all is peace—to sketch those bright features of his portrait which will abundantly relieve any shades which in some instances hung around it. This pleasing office we are enabled to discharge by means of the funeral discourse now before us, which is one of those striking, splendid, and thrilling compositions, which Dr. Chalmers is able, apparently almost without effort or premeditation, to throw off, for the mingled delight, instruction, and edification of his readers. Our only task shall be transcription, without comment: for thus shall we most gratify our readers: most honour the writer, whose own pages are his best eulogium; and most graphically exhibit that remarkable man, the subject of his narrative, who deserves to be known in the South, as he was in the North, by far other characteristic than those which are currently associated with his name in the Bible Society controversy. The following are some of the principal passages of Dr. Chalmers's powerful description.

“I need not say, to this assembly of mourners, in what more striking and impressive form the lesson has been given to us. It is just as if death had wanted to make the highest demonstration of his sovereignty, and for this purpose had selected as his mark, him who stood the foremost, and the most conspicuous in the view of his countrymen. I speak not at present of any of the relations in which he stood to the living society immediately around him—to the thousands in church whom his well-known voice reached upon the Sabbath—to the tens of thousands in the city, whom through the week, in the varied rounds and meetings of Christian philanthropy, he either guided by his counsel, or stimulated by his eloquence. You know, over and above, how far the wide, and the wakeful, and the untired benevolence of his nature carried him; and that, in the labours, and the locomotions connected with these, he may be

said to have become the personal acquaintance of the people of Scotland. In so much, that there is not a village in the land, where the tidings of his death have not conveyed the intimation, that a master in Israel has fallen; and I may also add, that such was the charm of his companionship, such the cordiality lighted up by his presence in every household, that, connected with his death, there is, at this moment, an oppressive sadness in the hearts of many thousands, even of our most distant Scottish families. And so, a national lesson has been given forth by this event, even as a national loss has been incurred by it. It is a public death in the view of many spectators. And when one thinks of the vital energy by which every deed and every utterance were pervaded—of that prodigious strength which but gamboled with the difficulties that would have so depressed and overborne other men—of that prowess in conflict, and that promptitude in counsel with his fellow—of that elastic buoyancy which ever rose with the occasion, and bore him onward and upward to the successful termination of his cause—of the weight and multiplicity of his engagement; and yet, as if nothing could overwork that colossal mind, and that robust framework, the perfect lightness and facility where all was executed,—when one thinks, in the midst of these powers and these performances, how intensely he laboured, I had almost said, how intensely he lived, in the midst of us, we cannot but acknowledge, that death, in seizing upon him, hath made full proof of a mastery that sets all the might and all the promise of humanity at defiance.

“But while in no possible way could general society have, through means of but one individual example, been more impressively told of the power of death—to you, in particular, it is a lesson of deepest pathos. The world at large, can form no estimate of the tenderness which belongs to the spiritual relationship, though I trust that on this topic, mysterious to them, yet familiar, I hope and believe to many of you, I now speak to a goodly number who can own him as their spiritual father.”—pp. 5—7.

“The lesson is prodigiously enhanced, when we pass from his pulpit to his household ministrations. I perhaps do him wrong, in supposing that any large proportion of his hearers did not know him personally—for such was his matchless superiority to fatigue, such the unconquerable strength and activity of his nature, that he may almost be said to have accomplished a sort of personal ubiquity among his people. But ere you can appreciate the whole effect of this, let me

advert to a principle of very extensive operation in nature. Painters know it well. They are aware, how much it adds to the force and beauty of any representation of theirs, when made strikingly and properly to contrast with the background on which it is projected. And the same is as true of direct nature, set forth in one of our own immediate scenes, as of reflex nature, set forth by the imagination and pencil of an artist. This is often exemplified in those Alpine wilds, where beauty may, at times, be seen embosomed in the lap of grandeur,—as when, at the base of a lofty precipice, some spot of verdure, or peaceful cottage-home, seems to smile in more intense loveliness, because of the towering strength and magnificence which are behind it. Apply this to character, and think how precisely analogous the effect is—when, from the ground-work of a character that, mainly, in its texture and general aspect, is masculine, there do effloresce the forth-puttings of a softer nature, and those gentler charities of the heart, which come out irradiated in ten-fold beauty, when they arise from a substratum of moral strength and grandeur underneath. It is thus, when the man of strength shows himself the man of tenderness; and he who, sturdy and impregnable in every righteous cause, makes his graceful descent to the ordinary companionships of life, is found to mingle, with kindred warmth, in all the cares and the sympathies of his fellow-men. Such, I am sure, is the touching recollection of very many who now hear me, and who can tell, in their own experience, that the vigour of his pulpit, was only equalled by the fidelity and the tenderness of his household ministrations. They understand the whole force and significance of the contrast I have now been speaking of—when the pastor of the church becomes the pastor of the family; and he who, in the crowded assembly, held imperial sway over every understanding, entered some parent's lowly dwelling, and prayed and wept along with them over their infant's dying bed. It is on occasions like these when the minister carries to its highest pitch the moral ascendancy which belongs to his station. It is this which furnishes him with a key to every heart,—and when the triumphs of charity are superadded to the triumphs of argument, then it is that he sits enthroned over the affections of a willing people.

“But I dare not venture any further on this track of observation. While yet standing aghast at a death which has come upon us all with the rapidity of a whirlwind, it might be easy, by means of a few touching and graphic recollections, to

raise a tempest of emotion in the midst of you. It might be easy to awaken, in vivid delineation to the view of your mind, him who but a few days ago trod upon the streets of our city with the footsteps of firm manhood; and took part, with all his accustomed earnestness and vigour in the busy concerns of living men. We could image forth the intense vitality which beamed in every look, and kept up, to the last moment, the incessant play of a mind, that was the fertile and ever-eddying fountain of just and solid thoughts. We could ask you to think of that master-spirit, with what presiding efficacy, yet with what perfect lightness and ease, he moved among his fellow-men; and, whether in the hall of debate, or in the circles of private conviviality, subordinated all to his purposes and views. We could fasten our regards on that dread encounter, when Death met this most powerful and resolute of men upon his way, and, laying instant arrest upon his movements, held him forth, in view of the citizens, as the proudest, while the most appalling of his triumphs. We could bid you weep at the thought of his agonized family—or rather, hurrying away from this big and insupportable distress—we would tell of the public grief and the public consternation,—how the tidings of some great disaster flew from household to household, till, under the feeling of one common and overwhelming bereavement, the whole city became a city of mourners—we could recall to you that day when the earth was committed to the earth from which it came—and the deep seriousness that sat on every countenance bespoke, not the pageantry, but the whole power and reality of wo. We could point to his closing sepulchre, and read to you there the oft-repeated lesson of man's fading and evanescent glories. But we gladly, my brethren, we gladly make our escape from all these images, and these sentiments, of oppressive melancholy. We would fain take refuge in other views, and betake ourselves to some other direction.”—pp. 9—12.

After these masterly general sketches, Dr. Chalmers proceeds to delineate in detail the character of his lamented friend, as a theologian, and as a man.

The following is his estimate of his theology.

“In briefest possible definition, his was the olden theology of Scotland. A thoroughly devoted son of our church, he was, through life, the firm, the unflinching advocate of its articles, and its formularies, and its rights, and the whole polity

of its constitution and discipline. His creed he derived, by inheritance from the fathers of the Scottish Reformation—not, however, as based on human authority, but as based and upholden on the authority of Scripture alone. Its two great articles are—justification, only by the righteousness of Christ—sanctification, only by that Spirit which Christ is commissioned to bestow,—the one derived to the believer by faith—the other derived by faith too, because obtained and realized in the exercise of believing prayer. This simple and sublime theology, connecting the influences of heaven with the moralities of earth, did the founders of our church incorporate, by their catechisms, with the education of the people; and, through the medium of a clergy, who maintained their orthodoxy and their zeal for several generations, was it faithfully and efficiently preached in all the parishes of the land. The whole system originated in deepest piety, and has resulted in the formation of the most moral and intelligent peasantry in Europe. Yet, in spite of this palpable evidence in its favour, it fell into discredit. Along with the elegant literature of our sister country, did the meagre Arminianism of her church make invasion among our clergy; and we certainly receded for a time from the good old way of our forefathers. This was the middle age of the Church of Scotland, an age of cold and feeble rationality, when Evangelism was derided as fanatical, and its very phraseology was deemed an ignoble and vulgar thing, in the upper classes of society. A morality without godliness—a certain prettiness of sentiment, served up in tasteful and well-turned periods of composition—the ethicks of philosophy, or the academick chair, rather than the ethicks of the Gospel—the speculations of Natural Theology, and perhaps an ingenibus and scholar-like exposition of the credentials, rather than a faithful exposition of the contents of the New Testament,—these for a time dispossessed the topics of other days, and occupied that room in our pulpits, which had formerly been given to the demonstrations of sin, and of the Saviour. You know there has been a reflux. The tide of sentiment has been turned; and there is none who has given it greater momentum, or borne it more triumphantly along, than did the lamented pastor of this congregation. His talents and his advocacy have thrown a lustre around the cause. The prejudices of thousands have given way before the might and the mastery of his resistless demonstrations. The evangelical system has of consequence risen, has risen prodigiously of late years, in the estimation

of general society—connected to a great degree, we doubt not, under the blessing of God, with his powerful appeals to Scripture, and his no less powerful appeals to the consciences of men.”—pp. 13—15.

In estimating his character as a man, Dr. Chalmers particularly dwells upon that fixed determination of purpose with which, having seized the grand outline of a principle, he followed it up, with a vigour and unity of purpose, which we must continue to think, now that he is dead, as we did when he was living, did not always allow him to take into the account all those modifying circumstances which were necessary to be weighed, both for the purposes of charity and of truth. Of this the Apocryphal controversy furnishes a remarkable instance. His great principle was right: he would not that the word of God and the word of man should be blended; in this he was to be honoured: but he would not have been the less useful in his efforts on this great question, if he had always restrained them within the bounds of truth and charity. But we forbear recurring to these painful recollections; and shall therefore keep to our purpose, of only copying a few paragraphs of one who knew him well, and whose high eulogy is above all suspicion of weakness or partiality.

“No two things can be more dissimilar, than a religion of points, and a religion of principles. No one will suspect his of being a religion of senseless or unmeaning points. Altogether, there was a manhood in his understanding—a strength and a firmness in the whole staple of his mind, as remote as possible from whatever is weakly and superstitiously fanciful. It is therefore, you will find, that whenever he laid the stress of his zeal or energy on a cause—instead of a stress disproportionate to its importance, there was always the weight of some great, some cardinal principle underneath to sustain it. It is thus, that every subject he undertook was throughout charged with sentiment. The whole drift and doings of the man were instinct with it; and that, too, sentiment fresh from the word

of God, or warm with generous enthusiasm for the best interests of the church and of the species.

"There is one peculiarity by which he was signalized above all his fellows; and which makes him an incalculable loss, both to the church and to the country at large. We have known men of great power, but they wanted promptitude; and we have known men of great promptitude, but they wanted power. The former, if permitted to concentrate their energies on one great object, may, by dint of a rivetted perseverance, succeed in its accomplishment—but they cannot bear to have this concentration broken up; and it is torture to all their habits, when assailed by the importunity of those manifold and miscellaneous applications, to which every publick man is exposed, from the philanthropy of our modern day. The latter again—that is, they who have the promptitude but not the power, facility without force, and whose very lightness favours both the exceeding variety and velocity of their movements,—why, they are alert and serviceable, and can acquit themselves in a respectable way of any slender or secondary part which is put into their hands; but then, they want predominance and momentum in any one direction to which they may betake themselves. But in him, never did such ponderous faculties meet with such marvellous power of wielding them at pleasure,—insomuch, that even on the impulse of most unforeseen occasions, he could bring them immediately to bear—and that with sweeping and resistless effect, on the object before him."—pp. 23—25.

"I must now satisfy myself with a few slight and rapid touches on his character as a man. It is a subject I dare hardly approach. To myself, he was at all times a joyous, hearty, gallant, honourable, and out and out most worthy friend—while, in harmony with a former observation, there were beautifully projected on this broad and general ground-work, some of friendship's finest and most considerate delicacies. By far the most declared and discernible feature in his character, was a dauntless, and direct, and right-forward honesty, that needed no disguise for itself, and was impatient of aught like dissimulation or disguise in other men. There were withal a heart and a hilarity in his companionship, that every where carried its own welcome along with it; and there were none who moved with greater acceptance, or wielded a greater ascendant over so wide a circle of living society. Christianity does not overbear the constitutional varieties either of talent or of temperament. After the conversion of the Apostles, their complexional differ-

ences of mind and character remained with them; and, there can be no doubt that, apart from, and anterior to the influence of the Gospel, the hand of nature had stamped a generosity, and a sincerity, and an openness on the subject of our description, among the very strongest of the lineaments which belong to him. Under an urgent sense of rectitude, he delivered himself with vigour and with vehemence, in behalf of what he deemed to be its cause—but I would have you to discriminate between the vehemence of passion, and the vehemence of sentiment, which, like though they be in outward expression, are wholly different and dissimilar in themselves. His was mainly, the vehemence of sentiment, which, hurrying him when it did, into what he afterwards felt to be excesses, were immediately followed up by the relenings of a noble nature. The pulpit is not the place for the idolatry of an unqualified panegyrick on any of our fellow-mortals—but it is impossible not to acknowledge, that whatever might have been his errors, he was right at bottom—that truth and piety, and ardent philanthropy formed the substratum of his character; and that the tribute was altogether a just one, when the profoundest admiration, along with the pungent regrets of his fellow-citizens, did follow him to his grave."—pp. 27, 28,

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A VISIT TO THE SOUTH SEAS, in the U. S. ship *Vincennes*, during the years 1829 and 1830; with Scenes in Brazil, Peru, Manilla, the Cape of Good Hope, and St. Helena. By C. S. Stewart, A. M. Chaplain in the United States Navy, and Author of "A Residence in the Sandwich Islands in 1823 and 1825."

It was through the medium of our pages that Mr. Stewart's former work, "A Journal of a Residence in the Sandwich Islands," first came before the publick; and in an advertisement prefixed to that work he states, that "extracts from the manuscript of his journal, introduced into the pages of the *Christian Advocate*," with something of the same kind in the *Missionary Herald*, "gave rise to various and repeated applications for the publication of the whole, in a connected

form." Now we may as well own it as not, that we have written this first sentence of our Review with something very much like feelings of vanity—which we will indulge no farther than to say, that if we have had any agency in making Mr. Stewart an author, for this one thing at least, we hold the publick to be our debtor. In a talent for description of natural objects, works of art, the manners and appearance of men, civilized and savage, we have never read a writer whom we esteem his superior. His pages too abound with pious sentiment, moral reflections, and just remarks on the varied state of society and human character through all its gradations, from the prince and the polished scholar to the untutored children of nature in the South Sea Islands.

The motives which induced Mr. Stewart to make the voyage of which the work before us gives an account, the manner in which it was written, and his views in the publication, will best be explained by himself.

"The circumstances which compelled me to bid a reluctant farewell to the Sandwich Islands, in the year 1825, are known to the publick. A partial restoration of the health of Mrs. Stewart was effected by the residence of a year in the United States; but all medical advisers interdicted a return to a tropical climate, and any future exposures to the privations of a missionary life. It became desirable, therefore, that I should select some sphere for the exercise of the duties of my profession, other than the field of my first choice.

"Familiarity with the sea; long intercourse with seamen; close observation of their character; and strong attachment to individuals of their number, had implanted a lively interest in my heart for them, as a class of my fellows; and led me, in connection with circumstances which it is unnecessary to explain, to direct my attention to the UNITED STATES NAVAL SERVICE. As early as the spring of 1827, I communicated my views on this subject to the gentleman then at the head of that department of our government, with an application for a chaplainship, when the relation existing between

myself and the American Board of Foreign Missions should cease.

"It was subsequently arranged, that my connection with that body should not be dissolved till November, 1828. A few weeks previous to this period, I was incidentally apprized, by the Secretary of the Navy, of an opportunity of communicating with any friends at the Sandwich Islands, through a government vessel—the United States' ships *Guerriere* and *St. Louis* having been ordered to relieve the publick squadron in the Pacific Ocean, one vessel from which, the corvette *Vincennes*, would visit the islands, and return to America by the Cape of Good Hope.

"The idea at once suggested itself, of commencing the duties of my proposed new station, by making the voyage. It was with deep regret that I had relinquished the hope of returning to reside permanently at the Islands; and I felt that the visit of a few weeks to them, while discharging the duties of the office I had selected, would soften the necessity of a permanent separation from my former associates, and from the enterprise in which they are engaged. Others, in whose judgment I confided, strongly urged the measure; and, ascertaining that the commission of a chaplain could be secured, with the privilege of a transfer from the *Guerriere* to the *Vincennes*, I determined to perform the voyage.

"The resolution necessarily involved a painful sacrifice to myself and to those most deeply interested in me, in the separation requisite to its accomplishment—a sacrifice, which could be mitigated to those left behind, only by the minuteness of the detail, I should furnish, of the incidents and scenes through which I might pass. To insure this, as far as practicable, the manuscript from which the letters contained in these volumes are drawn, was filled up, and transmitted to the person to whom they are addressed.

"A thought of making the contents publick was never entertained by me, till the cruise in the South Seas was in part accomplished; and the whole voyage was nearly at its close, before I became satisfied of the propriety of hazarding a second appearance in print. It was not my intention, when this point was determined, to present the matter in its original, familiar, and confidential form. But circumstances awaiting my arrival in the United States, and an event of sorrow, that has since occurred, made the review of the manuscript too unwelcome a task to admit of any material alteration either in its arrangement or style; and, with the exception of erasures, the whole remains, almost word for word, as originally pen-

ned at the common mess-table of a gun-room, amidst the various conversation of my fellow-officers, liable to momentary interruptions from busy attendants, and within hearing of all the bustle and din of a man-of-war."

These letters of Mr. S. will no doubt be read with some additional interest, by those who were acquainted with the lovely woman to whom they were addressed; and who, although she expired in her native land, was in fact a martyr in the sacred cause of missions. And who but must deeply sympathise with the writer of the letters himself, when it appears that he returned from his voyage only in time to attend the dying bed of her in whom, and most justly too, his heart was bound up? How consoling the thought, that there is to be a meeting where "the inhabitants go no more out—and where God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

We earnestly wish that these two small volumes may have many readers; fully believing that they cannot be perused without both pleasure and edification, by any individual of taste and moral sensibility. We shall give extracts enough to verify the justice of our opinion. In our present number we have space only for the latter part of the first letter, and the whole of the second.

"My man-of-war life is now actually begun: how far I shall be pleased, and how far useful in it, I know not. It is very distinct from every other life, but I see no reason yet to fear, that as the novelty which now interests and amuses me ceases to be such, I shall be less satisfied than I at present am. It has one advantage at least, over many others—that of unvarying regularity in all its arrangements—an essential in the economy of happiness with me. And it allows, in a degree, of retirement too, but only to one who can abstract himself from the seeming confusion of a very Babel. Besides the hum

and varied din of the talk and occupation of five hundred men thickly crowded together, with the first tap of the réveille at the dawning of the morning, a succession of noisy signals commences in the various trilling of the boatswain's whistle and the hoarse calls of his mates, ceasing only when the blasts of the bugle and firing of musketry on setting the watch at night, proclaim a respite except in the half hourly striking of the time, accompanied by the watchful sentry's cry—'All's well!' Still I trust I shall be enabled, at least in a degree, to abstract my mind from them, and besides attempting to be useful to others, shall, by reading and study, make the voyage highly profitable to myself.

"It is long since I learned to love the character of the sailor: not the vulgarity and low vice too often found under the name, but the nobler traits which belong more distinctly to him than to any other order of men. I mean the warm heart and generous soul, the clan-like tie which leads him to hail every round jacket and tarpaulin hat, as if they were the features of a brother; the recklessness of danger and disregard of self; the humour, gay spirit, and credulity, tinctured with superstition, which are characteristically his own.

"They have long been a neglected race, and most unjustly so: for there are none to whom the world stands more indebted—none to whom every class of society are under stronger obligations of good will. Though too generally the victims of vice, they are far from being invariably such. Among them I have met individuals of as correct principles, pure habits, and refined feelings, as any I have known elsewhere; and more than once, have myself proved such worthy of receiving and capable of appreciating the best affections of our nature. Even to true piety of heart they are not altogether strangers; and here and there at least, one may be found who fears God and keeps his commandments.

"I have already ascertained, that two or three of our crew are professedly and decidedly religious. In this I greatly rejoice; not only in view of the blessing to themselves, but of its probable happy influence upon others. One bright and living example of piety, in the midst of those wandering from God, is worth a thousand speculative illustrations of the benefit and happiness of religion, in persuading others to return. May this happily prove true in the present case; and may many here speedily be added to the little number who have already chosen 'that good part which shall never be taken from them.'



"Let your prayers, dear H—, be with me in this behalf; and let all who love me pray, not only for my own safety and prosperity, but for the rich gift of the Spirit of grace upon our ship, and the crew with which I sail."

"LETTER II.—DEPARTURE FROM THE CREEPSAKE.

"*U. S. Ship Guerriere, off the Capes of Virginia, February 14th, 1829.*

"Yesterday, while captain Smith and myself were dining with general North and family at Fortress Monroe, the wind suddenly became fair, and signals for sailing were made from the *Guerriere*. A boat was at the same time despatched for us, and we were obliged to take a hasty leave of our friends and their hospitality. When we gained the frigate she was already under way; and, followed by the *St. Louis*, dropped down to Lynn Haven for the night. At daybreak this morning we again weighed anchor, and had scarce time to scribble a note to send on shore by the pilot, before our topsails were ahack, and a cutter lowering to set him on board his little craft, tossing gaily on the billows under our lee.

"Delays in the time of sailing had been so frequent that, though the light-house on Cape Henry was already behind us, and we on the open sea, I then first began to feel that we were actually off. The hurried manner in which many, from the Commodore to the roughest of the crew, pressed round the honest man to thrust into his letter-bag 'last lines' to many a loved one—and the agitation of lip and eye here and there betrayed by one and another, as they added to a hasty farewell, 'take good care of my packet,' made us sensible that the hour had indeed come, when we must bid adieu to our country and our homes, till the circuit of the globe should be measured by our keel.

"I watched the well manned barge, as it plunged and buffeted its way to the little schooner, fluttering like a gay bird on the crests of the sea, in seeming eagerness to welcome its master. Our noble ship, looked like some 'living thing,' conscious of the power and majesty with which she rested on her wings, in this act of condescension and kindness. The *St. Louis*, a bright and beautiful vessel close in our wake, was in a similar manner discharging her temporary guide; while the white sand bluff forming Cape Henry, surmounted with its light-house, and flanked on either side by a stretch of low, cedar covered shore—with the belying sails of a coaster here and there gleaming brightly in the morning sun,

made up the sketch. There was scarce time, however, for the eye to glance on its different objects, before the landsmen in their bark, with kind tossings of the hat and hand, were hastening to their homes, and the frigate and her consort with squared yards, were heaping sail upon sail to catch all the freshness of the breeze now bearing us far away.

"At 11 o'clock, with a strong north-wester and an unclouded sky, we took our departure from Cape Henry, the light-house due west twelve miles. Shortly afterwards we lost sight of it, the few stretches of coast still looming here and there in the distance, appearing only like lines of haze on the horizon, and quickly becoming—as the ship rose and fell with the swellings of the deep—entirely indistinguishable from the distant heavings of the sea.

"I have, more than once, known what it is to see a friend of the heart hurried away upon the ocean to distant and uncertain scenes; but now, for the first time, felt what it was to be myself the wanderer, launching forth comparatively alone, while all most dear were far behind. I recollect in one of the former instances, to have watched the receding sail till reduced to a wavering and almost invisible speck on the horizon; in another, I lost sight of her, while yet a tall spire on the water, in the haze of approaching night; and in a third, beheld her, still seemingly within hail, suddenly cut from the view by the scud and blackness of a driving storm: and in each case, as the eager eye failed in again securing its object, and I was compelled to exclaim, "She is gone!" I found relief from the oppression within only by fervent prayer to that Being, who not only "commands the winds and the waves and they obey," but who guards and sanctifies by his grace all who put their trust in him. The rapid and involuntary ejaculation has been,—*"Almighty and most merciful God, let thy spirit be with him! preserve him from the power of the tempest and from the destruction of the deep! Keep him, O keep him from the evil there is in the world, and in the world to come crown him with life everlasting!"* while "God bless him!" "God bless him!" were the long echoings of the heart. And now, as I stood, gazing still on the west, while nothing but the undulating line of a watery horizon was marked against its clear blue sky, I insensibly looked—at thoughts of those I love best—to the same consolatory and sure refuge; and in prayer and in tears left for them a memorial before God.

"It is at times such as this, that the imagination delights to be busy, and at which

she often plays the tyrant over the affections, by throwing the charm of a double fascination around the object and scenes from which we are torn. As with rapid pencil she sketches in vivid colouring all I have left behind, I keenly feel the reality of my departure, and am almost ready to wonder that I could voluntarily have undertaken, at such a sacrifice, a voyage attended with much uncertainty, and necessarily involving many a hazard. But in my better judgment I cannot, and do not regret it. The duty has been pointed out too plainly by the dispensations of Him who directs the destinies alike of angels and of men, not to be followed with unshaken confidence and good cheer.

"You are aware of my firm belief in a particular providence—in that governance of the world which regulates, not only the larger affairs of men and of nations, but which extends to the minutest concerns of the creatures of God—till, "without him not even a sparrow falleth to the ground." Next to those truths which assure us of the remission of sin through the shedding of blood, and which bring the life and immortality of the gospel to light, the Bible unfolds no one in my view more precious or more consolatory than this. I delight to believe, not only that a particular guidance, by providential dispensations, is granted to all who sincerely wish to do the will of their Maker, but that special paths of duty are often made so plain, that there can scarce be a mistake in entering upon and pursuing them.

"This belief, with the persuasion—from a chain of circumstances well known to you—that my present situation is one of unquestioned duty, keeps my mind in perfect peace; and even emboldens me to appropriate to myself the assurance, 'Behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again to this land, for I will not leave thee nor forsake thee.'

"An additional cause of quietude springs from another truth of inspiration,

to which I yield the most implicit credence—the declaration that 'the fervent effectual prayer of the righteous man availeth much.' Sensible of the responsibility of the station I hold, and aware of all that is needful for a right discharge of its duties, I sought and received a pledge of constant remembrance before a throne of grace, from many whom I know to be no strangers there; and now, as my thoughts hasten through the numerous circles of my best and most loved friends, a vision of light and blessedness—a vision which, I am persuaded, is no 'fancy's sketch,'—rises sweetly on the sight. Instead of the clouds and sadness of an uncheered separation, light and peace encircle every brow, while supplications for all needed grace to myself and the ship in which I sail, like accepted offerings, ascend gloriously unto God. Presented on the altar of a living faith, they cannot—they will not ascend in vain. And as we are hurried away on the very wings of the wind, the persuasion steals cheerfully upon my soul, that high and holy influences, like the dews of Hermon, are already returning and resting upon us.

"O, my dear H—, what a glorious religion is that which the Christian possesses—how unsearchable are its riches of wisdom and of grace! A religion rescuing us not only from the guilt and condemnation of sin—cheering us with hope and fitting us for immortality—but guiding and guarding us in all our ways, and yielding consolation and joy in every circumstance in which we can be placed. If the religion of the cross be a cunning fable, as some would persuade us to believe, O how wise the intellect that devised it, and how happy the heart that is deceived! If all its promises and its hopes—its fears and its joys—its impressions and its prayers are but a dream—it is a dream of enchantment from which I would most devoutly plead never to be awakened; and of which, to all who sleep, I would most importunately say—'Sleep—O, sleep on!'"

(To be continued.)

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## Literary and Philosophical Intelligence, etc.

Without disparaging any other of the many interesting and instructive volumes issued in the form of cabinet and family libraries, it is, perhaps, not too much to place at the head of the list, for extent and variety of condensed information, Mr. Herschell's Discourse of Natural Philosophy, in Dr. Lardner's Cyclopaedia. We copy one or two curious passages.

What mere assertion will make any man believe that in one second of time, in one beat of the pendulum of a clock, a ray of light travels over one hundred and ninety-two thousand miles; and would therefore perform the tour of the world in about the same time that it requires to wink with our eyelids, and in much less time than a swift runner occupies in

taking a single stride? What mortal can be made to believe, without demonstration, that the sun is almost a million times larger than the earth; and that although so remote from us that a cannon ball shot directly towards it, and maintaining its full speed, would be twenty years in reaching it, it affects the earth by its attraction in an inappreciable instant of time? Who would not ask for demonstration, when told that a gnat's wing, in its ordinary flight, beats many hundred times in a second; or that there exist animated and regularly organized beings, many thousands of whose bodies laid close together would not extend an inch? But what are these to the astonishing truths which modern optical inquiries have disclosed; which teach us that every point of a medium through which a ray of light passes, is affected with a succession of periodical movements, regularly occurring at equal intervals, no less than five hundred millions of times in a single second: that it is by such movements, communicated to the nerves of our eyes, that we see: nay, more, that it is the difference in the frequency of their recurrence which affects us with the sense of the diversity of colour—that, for instance, acquiring the sensation of redness, our eyes are affected four hundred and eighty-two millions of millions of times; of yellowness, five hundred and forty-two millions of millions of times; and of violet, seven hundred and seven millions of millions of times, per second? Do not these things sound more like the ravings of madmen than the sober conclusions of people in their senses? They are, nevertheless, conclusions to which any one may most certainly arrive, who will only be at the trouble of examining the chain of reasoning by which they have been obtained.—*Christian Observer, May, 1831.*

*Primitive Steam Engine.*—In 1629, a compilation was published, entitled *Le Machine del Sig. G. Branca; Roma*. It contains a description of all the machines known to the author. Among them is an xolipile—a hollow metallick ball, having but one small opening, filled with water, and placed on a brasier in such a manner, that the current of steam, issuing by a pipe, strikes the wings or spokes of a little horizontal wheel, and makes it revolve. It was remarked, in the year 1605, by Pluence Rivault, in his *Elemens d'Artillerie*, that xolipiles burst with a loud report when the steam was prevented from escaping. He adds, "the effect of the rarefaction of air will startle the boldest man." Some of the French scientific journals of the present day are endeavouring to show that the name of Solomon de Caus ought to be substituted

for that of the Marquis of Worcester, as giving the first suggestion of the steam engine.—*Literary Gazette.*

*Pitcairn's Island.*—Those who are familiar with recent accounts of the prosperous condition of the descendants of the mutineers of the English ship *Bounty*, residing at this place, will learn, perhaps with some surprise, that the whole number of them have emigrated from the island, on account of a deficiency of the necessary means of subsistence.—Captain Wilcox, of the whaling ship *Maria Theresa*, arrived at the port of New Bedford, on Monday last, informs, that while at Otaheite, the English transport ship, *Lucian*, arrived there with all the inhabitants of Pitcairn's Island, with the purpose of fixing them in a settlement at Otaheite, on account of a scarcity of water at the former island.

A magnificent scheme is at this moment in operation in France to afford the means of useful and improving reading to the whole body of the working population in France, by placing publick libraries in every one of the 44,000 communes (or parishes) into which the kingdom is divided. The scheme promises to be successful: it is provided by voluntary subscriptions, and the books are to consist of the best elementary works on the arts, sciences, and literature, history, biography, poetry, and other subjects, selected by a committee in Paris. This is a decided improvement on our Mechanics' Institutes.—*London paper.*

*Bene Plant.*—We have been informed that the Bene Plant, which is to be found in some of our private gardens, is an infallible cure for the summer complaint—the lives of many thousand children have been saved by this valuable remedy. A single leaf of this plant put into a half pint tumbler of pure water and stirred round, the water immediately becomes rosy, but not discoloured; it is perfectly innocent—the taste not disagreeable—it has been administered with perfect safety to children, and in some instances to infants only a few days old.

M. Fischer, of Vienna, has discovered a new process of bleaching straw. Instead of smoking it with sulphur, as heretofore, he steeps it in the *muriaick acid saturated with potash*. The straw bleached by this process never grows yellow, and is equally white, besides that it acquires a great flexibility.

A Quebec paper mentions that letters from Murray Bay, ninety miles from Quebec, on the North Shore, state that a violent shock of an earthquake was felt there on Thursday night, 6th instant, which awoke families in their sleep, and

shook the walls of several of the buildings, so as to cause slight damage to them.

It is interesting for farmers who raise Silk Worms, to know that cocoons, by being kept, lose considerably of their weight. A person who made fifteen pounds this season, after keeping them a

few weeks, found them reduced to twelve. This is occasioned by the dissolution of the dead chrysalis, which at last is reduced to powder. It is therefore the interest of those who have cocoons on hand, to dispose of them as soon as possible, otherwise they will suffer loss.

## Religious Intelligence.

BOMBAY.

MR. RAMSEY'S LETTER.

(Concluded from p. 380.)

I then told him of my walk during the day, and that I had seen some men and some women. "Women," said he, "not good. Good women no see any man. We not talk much with them, not love them." Well, but your mother is a woman. "I know." Which do you love most, your father, or your mother? "My father. If my father die, then I be sorry much one month. I not shave for one month, not wash, not eat gee, only rice one month." Would you be very sorry? "I cry one day. Women cry great deal—one month." If your mother should die what then? "I not much sorry, I not cry any." Have you a wife and children? "Wife and one son." If your wife should die, would you be sorry? "Not much." If your son should die, what then? "I be sorry while I live." If your daughter should die, what then? "I not care much." You do not care much about the women it seems? "No, not much." Where is your wife? "In Calcutta." If I should go to Calcutta could I see your wife? "You cannot see her." Why not? "I do not know. Bengalee women not see any man." What is the reason of that? "I dont know—custom—that is all. Bengalee women not eat with men. If my wife touch my rice, I throw it away: I not eat any more—then I be angry." What! angry with your wife? "Yes; 'tis not good; but I be angry." We do not do so; we eat with our wives, and talk with them. "Yes, I know that good." Is it not bad to be angry? "Yes, bad." If you hate your wife and brother, &c. you cannot go up to God. "I know if I not steal, lie, cheat"—I added, nor get drunk; he then said, "Yes, not get drunk, and pray to God, then I be happy. If I be bad, I not be happy." English people say heaven and hell, I observed. He replied, "Yes, I know heaven and hell."

I then endeavoured to tell him of the plan of salvation through Jesus Christ. He said that was a good way. When I told him that this world would be burned up, he seemed astonished. It was evidently a new idea to him. On the subject

of the resurrection he had no ideas, except that after the body was burned a part remained, which, upon being thrown into the river, was changed into another body. His notions on this subject were all confused; nor could I give him my meaning clearly, owing to my ignorance of the language; and many of the words I had to use have no corresponding words in his vocabulary. I felt sorrowful that I could not tell this poor heathen more about Christ. I hope that the Lord will soon enable me to learn the language of those among whom I may dwell, so that they may hear in their own tongue of the wonderful works of God.

25. While the ship was at anchor today, I went ashore again. I had not walked far before I picked up a human skull which lay bleaching in the sun. A few yards farther on, I saw the place where a man had been burned lately. The little bier of bamboo, and the earthen pots used on the occasion, were lying close at hand. The next object which drew my attention, was the ruins of a once celebrated pagoda, which even now bespeak its former grandeur. They are shaded by large trees, such as are to be found only in Asia. By a flight of stairs I mounted upon a platform of about four feet square, the place where I suppose the officiating priest stood. In the wall there was a kind of closet, where I presume the god was placed; but as to this, the persons with me could not tell.

The next thing we came to was the village of mud huts. The houses and people are similar to those I saw yesterday. One man among the people I saw clad in a different style from the rest, with a sword and a spear by his side. He, I learned, was a kind of police officer, whose business is to keep the peace, but often makes a disturbance among the people himself, which, in the end, brings a rupee or two into his own pocket. I approached him, examined his sword, and the brass plate which had the name of the office he held, I suppose, inscribed on it in the Bengalee character. He seemed very kind. After leaving him I walked among the people, and was soon met by a beggar. This poor deluded mortal has had his wrist and the fingers of his right hand broken, which he holds out to

those who pass by, and asks for pie.\* His right foot was also crippled in some way or other. Some of the toes seemed to be cut off, while the others were doubled under the foot. He had nothing on his old shrivelled body, except a piece of dirty muslin wrapped about his middle. I looked upon him with mingled feelings of pity and sorrow. This poor wretch has thus crippled himself merely for the purpose of getting his scanty pittance by begging, and thus save himself from the work which others are compelled to engage in. What will not men do for a little praise and for the sake of meriting, as they vainly suppose, the favour of their gods? One of the natives showed me their gods and tom-toms. One ugly-looking god was shown me, and the person added, "This is my sister's, she prays to her god every day." I endeavoured to tell them of the true God, but they seemed not to understand. Oh! that I could tell them of Jesus in language which they could understand. After my return to the ship, I placed my writing desk on the capstan, and while writing there I saw five dead bodies floating down the river in less than two hours! But the sight which most affected me was that of a corpse lying on the shore, surrounded by fourteen vultures. I could see them tear the body to pieces; and as one flew away to devour his morsel alone, another took his place. While I gazed upon this disgusting and soul-sickening scene, a boat full of Hindoos passed along by the body. They seemed to be totally indifferent to what was going on, while the vultures only removed a short distance from the body, until the boat should pass by, and then returned again to their putrid meal. I had heard of these things by the hearing of the ear, but the half was not told me. Indeed language is unable to convey to the mind the disgusting scenes which daily meet the eye of a Christian in a heathen land. Oh if the people of God in America could but see the poor benighted heathen, hear their superstitious yelling, while at their worship, and view the sad and soul-sickening effects of their idolatry, it seems to me they would pray more and give more for the spread of the gospel among their perishing brethren than they now do. As yet, the more I have seen of their idolatry, the more I feel desirous to cast in my mite into the treasury of the Lord, and aid in bringing them to the knowledge of the truth as it is in Jesus.

#### AFRICA.

The following circular is from the missionary of whose most interesting speech we published a

\* A small coin about the value of our cent.

part in our last number. We take it from the *Missionary Chronicle* for June, of the London Evangelical Magazine. It serves to show that the gospel is likely to be permanently established at Lattakoo—and that the tidings of salvation are fast extending into the heart of Africa, so long and emphatically "the region of darkness and the shadow of death."

#### BECHUANA MISSION.

During the latter part of last year, the Rev. Robert Moffat, Missionary at Lattakoo, visited Cape Town, and while there circulated a printed paper, of which the following is a copy, for the purpose of obtaining subscriptions towards the expense of erecting a Missionary Chapel at Lattakoo.

#### (Circular.)

"The age in which we live is, perhaps, more distinguished for Christian enterprise, than that of any other which has elapsed since the days of the apostles.

"Within the last thirty years Christian Missions have been planted in a variety of places among the heathen, and, if they have not been all equally successful, none of them, of which we have heard, have been altogether without a certain measure of fruit.

"The Bechuana Mission was commenced in 1817, and, after labouring under great difficulties and privations till 1828, with little appearance of success, it pleased God, to crown our humble exertions with the Divine blessing; and the work which was so auspiciously begun at that period continues to spread among the people, and promises a harvest which we contemplate with pleasure, as a reward for our past anxieties and labours, and as a pledge of still greater success. We have on the station, and in its neighbourhood, thousands of people, who are now capable of appreciating and doing justice to the motives of the Missionaries, and who, generally speaking, begin to value the blessings of Christian instruction and civilization now introduced among them. Since they began to know the value of the gospel, they have done much towards the cultivation of gardens and corn-fields; and also to promote the general objects of the Mission; but we stand in need of a *place of worship*—and to erect a building sufficiently large to accommodate all the people who would attend divine service, is a work beyond their slender means. The iron must be

carried from the colony; the wood must be brought from a great distance; an European must be employed to superintend the work; glass for the windows, and doors and hinges must be provided; all these require money, which the Bechuanas do not possess.

"The foundation of a building for a place of worship, one hundred feet long, and thirty feet wide, was laid before I left the station, and the means of procuring a single plank, or stone, or nail, to aid us in completing it, will be most thankfully received by

"Your humble servant,

"ROBERT MOFFAT.

"Cape Town, 1st January, 1831."

#### LABRADOR.

The United Brethren, or Moravians, as they are commonly called, have been the pioneers of modern missionary enterprises. They were active in this holy work, and active distinctively *as a church*, when other Protestant churches were almost asleep. They are still as active and devoted as ever; and we have often thought that if we had at our disposal a million of dollars for missionary purposes, about one half of it should be put into the hands of the United Brethren—None, we are persuaded, would employ it better. We extract the following article from the *Missionary Herald* for the last month.

#### MISSION OF THE UNITED BROTHERN IN LABRADOR.

##### *General Notices respecting the Missions.*

The following extracts respecting the station at Okkak, are taken from a letter of the missionaries there, inserted in the last number of the *Missionary Intelligencer*, and dated Aug. 3, 1830.

During the past winter, we have spent a blessed time with our Esquimaux congregation, and the presence of our Lord was felt in all our meetings, but particularly at baptismal transactions, confirmations, and the celebration of the Lord's Supper. The schools were punctually held, and diligently attended, and we experienced much satisfaction in the progress made by the scholars. Yet, there are several of the adults who cause us uneasiness, by their apparent indifference to the concerns of their souls,

and some have deviated from the right way. Their number, however, is comparatively small; and even such declare, that they yet hope to be truly converted. The number of inhabitants at Okkak, is 388 Esquimaux, of whom 314 are members of the congregation. Thirteen adults, and two children above two years old, have been baptized; eight were received into the congregation; 16 became partakers of the holy communion; six couples were married; fourteen children were born; and three adults and three children departed this life.

"We had many visitors last winter, who arrived in sledges, and again in summer, in boats, from the northern coasts. A few of them appeared to pay attention to our exhortations, and the gospel of our crucified Saviour seemed to make an impression upon their minds. One family, consisting of four persons, remained with us.

"When the new settlement at Kangerluksoak is properly formed, we have every reason to hope that there will be an accession of members from amongst the northern heathen.

"To the venerable British and Foreign Bible Society, we return our most grateful acknowledgments for printing for us the Psalms of David. Our Esquimaux beg us to express their cordial thanks for this gift, and pray that the Lord may bless and reward their benefactors.

"The winter was not severe for Labrador. The thermometer never fell below 30 under 0, Fahr. In July it rose to 70."

Another letter gives some additional particulars.

"We can easily picture to ourselves the eagerness with which the members of your society will look forward to the arrival of the Harmony, and the receipt of intelligence respecting the establishment of a fourth station; and sincerely do we rejoice, that the news which we have to send you, is of so cheering a nature. Every thing seems to convince us that we have chosen the right time for this undertaking, and that the blessing of the Lord will not be withholden from it. Our dependence is upon him, and we are persuaded that he will not put our faith to shame, but furnish us in one way or another with the means necessary for the completion of the work we have taken in hand. While the Harmony was at this place, three boats containing from forty to fifty heathen from the northward, paid us a visit; but owing to the accumulation of business at this season, we were unable to give that particular attention to them, which we could have wished. Several of their number expressed their desire to hear the gospel, but could not resolve to

remain with us, at the hazard of being separated from their relations. To use their own expressions, 'they felt themselves unable to live with the believers.' If, however, the father of a family is desirous to be converted, the members of his household have no alternative but to follow him, and in this way many a soul has been brought under the sound of the gospel, and eventually won for our Saviour.

"Our schools are diligently attended by about 154 scholars, and we have the pleasure to see, that the labour bestowed on their education is not in vain. Among so great a number, there are indeed various characters, some more and others less hopeful; but we have generally observed, that when an impression of the love of Jesus has been made on the heart, either of a child or an adult person, an increased facility in learning to read the word of God is the natural consequence.

"We have thus far had an uncommonly fine summer; little rain or fog, and frequent and warm sunshine. Our garden produce will, therefore, in all probability, be more than usually abundant. The mosquitoes, meanwhile, swarm around us in myriads, and while their reign lasts, we have no need of cupping; this operation they perform upon us with great dexterity, and but for the smoke of tobacco, to which their aversion seems as great as the partiality of our countrymen, we should probably lose more blood, as well as more patience, than we can afford to part with. We thank you, therefore, for sending us a fresh supply of this necessary herb."

Under date of Aug. 16, the missionaries at Nain write—

"During the last season, we had the pleasure to baptize a married couple, and their child of four years old, as likewise a young woman, into the death of Jesus. This transaction occurs but seldom in our more southern settlements, to which few heathen resort. Eight children were born and baptized; six persons received into the congregation, and six among the communicants; four couple were married; two adults and five children departed this life. The number of inhabitants is 245.

"The last winter was moderately cold, and the Esquimaux could attend to their business of procuring provisions on shore. Being likewise successful in catching seals in nets, they suffered no hunger. They diligently attended both the church and school.

"Our communicant congregation consists of upwards of 100 members, and we can truly declare, that, at the enjoyment of the Lord's Supper, his presence cheers

our souls. The festivals and memorial days were also seasons of great blessing. Our young people have made some progress in their learning; it is now not difficult for them to repeat many scripture texts and verses by heart; and we believe and hope that not only their memories, but their hearts retain them, and that they will be applied by the Spirit of God, now and hereafter, with profit to their souls."

Respecting the success of their labours at Hopedale, the missionaries state—

"The word of the cross, which we preach, has, in the past year, penetrated into the hearts of most of those who heard it. Few have remained indifferent, and we have perceived with joy that many have found, in the doctrine of Christ's atonement, salvation and deliverance from the power of sin. Some young people, who as yet turn a deaf ear to the exhortations given, continue in a wayward course, and we wait with patience for the time when the good Shepherd will find them, and bring them to his fold. In our schools, we have the pleasure to see the children making considerable progress, but some of the elder ones learn very slowly. Those in the first class can read well, and turn to scripture texts and hymns with great facility.

"The winter was mild, and Fahrenheit's thermometer never fell below 26 degrees. On December 5th, our bay was covered with ice, which remained till June 12th. We now enjoy delightful summer weather, and our gardens promise a good crop of vegetables."

The missionaries give the following description of the first Sabbath spent by them at Kangerluksok in the year 1811. During the last year this place has been adopted as a permanent station.

"Being Sunday, the missionaries went on shore, and visited all the Christian families, by whom they were received with the most lively expressions of affection and gratitude. Many strangers from the opposite coast had joined them, and they all seated themselves in a large circle on the grass.

"Nikupsuk's wife, Louisa, who had long ago forsaken the believers, was here, and said, with much apparent contrition, that she was unworthy to be numbered with them. She then seated herself at a little distance from the rest.

"The number of the congregation, including our boat's company, amounted to about fifty. Brother Kohlmeister first addressed them, by greeting them from their brethren at Okkak, and expressing our joy at finding them well in health, and our hopes, that they were all walking worthy of their Christian profession, as a good example to their heathen neigh-

hours. Then the Itany was read, and a spirit of true devotion pervaded the whole assembly.

“Our very hearts rejoiced in this place, which had but lately been a den of murderers, dedicated, as it were, by the angekoks, or sorcerers, to the service of the devil, to hear the cheerful voices of converted heathen, most melodiously sounding forth the praises of God, and giving glory to the name of Jesus their Redeemer. Peace and cheerful countenances dwelt in the tents of the believing Esquimaux.”

Upon the recent arrival of the missionaries at Kangertluksoak, to open the new station there, they remark, describing the change which has been effected by

the instructions of the mission on the character and appearance of the people.

“Early on the 21st, the report of our guns brought a great number of northlanders, from Szeglek and Nachvak, on board the Harmony. They were mostly heathen, and several of them had a somewhat rude and savage aspect. On the whole, I was exceedingly struck with the marked difference existing between the appearance and manners of the converted Esquimaux, and of their heathen countrymen; the sight of the latter affected me greatly. Their habits indicated a state of existence but little superior to that of the brute creation; the children, in particular, seemed to be almost utterly neglected.”

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of July last, viz.*

Of Dr. John White, Chemist, per the Rev. Dr. Ashbel Green, an old subscription for the Contingent Fund	\$100 00
Of Rev. John W. Scott, a quarter's rent, for do.	87 50
Of Rev. Thomas J. Biggs, Executor for the Kennedy Scholarship	37 50
Amount	<u>\$225 00</u>

## Diets of Publick Affairs.

### EUROPE.

The latest European dates which have reached this country at the time we write are of the 18th June, from London, and the 20th, from Portsmouth.

**BRITAIN.**—The new parliament assembled on the 14th of June, and was engaged in swearing in the members up to the 18th. The Right Honourable Charles Manners Sutton was re-elected Speaker of the Commons, without opposition. The speech of the king was expected to be delivered on the 21st. There had not yet been any occasion on which the strength of parties could appear; but not a doubt remained that there was an overwhelming majority in favour of the Reform bill submitted to the last Parliament—not, perhaps, without considerable modification, yet in substance the same, the principles on which that Bill was framed being fully retained. In regard to the future proceedings of the new Parliament, we extract the following statement from a Liverpool paper of the 18th of June.—“It is rumoured that the present session of Parliament will be very short, ending in September. The reform question is the only one of importance that will be discussed, the other great subjects of legislative investigation being very properly deferred until the assembling of a new and more popular House of Commons. One or two minor bills, however, will be introduced. The bankrupt laws will be ameliorated, and the stamp duties, it is said, will be revised. In a spirit of gratitude, ministers will unshackle the press,—an instrument to which they have been so largely indebted. Next week's debate will indicate the strength and tactics of the opposition, and therefore will be looked to with anxious curiosity.”

There has been a turning out of the journeymen in the iron works in Wales—It has been subdued by military force, but great dissatisfaction still exists, not only there, but among the working men in other places.

The distress which prevails in some parts of Ireland is of the most appalling kind. A statement made under oath declares—“It appears that great distress prevails in 42 parishes, or districts, and that in these there are 148,041 persons, now suffering under the agonies of hunger.” Very liberal contributions have been made both in En-



gland and Ireland, for the relief of this large starving population. But the supplies are still very inadequate, and the tales of wo contained in the publick papers are shocking, almost beyond endurance. There is, it appears, the promise and expectation of the largest potato crop ever known; and the benevolent are endeavouring to encourage and sustain the sufferers, till this crop shall afford some permanent relief.—It is said that the rioting and murders, which lately so much abounded, and which appear to have added greatly to the distress, have nearly ceased, and that much lenity is shown by government to the deluded populace—the ringleaders only are hanged or transported.

FRANCE.—Serious umbrage has been taken by the French ministry at a publication made in St. Petersburg, believed to be by the direction, or under the countenance of the court. We have seen the article, and the substance of it is, that the late revolution in France has disturbed the whole of Europe, and produced popular excitements, which the established governments must put down by force; and that this will be done by the Emperor of Russia, so far as he is concerned, as preparatory to the rich blessings which he is disposed to confer on his subjects. It is said that a remonstrance has been presented by the French ministry, to the court of St. Petersburg, on this subject—Possibly it may lead to something on the part of France, in favour of the Poles, beyond good words and pecuniary subscriptions—The liberal party in France, as we intimated in our last report, are greatly dissatisfied with the government, and may possibly urge it into war in self defence. Serious disturbances have lately taken place in Paris, which were, not without difficulty, quieted by the interference of the national guard. It is a bad state of things when peace cannot be maintained without a frequent recourse to, and a constant dread of, the military force; and this is certainly the present state of Paris, and of some other parts of France. Whether the new Chambers, which are to convene in October, will show a majority in favour of the present government, and in opposition to the liberals, remains to be seen. The government appears to be confident of support, but to us it seems extremely doubtful. The country is in a state of agitation, and nothing appears to us to be stable.

Don Pedro, the Ex-Emperor of Brazil, with his Empress and suite, arrived at Cherbourg, in the British frigate *Volage*, on the 13th of June. He had despatched his chamberlain to Brest, where the Queen of Portugal would be landed from the French frigate *Seine*, to conduct her to Caen, whence the family would proceed to Paris.

Since writing the above, we find the packet *Dz RMAN* has arrived at New York, with Paris and Havre papers of the 20th and 21st of June. No important addition, however, is made to the intelligence previously received—Some more recent information relative to Polish affairs, and some statements of the mobs of Paris, and their dispersion by the national guards, with a copy of a letter or an address of General La Fayette to his constituents, make the amount. The General gives a brief sketch of his life and military career; an exposition of his political opinions—learned, he says, in the United States; relates the part which he took in the revolution of the three great days of July, 1830; gives an account of the interview and conversation which he had, at that time, with the Duke of Orleans, now King Philip; charges the government with a departure from the *programme de l'Hotel de Ville*; avows his wish that France had stood by herself, and declared herself in favour of Belgium, Poland, and the friends of liberty in Italy—Yet, on the whole, he expresses the hope that a decided majority of the liberal party, at the next meeting of the Chambers, will be able to correct all material errors—He expresses a decided opinion against an hereditary peerage; and declares that “he regards the Constitution of the United States, as the most perfect that has ever existed.”

SPAIN—affords us not an item of news for the present month.

PORTUGAL.—There seems to be some reason to hope that the tyrannical and murderous career of Don Miguel, is drawing to a close. In consequence of his refusal to give the like satisfaction to France which he gave to Britain, for the injuries and indignities offered equally to the subjects of those powers, the French have begun to make reprisals on the Portuguese commerce—and five captures of merchantmen have, it appears, been made in or near the very port of Lisbon. In the mean time, one after another of the Azore islands, is either captured by the fleet and forces of his niece Donna Maria, issuing from Terceira, the seat of her government, or else tired of his yoke, voluntarily throws it off, and submits to his female rival—the French ships of war, meanwhile, preventing his sending any reinforcements, or supplies, to the garrisons of his islands. Our hope is, that his infatuated subjects in Portugal will find that they must dethrone their tyrant or lose their commerce, and wisely choose the

first part of the alternative. The French do not seem to think him and his people worth an invasion by land.

**GREECE**—still presents a gloomy aspect, but we have nothing important to add to our last statement of its situation and prospects.

**AUSTRIA AND PRUSSIA** remain in statu quo—unless it be true, as is suggested in some of the foreign prints, that Austria is alarmed at the idea of Poland becoming a mere Russian province, and thus bringing the territories of the mighty autocrat of the north, into actual and extensive contact with her own dominions—and that influenced by this consideration, the Emperor of Austria has actually sent an envoy to his brother Emperor of Russia, to negotiate in favour of the Poles. This may be so; and doubtless all the powers of Europe, and none so much as Austria and Prussia, have reason to wish that the overgrown power of Russia may be diminished, rather than increased—but we question the truth of the report. There seems to be better reason to believe that the Hungarians, recollecting how much, in former years, they were indebted to Polish bravery, in repelling the inroads of the Turks, have raised their voice against the attempts to subdue and enslave their ancient and best friends. We do hope that the cause of Poland will yet obtain favour enough among the powers of Europe, to insure their interference in her behalf.

**BELGIUM**.—The Belgic Congress has refused to conform to the prescriptions of the five great powers, as stated in our last number, and the British and French plenipotentiaries have left Brussels. The last arrival gives, from an official Brussels paper, the letter of the Regent, **BARON SURLET DE CROIXEN**, to Prince Leopold of Saxe-Cobourg, announcing to him his election as king of Belgium. It is a high toned communication. The Regent tells the Prince, that the Belgic Congress rely on his efforts to obtain from the five great powers a total relinquishment of their requisitions, and adds—"I do not hesitate to say, that if, contrary to all expectation, and in spite of your efforts, these offers are disdainfully rejected, the Belgians will find no security but in the sword. It is reserved for your Royal Highness to allay the storm, and avert from us the evils with which we are threatened, and which will spread all over Europe. Never was a prince placed in a more enviable situation than your Royal Highness. You are made arbiter of peace or war: every thing now depends upon your influence with the conference, to ensure a triumph with the people who have chosen you for their king. You will, I am confident, meet all their expectations, and this I adjure you to do in the name of my country."

We suspect that the Belgians have received assurance of the interposition of France; or else we must regard this letter as a gasconade, intended to terrify the powers by the prospect of a general war. The latest accounts say, that there is no expectation at present that Prince Leopold will accept the crown which is offered him; and in the mean time, that war between Belgium and Holland seems inevitable, or rather that it has actually commenced.

**POLAND**.—It appears that after much manœuvring, the commander in chief of the Polish army, about the middle of May, commenced offensive operations of the most decisive kind against the Russians, not far from Warsaw. For nearly ten days in succession, the Poles were triumphant in every action, and drove the several Russian corps with whom they came in conflict entirely beyond the frontiers of the kingdom of Poland—obliging field marshal Diebitzch to retreat with his main army across the river Bug, and thus enabling the Generalissimo of the Poles to effect his great object in this daring enterprise, which was to detach two corps of his army to the assistance of the insurgents in several ancient Polish provinces—one corps to the north-east, under General Gielgud, and the other to the south-east, under General Chlapowski. On the 26th of May, however, Marshal Diebitzch, having concentrated his forces, to the amount, it is said, of 60,000, came to a general action with the Polish General-in-chief Skrzyński, whose forces did not—after the two detachments made from it—exceed 32,000. The battle took place at Ostrolenka, a town on the river Narew, about 40 miles from the junction of that river with the Bug; and probably no battle in modern times has been more desperately fought on both sides. Quarter was seldom asked or given; few prisoners were taken, and it is believed that about 20,000 men lay dead on the bloody field. The Poles state their loss at 4000, but it must have been considerably greater, and yet we believe not nearly as great as that of the Russians. The Poles remained in possession of the field of battle—in fact it was what is usually called a drawn battle—but on the next day they commenced a retreat. The retreat was conducted in perfect order, and the Russians did not attempt to pursue, nor for several days to advance. We have seen the official despatches, or reports of both commanders, giving an account of this sanguinary battle, and its result. The Russian commander claims a decided victory; and he Polish general claims to have completely effected his purposes—which were to detach the corps we have mentioned, and by fighting the main Russian army, to inca-

pacitate it for hindering the march of those corps, or for reinforcing the Russian detachments with which they would have to contend; and he affirms that he has perfectly accomplished both these objects. It appears indeed, that on the very day of the general battle of Ostrolenka, another, on a smaller scale, was fought by General Chlapowski, near Narewka, which terminated in the complete success of the Poles. And a still later communication states, that a battle as sanguinary and obstinate as that of Ostrolenka has been fought with the Russian general, Secken, at Mariampol, between 220 and 260 miles from Warsaw, and on the direct road to Petersburg. Here the Russians were completely defeated and dispersed. In short, it appears that the corps detached by General Skrzyński have hitherto been completely successful, and that the inhabitants of the ancient Polish provinces are rising in mass to join their brethren in arms, for the emancipation of their common country from the Russian tyranny and oppression. The main Polish army, in the mean time, has fallen back on Praga; and the latest accounts state, that all its losses in the battle of Ostrolenka have been more than made up, by the recruits which have joined it. The commander in chief has received the thanks of his government, and the Poles are said to be in high spirits. The Russians have again been divided into three separate corps, and are making demonstrations which threaten Praga and Warsaw. The Polish diet has been reduced in number, and a kind of Regent, or Dictator, has been chosen; but this has been done with the perfect concurrence and approbation of the commander in chief of the army. On the whole, we regard the prospects of final success to the Polish cause, as more flattering than they have ever been before, both in regard to the actual posture of affairs among themselves, and the hope of countenance and succour from abroad.

**Russia.**—There is every appearance that the Emperor of Russia is determined, in opposition to all intervention of mediating powers, and the reverses which his armies and his favourite general have experienced, vigorously to prosecute the war against Poland. It is said that his calculation is, that the extinction of the Polish rebellion will cost him the lives of 200,000 soldiers, and that he is prepared to make the sacrifice. Such is the humanity of ambitious princes! It is well known, that while General Diebitch was gaining his brilliant victories over the Turks in Europe, General Paskiewitz was not less successful in Asia; and that at the conclusion of the war each received the highest honours that the Emperor could confer. The last arrival brings information from France, which seems to be authentick, but to which we do not yield full credence as yet, that the Emperor Nicholas has recalled Diebitch from the chief command against the Poles, and given that command to General Paskiewitz. If this be so, it speaks volumes—it marks the apprehensions of the Emperor, and will assuredly occasion serious dissatisfaction among the Russian generals and grandees—but we have so room for conjecture and speculation.

**TURKEY.**—It appears that the troops of the Sultan Mahmoud have gained several advantages against the rebellious Pachas, who have been for some time in arms against him; but it also appears that the rebellious spirit is not subdued, but rather extending and threatening to become almost general. But it is not easy to obtain a true view of Turkish affairs, till they are developed by the lapse of time, and the disclosure of facts which are often concealed from the publick at the time of their occurrence.

We have occupied so much space in detailing the interesting affairs of Europe, that we have left none for Asia and Africa, and but little for concerns nearer home.

It appears that there has been a change in the political state of Colombia, which the friends of that republick hope is truly auspicious. Mosquera, the banished president, and General Santander, have been recalled; and it is expected that the Congress about to convene at Bogota, will be able to settle the concerns of the republick, so as to preserve peace and promote the prosperity of the country. This is a consummation devoutly to be wished, and in which we, with many others, will, *when we see it*, most unfeignedly rejoice.

It has been with great pleasure that we have seen, in the month past, that our controversy with the Indians, in the State of Illinois, has been terminated without bloodshed. As far as we understand the subject of litigation, we believe the Indians, in this instance, were entirely in the wrong. They insisted on remaining on lands which they had, several years since, fairly sold. They appear to have endeavoured to form a pretty extensive combination, of a hostile kind, against the white inhabitants. But the appearance of a large military force under the command of General Gaines, and the Governor of Illinois, put them in fear, and they have quietly removed to their own territory, on the Western side of the Mississippi, and it is hoped that peace will be preserved, and the safety of our frontier inhabitants be ensured.

Our minister at the court of London, the Hon. Mr. McLane, has returned to the United States—having, it appears, given great satisfaction to the court to which he was accredited, as well as to the citizens and government of his own country.

# THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

AUGUST 1, 1831.

## BOARD OF MISSIONS.

It is probably known to most of our readers, that a resolution was adopted by the last General Assembly, recommending to the Synods and Presbyteries of the West, a friendly correspondence among themselves, in reference to future Missionary operations in that particular section of the Church. By most of the friends of this Board, who were members of the Assembly, such a resolution was deemed entirely unnecessary; and fears were expressed, that it might be made the occasion of far more serious divisions and contentions among the Western Churches, on the best mode of conducting Domestic Missions, than those which had already been complained of. No decided opposition, however, was made to the resolution, after it was so amended as to require the *results* of the proposed correspondence to be laid before the next Assembly, and it was adopted with almost entire unanimity. The President and Secretary of this Board both voted for this resolution, and distinctly assigned their reasons for so doing. One of those reasons was, that they confidently hoped and believed a full correspondence and free discussion of this subject in the West would result, not in the establishment of another independent institution, nor in a union of this Board with the A. H. M. Society, but in a distinct and decided expression of the preference of each of the Judicatories, for one or the other of the General Boards already established and in successful operation. We have recently learned, with deep regret, that it is now currently reported in some parts of the country, that the Board of Missions have changed their views respecting the proper method of conducting Missions in the West, and are willing that a "United Agency," or something equivalent should be established in the Valley of the Mississippi. We feel ourselves not only authorized, but sacredly bound to state, for the information of our distant friends, that this report has not the slightest foundation in truth. Many events of recent occurrence, have served to confirm and establish the opinions which have heretofore been entertained and expressed by the Board, in reference to this whole subject. With a view of presenting to all our readers, and through them to the churches generally, the sentiments entertained by this Board, and the reasons by which they are influenced, we take the liberty of republishing in this place, the following resolutions, adopted by the Board, Sept. 14, 1830, together with an official letter of the same date, addressed to a Committee of the Presbytery of Cincinnati.

"A communication from the Cincinnati Presbytery, signed by a committee of several clergymen, was read, suggesting the propriety of establishing a united agency in the West, through which the Board of Missions, and the A. H. M. Society, might unitedly conduct their missionary operations. After a full conversation on this subject it was

"Resolved, That while this Board have the highest confidence in the integrity and purity of motives of the Committee of the Cincinnati Presbytery, in the suggestions which they have submitted in respect to a united agency in the West for conducting missionary operations; and while they sincerely regret that any difficulties and collisions should have arisen in the prosecution of this great and important work, they are nevertheless constrained, by a sense of duty to many of the churches and Presbyteries in the West, which are already auxiliary to this Board, on the plan which has been approved by the General Assembly; as well as by their own earnest desire to pursue such a course as they deem best adapted

to secure the permanent peace and tranquility of the churches, to express their full conviction of the entire inexpediency of attempting to organize such a United Agency in the West.

"Resolved, That the Ex. Committee prepare and forward to the Committee of the Cincinnati Presbytery a respectful letter, presenting in detail the reasons which have conducted this Board to the conclusion above expressed."

In compliance with the resolution of the Board, and in behalf of the Ex. Committee, I now proceed, gentlemen, to lay before you some of the reasons which, in the opinion of the Board of Missions, render any further attempts to establish a United Agency in the West, entirely inexpedient.

1. The Board deem such attempts entirely inexpedient, because the Union contemplated would be *incongruous*. Between the Board of Missions and the A. H. M. Society, there is a radical difference in the principles of their organization, responsibilities, and plan of operations. The one is strictly *ecclesiastical*, the other as strictly *voluntary*. The one is directly responsible to the highest judicatory of the church for all its acts, and is, in all respects, under its immediate and constant supervision and control—the other is responsible only to a small number of private individuals, and those, too, widely scattered over the country, and actually at variance in their views of doctrine, discipline, and ecclesiastical polity. The one proposes to conduct all its distant operations chiefly by the Agency of *Sessions* and *Presbyteries*—the other by voluntary associations and agencies wholly disconnected with ecclesiastical judicatories. Such being the true state of the case, it is perfectly obvious, that the Union proposed, if assented to, on the part of this Board, would imply an utter abandonment of that whole plan of operations which they have formed with great deliberation and care, which has repeatedly been approved by the Assembly, and under their full sanction been earnestly recommended to the churches and Presbyteries in every part of our country. It may, indeed, be said, that the ultimate object of these two missionary Boards is essentially the same—to supply the destitute with an able and faithful ministry; and that therefore minor differences, as to the particular method of effecting this great object, should be disregarded. It is also true that evangelical Episcopalians, and sound Presbyterians, have the same ultimate object in view, in all their missionary operations—but still a union, between these distinct denominations, for the purpose of effecting this object, would be regarded by both as extremely unnatural and *incongruous*—and by the Members of this Board, the proposed union between this ecclesiastical Society, and an irresponsible voluntary association, is regarded somewhat in the same light.

2. The Board deem further attempts to effect this union entirely *inexpedient*, because it would at once dissolve an auxiliary connexion which has recently been formed, at considerable labour and expense, and after very mature deliberation, between this Board, and a large number of congregations and Presbyteries in the West. In the valley of the Mississippi there are, at the present time, ten or fifteen Presbyteries, and about two hundred Sessions, which sustain to this Board a direct auxiliary relation; and in all these judicatories the plans of the Board have been fully approved, and cordially adopted, and are now in very successful operation; and it is morally certain that the dissolution of this relation would be highly injurious to the cause of domestic missions.

3. The Board deem further attempts at union entirely *inexpedient*, because they are fully convinced that the proposed Union would be utterly disapproved of, and rejected by a large number of the Presbyteries and a still larger number of the Sessions and congregations in the West. Not a doubt is entertained by a single member of the Board, that you express in your letter of the 26th of July, the honest and deliberate convictions of your own minds when you say, "this communication speaks the sentiments of a large majority of the brethren in the West, who have seriously deliberated on this matter." In this opinion, however, the Board do not, by any means, agree with the Committee. For the last eighteen months, the Board have maintained an extensive correspondence with pastors, churches and presbyteries in the West, and by means of such correspondence, together with the reports of their missionaries and agents, they have acquired, as they conceive, a pretty accurate knowledge of the views and feelings of the people generally, in reference to this matter. In the course of this extended correspondence, they have received, not only from individual ministers and laymen of high standing and influence, but also, from several important Sessions, Presbyteries and Synods, the most satisfactory assurances of strong attachment, and decided preference. From the same official sources they have also learned, that many of the presbyteries, and a very large number of the ministers and sessions in the West,

are decidedly opposed to a united agency there for missionary purposes. Nor is the most decided opposition to all measures of the kind, suggested by the committee, confined to the West; it exists, also, in many Presbyteries and Synods of the middle and southern States, and their views on this subject have been clearly and repeatedly expressed to this Board.

4. The Board deem further attempts at union entirely inexpedient, because they do honestly and fully believe, that, if it could be effected, it would greatly *increase* the very evils it is designed to remove. The committee state, that there are serious collisions and contentions existing among ministers and churches in the West, in reference to missionary operations. Now, if such be the state of things at present, when every presbytery, pastor, and session, are at perfect liberty, both by the decisions of their respective synods, and of the General Assembly itself, to connect themselves with either Board, as shall be most agreeable to their own wishes, how much greater would such collisions and contentions be, if those who have already made their election, and formed their plan of operations, should suddenly be compelled to abandon their favourite plan, and to adopt another to which they are avowedly and decidedly averse! The Board cannot hesitate to believe, that the consequences would be disastrous in the extreme; and they do most earnestly deprecate the experiment proposed.

5. The Board deem this measure entirely inexpedient, because they are fully persuaded that, under existing circumstances, a far greater amount of good will be accomplished by the distinct and separate action of the two Boards, than could possibly be effected by a united agency. Their conclusions on this subject are based on existing facts, and for a clear development of these facts, they would respectfully refer the Committee to the last Annual Reports, of the Board of Missions, and the A. H. M. Society. From these it will be clearly ascertained, that while the H. M. Society has been steadily and rapidly advancing, for the last two years, in its career of usefulness, extending its operations, augmenting its resources, and increasing its number of missionaries, the Board of Missions has in the mean time, been reorganized by the Assembly, and under the most appalling difficulties and discouragements, has been brought up to the missionary work, with a degree of energy and success, which has far exceeded the most sanguine expectations of its friends, and already secured the confidence and patronage of many who were decidedly opposed to its reorganization. By carefully analyzing these Reports, it will be found, that *the Board of Missions have actually sent into the field*, during the last year, *a larger number of missionaries*, than the A. H. M. Society, *as such*, has done. Of the 392 missionaries reported by the latter Society, it will be found that 196 are employed and sustained, not by the Parent Society, but by auxiliary societies, the most of which were in successful operation, long before the A. H. M. Society was formed; whereas, the 198 reported by the Assembly's Board, (to which number more than 40 have been added, since the Report was made,) are all employed and sustained by the Board alone, without the agency of a single auxiliary of the kind just named. This comparison is not instituted either for the purpose of detracting from the merits of the A. H. M. Society, or boasting of the success which has crowned the humble efforts of the Board of Missions; but it is instituted simply for the purpose of presenting more distinctly to your view, interesting facts in reference to both those favoured institutions, for the existence of which, all who love the missionary cause, are bound to give thanks to the great Head of the Church, and in view of which, the members of this Board cannot entertain a doubt, that the separate and independent operations of these two Boards, have hitherto been blessed of God, to the spiritual benefit of many thousands in our land, who would otherwise have remained destitute of the regular administration of the Word and ordinances of religion. By the exhibition of these facts to the last General Assembly, the same conviction was produced upon the minds of the members generally, as has been expressed by this Board in the foregoing resolution; and it was under this conviction of the inexpediency of the plan of union proposed to them by the Cincinnati Presbytery, that the proposition was dismissed by a large majority of that venerable body. The *good* actually accomplished, is apparent to all; but the difficulties and collisions complained of by the Committee, appear to be apprehended by comparatively few of the churches and presbyteries.

The Board of Missions have never yet experienced, nor do they now apprehend any serious evils, arising out of the separate action of the two general societies. On this subject they have never yet uttered a single complaint, nor have they any to make. They do most sincerely bid their sister institution, God speed, in all judicious efforts to build up the waste places of Zion in every part of the land, and

in all the prosperity and successes of that institution, they do most unfeignedly rejoice. There remaineth yet very much land to be possessed, and the Board simply claim what they cheerfully yield to others, the privilege of moving forward kindly, peaceably, and independently, to the occupancy and improvement of such portions of the wide-spread desolations, as may be fully opened to their view, and need their assistance.

6. The Board deem further attempts to effect the proposed union, entirely inexpedient, because all past efforts to effect this object have not only failed, but they have also occasioned serious disquietude and dissatisfaction, not only in the minds of the friends of the Board generally, but also in the minds of many of the warm friends of the H. M. S., in this section of the country. It is now nearly two years since the secretary of the H. M. S. presented in person to this Board, a plan of union between the two societies. He then urged at full length, the reasons which rendered a union desirable in his own view, and in that of the Committee in New York. The whole subject was then very maturely canvassed and candidly considered by this Board, and the result was a full conviction of the utter inexpediency of the proposed union. Since that time the subject of a general union, and also of a limited union in the Valley of the Mississippi, has been presented in various forms and aspects before this Board, and the decision of the Board, and of its friends generally throughout the country, has uniformly been the same. From the proceedings of the last Assembly in reference to this matter, it is perfectly manifest, that a large majority of its members entirely approved of this decision. The Board do very deeply regret, that the Presbytery of Cincinnati should have thought it necessary, after the doings of the Assembly, to agitate again this unpleasant subject, and they do now, gentlemen, earnestly and affectionately entreat you, and through you, the Presbytery, to consider prayerfully the *resolution* which they have adopted, and the *reasons* which they have assigned for it. They have no doubt, the Presbytery have been actuated by the purest motives in the measures they have adopted, and in the propositions they have directed you to make to this Board. Your communication has been received, and considered in the same spirit of kindness and candour with which it was submitted; and after having bestowed upon it the most careful and prayerful deliberation, the Board find themselves under the painful necessity of expressing in the most decided manner, an opinion entirely different from that of their brethren of the Committee and Presbytery. While the Board feel themselves solemnly constrained to adopt this course, they do nevertheless cherish the most fraternal affection and regard for the Committee and the Presbytery whom they represent, and they wish them to be assured, that the Board will promptly adopt all proper and consistent measures in their power, to prevent collisions, and to promote peace and harmony throughout the churches. The Board do most sincerely believe, that if the churches in the West are left to make their own election of the particular channel through which their charities shall flow forth to bless the perishing, and the Presbyteries to adopt and pursue such plans as they may severally deem most expedient to promote the cause of Missions, existing evils will soon be removed, and harmony and peace will pervade every section of the church, in reference to future Missionary operations.

By order of the Ex. Committee, and in the name and in behalf of the Board of Missions of the General Assembly, I am, gentlemen, very respectfully, yours, &c.

JOSHUA T. RUSSELL,  
*Corresponding Secretary.*

#### SELECTIONS FOR THE MONTHLY CONCERT.

##### CENYLOW.

JOINT LETTER FROM THE MISSIONARIES, DATED DEC. 1, 1830.

*Unusual attention to Religion at the Stations.*

It is a most pleasing duty which we have to perform at this time, to communicate to you, from this distant land, the joyful tidings that God is reviving his

work, in a greater or less degree, at all our stations, and granting us a season of refreshing from his presence. It is now about six weeks since we first witnessed manifest tokens of a special divine influence upon the minds of a few in our assemblies. Perhaps we may even go back as far as the monthly missionary prayer meeting, in October, at Batticotta, for the first appearances of an approaching

revival. An unusual degree of feeling was manifest on the occasion, and more than ordinary fervency in prayer for a revival of the work of the Lord among us. "O Lord revive thy work," was a prayer frequently, and I trust sincerely and earnestly offered on that day. Our own children were very particularly addressed and remembered at the throne of grace. The effect upon the minds of some of them appeared to be very salutary. From that time an increased seriousness was manifested in some of our families. But nothing very marked until the quarterly season of communion at Panditeripo, on Thursday, the 21st of October. It was then very evident that God was near us; that he was stirring up his children to repentance, to humiliation, to prayer, and to increased diligence and zeal to labor in his service. It was a heart-searching season, as well as a time of love and mercy. Many of the native members of the church appeared to receive such an impulse, as by the blessing of God to rouse them from their slumbers, and prepare them for the coming of their Lord.

From Panditeripo two of the brethren went to Batticotta to labor in the seminary. Such was their encouragement, that they continued their special exertions through Friday and Saturday, and one of them over the Sabbath. It now became manifest that God was reviving his work in the seminary. On Saturday a special season of prayer and thanksgiving was held by the brethren present with reference to this object. On the forenoon of the Sabbath, instead of the usual exercises in the chapel, the time was spent in earnest exhortation and prayer. The afternoon was spent by the brethren present in special prayer for the divine blessing. In the evening another general meeting was held in the chapel. The work of God was evidently advancing. A considerable number in the seminary, who, a few days before, were careless and secure in sin, were more or less anxious to inquire their way to heaven. The members of the church were much excited to labor and pray for the conversion of those around them. Some in particular, who for a few months past had appeared to be in a lukewarm state, were greatly roused from their lukewarmness and stupidity, and by repentance and confession, and earnest prayer returned unto God. The studies in the seminary were for a time nearly suspended, to give opportunity for all who desired it, to seek the Lord. It was indeed a cheering and an affecting sight, to behold all the ten little rooms for prayer lighted up till after midnight, and nearly filled with little

companies earnestly engaged in reading the scriptures, in exhortation and in prayer.

On Monday evening some of the brethren and sisters were at Batticotta at the prayer meeting, which came in turn to that station. It was a most interesting and melting season. Our own children were again particularly remembered at the throne of grace. We mention this because the occasion appeared to be greatly blessed to them. We hope it was a night that one or two of them, at least, will remember with joy through eternity. But on this subject we rejoice with trembling, lest our hopes should be disappointed.

The quarterly meeting with our schoolmasters was to be held on Thursday, the 28th of October, at Manepy. But on account of the state of things in the seminary, it was held at Batticotta. A large number of schoolmasters, and many others connected with our station, and also from Nellore were present, so that the chapel was filled with a very attentive and interesting congregation. It was a day which will long be remembered by all present. All the brethren, together with some of our native assistants, addressed the meeting with much apparent effect. Some were in tears. Many who came there in the morning careless and stupid, were greatly alarmed for their safety. We have heard from different schoolmasters since, that the manner in which they were addressed on that day, made a deep impression on their minds in favor of Christianity.

These favorable appearances were, however, by no means confined to Batticotta. Very evident tokens of the divine presence were seen at all our stations, especially in the charity boarding schools at Tillipally and Oodooville. Many very precious meetings have been held at all our stations, when it was manifest that the Lord was present. On the fourth of November we observed a day of fasting and prayer at our several stations, in which our native members united. We found it good and profitable to draw near unto God and to humble ourselves before Him.

On the first Tuesday evening in November, the brethren and sisters together with our friends from Nellore, met at Oodooville, according to a previous appointment, for the purpose of uniting with our friends in America, in praying for the young men under the care of the American Education Society; also for our colleges and seminaries of learning, that God would pour out his Spirit upon them, and raise up a multitude of faithful laborers to go forth into the great harvest of the



world. We had a very interesting and profitable evening, and propose to continue to observe the evening every month as a season of prayer for this great and glorious object, which is so intimately connected with the spread of the Redeemer's kingdom.

On the 18th of November we held another meeting of a novel kind at Oodoo-ville, consisting of most of the largest boys and girls in our native free schools. At least 800 were present on the occasion, which was one of great interest to us all. When the question was asked, How many of you are in the habit of daily prayer and reading the scriptures? a considerable number rose up. These were then taken into another room by themselves, where they were conversed with, and exhorted to persevere in the practice of praying and reading the scriptures. When the question was asked the others, How many of you believe in the truth of Christianity, and are resolved to seek for salvation through Christ? a much larger number immediately arose. When we consider that these children have already considerable knowledge of Christianity, and that they will soon take the lead in society in this district, the question whether they shall be christians, or idolaters, is one of amazing interest and importance.

The stations at Oodooville and Manepy, being near to each other, have united in holding a weekly prayer meeting, at which the brethren and all the native members connected with the two stations, and as many others as can be collected, attend. Many short prayers are offered and addresses made on these occasions, which have been productive of great apparent benefit to those present. The brethren at all the stations are also in the habit of going into each others parishes, to assist in holding evening meetings in the school bungalows, at which many people attend, and hear the glad tidings of salvation.

We see much to encourage us to persevere in the great and glorious work of preaching the gospel; and we pray that we may be kept in a humble, prayerful, waiting posture, till the Lord shall show us greater things than these.

We dare not at present give the number, even of those who are awakened at our several stations, much less of those whom we hope are converted. We shall be much better able to speak with accuracy on this subject a few months hence. We wish, also, to caution our friends against misunderstanding what we have stated. While in the fulness of our hearts we tell them of the favorable appearances we are permitted to witness, we

wish to guard ourselves and our friends against the disappointments that may arise from seeing many of the three first kinds of hearers mentioned by our Saviour in the parable of the sower, and but comparatively few of the fourth. We consider the work as only just begun. The battle is only set in array. It is yet to be fought; and may the Lord grant us a glorious victory.

We think it due to our friends that they should be informed of what the Lord is doing among us, that they may "rejoice with those that rejoice;" that they may unite with us in rendering praise and thanksgiving to the Lord. But more especially we desire to engage all who love the Lord Jesus Christ in sincerity, to pray earnestly and perseveringly for us—for the little flock already gathered into the fold of Christ, and more especially for the perishing heathen around us, that the Lord would give them ears to hear, and eyes to see, and hearts to understand the gospel. We are more and more deeply convinced by our experience, that without the prayers of christians, the heathen will never be converted. Oh when will the whole christian world practically believe this great truth? When will they unite in putting God to the test, and see whether he will redeem the pledge which he has so solemnly given to hear and answer the united prayers of his people; yea, to open the windows of heaven and pour out a blessing, that there shall not be room enough to receive it. "Then will the servants of the Lord be strong in the midst of the heathen." Then will they speedily hear the anxious inquiry from multitudes, "What shall we do to be saved?" Then will they behold them "flying as a cloud, and as doves to their windows," and then the earth shall speedily be filled with the knowledge and glory of God.

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EXTRACTS FROM A LETTER OF DR. SCUDDER, DATED OCT. 1, 1830.

*Religious Excitement among the Catholics.*

On my way from the Hills, I spent a few days very pleasantly with the venerable Mr. Kohlhoff at Tanjore. There has been a very great excitement among the Roman Catholics in that vicinity.—Two hundred and fifty-one families, or about 1,500 people have renounced that corrupt faith and enrolled their names among protestant worshippers. The work commenced in a Catholic village, where Swartz built a church fifty years ago, but which was demolished by that people. The following is an extract from a communication of Mr. Haubm.

Mr. Kohlhoff's fellow laborer. "There is a wide field opened here for Missionary exertions. A great proportion of the inhabitants are Roman Catholics, though only a part of them have declared themselves in favor of the Protestant religion. The Mottupaty congregation have their own church. The congregation at Kogoody and the annexed villages Silloovaty and Poondy have jointly one church. Kolamanikam and Kalpalyam, the Protestants and Roman Catholics have made an arrangement that both parties may have service in the same place of worship but at different times. At Coonagoody and Connala it is anticipated that a similar agreement will take place."—After speaking of several places where there are no houses for worship, he adds, "The people are willing to contribute by manual labor to build churches."

When the people forsake their faith and become Protestants, they deliver up their images to the missionaries. I witnessed a pleasing sight when there. I took over three persons who were with me from Jaffna to Mr. Haubro's, both for the purpose of seeing the images which had been brought in, and for confirming any statements I might make after reaching home. While there, a company of about twenty-five persons, men, women, and children, came to Mr. Haubro's with an image of St. Anthony in their hands, and delivered it to him. I brought an image of Christ and one of the virgin Mary with me. These I have shewn to numbers of people, and no little stir has been occasioned. Two loads (cooley loads) have been sent to Madras, and a number of others are in Mr. Haubro's possession.

Near Madras a number of Roman Catholics have recently deserted that Church. This was effected through the instrumentality of a young man, who formerly was with Mr. Rhenius, and who went and settled among them in the capacity of a physician.

As I have not yet been at home two months, I will say but little of the affairs of this station. I found them somewhat disordered, but not as much so as I expected. I think the good work is going on among the Catholics in this vicinity. As their priests have dropped their correspondence with us, two individuals in Chillalle have taken the field, and answered our tract on the marriage of Priests. It displays much weakness, and as the sword of the spirit will destroy all their arguments, their cause must be weakened. It is a matter for thanksgiving that they write us. In the first place it makes them search the scriptures; and in the second it keeps up a spirit of in-

quiry among the people. The prejudices of this people are subsiding. Since my return, for the first time, they have applied to me to establish a school among them. Several have expressed a determination to take a stand against their priests in regard to the school if opposed.

### INDIANS IN NEW YORK.

PREVAILING ATTENTION TO RELIGION  
AT THE STATIONS.

#### *Tuscarora.*

Under date of April 11, Mr. ELLIOT writes:—

The interests of this people, both in a temporal and spiritual point of view, have advanced, for a few months past, beyond our most sanguine expectations. God has accompanied our feeble efforts by the energies of his Spirit. I consider it unnecessary to describe particularly the powerful conviction and hopeful conversion of individual persons. Fruits of holiness exhibited in their future walk, will be the best criterion by which to judge of the genuineness of their change. Many have been troubled, and several have no doubt truly submitted to God. Among those who indulge hopes of having passed from death unto life are nine of the most enterprising young men in the tribe, who are heads of families, with the wives of three or four of them. The claims of the gospel are now urged to good effect, especially in reference to the permanent obligations of husbands and wives to each other. Eight couples have pledged themselves to each other for life since the commencement of the revival. There has been some seriousness among the children, and two or three hopeful conversions. Two weeks ago the measles came among them, which prevented their attendance at school. A week since its operations were suspended.

The salutary effects of the revival upon the people generally are strikingly visible. Not more than four or five in all the tribe, now take ardent spirits to excess.

While seeing the meetings thronged, I have been solemnly impressed with the apostolic injunction, "Be instant in season and out of season." A multitude of labors and cares have materially affected my health. I am now absolutely unfit for labor, but the excitement among the people draws me from my bed.

#### *Cattaraugus.*

On the 16th of May, Mr. THAYER made the following statements respecting

the work which the Holy Spirit was performing among the Indians.

In my letter of April 27th, I mentioned that the state of things here was increasingly interesting, and stated that a few evenings before, four persons came forward to be prayed for, and that the next week they and some others were hoping in the mercy of God. About that time the church desired to have the Lord's supper administered. I told them I would obtain a minister for that purpose, as soon as by divine providence I could. Soon Mr. Smith, who spent the last year here, unexpectedly returned from New England and visited the station. Arrangements were then made for a three days meeting, to commence on Friday, May 13th. On Tuesday last we had a church meeting to examine candidates for admission to the church. Thirteen were examined, four of whom had indulged hopes for a year, and the others only for a few weeks. On Thursday evening we had a meeting of the church for prayer, in preparation for the three days meeting, which was to commence the next day. That prayer-meeting was one of uncommon interest. It was a season of confession, and I trust of repentance of sins, and of humbling ourselves as a church in the dust before God. Almost every member was present, and much feeling was manifested. Special confessions were made by those who had been disaffected. It was a melting season. Our three days meeting commenced next morning at sunrise. We had four exercises each day. A number of the Alleghany brethren and a few from Seneca were here, also Mr. Sessions, the teacher at Seneca. Mr. Smith was the only minister.

At the close of the first day, twelve persons, all of whom, except one, had been scholars in my school, appeared to be anxiously inquiring what they should do to be saved. On the second day there were nineteen, and on the third day eighteen. Some of them appeared deeply affected with their awful state as sinners against a holy God. But the convictions of others, we fear, were not very pungent. How many of those who came forward have obtained hopes we cannot yet say. Some of them think they have submitted their hearts to God. Yesterday was indeed a solemn day. Eleven of those examined were received into the church, and the other two were advised to wait longer. One man was admitted into the Alleghany church. The ordinance of baptism was administered to all the twelve, and to thirteen children. Among the twelve who for the first time came around the table of our

blessed Lord to commemorate his dying love, were three young persons who had been scholars, viz. Nathaniel T. Strong, Zachariah Lewis, and Harriet Woolley. I cannot express my feelings on the occasion. Bless the Lord, O my soul, for his great mercy to these poor Indians.

Last evening more than 30 impenitent sinners attended the anxious meeting in the school room, while between 40 and 50 professing Christians met in the house of God to pray for them. Such a meeting we have never seen here before. Never have I seen the church at this place so much awake to the concerns of the soul, and seem to feel so much for impenitent sinners. We believe that verily the Lord is in this place by his Holy Spirit, convicting, and we hope converting, some souls. What will be the results of this meeting cannot be fully known till the great day. The meeting would have been continued longer, had there not been a similar meeting appointed at Seneca, to commence to-morrow. Many of our Indians go there.

#### REPORTS OF MISSIONARIES.

##### ILLINOIS.

From Mr. JOHN MONTGOMERY, Palestine, Crawford, Co. Illinois, May 23, 1831.

I came to this place on the 7th April, and from that time have been engaged in preaching in the town, and in endeavoring to look up the few scattered members with a view of constituting them into a church.

I found some who had been deprived of the privileges of a preached gospel, at least by their denomination, for so great a length of time, not less than fifteen years, that they appeared to have lost almost all anxiety on the subject. But others manifested a very different spirit—they remarked with deep feeling, that the want of christian privileges had been their greatest objection to moving to the place, and that now they must make every exertion to avail themselves of the assistance which your board was kindly tendering, in the way of procuring the labors of a missionary. It would have gladdened your heart to have heard an aged lady, who has passed her sixtieth year, speak on this subject—and to have seen her going round among her acquaintances, in order to bring them to feel and act in this matter. She would say with emphasis, "what would become of us were it not for our good friends in the east?" The cold indifference of some, the ignorance of others, and the

open opposition of a third to every thing of a religious nature, when taken together; appeared to her mind to be sufficient to keep down any exertion which a few might be disposed to make.

The aspect of the place, mainly in a religious point of view, (for no charge can be brought against the morality of the people of the town,) induced a highly respectable family, last winter, to make up their minds to leave the state and return to Kentucky, where they could again enjoy the benefit resulting from a well conducted Sabbath School, and stated preaching of the gospel. The old gentleman is in delicate health, and said he could not bear the idea of being called away from his family under circumstances so unfavorable to their religious instruction, and therefore resolved to go back to the place of his former residence. He says, that now he sees a great change for the better, and thinks there is much to encourage.

#### *A Church organized.*

Your Agent, Rev. I. Reed, came from Bloomington, distance 70 miles, about a week since, and assisted in organizing a church in this place, consisting of sixteen members, to be known by the name of the Palestine Presbyterian Church. Two ruling elders being elected, Mr. John Houston, Sen. and Maj. Wilson Lagow were ordained by Mr. Reed. On Sabbath, the Sacrament of the Lord's Supper was administered, when an aged lady, who has lived in the place for a number of years, and who was held in high esteem by the people of the place, united for the first time with the other members who had been recently constituted into a church. One or two others were inquiring, with a considerable degree of anxiety, as to their duty. Thus a few of the scattered sheep, as we hope of the true house of Israel, have been collected together and formed into a fold, in the midst of a great and wide-spread moral wilderness. Oh that the good Shepherd would lead, protect, and defend them in all their ways through this world, and save them in his kingdom on high.

#### *A Sabbath School established.*

A Sabbath School was commenced in this place on yesterday; and although much, yes, very much, has been said in this place against the institution, yet we think this school will prosper under the smiles of a gracious God, and be made extensively useful to the town and vicinity. We hope to be able soon to establish a bible class.

*Chr. Adv.*—VOL. IX. 3K

#### OHIO.

From the Rev. W. JONES, Clear Creek, O.  
April 29th, 1831.

I have visited, within the field of my common labours, seven different places, and preached in all these places; endeavouring, in each, to teach and inculcate the duty of instructing children and youth in the knowledge of the sacred scriptures, and of using every proper means of spiritually enlightening their minds, and of bringing them into a dutiful subjection to the government of God, and thus urged the necessity and propriety of Sunday Schools. Among these are Adelphi and Perry, whose schools had failed for some time previous; the former for the want of teachers, the latter on account of the severity of the winter, and the distance of many of the pupils from the school-house. After repeated and earnest exertions in both these places, they have resolved to renew their Sunday Schools.

At Dryrun I have succeeded in the formation of two Sunday Schools; one at the school-house in which I preach, the other at the school-house of the next adjoining district.

Since my former report, I have preached sixty-five discourses, besides the Bible class lectures. The two Bible classes before mentioned have been as constantly and carefully attended, as their dispersed situation and our severe winter would admit. The shorter catechism has been associated with their scripture lessons; and some have committed the whole catechism, and some a part of it. In March, another Bible class was commenced at Dryrun, which now consists of twenty-three members, and probably will increase, if continued. The members, in general, are very diligent in attending to their lessons.

No revival of religion, according to the common acceptation of the phrase, has yet taken place among us; yet there is an increased attention to the means of grace. The cause of temperance gains ground; the sanctity of the Sabbath is more generally regarded; morality is more prevalent, and more visible appearances of the fear of God manifest themselves among the aged, middle-aged, and the young. Our unfeigned gratitude is, hence, due to the Lord; while, on our part, there still remains great reason for deep humiliation, and earnest, and persevering prayer; and why, we should earnestly solicit the prayerful remembrance of our Christian brethren.

## NEW YORK.

From the Rev. C. Lows, July 4th, 1831.

*Revival at Whiteplains, N. Y.*

I have delayed my report a little beyond the time at which it should have been forwarded, in order that I might give a more detailed account of what God has been doing for this people. During the latter part of winter, it was evident that the spirit of God was moving upon the hearts of some in this place. Our weekly meetings were better attended than they formerly had been, obstacles, that before, had kept many from the social prayer meetings, and which, they no doubt thought sufficient to justify their neglect, are now easily overcome. There were at this time, no instances of deep and pungent conviction, but a general seriousness seemed to pervade the minds of all. This state of things suggested the propriety of having a three or four days meeting, as meetings of this kind appeared to be so remarkably blessed, for the conviction and conversion of sinners. As far as we could judge, there was a preparedness on the part of the people, to listen with profit to the truth. We had no idea that there was any charm about a four days meeting, but that the effects produced were the natural consequences of bringing the mind to contemplate truth for several days in succession, connected with earnest prayer for the out pourings of the Holy Spirit. We appointed a meeting of this kind, which took place about the middle of April.

A number of the neighbouring clergy were present, as well as one or two from the city. The first day there was a good congregation, and the word preached was listened to, with deep interest, but there was no evidence of the special operations of the spirit, till near the close of the second day, when we found a number greatly affected. From that time, the work progressed rapidly, and with increasing interest. At the close of the exercises on the third day, there were between fifteen and twenty that were deeply impressed in view of their guilt and danger. The distress of several was very great—they appeared to be overwhelmed with a view of their own character, as rebels against the government, and law, and grace of a righteous God. We were surprised to find that some, who had seldom attended religious worship anywhere, were brought while listening to the truth, to a sense of their lost condition by nature. One who was inclined to quakerism, and another who had tried to quiet his conscience by a belief that all would be saved, were constrained to give up their delusive errors, and ask,

what they must do to be saved. We had public meetings two days the following week. The number that have been hopefully brought out of darkness into God's marvelous light, is about twenty-five. For this rich display of mercy, I desire to say, Bless the Lord O my soul, and forget not all his benefits. We celebrated the ordinance of the Supper last Sabbath, when seventeen were added to the church, on profession of their faith. It was a solemn day—the exercises were deeply interesting, and I doubt not, will be remembered by some, till time with them, shall be no more. Five from one family, the parents and three daughters, were among the number received into the church, all of whom were baptised. Two have left this place since the revival, and will unite with churches elsewhere. There are others that intend connecting with this church, at our next communion season. The change in the character of those who are indulging hopes, so far as we can judge, appears to be a thorough one, and I trust is the result of the operations of the Holy Spirit. All efforts to produce excitement during the revival, except by a plain exhibition of gospel truth, were carefully avoided.

Our meetings were characterized by that stillness, and solemnity, which a deep sense of the realities of the eternal world are calculated to produce. The state of things with us is still interesting, and I hope will continue so; though there are but few cases of seriousness at the present time. Our Sabbath school is in a prosperous state. A bible-class has been formed, composed of those who have recently obtained a hope, from which great good I trust will result.

## NORTH CAROLINA.

From the Rev. Daniel L. Russell, dated Hillsborough, N. C. July 4th, 1831.

*Revivals in North Carolina.*

I did not make out a report of my labors when my three months expired, because I wished to give a full account of the state of things at the University, at the commencement, which took place on the 23d of June.—In the first place I ought to inform you how I disposed of my time previous to my arrival at C. Hill.

*Granville.*

Two months were spent in Granville, laboring in connection with brother Graham—(about two weeks of this time preceded the date of my commission.) While I was laboring there, some fifteen or twenty conversations took place; how far the Lord made use of my instrumentality none but He can tell, for I was only as-

sisting a brother, who by his faithful labors had nearly broken himself down in the revival which had been going on some time: I hope, however, my labor was not in vain.

#### Raleigh.

Leaving Granville I visited Raleigh, after going to Presbytery at Washington, and preached about two weeks. We had a four days' meeting, which with subsequent labors resulted in the hopeful conversion of eight or ten persons—a number more seemed to be impressed, and things seemed to be in rather an encouraging state. I had held an enquiry meeting at which a number attended. Nearly all the converts were young men, and most of those who were impressed, were likewise. Five interesting young men professed within twenty-four hours: of these, two were members of the senior class in the University,—one having left college on account of bad health, and the other being on a visit to Raleigh. The latter returned to the University, collected the few pious students and some others, and they united in requesting me to visit the University as soon as convenient.

#### University of N. C. at Chapel Hill.

It was agreed by Dr. McPheters and brother Witherspoon (who happened to be there) that I ought at least to visit the University, notwithstanding the interesting state of things at Raleigh. I accordingly went up and soon found that it was indeed a providential call, for the Spirit of the Lord seemed to attend the word at once and powerfully. I stated in a former communication, that about twenty conversions had taken place when I wrote. The work was truly powerful and my labors were so constant that it seemed as if I must sink under them, and the students seeing this, despatched one of their number to Oxford for brother Harding, who arrived about the time I wrote. He spent two Sabbaths, laboring with great zeal, faithfulness, and success; and I have no doubt the final day will reveal the fact more fully, that he was made the messenger of salvation to a number of precious souls. While he was at the University I spent three or four days including the Sabbath, in Raleigh: during my absence a number had professed conversion. I repeat it, the work was indeed powerful: we had both witnessed solemn scenes before, but none to equal the scenes of Chapel Hill. There was no noise, no confusion; all was solemn as the grave, and the Spirit of the Lord seemed to have taken possession of nearly every mind in the whole College. There seemed to be scarcely a student

who was not at least thinking seriously about the things of eternity; and nearly all visited us to enquire what they must do to be saved. About five weeks before the close of the session there were seven professors of religion, and at the close there were at least forty-seven who professed repentance and faith, besides a number under serious impressions. Of the Senior class just graduated, ten out of fourteen professed to be on the Lord's side; of the Junior class fourteen out of twenty-three; of the Sophomore eleven out of eighteen; of the Freshman twelve out of twenty-two. Thus you will see there is a majority of every class in College who profess to love the Saviour. In the higher classes the majority is largest; and of the whole number of students, 77, there is a majority of seventeen who make a decided profession of piety. You will not expect me to describe to you in words the change which has taken place in the institution; those who have known its character heretofore could come nearer to it. In the language of scripture it may be said, Old things have passed away, behold all things have become new. Commencement night was indeed a solemn one, and such as had never been witnessed at that place. Instead of attending the customary ball, the students with many from abroad assembled in the chapel to listen to a discourse which I prepared for the occasion. The scene was interesting and indescribably solemn.

#### SPECIAL NOTICE TO SUBSCRIBERS.

The present number closes the second volume of this work. The first number of the third volume will be sent to all our present subscribers, and if there should be any who wish to discontinue it, they will either inform us by letters, *post paid*, before the 1st of September, or return the September number to the Rev. J. T. Russell, with their *name* and *post office address* written upon the cover of the Reporter.

All persons who are in arrears for the Reporter will please without delay to pay over the amount due, together with the *advance* for the *third* volume, to any Presbyterian minister, or other authorized agent, most convenient to them, that the same may be forwarded to the Editor.

We have it in contemplation in the next volume, to furnish a greater *variety* of missionary intelligence, and occasional original communications.

Our agents and missionaries are respectfully requested to renew their efforts to obtain new subscribers, and to forward their names without delay.

## APPOINTMENTS.

Rev. L. G. Gaines for six months Missionary Agent in the Synods of Ohio, Cincinnati and Indiana.

Mr. L. R. Morrison for five months to the Presbytery of Shiloh, Tenn.

Rev. A. L. Watts for one year to Red House and Giload, N. C.

## RE-APPOINTMENTS.

Rev. W. F. Houston for nine months to Washington, Margaretta Furnace, and Wrightville, Pa.

Rev. T. Root for one year to Bellefonte and vicinity, Jackson county, Ala.

Mr. J. S. Galloway for four months to Somerset and vicinity, Perry county, Ohio.

## LETTERS RECEIVED

From the 20th of June to the 20th of July.

M. Carpenter, NY; S. Todd, Pa. J. Smith, Va.; A. M'Fwen, Va. I. Reed, Ia. 2; J. Paine, Va. E. Hart, Pa. W. Johnston, Pa. T. Barr, O. J. K. Yerger, Tenn. P. P. Ball, Va. J. Gray, Pa. J. S. Galloway, O. Charlotte B. Armon, Md. R. B. Belville, Pa. J. A. Mitchell,

S. C. J. M'Rea, N. C. J. W. Martin, N. Y. W. H. Coffin, N. Y. J. B. Matta, Pa. T. J. Morgan, Pa. J. Reilly, O. J. W. Moore, Ark. Ter. J. P. Cowan, Mo. T. Root, Ala. E. Groves, N. C. J. M. Arnell, Ala. J. S. Ball, Mo. J. Hudson, Ky. M. Harrison, N. Y. W. F. Houston, Pa. S. H. Crane, O. J. C. Harrison, Ill. H. Safford, Geo. A. Hamilton, Ill. N. L. Rice, N. J. D. L. Husell, N. C. G. Spring, N. Y. N. Murray, Pa. J. B. Morrow, O. H. Halsey, N. Y. A. D. Montgomery, Va. S. Wilson, Pa. J. Lane, Ky. J. Wolff, O. T. Cratty, O. J. F. Price, Ky. S. L. Gouverneur, N. Y. J. Witherspoon, N. C. J. R. Bain, Tenn. G. G. Sill, N. Y. W. Reed, O. W. G. Brownlow, Tenn. C. Long, N. Y. D. Hoyt, Tenn. T. E. Hughes, Ind. N. Lewis, N. Y. W. Eagleton, Tenn. A. O. Patterson, Pa. B. F. Spilman, Ill. J. Kennedy, N. Y. H. W. Northup, Pa. J. Crawford, Ind. S. Miller, N. J. C. Cist, O. S. S. Davis, S. C. R. B. Dobbins, O.

## NEW AUXILIARIES.

Second church, Mt. Morris, N. Y., Washington, Ind., Carlisle, Ind., Palestine, Ill., Sharon, Ill., Hopewell, Ill., Shoal Creek, Ill., Greenville, Ill., Giload, Ill., Sugar Creek, Ill.—TOTAL 444.

*Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 20th of June to the 20th July, 1851.*

<i>Belville</i> , Mifflin co. Pa. donation from Mr. S. Wilson,	-	\$0 50
<i>Charters</i> congregation, Pa. auxiliary society, per Rev. L. F. Leake,	-	50 00
<i>Clarksville</i> , Tenn collections per Rev. Hugh Patten,	-	3 00
<i>Franklin</i> , Ohio, auxiliary society per Rev. A. O. Patterson,	-	5 00
<i>Lawrenceville</i> , N. J. monthly concert collections for 1850, per G. H. Brown,	-	15 00
<i>Lower Mount Bethel</i> congregation, Pa. per Rev. J. Gray,	-	6 00
<i>Mercer</i> , Pa. Presbyterian congregation per A. Patterson, Treasurer,	-	40 00
<i>Morrisville</i> , Pa. donation from Rev. N. I. Rice,	-	15 00
<i>Mahoning</i> congregation, Columbia co. Pa. by Gen. D. Montgomery,	-	33 50
<i>Mount Pleasant</i> , O. donation from an individual per Rev. A. O. Patterson,	-	25
<i>New York</i> , Scotch Presbyterian church, Cedar street, under the pastoral care of Rev. J. M'Ilroy, D. D. per M. Allen, Esq.	-	150 00
<i>Philadelphia</i> , monthly collection 2d Presb. church, Southwark, per Mr. Bastrond,	24	00
donation from a member of 6th Presb. ch. per Rev. Mr. Winchester,	5	00
do. Mr. Wm. F. Geddes,	-	5 84
<i>Princess Anne</i> , Md. annual subscription of R. M. Laird,	-	5 00
collection in congregation per do.	-	5 00
<i>Palestine</i> , Illinois, auxiliary society per Rev. J. C. Harrison,	-	1 50
donation from A. G. Logan per do.	-	50
<i>Pennsylvania Run</i> , Ky. auxiliary society per Rev. A. O. Patterson,	-	3 50
<i>Springfield</i> , Erie co. Pa. auxiliary society per Rev. E. Hart,	-	10 00
<i>Shelbyville</i> , Ky. auxiliary society, in part, per Rev. A. Hamilton,	-	17 00
<i>Sevenmile</i> , Ohio, auxiliary society per Rev. A. O. Patterson,	-	3 00
<i>Turff</i> , Ohio, donation from Rees Lloyd, Esq.	-	2 00
<i>Tuscumbia</i> , Alabama, per Mr. J. M. Arnell,	-	1 50
<i>Washington</i> , Indiana, auxiliary society, per Rev. J. C. Harrison,	-	1 00
<i>West Mendon</i> , N. Y. monthly concert collection by C. Allen, per Rev. G. G. Sill,	8	50
From an unknown individual enclosed to Rev. Sanford,	-	2 50
<i>Missionary Reporter</i> , from sundry subscribers,	-	115 50

SOLOMON ALLEN, Treasurer, \$509 59  
No. 34, South Third Street, Philadelphia.

NOTE.—In the June number of the Reporter, the sum of \$137 is acknowledged as having been received from the Presbytery of Steubenville, O. It should have been from the auxiliary society of Steubenville, by A. J. M'Dowell, Esq. Treasurer, per Rev. C. C. Beatty.

# EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

As the General Agent of the Board of Education has not yet been able to take the Editorial charge of the Education Register, we beg leave to call the attention of our readers to the following extract from Massillon's discourse, entitled "*The Spirit of the Ministry.*" We earnestly request that these forcible and luminous remarks of Massillon, may be read by all who are either in or looking forward to the ministry.

*And—they brought him to Jerusalem to present him to the Lord; As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord—LUKE, II. 22, 23.*

"The Spirit of the Ministry" says Massillon, is a Spirit of Prayer,—of Mourning—of Labor—of Zeal—of Knowledge—of Piety.

## 1. A Spirit of Prayer.

Prayer is the ornament of the ministry, the most essential duty of a minister, the soul of all his functions. Without prayer he is no longer of any use in the ministry—of any service to Christians. He plants, but God does not give the increase; he preaches, but his words are as sounding brass; he recites the praises of the Lord, but his heart does not join in them, and he honors God but with his lips. In one word, without prayer, a minister is without soul and without life, all whose labors in the vineyard of the Lord are but like the mechanical movements of an inanimate machine. It is then prayer alone which constitutes the strength and success of his different services; and he ceases to be acceptable to God or useful to man, as soon as he ceases to pray. In prayer consists all his consolation; and his functions become to him like the yoke of a hireling—like hard, burdensome, and painful tasks, if prayer neither alleviates their burden, solaces their pains, nor consoles him for the little success attending them.

Now prayer supposes a pure spirit, a spirit free from those vain and dangerous images which pollute the soul, or obscure its light; it supposes a mind replete with spiritual ideas, and familiarized to meditation on divine truth—a mind which departs from its proper employment, when it is necessary to turn its attention to the perplexing and unprofitable cares of the world, and which easily resumes, when again quitting these cares, the thought

and the recollection of those eternal truths from which it had been diverted. Prayer supposes a tranquil heart, in which the most lively sentiment is that of holy love to God, and gratitude for his mercies; a heart accustomed to spiritual enjoyments—timid, delicate, watchful—always guarded against sinful impressions—always attentive to abstain from every thing which can abate its delightful intercourse with the Lord. This is what the spirit of prayer requires.

## 2. The Spirit of our Ministry is a Spirit of Mourning.

We are those ambassadors of peace, of whom the prophet speaks, who ought to weep bitterly, because the ways of righteousness lie waste; hardly any one walks in the way which conducts to life; the covenant has become unprofitable; & the Lord seems to have cast away his people. "The ambassadors of peace shall weep bitterly. The high ways lie waste; the way-faring man ceaseth; he hath broken the covenant, he hath despised the cities, he regardeth no man."\* Yes, my brethren, we ought to be men of grief; and to mourn incessantly, between the porch and the altar, † for the scandals which dishonor the Church, and expose it to the derision of the wicked.

Samuel, after the fall of Saul, retired and passed the rest of his days in lamenting the unhappy destiny of that prince. Jesus Christ, the chief shepherd and the model for others, seeing Jerusalem hardened in blindness, and upon the point of ruin, wept over it; and he could not refrain his tears at the sight of Lazarus when dead, because in him he discovered the image of a soul spiritually dead. Our compassion, should be excited by the miseries and vices of our fellow men; we ought to have the feelings of a mother towards them. Indeed, my brethren, whilst there are sinners upon earth, sorrow and mourning will be the lot of faithful ministers.

Now, can you unite this spirit of mourning with the vain cares and unprofitable amusements of the world? I ask you, what is the object of men of the world in all their occupations? Pleasure. You cannot therefore associate with such men without being either witnesses, or approvers, or accomplices of their pleasures. Though you should be but witnesses, can a minister of Christ familiarize his eyes to objects which ought to pierce his heart? Can he amuse him-

\*Isaiah xxxiii. 7, 8. †Joel ii. 17.



self with them? The primitive Doctors of the church forbid Christians the sight of gladiators, believing that the disciples of the mild and charitable Jesus could not innocently feed their eyes with the blood and death of those unfortunate persons, and derive a cruel pleasure from a sight which ought to inspire them with horror, and make them deplore the lot and the eternal ruin of those unhappy victims.

3 The Spirit of our Ministry is a Spirit of Labor.

The church of which we are ministers, is a vine—a field—a harvest—an edifice, which is building and which should grow every day—a holy warfare;—these are all terms which suppose care and fatigue, they are all symbols of labor and application. A minister is placed in the church, like the first man in the terrestrial paradise, “to dress it and to keep it.” He is accountable for his time to the people of his charge. All, therefore, that he employs in vain and useless intercourse with others, except for necessary relaxation; all the days, all the moments which he suffers to be lost in the uselessness of worldly society—in amusements and dissipation, are days and moments which ought to have been devoted to the salvation of his fellow men; and for which they will demand an account of him before the tribunal of Jesus Christ. By ordination he becomes a public minister; the people acquire a real right over his person, his leisure, his occupations, his talents. These are consecrated goods which form, as it were, the patrimony of the people; he is but the depositary of them, and can no longer dispose of them according to his own inclination. As soon then as he abandons the employment connected with his office, he proves himself unworthy of it; he ceases to be a minister, from the moment that he ceases to be laborious; and he passes, in indolence, or in vain amusements, always improper and often dangerous, that time which ought to be devoted to the salvation of his people.

An indolent and worldly minded minister is, therefore, the most useless and the most unoccupied man upon earth; he alone, all whose moments are so precious, whose duties are so serious and so numerous, whose cares ought to increase as the vices of men multiply—he alone has no employment among men; passes his days in a continual void—in a circle of frivolous inutilities; and that life which ought to be the most occupied, the most loaded with duties, the most respected, becomes the most empty and the most despicable life that is seen in the world.

Genesis ii. 13.

I am sensible that great zeal and firmness are necessary to enable us to break the bonds of flesh and blood; and to contradict ourselves almost all intercourse with a world with which we are connected by so many ties; and to which our own inclinations draw us. But this furnishes me with a fourth reflection, as a new proof of the truth of which I wish to convince you.

4. I say then, in the fourth place, that the Spirit of our Ministry is a Spirit of Zeal and Firmness.

It is our duty to exhort, to correct, to reprove, “in season and out of season.” We ought to bear our testimony boldly against public sins and abuses. The face of a Christian minister ought not to blush for the ignominy, which indulgences, unbecoming his character, never fail to produce; he bears, written upon his forehead, with much more majesty than the High Priest of the law, “the doctrine and the truth;” he ought to know no one according to the flesh. He who, by the imposition of hands, has been set apart to the holy ministry, should manifest an heroic disposition, which elevates him above his own weakness,—which infuses into him noble, great, generous sentiments, and such as are worthy his elevated calling,—which raises him above fears, hopes, reputation, and opprobrium, and above every thing which influences the conduct of other men.

Admitting that, when you first go to mingle with worldly scenes, you may intend not to be seduced from the path of duty; admitting that you at first possess sincerity, firmness, and courage; you will soon deviate from them. Those ideas of zeal and firmness against vice, which you enter into the world, will soon grow weaker; intimacy with the world will soon make them appear to you unsocial and erroneous; to them will succeed ideas more pleasant, more agreeable to man, more according to the common manner of thinking; what appeared zeal and duty, you will regard as excessive and imprudent severity; and what appeared virtue and ministerial prudence you will consider as unnecessary singularity. Nothing enervates that firmness becoming the ministerial character like associating freely with men of the world. We enter, by little and little, and without perceiving it ourselves, into their prejudices, and adopt the excuses and vain reasonings to which they have recourse to justify their errors; by associating with them we cease to think them so culpable; we even become almost apologists for their effeminacy, their idleness, their luxury, their ambition, their passions; we accustom ourselves, like the

world, to give to those vices softer names, and what confirms us in this new system of conduct is, that it has the approbation of men of the world, who give to our cowardly compliance with their customs the specious names of moderation, greatness of mind, acquaintance with the world, a talent to render virtue amiable.

5. In the fifth place, the Spirit of our Ministry is a Spirit of Knowledge.

"The lips of a priest," says the Spirit of God, "should keep knowledge."\* We are ordered, like the prophet to devour the sacred volume of the law, notwithstanding the bitterness of laborious study; we must nourish ourselves with spiritual food by the sweat of our brow; and adorn our souls with the law of God as the Jewish priests did their garments. Ministers of religion are compared, by an eminent Father, to those two great luminaries which God at first placed in the firmament. They are to preside over the day and over the night;—over the day, by guiding the faith and piety of believers;—over the night, by enlightening the darkness of error, infidelity, and false doctrine. They are the interpreters of the law,—the teachers of the people,—the seers and prophets, appointed to enlighten their doubts, or to make known to them the will of the Lord.

Now, judge whether it is possible to unite dissipated and worldly manners with the conduct becoming such a great and dignified office. Knowledge is not to be considered as one of those rare gifts which God distributes to whom he will, and with which all are not favoured; it is an essential—an absolutely necessary talent for the ministry. The Apostle, having enumerated the different gifts which God bestowed upon the rising churches, and remarked that some were prophets, others had the gift of tongues, and others the power of healing diseases, and working other miracles, adds that many were established as "*Pastors and Teachers*,"† (He does not separate these two titles, because one is a necessary attendant upon the other.) Now, nothing is more fatal to a taste for useful knowledge than a familiar intercourse with the scenes of the world. Order, retirement, and recollection are necessary for study; continual dissipation and interruption relax the fervor of the mind and destroy all relish for close application.

6. In the last place, the Spirit of the Ministry is a Spirit of Piety.

By this spirit of piety I mean not only good morals, but that purity of heart, that tenderness of conscience, that taste

for divine things, which simply the appearance of evil disturbs. Such a spirit of piety is the soul of our ministry, and on this depends all its success. We are continually conversant with holy things; temples, altars, the holy mysteries, spiritual songs, the word of life;—it is in the midst of these great, these divine objects, that we pass our days; all our occupations relate to objects, in the view of which angles themselves tremble.

Now, my brethren, a serious consideration of these things could not fail to make the most pious distrustful of themselves, and sensible of their need of continual assistance from God. What a life of prayer, of retirement, of circumspection, of faith, of rigorous government of the passions, is necessary to prepare us for such services? A minister of religion ought not to indulge himself in any thing, which he cannot carry to the sanctuary, any thing which would be unbecoming in that place. He certainly ought not then to carry thither dispositions, affections, and desires which are common and worldly. It is necessary that the fire of divine love should purify his heart and raise it from a common to a holy and elevated state; in a word, as nothing is greater and more sublime than his functions, so nothing ought to be purer and more sublime than his piety.

Will you then think of going from an assembly of pleasure to the house of God? Will you go to invoke a blessing from God, with the same mouth with which you have just pronounced vain and trifling words? Will you attempt to administer Christian ordinances with a mind filled with frivolous and indecent images? Instead of elevating your minds and hearts on high, will you suffer them to dwell upon the mean objects of the world?—upon objects unworthy of occupying the attention of a wise man, at any time, and much more of diverting a minister of Christ from an attention to the sacred duties of his office?

But further, a worldly, and dissipated life is inconsistent not only with that piety which we ought to possess when officiating at the holy altar, but also with that grave and edifying conduct which is necessary to prepare us for all the functions of the ministry, and without which we cannot expect success. If, my brethren, you associate freely with men of the world, with what propriety can you speak of avoiding the world,—of the dangers to which people are there exposed,—of the necessity of prayer, and recollection, and watchfulness,—of the eye which must be plucked out, when it becomes an occasion of offence,—of the account which we must render for every

\*Malachi ii. 7. †Ephesians iv. 11.

idle word,—and of all those mortifying maxims so foreign from your manners, and so unknown to the world? With what an air of coldness and dryness must you appear? The holy truths of Salvation come but with regret, and with an air of constraint, from a mouth accustomed to frivolous and worldly conversation. To imitate the Apostle, in preaching Christ crucified with success, we must, like him, be attached to the cross of Christ; to affect the heart, there must be expressions which proceed from a heart that is itself affected. Without this you will be in the Christian pulpit, like those mercenary declaimers, who formerly made a parade of their eloquence, in the public schools of Rome and Athens, upon vague and indifferent subjects, which interested neither the hearers nor the speakers; you will make of the ministry of the word a vain exercise of parade and ostentation,—a spectacle for the world; and not a serious instruction for sinners; you will seek the applauses of your hearers, rather than their conversion,—your own glory rather than that of Jesus Christ,—yourself rather than the salvation of your fellow men.

These consequences of a worldly life may make you tremble; but they are inevitable; an intercourse with the world sooner or later leads to them. And besides, do you consider as nothing the stumbling block which, by such a life, you will throw in the way of your fellow men, and the grief which you will occasion to good people? What! Shall you be continually seen in the midst of the pleasures and vanities of the world, and will the world, in favor of you alone, not take offence at this? And will you not, by such conduct, greatly afflict your brethren who are faithful, and all those who are friends to the cause of truth and righteousness?

But our functions themselves, you will say, necessarily draw us into an intercourse with men of the world. True, but we shall rarely be there when we are there only on this account. When we have no object but to conduct souls to Christ, we shall show ourselves only to point out to them the way. The moment they have found it, and can go without us, we shall conceal ourselves, become eclipsed, and enter again into the darkness and safety of retirement. Like that star which conducted the Magi to Christ, and which was a type of pastors; it showed itself as far as Bethlehem, whither it was to conduct those Sages of the East; but the moment they found, acknowledged, and adored the infant Saviour, it disappeared, became eclipsed,

and entered again into the clouds of the firmament; its ministry was finished, and its appearance ceased with its ministry.

Therefore, my brethren, as you expect ere long to enter upon the public duties of the ministry, be on your guard against a taste for the world and its concerns. If you still cherish this fatal taste, be certain that this is a leaven which, if not destroyed, will one day corrupt the whole lump; and which will occasion your ruin. If this taste is so powerful that you despair of ever subjecting it to a sense of duty, take the world for your portion, before a holy engagement shall oblige you to separate from it for ever. Do not add to the damages of a worldly life the crime of appearing there with a sacred character, which ought wholly to remove you from it; its seductions will be dangerous, even if the calling to which you may devote yourselves should make it your duty to appear there; judge then of the safety which you can promise yourselves, if you associate with the world in opposition to the commands of God, and against the rules of the holy profession which you have chosen. Amen.

The readers of the Education Register are respectfully informed that it has not been in the power of the Corresponding Secretary, to attend to the editorial department for the months of July and August, having only entered on the duties of his office on the 28th instant. It may also be proper to say, as the present No. closes the year, that some important changes in the form and character of the work, are now under consideration.

JOHN BRECKINRIDGE.

Philad. Aug. 1, 1831.

*Subscribers of \$100 annually.*

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THE  
CHRISTIAN ADVOCATE.

SEPTEMBER, 1831.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LIX.

It is a solemn and alarming truth which is expressed in the proposition of our Catechism, to which your attention is now invited; namely, that "Every sin, deserveth God's wrath and curse, both in this life and that which is to come."

Perhaps you are ready, my young friends, to object to the doctrine which is here propounded, as inconsistent with equity, and irreconcilable of course with the divine attribute of justice. A careful attention to the subject, however, will, I am persuaded, satisfy you that no other proper answer could be made to the question "What doth every sin deserve?" than that which is given in the catechism. A principal design of the answer doubtless was, to oppose the absurd and dangerous distinction which is made in the Romish church, between some sins which, in that church, are represented as *venial*, and others that are denominated *mortal*.

By *mortal* sins, the Romanists understand those which they admit subject the parties committing them to the penalty of *death*—even death eternal. But there is, according to them, another class of sins which they

call *venial*, and which do not subject those who commit them to such an awful penalty—sins which are in their nature so small and trivial, that they may be expiated by *penance*, or by some other mode of making satisfaction for them by the offenders.\* We believe that this distinction, in regard to the *nature* of different kinds of sin, is not warranted either by reason or scripture, but directly opposed by both. All sin, by the verdict both of reason and scripture, is an evil of the *same kind*, however differing in degrees. We can give no other just definition of this evil, than that which is given in the sacred oracles—"Sin is the transgression of the law"—and of course—"where there is no law, there is no transgression"—no sin. What

\* "The Romanists mention three kinds of venial sins—Some which are in their nature really bad, as an idle word, excessive laughter. Others, which are not voluntary, as the first motions of anger, or of envy, which occur by surprise. Others, which are so small that they scarce claim attention, as the purloining of a *denier*"—[The twelfth part of a French penny.]—*Pictet's Theol. B. vii. c. 9. Note.*

*Pictet* also remarks, that the term *venial* was applied to sin by the Protestant Reformers, but in a totally different sense from its use by the Romanists. The Reformers used it to denote those sins which are pardonable, and which are actually forgiven to believers in Christ—thus distinguishing these from the unpardonable sin, or the sin unto death.

the Papists, therefore, call *venial sins*, are either no sins at all, or else they are transgressions of the law of God: And if they are transgressions of the law, they must subject those who commit them to the penalty of that law; for you will observe that it is essential to the very idea of a law that it should contain a penalty—A publication that holds forth no penalty, may contain counsel, or argument, or recommendation, or persuasion, but it is not a law. Now there is nothing offensive to God but what is a violation of his law; for he certainly has prohibited whatsoever is offensive to himself. If, therefore, the Papists cannot show that God has affixed two kinds of penalty to his law, they can never make out their class of venial sins. They seem indeed to have felt this consequence, and hence to have invented for their venial sins the penalty of penance, and human merit. But this is only adding a second error to the first; for the scriptures teach us abundantly and unequivocally, that “without the shedding of blood—the blood of Christ which cleanseth from all sin—there is no remission.”

As then *all sin*—and consequently what is called venial sin—is a transgression of law, and as every law must contain its own penalty, we have only to inquire what is the penalty which the law of God pronounces on *all* who transgress it, and we shall see at once *what every sin deserves*; for we know that the judgment of God is always according to truth. Thus then it is written—“Cursed is *every one* who continueth not in *all things* which are written in the book of the law to do them.” The curse of the law is, and can be, nothing else than the penalty of the law; and it is here declared to rest on every transgression without exception. “The wages of sin is death,” says the Apostle Paul—He makes no distinction between one kind of sin

and another; and by the *wages* of sin he manifestly means the *desert* of sin. Death, therefore, according to him, is the desert of *every sin*, which is precisely what our catechism affirms; for by *death*, in this place, the context proves beyond a question, we are to understand *everlasting punishment*, which is the same thing that is intended in the answer before us, by “the wrath and curse of God, both in this life and in that which is to come”—all the sufferings of this life being the deserved effects of sin, and the commencement, to every finally impenitent sinner, of the wrath of God to endless ages—You scarcely need to be reminded here, that by the *wrath* of God we do not mean any thing like *passion*, which always implies change, and therefore imperfection, which we know cannot belong to the Supreme Being. By the wrath of God, we are to understand “that most pure and undisturbed act of his will, which produces most dreadful effects against the sinner.”\*

I have said so much on this subject, because it is of the greatest practical importance to have just views of the very *nature* of sin—of its unspeakable ill desert. It is, in its essential nature, rebellion against God, the supreme moral legislator of the universe. It is, says Fisher justly, “opposition and contrariety to the holiness of God expressed in his law, which is the very thing that constitutes the enormity or heinousness of it.” Without a perception of the evil nature of all sin as possessing this character—the character, objectively at least, of an infinite evil—men will not be driven away from their vain attempts to cancel their sins by some acts of their own—will not be shut up to the faith of Christ, as the only ground of pardon and of hope, and thus make sure their salvation from the awful consequences of their apostasy from God.

\* Fisher.

But it may now be proper to remark, that although we have shown what *every sin* deserves, there never has been, since the fall of our first parents, an individual of their apostate race, of whom it could be said, after he became capable of moral action, that he had committed but *one sin*. The penalty of the divine law, therefore, will, in fact, be inflicted only on those whose sins are multitudinous. Such at least must be the creed of those who believe that neither ideots, nor infants who die in non-age, will suffer after the present life.

Again. It must be kept in mind, that no sinner will ever be punished beyond his desert; and that this desert, among the individuals concerned, is almost infinitely various. On this point the word of God is most explicit—"That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whom much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more—For there is no respect of persons with God. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law. (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.) In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel."

My dear young friends—it is of the highest importance to us to hold correct *principles* in Theology and morals—The connexion and the bearings of such principles are more extensive, strong, and practical, than you can easily perceive or comprehend. But when a retribution for sin is to be made, as in the present case, by the infinitely wise, just, and merciful God, we need not trouble ourselves with nice speculations how he will make it. We know, from all his attributes, that it will be made with perfect equity—an equity which we may not be able to analyze, but which he will not fail to preserve in his award.

Finally—We are most impressively taught by the subject we have been considering, that the atonement made for sin by our Lord and Saviour Jesus Christ, is the only ground of hope for every child of Adam, that his transgressions of God's holy law will be pardoned, and his soul be saved from "the wrath that is to come." This great truth is expressed in our Larger Catechism, as a part of the subject before us: And verily when we consider that in every sin we commit there is a malignity which deserves the severe and endless displeasure of Almighty God, and call to mind that we are chargeable with ten thousand times ten thousand of these malignant acts; and especially that all *our sins*, who have enjoyed the clear light of the gospel, are of the most aggravated kind—what could keep us from sinking into absolute and endless despair, but the knowledge that our gracious God and Father has himself provided an adequate expiation for all our guilt, a complete remedy for our helpless ruin. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but

that the world through him might be saved—Behold the Lamb of God, which taketh away the sins of the world—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.” Never think, my dear youth, of seeking salvation by attempting to diminish your guilt—admit it in all its extent and aggravation; your hope of salvation is derived, not from the lightness of your disease, but from the infinite efficacy of the provided remedy, and the skill and power of the Almighty physician. Go to him, and tell him you are under a mortal malady, and that without his interposition you are sure to perish. Cast yourself on his mercy—make it your sole reliance. Reject with abhorrence every thought of help, but from him alone. Accept and rely on him as your only and all sufficient Saviour; and be assured “though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool;” for “this—said the Saviour himself—this is the will of him that sent me, that whosoever seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day”—Believe him, trust him, rely upon him, and you shall be saved. Amen.

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#### WITHERSPOON ON REGENERATION.

(Continued from p. 252.)

S. I would preach the gospel to those who are but yet in the morning of life. This is the most pleasant and hopeful part of a minister's work. Happy are you, my dear children, who have been so early called into God's vineyard, but infinitely more happy, if you are inwardly and fully determined to

comply with the call. I beseech you “remember your Creator in the days of your youth, while the evil days come not, nor the years draw nigh, when you shall say you have no pleasure in them.”—Early piety is exceeding lovely in the eyes of the sober part of mankind, highly acceptable to God, and will be infinitely profitable to yourselves. Be not enticed with the deceitful promises and false pretences of worldly enjoyments, which are so ready to inflame your passions, and so warmly solicit your love. Believe the testimony of all, without exception, who have gone before you, and have left this record written on created comforts, that they are “vanity and vexation of spirit.” Believe it, you have entered on a world of sin and sorrow. You may feel the early stirrings of corruption in yourselves, and see its manifest and manifold fruits, both in yourselves and others. Alas! are there not some young persons who learn, as their first language, to blaspheme their Maker's name? Many children who cannot work, are expert in sinning. Alas! your hearts are naturally far from God. You “go astray as soon as you are born, speaking lies.”

Be persuaded, therefore, to fly to the blood of Christ, the precious blood of Christ, “who loved you, and gave himself for you.” He died upon the cross to save you from the hell which you have deserved by your sins; and he graciously invites you, saying, “suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.”† Blessed are those children, who, like their Saviour, advance in wisdom as in stature, and “in favour with God and man.” Let young persons in general remember, as they are growing up, that all the early opportunities of instruction which they have enjoyed, especially such

\* Eccles. xii. 1. † Mark x. 14.

as have been brought up under the inspection of pious parents, will greatly aggravate their guilt, if they continue to despise them. For this reason some, I wish I could not say many, are old in sin, when they are but young in years. Wherefore, without further delay, betake yourselves to God in Christ; learn and love your Redeemer's name, and let the life that you live in the flesh, be a life of faith on the Son of God, and only Saviour of the world. Your early entrance on a religious life will make you regular, established, useful, fruitful Christians. If you are to continue long in the world, it will greatly contribute to the sweetness and serenity of life; and if it be the will of God that you should die soon, it will make you meet for the inheritance of the saints in light. There is something very terrible in the death (often the unexpected death) of young persons, in the bloom or middle of life, plunged in sensuality, inflamed with lust, and bent on sin of every kind. But, blessed be God, there are also some agreeable instances of young saints quickly ripened by divine grace, thoroughly mellowed by early affliction, resigning the world, not with submission only, but pleasure, and taking wing to a land of rest and peace, where "the inhabitants shall not say, I am sick;" and "the people that dwell therein shall be forgiven their iniquity."<sup>a</sup>

4. I must now preach the gospel to those who are old, who having gone through many vicissitudes, are perhaps tottering upon the brink of the grave, and drawing near to "the house appointed for all living." And I do it because my office obliges me to preach the gospel to every creature. There is but little pleasure in addressing such, because there is but little hope of success. May I not suppose, that some one, or more, may be led to

<sup>a</sup> Is. xxxiii. 24.

peruse this discourse, who have many years resisted the calls of the gospel, and have been long accustomed to do evil. What cause have you to admire the mercy of God, that you are not now "in the lake which burns with fire and brimstone for ever more?" Have you not followed many of your equals in age to the churchyard, and committed their bodies to the dust? What preparation have you made, in consequence of the reprieve allowed you, and the admonitions given you? Hear then, once more, the joyful sound; believe in the name of the Son of God, that you may have life through his name. Fly to his blood, that you may obtain the forgiveness of your sins, and an inheritance among them who are sanctified. He, and none else, is able to deliver you. Cry to him, that he may breathe upon the dry bones, and they shall live. Though you are hardened in profanity, though you are besotted in sensuality, though earthly-mindedness has overspread you like a leprosy, his right hand and his holy arm will get him the victory. He is able to create you anew unto good works; and, as you are already monuments of his patience and forbearance, to make you to eternity the happy monuments of his sovereign and almighty grace. Is there now any remaining objection? Is there yet any room for farther delay? Hath not time shed its hoary hairs upon your heads, and drawn its furrows upon your brows? Make haste then, and fly for your lives, lest you lie down in sorrow, and make your bed in hell.

5. Let me preach the gospel to the self-righteous. By the self-righteous, I mean those who trust in an outward, lifeless form of duties, in a character formed upon worldly prudence, and a few of the most common offices of civility, between man and man; especially those, if any such have persisted in reading



this discourse to the close, who despise the doctrines of the grace of God. Do any of you lean to the fashionable scheme of irreligious, pretended morality; and when you are at liberty, treat the doctrine of free grace, and of Christ's righteousness and merit, with contempt and scorn. As the full soul loatheth the honey-comb, so the self-righteous soul spurns at the riches of divine mercy, and likes not the incessant repetition of the name of Christ. Your guilt is of the darkest and deepest dye. Your danger it is impossible to conceive or express. What views have you in drawing near to a holy God in solemn worship? Or what meeting do you expect with God, when he sitteth upon the throne of his holiness in the day of judgment? Do you ever, though in the slightest manner, make conscience of the duty of self-examination? May I not have some hold of you by that quarter? What satisfaction have you in your own hearts? Dare you tell us now what passes there? O the power of self-deceit! You would be covered with confusion, did but the world know the foul pollution that lodges within you: how much less shall you be able to stand the strict and impartial judgment of the great Searcher of hearts?

Do but open the book of God, and what page will not condemn you? This sentence stands uncanceled against you, "Cursed is every one, that continueth not in all things that are written in the book of the law to do them. "Out of your own mouths will you be judged, ye wicked servants. Thou that makest thy boast of the law, through breaking the law, dishonourest thou God?" Bring forth your boasted morality, and let it be put to the trial. Will you, or dare you say, "I have loved the Lord with all my heart, with all my soul, with all my mind, and with all my strength?" Will you say, I have

loved his worship, and served him in public, in my family, and in secret, and I hope he will accept of it? I think I am authorized to answer in his name, "Was it worshipping me to be singing psalms with your mouths, and not once remembering their meaning? to be thinking of an hundred vain things when you were in the house of God? To be praising without thankfulness, confessing without sorrow, and asking blessings without desiring them; and to be more attentive to the faces and dresses of others around you, than to the frame of your own hearts? Was it hearing my word, to be criticising the style and manner of the speaker, and laying hold, with the utmost eagerness, of every improper motion or ill-chosen expression, as a fund of entertainment for yourselves and your companions over your cups and bowls? Or do you call your careless, hasty, drowsy prayers, with long intermissions, worshipping me in secret?"

But perhaps you will rather choose to trust to the duties of the second table, and what you owe to your neighbour. Perhaps you will say, I have been honest in all my dealings, and never wronged any man: nay, I have been kind and charitable, have dealt my bread to the hungry, and supplied the wants of the afflicted and poor. I answer, in the name of God, "Many have been your defects even in these duties; but supposing it to be so, you have not feared me. It might be from pride, from fear of censure, from prudence; but it was not in obedience to me, for I was not in all your thoughts. Was it your duty to your neighbour, to make a mock at his sins, to lead him into intemperance, to despise him in your hearts, and ridicule him in your conversation?" In one word, do but examine all your "righteousnesses," they will "be found as filthy rags before God." Trust not in such a "refuge of lies."

—The bed is shorter than “that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it.”\* Believe it, there is no salvation in any other than in Christ. His atoning blood will reconcile you to God: his grace and love will captivate your souls: his holy and blessed Spirit will write his laws in your hearts. Believe in him, and you will be more holy than ever, and yet stand astonished at your profane and blind pride and vanity. He will create in you a clean heart, and you will then blush at the thoughts of your remaining pollution. You will apply yourselves to his service with zeal and diligence, and yet still say you are unprofitable servants. One view of the cross of Christ will make sin more odious than a thousand fine descriptions of the beauty of virtue, which commonly serve only to nourish and fortify the pride of man. If ever you desire to see the face of God in mercy, or to dwell in his presence, believe in Christ, for there is no other way to the Father.

6. In the last place, suffer me to preach the gospel to the chief of sinners. It is the glory of our Redeemer, that he saves “to the uttermost all that come to God by him.” The dignity of his person, the greatness of his sufferings, and the infinite value of his atonement founded on both, makes him “mighty to save.” Let such sinners attend to this, who are without excuse, whose hearts have been a sink of the greatest impurity, whose lives are stained with the foulest and grossest crimes, whose sins have been numerous and heinous, and scandalous; who have no plea to offer, but are sensible that they have justly merited the wrath of God in its utmost rigour. Let such attend to this, as are trembling at the thoughts of a righteous judgment, and saying, “It is a fearful thing to fall into the hands of the

living God.—Men and brethren, what shall we do?” Behold, I bring you good tidings of mercy unmerited, pardon unsolicited, a full and free remission of all your sins. “I have blotted out thine iniquities as a cloud, and as a thick cloud thy sins: return unto me, for I have redeemed thee.” Receive this testimony, and “set to your seal that God is true.”

Think not to do injury to the grace of God, by weaving a self-righteous cobweb, and refusing to believe, till you have laid down some rules of a new life, and effected some partial reformation, as if you would first save yourselves, that you may be fit for salvation by Christ. These hopes will soon be dashed in pieces. Faith in the imputed righteousness of Christ is the sinner’s only plea. The more vile you are in your own apprehension, the more need you have “to put on Christ.” The subsequent change of heart and practice must be the effect of his power, is a part of his purchase, and ought to be received as his gracious gift. And I will venture to foretell, that you will make the greater progress in true holiness; the less you are disposed to boast of, or to trust in it.

This I apprehend, is the gospel itself, styled in Scripture, with the highest propriety, the “gospel of the grace of God.” “Christ came not to call the righteous, but sinners to repentance.” If you will rely on him for salvation, he will shed abroad the love of God in your hearts by the Holy Ghost, which will be a powerful and operative principle of new obedience. I beseech you, therefore, in the most earnest manner, not to reject the counsel of God against yourselves. Nothing can be more liberal, or more gracious, than the offer of the gospel: “I will give to him that is athirst of the fountain of the water of life freely.” There is no sin of so deep a dye, or so infectious a stain, but the blood of Christ is suf-

\* *Is.* xxviii. 20.

ficient to wash it out. There is not any slave of Satan so loaded with chains, but he is able to set him free. If you perish, it is of yourselves. I have given you warning, from a sincere and ardent concern for your everlasting interest; and may God himself, for Christ's sake, by his Holy Spirit, effectually persuade you to comply with it.

(To be continued.)

FOR THE CHRISTIAN ADVOCATE.

*When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?—Ps. viii. 3, 4.*

When I behold the evening sky,  
And all the starry wonders there;  
Thy power, Oh Lord, and majesty,  
O'erwhelm my heart with awe and fear.

There shine Arcturus and his sons,  
There Mazaroth proclaims thy praise;  
There, too, Orion circling runs,  
And Pleiades' influence sweetly plays.

And does that same almighty arm,  
Which holds and guides each rolling sphere;

Protect me from surrounding harm,  
And grant me every comfort here!

Well might the royal psalmist say,  
Viewing those glittering orbs above;  
Lord, what is man—what worthless clay!  
That thou shouldst visit him in love—

That thou shouldst every want supply,  
Notice and keep each pious tear;  
And when he lifts to thee his cry,  
That thou shouldst bend a gracious ear.

Oh! may thy condescension fill,  
With love and gratitude my soul;  
And prostrate this rebellious will,  
Submissive to thy full control.

Whate'er denied, O grant me Faith,  
That heavenly guide to realms above;  
Which shows the straight and narrow path,  
That leads to everlasting Love.

No sadness on their features; to their limbs  
No fetters clung; and they whose early years  
Had told dark tales of wretchedness and shame  
Lifted a calm, clear eye.

Amaz'd, I ask'd,  
Is this a prison? and are these the men,  
Whom justice from the world's sweet fel-  
lowship  
Hath sternly sever'd?—

But a voice replied—  
God's spirit has been here. Serene it came

Into the cells where guilt and punishment  
Rivet her chains, making the victim's life  
A hated burden, and his hope despair!

It came!—Rebellion laid his weapons  
down;

The flinty breast grew soft; the rugged  
brow

Gave channels for the tear of penitence;  
And souls which sin had blotted from  
their race

As a foul gangrene, to the Healer turn'd,  
Bathed and were whole.

So now, with humble step,  
Their penal course they measure,—giving  
still

The day to toil, and meeting every night,  
In solitude, reflection's chast'ning glance,  
Which wounds to purify. There too doth  
glide

Fair charity, prompting to deeds divine  
The unaccustomed pupil, while he coo-  
'Mid the deep silence of a lonely bed,  
His Bible lesson; seeks a deeper root  
For Christian purpose; or anticipates  
Glad Freedom's sacred gift.

Ye whom our God  
Hath held from deep transgression, be not  
proud;

Nor in the heat of passion, haste to weigh  
A brother's fault. The Eternal Judge  
himself

(When by the sin of ingrate Adam moved,  
Came not to Eden till the cool of day.  
And since that hour when first the venge-  
ful sword

Hung o'er the forfeit gate of Paradise,  
Man hath been wayward,—weak, and  
prone to fall

Beneath temptation's wile, and so must be  
Unto the doomsday burning.

Then let his bitterest discipline be mixed  
In Mercy's cup,—that so the prison cell  
May work his soul's salvation; and the  
'law,

Like a school-master' severe, the trust  
bring

To Christ, his advocate and righteousness.  
L. E. S.  
Hartford.

From the Mirror.

THE BIBLE CLASS,

IN THE CONNECTICUT STATE PRISON.

I saw them bending o'er that holy page,  
Whose breath is immortality. There  
seem'd

## Miscellaneous.

SKETCH OF THE LIFE OF REV. JACOB GREEN, A. M., formerly Pastor of the Presbyterian Church in Hanover, Morris County, New Jersey.

(Continued from page 442.)

A DREAM.\*

I thought that I was in a large room, just at even or twilight, where were a number of elderly men, and also a number of children, chiefly if not all boys, about 5, 6 or 7 years old. They all seemed to be serious, or rather mournful. At the north side of the room was a door standing wide open. Without the door were two pair of stairs. The one on the right side which went upwards, and led to some place over head; and directly before the door, or a little to the left hand, were stairs that went downward, and led to some place beneath. There was the space of about two feet without the door, before the stairs began that led up or down. I thought the children in the room called the place which the stairs led to above HEAVEN, and the place which those downward led to, they called HELL. Once in a while one of the children went out at this door, and went either up or down. They went one at a time, and some went up and some down. They went out at this door, in order to know whether they should go to heaven or to hell. Not that I thought they went immediately to heaven or to hell; but whether they went up or down they tarried safe and well that night, and in the morning came back again, and after that lived their life in this world: but according as they went up or down when they went out of that door, so, whenever they died, they would

\* A review or recollection of the latter part of this article in our last number, is necessary to see the connexion and import of this dream.

go to heaven or to hell. At length all the children were gone out, except one little boy. The children, I say, for it was not supposed that the old men were to make the trial. They all sat still in the room. The father kept this one little boy that was left, between his knees, not willing that the child should go out. The boy was very desirous to go, kept begging his father to let him go, and even cried to go. He told his father that such a boy, and such a boy was gone up to heaven, and that he did not doubt but that he should go up to heaven. His father said, "I am afraid you will not, I am afraid you will go down to hell." I thought they all desired and endeavoured to go up, and what it was that made any of them go down I did not then know; but I soon knew. At length the father consented to let the boy go. Now, thought I with myself, is my time, to try what will become of me when I die. I concluded to let this boy go first, and as soon as he was gone, that I would go. But I trembled and greatly feared that I should go down. I went to the door with the boy and well observed him. He stepped one step out of the door, and the next step, he stepped down one stair, that went downward. And as soon as he saw he was going downward, he cried and lamented most bitterly. But he kept stepping down as fast as possible, which, if he had not done, he would have fallen down head foremost. He went down crying and was soon out of sight; and I thought I saw no more of him, but had all my thoughts turned upon my own case. I stood trembling and afraid, but I thought I must try; and concluded therefore to go out, but determined that I would not go straight out at the door, as the others did; but as the stairs that went upward were at

the right side of the door without, I went to the left side of the door within, determined to run quickly and spring up the stairs at the right hand.

At length I sprung with all my might; but no sooner was I without the door than a strong wind took me, stopt me in a moment, and like a whirlpool, sucked me down the stairs. This wind turned my face to the stairs that went downwards, and drew me with great violence. Finding myself thus drawn downwards, I set out one foot before the other and hung back; but my foremost foot was about half the length of it over the first step downwards, and only my heel and part of my foot upon the floor. I hung back, and the wind drew so hard that it bent me down, my face to my knees, and drew my loose clothes over my head; thus I continued as on a poise, for about half a minute. At length I fell backwards, and scrambled toward the room again. I got up and went into the room crying bitterly, for I thought I certainly belonged to hell.

When I stepped out at the door, and the wind stopped me and turned me downward, the old men in the room, who had their eyes upon me, spoke out together suddenly—"Alas! is the congregation willing." This they said with respect to my going downwards; but the meaning of it I knew not. When I had got back among the old men, I thought in my dream I saw a door on the west side of the room which opened into a yard: and I, in anguish and dreadful distress, went out of this door, and there, in that yard, sat God Almighty, on a kind of throne. In great bitterness and anguish I threw myself down before him, and prayed that he would tell me why I must certainly be damned. He told me it was for breaking my promise made in the woods, together with the sin I had committed against light and the checks of conscience at the time of

it; for God, and I myself, regarded me as having committed the sin, though the external action was not performed. The sin itself, said he, was great: the breach of your promise and vow was also a great and dreadful sin: and the sin being committed, and the promise broken, against the light and checks of conscience, make it an unpardonable sin. What! said I, must I certainly be damned! Yes, he replied, you must—you have committed the unpardonable sin. Upon this I cried most bitterly, and said, "O most merciful God! didst thou never pardon so great a sin as this!" No, said he, I never did. Then I mentioned David's sin, and Peter's sin, and said—"O Lord, were not these sins so great and dreadful as mine? No, said he, they were not. Then did I cry and plead for pardon in the most lamentable manner, before an angry God—I pleaded the merit of Christ—that his merit was infinite—that no sin could exceed the infinite merit of Christ—is not, said I, the merit and satisfaction of Christ sufficient? The unpardonable sin, he replied, is excepted—'tis of such a nature it cannot be pardoned. Then I threw myself down before him and cried, "O Lord, is there no way! is there no way! cannot I be pardoned! Lord, canst thou not have mercy on me! Thou art merciful, O Lord; thou hast pardoned; wilt thou not have mercy on me? No, he answered—that sort of sin can never be pardoned; 'tis, said he, the nature of the sin, and not the greatness of it, that makes it unpardonable. Then I thought of the nature of my sin, and knew I committed it against the checks of conscience, in the very time of it. Your sinning against light and conscience in the time of it, said God, made it the unpardonable sin. Then I cried, and lamented, and begged, and prayed, and continued entreating for pardon. But, said God, I could easily pardon all your

other sins, but that one sin is of another nature, and cannot be pardoned—I will show you just how it is. Then I thought in my dream that he took a maple plank, or board, which was lying by, and which was in itself very smooth, except that it was full of cracks, like sun cracks, as full as it could well be: and as the board was curly, the cracks were not only lengthways, but oblique, and almost in every direction. Near the middle of the board there was one large crack, opening, or flaw, much bigger than any other, and it went almost across the board. It was, indeed, not only an opening, but there seemed some of the wood gone or wanting. Now this board, said God, is your life. Your life is filled up with sins; some greater and some less, just as these cracks are; and that great crack or opening, where some of the wood is wanting, is that unpardonable sin of yours. I could pardon all your sins except that one, as these cracks may be shut up and the board become smooth. Then I thought he put his hands on each side of the board and pressed all the cracks together, except that one; so that the board was as smooth as glass, and not the least crack or flaw to be seen in it, except at that one place. Thus, said he, I could pardon all your sins and do them all away, so that they should not be seen, except that one unpardonable sin—just as I have shut up the cracks in this wood. Then I said, “O Mighty God! canst thou not press it together and make that one crack shut up?” No, he answered, it is of another nature from the other cracks; there is some of the wood wanting, so that it cannot be shut up. If, said he, the crack was twice as large as it is, and no more than a crack or opening, I could shut it up; but as it now is, 'tis contrary to the nature of the wood that it should be shut up; it cannot be done. I again said, “O do try to press it up,” and I

thought that I put my own hands on each side of the board, and squeezed with all my might, but to no purpose. Then said I once more—“What! cannot it be done!” No, he replied, it cannot—and at that instant I awoke.

It was at the dawning of the day; my body was trembling throughout; nor was my mind less distressed, for I thought when awake as I did in my dream, that I had verily committed the unpardonable sin. I immediately rose from my bed, went out to the barn, a little distance from the house, and there I attempted to pray. But alas! I had no freedom. God seemed at an infinite distance from me; his face turned away, and his back, as it were, toward me, not regarding my prayer. Before that time, I seemed to think when I prayed that God heard and regarded me; but now it seemed as if he had turned his back upon me and heard me not. I could not cry and be affected with my case, as I seemed to be in my dream, but had a dry, hard-hearted, stupid concern and distress—I seemed to have a dreadful weight on me, but no affectionate concern. I tried to pray, and ruminated on my case awhile, till I perceived the family were up and about. Then I knew I must make my appearance in my place, or the reason of my absence would be inquired into, which I did not choose should be done; for I was very anxious to hide my concern from every body in the world. Both before and after my dream, I was very careful to hide all appearance of religion from every mortal.

The family in which I lived for some days after my dream, perceived a heaviness and gloom upon me, and several times asked me what was the matter. But I turned it off as lightly as I could. My concern and trouble, though great, abated by degrees; for I had no true conviction of sin, and the views

I took of my case became, by custom, less pungent and affecting. By degrees I began to have a little hope that I might not have committed the unpardonable sin; but there was no particular thing that made me hope. Sometimes, for encouragement, I thought it was only a dream, and dreams were not absolutely to be depended upon; but it would return upon me that I knew the dream was according to my case, and this would cut me like a knife. After this I never lost a sense of my guilt, so as to omit praying in secret twice a day, on any account. Nor did I, after this, ever allow myself in any thing that I knew to be a sin. My concern was never so great as to prevent my daily business; and in about a month or six weeks after this dream I went to a grammar school, and began to learn Latin, which was in December, 1738.

(To be continued.)

#### MENTAL SCIENCE.

##### *Phenomena of Volition.*

The class of exercises denominated volition, is very simple, and but little diversified. It will, however, be requisite to examine, with some degree of care and at length, several questions concerning this class, which will often be referred to in the application we intend to make of the doctrine.

The nature of the exercises constituting this class is *voluntary exertion*, or to use the very familiar term which is sufficiently understood, we call it *willing*. The terms used to denote the operations of this class are not so numerous, and the exercises are not so much diversified as those of intelligence and feeling. The modifications of volition are only two, and those are very simple, viz. *choosing* and *refusing*, or *willing* and *nilling*, to use an old fashioned word which

sounds awkwardly to us from its disuse. Whatever is voluntary belongs to this class, and nothing else can belong to it. The exercise is so simple and so uniform that no further description is necessary, in order to direct every mind inductively to ascertain the facts in his own experience.

There is, however, a question of importance to be examined, which relates to the classification; and which will involve some further description of the operations. Some have denied that there is any generic difference between what we call feelings and volitions. As far as we know, or now recollect, the majority of writers on mental science have classed together all the emotions and voluntary exertions of mind. They have entirely overlooked the difference in their nature, and the distinction in their faculties. A very simple account of this matter seems to us like the following; viz. The mind *apprehends* an object—*feels* pleased or displeased—then *chooses* or *refuses* it. Here the volition differs essentially from apprehension, and is not less different and distinct from feeling. All the exercises are connected together and relate to the same object, which must be perceived in order to excite pleasure or pain; and an emotion, either pleasing or displeasing, must be awakened, or no volition will exist. In the concatenation of these exercises each one has its distinctive character; and we must not substitute one for another, nor confound them as if they were parts of one and the same operation. Volitions have nothing in them of the nature of pleasure or pain. Those feelings may attend, precede and follow the elective operation; but they are readily distinguished, by every observing mind, in their true character, and according to their appropriate classification. At different times and under different circumstances the same voluntary exertion is attended

with opposite feelings. Objects, which are painful, are often chosen, and those which are agreeable, are often refused, whereas it could not be thus, if volition and feeling were identical. The facts to which we here allude are so plain and certain that none can doubt them; and they prove incontestably that there is a distinction, in the nature of these exercises, between feeling and choice. The full explanation of the facts, just alluded to, must be reserved for another place, when we discuss the doctrine of ultimate and subordinate objects of choice, which should be well understood in the illustrations of mental science.

We here make a passing remark, because it is needful to illustrate the distinction between pleasure and choice, pain and refusing, that ultimate objects are always chosen because they are agreeable; but subordinate objects are often disagreeable, although voluntarily chosen. Take a familiar example in the case of a sick man; he chooses health because he loves it, and nauseous medicine, for the sake of health. It will be obvious that health is an ultimate object, and medicine subordinate. This explains a common fact in the phenomena of volition, while it proves most conclusively the difference between feeling and choosing.

Voluntary exertions are sometimes described by different names, because they are so combined with other mental exercises that willing is the most prominent. Such are determination, decision and resolution. But commonly the relations of our volitions are denoted by associating the name of the object; and few qualifying terms are used to describe the acts of choosing or refusing. Sometimes we say a wise, a prompt, hesitating, obstinate, or final choice; but very seldom do we employ adjuncts with the names of volition, which are expressive of moral quality. Moral qualities are predicated of the ob-

jects and motives of choice, but seldom of choice itself. We make these remarks to show how simple and undiversified are the operations belonging to this class, and how readily they are distinguished from the affections, with which moral qualities are constantly associated. We do not mean to assert that there is no moral quality in the act of volition; a wrong employment of any faculty produces a wrong action. But the seat of praise and blame, right and wrong, is not the volition, and its moral quality is always relative.

We are now prepared to say that all volitions belong exclusively to the *will*, which is a distinct faculty. According to the principle of classification by which we distinguish mental operations, the inference is conclusive; and as we have before said, there must be some aptitude in the mind, distinctive and permanent, whose character is precisely developed by each class of operations. This permanent aptitude, which is now the subject of inquiry, we call the faculty of *will*, whose appropriate development is volition. No other character ever belongs to simple exercises of *will*. This faculty never feels, nor perceives, but simply acts.

An important inquiry here presents itself to our view, and demands attentive examination, viz. What are the laws of volition; or in other words, does the *will* act according to any known rule? The true answer to this question, if inductively ascertained, will be of great service in other investigations of mental science, and in the estimation of human character. The laws of human action are obvious of great importance, and yet they are variously understood and explained by different persons: hence much of the confusion and uncertainty in mental philosophy. There has been much controversy on this question from the earliest attention to mental science. The great di-



pute concerning the freedom of the will has been one of deep interest to the cause of truth, and its decision has an influence on the rules and results of biblical interpretation.

Some have told us that the will possesses, inherently, a self-determining power; and that such an ability is necessary to freedom and responsibility. But we think such a supposition impossible, as President Edwards has conclusively shown in his treatise on the "Freedom of the Will." We mean not to advocate all the statements and arguments of the work alluded to, because we verily believe some of them erroneous; but in reference to this single point, which was the president's main object in writing the above treatise, he has satisfactorily shown that the will cannot determine itself. Without entering, at present, into the discussion of the doctrine of freedom, whether moral or external, we here observe that it cannot belong to any one faculty, but to the mind, considered as the agent, in the employment of its capabilities. All we wish here to say is, that no such self-determining power can belong to will, because the supposition contravenes the laws of volition as inductively ascertained. Edwards recognised this fact, when he said, "the will was always as is the greatest apparent good." This statement is substantially true, but we do not like the form of expression, because it is not sufficiently definite, and may be liable to misconstruction. To state the matter clearly, let it be observed that volition always supposes an object chosen or refused—the object chosen is, on some account, agreeable; and the object refused, for some reason, disagreeable—the volition is always governed by the affection of the heart. Previously to choice there must be an object, apprehension, and feeling; and the election is just according to the character of that feeling.

We come, therefore, to the conclusion that the will is always governed by the affections; and can never act contrary to them. Take another illustration or statement of the same fact; the heart is the spring or source of action or choice; the ultimate object is the excitement, and pleasure is the motive. This every man will find to be the uniform law of his volition: and this is the reason why a man's choice is considered the index of his character. If it were otherwise, we should have no rule of ascertaining human character. If the objects, which a man chooses for their own sake, were not chosen because they are agreeable to the temper of his heart, or affection, we should have no means to ascertain the character of the heart. The doctrine of motive will require some discussion, when we shall attend to that of ultimate and subordinate objects. But lest it should be thought by some, that we are advocating a scheme of selfishness when we say the motive is pleasure, it may be proper to observe here, that we speak of motive in this place, not as applicable to the object chosen, or pursued, but exclusively to the pleasure which the object excites, or is expected to excite. In this statement, it will be perceived that the object, and not the motive, determines the selfishness or benevolence of the feelings and the actions. The rule, therefore, by which the will acts, is known and uniform; the will is always governed by the feelings, and cannot act otherwise. Whatever inconsistency may appear in the conduct of any man's will, in reference to the same objects, at different times, that inconsistency must be traced to the feelings of the heart, which are often influenced by a change of circumstances and prospects. Whether objects shall please or displease us, depends not on volition, but on the nature of the object or its relation: but whether we shall choose them or not, depends

in our pleasure. If every object were chosen only for its own sake, we should never choose a disagreeable object; but since we choose some objects for the sake of others with which they are inseparably connected, it may be our pleasure, in such cases, to choose subordinatedly those which give us pain. Take an illustration of this remark in the case of a good man, who visits and relieves his friend in distress. He is pained at the distress of his friend, and all his sympathies, which are excited, are painful. He would not visit or sympathize with him for the sake of the pain, but he chooses the painful intercourse for the sake of that which is agreeable to him, the relief and happiness of his friend. Take another illustration from the case of the convinced sinner, who is alarmed at the view of his danger, but has not submitted his heart to God. He is told, and he accredits the statement, that he must trust in Christ or be lost for ever: With this view of his danger, and the only method of salvation before him, he will choose any thing that he believes will interpose for his safety. He will choose Christ and coming to him, for the sake of escaping hell, while he has no love to him or his method of salvation. Show him any other way of deliverance, and he will manifest his hatred to Christ, by refusing him and all that pertains to his method of eternal salvation. Thus it is to be feared that many awakened sinners choose to come to Christ, and never do come. But this will more fully appear, when we discuss the doctrine of ultimate and subordinate objects and motives.

The question now arises, what are the uses of this faculty of volition? The first use of the will which we mention is, to render men active. We speak more particularly of bodily action. The will moves the body, and directly regulates the greater part of its motions.

We say the greater part, because there are some motions of the body which are wholly involuntary, such as digestion of food and the circulation of the blood. These, and some other motions which are constant or occasional, depend not at all upon volition. But the ordinary movements of the hands, feet, tongue, &c. are the effect of will and under its control. All effects which are under the direction of the will are called voluntary motions, or the result of voluntary exertion. What constitutes the connexion between the will and the effects which follow its volitions, we are not able to discover. It is to be resolved into the constitution of God. Our Maker has seen fit, in a way which we cannot comprehend, to connect the motion of the hand, walking, &c. with the will, but not with other things which, for aught that we can see, might just as easily have been connected with the will, if God had seen fit. The facts, and the laws of those facts, and not the reasons of them, are the subjects of inquiry. God has formed and sustains this connexion in ordinary cases, but sometimes it is broken, as in the case of a paralytic, where neither the hand nor the foot obeys the volition: and force can overcome the influence of the will. Here it seems proper to remark, in passing, that from this connexion between volition and effect we get the idea of power. Wherever this connexion exists we say there is power to produce the effects, and where it does not exist there is not power.

Another use of the will is to direct the employment of the understanding. We can direct our thoughts and investigations from one subject to another, for the acquisition of knowledge, and attaining the objects of desire. Our apprehensions and perceptions do not depend on the will, except so far as the direction from one object to another, and the fixedness of attention necessary for greater distinct-

ness, are concerned. It does not depend on the will whether we perceive the difference between a square, circle and triangle, but it may depend on the will whether we understand the properties of each, so as to be able to describe all the points of difference. It does not depend on the will whether we perceive the difference between truth and error, but it may depend on the will whether we discover truth under certain circumstances of obscurity and difficulty.

Another use of the will is to manifest the character of the heart. It is through the medium of the will as the servant of the heart, that we become acquainted with each other's characters. We judge of men by their external actions; in doing this, we proceed upon the principle that those actions are voluntary, and that they express the feelings of the heart. Through the operations of this faculty, we learn how we ought to treat others with whom we have intercourse, and give others to understand how they should treat us; all that we do in this world for the melioration of man's condition, is through its agency. Every enterprise of good or evil, of benevolence or wickedness, is under the conduct of the will, and shows the disposition of the heart. The affections are in no case under the control of the will, except so far as directing the understanding to the investigation of truth, or objects calculated to affect the heart, the will may *indirectly* exert an influence over the feelings; but as we have before stated, it does not depend on the will, whether we shall be pleased or displeased with any given object. Volition cannot change the heart: the will cannot bring the carnal heart under subjection to God's law, nor turn it to love Christ. It must be, according to the gospel, the medium by which the heart displays itself. The understanding is the medium by which objects affect the heart,

and the will is that by which the affections are manifested, and objects attained for the heart's gratification.

The will is also necessary in performing the duties enjoined by the second table of the law; indeed all the duties of an external character, and those which pertain to the government and direction of the understanding, involve the agency of the will. There is an obvious distinction between those commands which respect the heart and its affections exclusively, and those which respect other mental exercises and external actions. In the former there is no agency of the will, except in the indirect influence before stated. The heart loves or hates in obedience to another law, not the will. But in every other duty, the volitions are essential. In searching the Scriptures, prayer, observing the Sabbath, feeding the hungry, clothing the naked, sending the gospel to the destitute, and doing good to all men as we have opportunity, the agency of the will, as well as the affections of the heart, is involved. A destitution of this faculty, would be a want of physical qualification to obey the commands of God which respect human conduct.

What will be the use of this faculty after the soul is separated from the body, we are not distinctly informed; but even in this inquiry we can apply, to a certain extent, the principles of induction. We are furnished in the revelation of God, with information concerning the employments of redeemed souls in heaven, which communications, fairly and on philological principles interpreted, are to be taken as facts. From these facts it will be easily perceived, that the will is to be employed in praise, however that may be expressed, in doing the will of God, and in conveying the spirit wherever it is to be sent. What missions of good the souls of the redeemed are to execute in heaven, or in any part

of God's universe, we do not know, and therefore we say not in what agencies this faculty may be employed. How spirits communicate with kindred spirits, we do not know and do not affirm; but for aught that we can say, there may be use for volition. When the bodies shall be raised and reunited to their spirits, it is likely they will be under the control of the wills which have before controlled them. In heaven, we may suppose that this faculty will be employed to bring every power into holy subjection to heavenly laws and principles. In the world of misery, we affirm not the precise agency of the will; but we can conceive of its employment to execute a torturing influence upon the associates in misery, as well as in uttering blasphemies against God and all that is good. It would seem as if there would be a restraint upon this faculty, as there always is in confinement; and that while in the voluntary expression of the heart's malignity, the will shall not be employed, as here on earth, to procure the heart's gratification. Its instrumentality will be self-infliction of misery upon the soul for ever. In this case, therefore the use of will is fearful beyond description; to blaspheme God, self-infliction of torture, and a malignant agency in augmenting the wretchedness of associates in misery. But in heavenly blessedness and glory, its employment will be desirable, elevated and dignifying, beyond expression.

In concluding this article let it be observed, that we know of no phenomena of mental exercises, incapable of being classed according to the principles we have recognised, in one or the other of these three—*apprehending, feeling, willing*. We may make secondary and sub-classes, but all mental phenomena belong to those three; and the faculties of *understanding, heart and will*, are sufficient to account for all mental exercises and

actions. These constitute man a complete moral being, and qualify him to be a moral agent. By these he is qualified to be placed under responsibility, and made accountable to God for all his character. By these he is qualified to be employed, under all the weight of obligation, in effecting the purposes of God, and promoting his declarative glory. By these faculties he is qualified to receive his Maker's law, to feel responsible, to act with reference to the judgment to come, and according to the moral estimate of his character, to be rewarded or punished. What more is necessary to constitute man a proper subject of moral government? We answer nothing.

F.

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THE PRESENT STATE OF THE PRESBYTERIAN CHURCH.

*No. III.*

The presiding individual of a large deliberative body—whether the individual be denominated president, speaker, chairman, or moderator—has always a difficult office to perform; and for this reason his official acts ought certainly to be viewed with some indulgence, and to receive, so far as they will fairly admit of it, a favourable construction. On this principle, as well as because small errors, left uncorrected, are a less evil than much delay and frequent interruption in business, appeals from the chair to the house are seldom sustained in deliberative assemblies, except where there is palpable evidence of error, or partiality.

In cases, moreover, in which parties confessedly exist, and are in ardent conflict with each other, a presiding officer is always expected to favour, in some measure, the views of the party by whom he has been elected to office. It is understood that he has been chosen for this purpose, and there would be disappointment on all sides, if he

showed it no regard. Still, there are certain limits to his prerogatives and partialities, which every presiding officer is expected sacredly to regard—limits which, if he transgress, he is always considered as highly censurable; and within which, if he carefully confine himself, he is regarded by every candid member of the body, as having honourably discharged the duties of his station. There have been instances, if we mistake not, in the House of Representatives of the Congress of the United States, and at periods too when parties ran high, in which the Speaker, at the close of a session, has received a vote of thanks, nearly if not quite unanimous, for the fair, and able, and dignified manner, in which he has discharged his high official duties.

It is chiefly in the appointment of committees, that the occupant of the chair of a deliberative assembly is expected to favour his party. On all important committees, especially those in which party questions are to be discussed, a decided majority of the ascendant party is expected to appear; and we think such a majority ought to appear, without any murmur of the adverse party, under two provisos—namely, that the members forming the majority are those generally regarded as respectable, for temper as well as for talents; and that the minority are allowed a representation consisting of their best and ablest men, to the amount of a fourth, or a third part, of every such committee. It is in committees that all important business is prepared for the consideration and sanction of the house; and we believe it is understood that they ought commonly to be constituted in the manner we have indicated, that each committee may be, as it were, the house in miniature, and hence its report be likely to be adopted, without much change or amendment; and thus that a great abridgment of discussion, and a great saving of time may be effected

—Both parties being satisfied that their opinions have been fully stated and urged in committee, and that every obtainable concession or modification has already been made, will, it is supposed, perceive that it would be useless to prolong debate, without any prospect of a more favourable result. That such are the principles on which committees are usually and properly appointed in deliberative assemblies, will not, we think, be denied. That their reports, even when made with ability, do not always prevent long and ardent discussions in the house, is to be attributed to the irrepressible love of *speechifying*, which some members possess, and the desire which they and others feel, to speak to the galleries rather than to the chair.

But however or wherever else, a speaker, or a moderator, may manifest his partiality, he certainly ought never to discover it, nor if possible to feel it, while he presides over the debates of the deliberating body. Then he ought to act and feel like a chief magistrate in a court of justice—the debaters are the attorneys, he is the judge on the bench. He may, and often must, have his opinion on the subject discussed, but he ought never to manifest it in the moderator's seat. During a debate, he ought most cautiously and impartially to watch over the rights and privileges of the members severally, that each may be fairly and seasonably heard, according to the established rules of order. He ought especially to consider himself as the protector of the rights of the minority—for a minority have rights as sacred as those of the majority—and the weaker party are always in danger of being unduly overborne by the stronger, if they have not a protector in the common president of both.

We have made the preceding remarks, on the station and duties of the presiding officer of a deliberative assembly, that our readers

might see our views and estimate of them, before we should speak of them as sustained and performed by the last Moderator of the General Assembly of the Presbyterian Church. We wished it should be seen that in speaking of him, we were sensible that some allowance ought to be made for the difficulties always to be encountered in the office which he held; and we particularly desired that when we should point out his errors, it might be clearly seen that they were strictly *official errors*, and that their magnitude might be judged of readily and justly.

We now feel ourselves prepared and constrained, after making every just allowance, to say, that although we have had numerous opportunities, through a pretty long life, to witness the proceedings of deliberative bodies, both civil and ecclesiastical, and to observe attentively the manner in which presidents, speakers, chairmen and moderators, acted their parts, we never did witness any thing which, in our judgment, even approximated to the partiality and party feeling, glaringly manifested by the last Moderator of our General Assembly. We are aware that it may be said that this is with us merely a matter of opinion, and that we are a party equally with the moderator. But admitting that we are a party, we have still to say, that the opinion we have expressed is not that of ourselves only, but that also, we verily believe, of every individual who was not of the moderator's party—perhaps of some who were—and that we do by no means admit that an impression so extensively felt, is as likely to be the effect of mere prejudice, as that the moderator should have given just cause for complaint. We do not assert that all his acts and decisions were offensive or erroneous. Where party was out of the question, we think he generally acted correctly. But there was

much of the business of the Assembly, and that too of the most important kind, in which party feeling was deeply involved; and whenever this was the case, the violation by him of official propriety was witnessed, we think, in every form in which it could appear. One was, in the appointment of committees. Of this we shall give two instances. The first was, the committee on the reference and complaint from the Presbytery of Philadelphia, in the case of Mr. Barnes. On this committee, (to the members of which in general, we make no exceptions) the Moderator placed one of the delegates from Connecticut, a resident, when at home, of the city of New Haven. We hesitate not to say, that on the part of the Moderator, this was an appointment in a high degree improper, if not absolutely unlawful; and that there was, to say the least, great indelicacy in an acceptance of the appointment and consenting to serve on the committee, by the delegate concerned. That delegate, by a recent arrangement, had lost all right to a vote in the house; but whoever is acquainted with the usual course of business knows, that a vote in a committee, on an important and interesting concern, is of more ultimate influence than two votes in the house. Yet here, an individual gives his vote where it has the greater influence, when it is denied him where it has the less. The subjects, moreover, referred to this committee, involved several constitutional questions, as well of doctrine as of ecclesiastical order in the Presbyterian Church, and of vital importance in both cases. Was it proper that a professed Congregationalist should be appointed and consent to examine and decide on these?—especially when it was fully understood on all sides, that so far as the case of Mr. Barnes was in question, the strongest predilections, not to say predeterminations, in his favour, were cherished by

this individual. We say deliberately, that being concerned in the report of this committee, we would have preferred that Mr. Barnes himself should have been a member of it, rather than the delegate from New Haven.\*

The second appointment of a committee which we shall notice, and in which the partiality of the Moderator was apparent, was that to which was assigned the nomination of a new Board of Missions. The hostility of the American Home Missionary Society to this board, and the publicly avowed purpose of changing it, and of displacing its Corresponding Secretary and General Agent, was shown in our last number. Yet on this committee, which was a large one, not an individual was placed, who was likely to act the part of a friend and advocate of the inculcated board—the board of the preceding year. Whether the committee on the case of Mr. Barnes had not proved sufficiently subservient to the wishes of the moderator and the majority of the house, or from whatever other motive the nomination was made, is unknown to us; but so it was, this most important committee was entirely composed of those who were disposed to report, and actually did report, a nomination of a new board, most decidedly friendly to the American Home Missionary Society, and hostile to the existing Board of the General Assembly. A few, and but a few of the members of the existing board were not displaced—on the expectation, we doubt not,

\* The Editors of the Christian Spectator, published at New Haven, in the superabounding of their concern to enlighten the citizens of Philadelphia, and the members of the General Assembly, on the merits of the case of Mr. Barnes, had inserted in their work a review of that case, and published and forwarded the number which contained this review, a whole month before the regular period for its appearance. We purpose, before long, *Deo juvante*, to review this review.

that they would voluntarily resign, as we are confident they would have done, when they should see the complexion of the board entirely changed, and rendered subservient to the American Home Missionary Society. It was the report of this committee which led to those scenes of disorder and confusion which disgraced the Assembly, and grieved every friend to religion and the Presbyterian Church. The report was so flagrantly and intolerably at war with all equity and propriety, that it produced criminations and recriminations, which issued in a complete disregard of the Moderator and of all order; and rendered a hasty recess, the only expedient left, to bring the members into a temper that would admit of their proceeding in business.

But beside the particular acts which we have now specified, and some others of a like character which we altogether omit, the party feelings of the Moderator were visible in every case, (we believe without an exception) when a party question was under discussion. They were manifested by giving the precedence in speaking to those of his own party, when it equitably and fairly belonged to their opponents; by arresting a speaker who was pressing an argument which he saw to be adverse and perhaps fatal to his wishes—arresting the speaker on some suggestion or pretence of a point of order, and thus breaking the train and force of his reasoning; by throwing out to the speakers on his side of a question, hints and intimations, which they might employ with advantage to their cause; and by numerous other acts, sensibly felt, but scarcely capable of description, by which an advantage was given to his friends over their opponents.\*

\* The Moderator once requested to be allowed to leave the chair, and speak to a subject under debate. The request was opposed, and he withdrew it. The

We shall not have justice done, if it shall be supposed that in making the foregoing statement of the malversation in office of the last Moderator of the Assembly, we have, in any degree, been gratifying a private pique. Between us and the Moderator there has been, at no time, any personal altercation, nor, on our part, any special cause of alienation whatsoever; and in the last Assembly, he treated us as respectfully as he did any other member with whom we thought and acted. He was, we verily think, entirely *impartial*, in dealing out his hard measures to us *all alike*, without frowning upon, or favouring one, more than another. No, truly, we have felt no gratification of any kind; nothing but the most sensible pain and mortification, in

indulgence asked was one which had been conceded to some former moderators, and among the rest to the present writer, who was really disposed to rise and plead for its extension to the existing Moderator, but was restrained by the consideration, that it was more than an equitable allowance, that the Moderator should plead his cause out of the chair, after favouring it so much before he left his seat.

making the statement which we are now closing. Nor would we ever have made it, if the Moderator alone had been responsible for the devious course he pursued—objectionable and offensive in the extreme, as it certainly was. But he was, in our view, the fair representative of the majority of the Assembly, deliberately and by preconcert chosen, for the very purpose of doing what he did. A conviction that such was the fact, prevented many appeals, which the minority would otherwise have made from his decisions to the house; but from the house they knew they were to look for no relief. The statement, therefore, made in this number of our series, we consider as part of a true representation of *the present state of the Presbyterian Church*—a deplorable state, in which a moderator could be at first elected, and afterwards sustained, to do what we have shown was actually done—a state, painful and mortifying, we repeat, for us to exhibit, but necessary to be known, that haply when known by the church at large, a change for the better may yet be effected.

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## Reviews.

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We welcome to our pages another production of the same pen which furnished the remarks on Pollock's Course of Time, inserted in the last number of our sixth volume. Our valued correspondent does not denominate his paper a *Review*; but to this department of our work we assign it, and the oftener he fills a portion of it, the more will he gratify both us and our readers.

FOR THE CHRISTIAN ADVOCATE.

AN ESTIMATE OF THE WORKS OF CHALMERS.

The writings of Chalmers have been read extensively, but they are

worthy to be circulated still more widely. We take occasion, from a new Edition of his works having been lately published in this country, to give a condensed view of their merits and defects. Perhaps the best mark of the value to be set on any intellectual effort, is to answer the question, will it last? There is something ephemeral in the writings of Divines, as well as in the productions of superficial authors. The style of Tillotson and Blair was once extravagantly admired; but it is now justly considered dull. Except a few volumes, the writings of Baxter have perished. Many folios on Theology are



literally mingling with the dust; but the pilgrim of Bunyan still holds on its way, occasionally greeted by the rich, and always welcomed by the poor. In the midst of that decay of reputation which is the lot of ordinary men, the reputation of Chalmers will be durable, and the productions of his mind will increase, rather than diminish in circulation. They are addressed, principally, to men of a cultivated order of intellect; and by this class of men they will always be duly appreciated.

A flippant mode of writing is sometimes used about this giant in theological science—We notice the following inaccurate statement. Carter, in his *Travels*, mentions that Chalmers belongs to no particular denomination of Christians. For the subversion of this statement, it is only necessary to say, that we are in possession of his recorded speeches in the General Assembly of the Scottish Church, and that he is the present occupant of the Divinity Chair of Edinburgh. Chalmers wisely judges that more harmony results from division lines among bodies of men, than from blotting out those lines; unless men could unite in opinion as well as in feeling. Nor is this sentiment inconsistent with the largest charity. Each religionist has a right to his own opinions; but his opponent is equally entitled to the right of deciding whether he will mix with those who hold sentiments so much at variance with his own.

A suspicion has been originated in the public mind that Chalmers was not a pious man, until many years after he assumed the clerical office. This statement is denied by his biographer; but the reasoning employed is scarcely sufficient to destroy the suspicion. The biographer thinks that as the father of Chalmers was a pious man, the son must have been equally pious. Immense good or evil may be connected with the character of our

ancestry. Still facts prove but too conclusively, that a patriot may be the sire of a traitor, and that the man of science may be frequently mortified by the ignorance of his son. That Chalmers was too much absorbed, in the beginning of his ministry, in pursuits remote from the duties of a pastor, is clear from his own acknowledgment. Mathematical truth, and researches into Natural History, too exclusively engaged his attention, as he impliedly confesses, in his speech before the General Assembly, on the subject of Pluralities. Such studies are, indeed, more becoming the preacher than the studies of Churchill and Parnell; but a flock cannot be kept alive on diagrams. Chalmers is himself, we conceive, the originator of this suspicion, and if injustice be done to him by its influence, he alone is responsible. Scott preached many years without even the semblance of piety. When the forms of religion become blended with the machinery of the State, men are too apt to assume the ministerial office without correct motives. Milton, in his *Lycidas*, speaks thus of some of the ministers of his day—

Of other care they little reek'ning make  
Than how to scramble, at the shearer's  
feast,  
And shove away the worthy bidden guest.

The work from the pen of Chalmers which first challenged public attention, was his farewell address to the parish of Kilmany. This address presses home, on the conscience of his parishioners, an immediate attention to the duties of Christianity. We need not say that it was favourably noticed by the religious journals of the day, and it met the approbation of Scott. We can conceive of no local event more interesting in its nature, than the separation of a Pastor from his charge. But such an occasion has been often perverted. It has been used by some to prolong or engender strife, and by others, merely to

waken the tender sympathies of its nature. But Chalmers was influenced by elevated considerations; and in this address he burdens his mind of its immense anxieties about the immortal interests of his flock. That production of Chalmers which is most eplete with argument, is his "Evidence and Authority of Revelation." The evidences of Christianity have engaged the attention of many powerful minds. This controversy has brought into the field a host of learned clergymen, but the testimony of laymen may be considered as more disinterested. Beattie, Addison, Lyttleton, Bonnet and Erskine, have employed their talents in illustrating the proofs of the authenticity of the Scriptures. Locke has analysed the subject, in his Reasonableness of Christianity, and Sir Robert Boyle felt a deep conviction of the necessity of defending the truth of Revelation. But Chalmers has placed Christianity on most imposing ground, making the system to lean on its external props. These props, unquestionably, are Prophecy and Miracles. If we prove the one to have been wrought, and the other to have been fulfilled and fulfilling, we prove all that is necessary to establish a Divine Revelation. But Chalmers has been censured for totally discarding the internal evidences of the Scriptures. This is a mistake. He considers that the internal evidences answer important ends, in building up those who believe. It may be said that Soame Jenyns was convinced by simply reading the Scriptures. Soame Jenyns resolved to read them, but this resolution was taken under circumstances which placed him on the ground of an enquirer after truth. Rousseau states, in his Confessions, that he read through the New Testament six times; still he was unconvinced. But what would this Genevese infidel have thought, if the writers of the New

Testament had wrought miracles before his eyes?

After publishing the above named work, Chalmers changed his location in the church; but we are not so much concerned about the removal of his person, as about the progress and development of his mind. Some preachers seem to suppose that the station they occupy, ought to adorn them; whereas, it is becoming that they should adorn the station. It was a matter, however, of some importance, when Chalmers exchanged a life of studious retirement for the hum of a populous city. It is probable that even his capacious mind became more enlarged, in contemplating the future destiny of the thousands that waited on his ministry. He soon gave proofs of this by his Discourses on the connexions of Christianity with the modern astronomy. It is universally conceded that the heavenly bodies must have early drawn the attention of men. From the plains of Chaldea, and from the summits of the Egyptian pyramids, the curious eye of science must have watched the planets in their circuits. Ancient poets have swept the impassioned lyre, in praise of the graceful arches, into which the heavens are bent. Job, and the herdsmen of Tekoah, contemplate the divine power as displayed in the constellations. But notwithstanding the intense activity of the human mind, much darkness has been dispelled by the ingenuity of Galileo, and the researches of Newton. Under modern discoveries, the planets, with their belts and rings, wear an aspect of intense interest, not only in the eye of the Philosopher, but in that of the Christian Divine. That man must be blind to the nature of his own endowments who feels no kindling emotions, as the first twilight star glides along, on the current of evening, alternately trickling its beams in a sea of purple, or olive coloured clouds. To lofty musings

on creation the powers of Chalmers were attuned, and his mind gushed forth into strains of impetuous eloquence. In this work, he is combatting the objection which infidelity makes to Christianity, based on the vastness of creation—an objection partially answered by Fuller. It has been urged that this work was needless, inasmuch as infidels do not frequently use this argument. This may be, but infidelity clandestinely entrenches itself in this objection, and Chalmers has dared to look at it in the light of philosophy.

Chalmers subsequently published a volume of Discourses, illustrating the total depravity of man in the higher circles of society. We shall notice them only so far as to animadvert on a remark of Bishop Hobart, in reference to these discourses. He says that Chalmers allows something naturally good in man. It is not much to the credit of this Diocesan's sagacity, that he has so completely misunderstood Chalmers. The sentiment which the discourses maintain is this, that depravity has its seat in the moral powers, but that the mental powers are the source of actions intellectually good; and it is evinced in the struggles of patriotism, in the efforts of philanthropy, in the toils of science, that man may be intellectually noble, whilst morally he is the subject of total depravity.

The above work was soon followed by the publication of a volume of discourses on miscellaneous subjects. The most ingenious discourse in this collection, is the one entitled "the expulsive power of a new affection." The reader has doubtless noticed that all men complain of the unsatisfying nature of earthly enjoyments. Whatever their wealth or fame may be, their feelings will be analogous to those which Cowper expresses when he says that the possession of fame only served to fill him with uneasy sensations.

The race of glory is delightful,  
But won, it brings disquiet.

From the time that poetry became an art, the poets have been lavish of their plaintive strains about the decay of human happiness. Horace, Tibullus and Anacreon, may celebrate the joys of life, but they connect with its joys, neutralising thoughts of the flight of time. Men of talents cannot escape disappointment. It is a popular tradition that Homer begged his bread. Ovid was banished to the shores of the Black Sea. Cicero, Demosthenes and Æschines were exiles. The philosophy of Seneca and the genius of Lucan, could not save the one or the other from the fury of a despot. Socrates became the victim of the people whom he had enlightened, and Sophocles stripped Æschylus of his laurels. Seeing, then, that ambition is often fruitless, and that man is the subject of restiveness, what is the reason that men seek not a better world? Chalmers answers, that it is owing to the want of a new affection to expel the supreme love of present scenes; or in other words, the dim light of the present world can be eclipsed only by the superior light of the world to come. His meaning may be illustrated in this way. A man sailing in a crazy, moth eaten bark, may be unwilling to leave it until a well built stately ship come in sight; or he may like a naked rock till you show him some island filled with aromatic herbs. But Chalmers, not satisfied with illustration from any thing in this world, imagines a man standing on the margin of some superior orb. He is content to stay, but if some orb more picturesque and inviting were to glide by, a new affection would expel the love of his present accommodations, and incline him to commit himself to accommodations every way superior.

The next publication of Chalmers is his *Series of Commercial Discourses*. It would be doing him

injustice to suppose that he could be settled in a large city and be an inattentive spectator of the thousands employed in lucrative traffic. Men engaged in commercial speculations need all the guards of Christianity. They are often visited by unexpected reverses, and therefore need all its consolations. The prophets denounce woes on the merchants of Tyre, and those denunciations are in full force at this hour, against all who lay hold on ill-gotten treasure. No person of serious reflection can survey the pursuits in which the people of a city engage, without feeling a desire that all who are drawn into such a vortex may apply to themselves the searching tests, and the luminous morals of the scriptures. Renowned and gorgeous cities have bidden adieu to their own opulence. Dyer has described the ruins of Rome, but there are cities far more reduced than Rome. Under views of this kind, Chalmers lifts up his monitory voice, and every merchant who will dispassionately read his appeal, must be convinced that it is no small offence to deal unjustly. The reasonings of these discourses seem at first sight rather to recede than draw nigh to the point. But Chalmers is here only acting the part of a skilful commander, who throws his platoons into apparent confusion, till he present them in a compact and unbroken phalanx.

Chalmers has thus performed a signal service for commercial men. It is to be regretted that he has not performed the same service for men engaged in the occupations of rural life. Bates, Flavel, and Brown in his *Christian's Journal*, have partially attempted what Chalmers ought to execute on a larger scale. Whilst the incumbent of a retired parish, his mind must have laid in the stock of information requisite for such a work. Channing has denied to Johnson an adequacy to measure the powers of Milton, be-

cause a city was the usual abode of Johnson. But this is fanciful. Johnson wrote his criticism on Milton in the close of his life, and his Tour to the Hebrides must have brought him acquainted with Nature in some of her boldest forms. In his *Rasselas*, Johnson has drawn pictures of pastoral and rural life, which fill the imagination as perfectly as the opening stanzas of the *Castle of Indolence*. In addition to this, the author of the *Lives of the British Poets* has done justice to Milton. He substantially pronounces him the first of epic writers, and what more could the warmest admirer of Milton ask? But there can be no doubt that Chalmers has been observant of Nature, and though he might not indulge in high wrought descriptions, addressed to the imaginative faculty of his readers, we will venture to say that he would deal out loud appeals to the conscience. The execution of such a work would require from him an indulgence, for a time at least, in a species of reading with which, we suspect, at present he is not familiar. But it would be an easy task for a man of his Herculean powers, to run through all that Greek, Latin and English poets have written of rural life. Then would

He know each lane and every alley green,  
Dingle, or bushy dell of this wild wood,  
And every bosky bourn, from side to side.

Besides the above mentioned works, Chalmers has published a number of miscellaneous discourses, and his *Civic Economy of Large Towns*. His *Civic Economy* is, incomparably, the best effort of his mind. In such a brief estimate, it can scarcely be expected that we should go into details of a work which would require a volume to do it justice. We only take occasion to remark that the sentiment is gaining ground, that the mind of a minister should be insulated to one subject. Had this sentiment

been embraced by Chalmers, he would never have displayed his immense powers as a moralist and statesman. If American Senators wish to be enlightened in that which promotes the public weal, it would be well for them to give, for a space, their days and nights to the study of this civic economy.

We conclude this estimate of Chalmers by saying, that there are Divines now living, of taste more refined perhaps than his, and of greater powers of imagination. There are many, more learned, as interpreters of the Scriptures. There are others, whose fund of classical information is much more enlarged, and whose elocution, if Tourists are to be believed, is much more graceful. But there are none who can compare with him in point of tact, and direct efficient talents for usefulness. The style of Chalmers is faulty to an extreme. All believe him to be an intellectual king; and it is not fit that a king should be journeying over the world in a loose, disjointed vehicle. In making this remark we say, by way of apology, what a critic said to Burns, that a wren may spy what the eagle overlooks.

In Lockhart's Letters, commonly and quaintly called Peter's Letters to his Kinsfolk, there is a remark of a disparaging kind, about the learning of the Scottish church. But it is worthy of notice, that there never was an establishment that demanded more active service from her ministers, than the church of Scotland. So vigilant are they that the itinerancy of Wesley, which spread like wild-fire in England, was checked when it sought to burn among the moora of Scotland.\* But for such demands for active service, who can doubt that Brown of Haddington, Boston of Ettrick, and the Erskines, might have rivalled in the vastness of their attainments, the Bishops of

England. The fervor inspired by plain Scriptural learning, we prefer incomparably, to the frigid zone into which we are introduced by German neology. Scotland holds an elevated rank among nations, in her ecclesiastical, moral and literary character. The piety of her ministers has the firmness and durability of the oak, around which the wreaths of science may be harmlessly entwined. The simple rites of her church have been dearly purchased; for there was a time when the blood of her peasantry dyed the transparent lakes embedded in her mountains, and stained the flowery glens of her southern borders. Grahame has sung of the countless Sabbaths which have gilded her charming dales. Ramsay has embellished her rural customs, with sweeter light than Theocritus ever shed over the fragrant fields of Sicily, whilst Burns has celebrated the battle grounds of her warriors, with more than the martial fire of Tyrtæus. In such a country, and among such a people, we hope that Chalmers may hold on his way, disseminating correct principles among her literary infidels,

As ever in his Great Taskmaster's eye;  
Nor bate one jot of heart or hope.

Thus living, he will rank among the Buchanans and Melvilles of his native land, and he will dispense moral and intellectual fragrance over the city of his abode; a city, which, in reference to its literature, he has justly denominated the garden of the Hesperides. B.

A VISIT TO THE SOUTH SEAS, in the U. S. Ship Vincennes, during the years 1829 and 1830; with Scenes in Brazil, Peru, Manilla, the Cape of Good Hope, and St. Helena. By C. S. Stewart, A. M. Chaplain in the United States Navy, and Author of "A Residence in the Sandwich Islands in

\* See Southey's Life of Wesley.

1823 and 1825." 2 vols. 12mo. pp. 357 & 360. *New York. John P. Haven, Nassau St.*

(Concluded from p. 431.)

If we were to consult our own inclination merely, we should extract very largely from both the volumes now before us; persuaded, as we are, that we could select from them articles of high entertainment and much instruction for our readers, which we might continue through several numbers of our *Miscellany*. But we think this would not be treating the Author fairly, as it might diminish the sale of his work, by leading some to imagine that they had already seen its most important and interesting portions. Such an effect, we believe has sometimes been produced by reviews, which have contained very extended quotations from popular publications, with here and there a sentence or two only, from the pen of the reviewer himself. We shall therefore only exhibit to our readers, in addition to our former quotations, the contents of these volumes, and some considerable extracts from one letter; assuring them, at the same time, that a large part of both these volumes is quite as interesting as any thing we have quoted.

*Introduction. Voyage to Brazil*—Letter I. Commodore Thompson and the *Guerriere*. II. Departure from the Chesapeake. III. Occupation and amusements on shipboard. IV. Moral aspect of the crew, and burial at sea.

*Rio de Janeiro*—I. Description of the bay of Rio de Janeiro. II. Opening of the Imperial Cortes. III. Description of the residence of Mr. Tudor. IV. Levee at the palace on the birthday of the queen of Portugal. V. Public Institutions of the city. VI. Botafogo, San Cristavao, and the Episcopal Palace. VII. Prisons, Judiciary, and Slave Trade. VIII. Character of the Hon. William Tudor.

*Passage round Cape Horn*—I. Departure from Rio de Janeiro. II. The doubling of the cape. III. Description of Valparaiso. IV. Arrival at Callao.

*Lima*—I. Sketch of Callao and ride to Lima. II. Audience with Gen. La Fuente,

Provisional Chief of Peru. III. Festival of the Amancaese. IV. National Museum, Inquisitorial Court, and private mansions in the city. V. Visit to the Padre Arrieta, and state of the Churches and Priesthood. VI. Return to Callao, and farewell visit on shore.

*Washington Islands*—I. Departure from Peru. II. Voyage to the Washington Islands. III. Arrival at Nukuhiva. IV. Valley of Taiohae. V. Dance in the valley of the Hapaas. VI. Form of Government, and Civil and Religious Distinctions. VII. A day in the glen of Taioa. VIII. Cruelty and injustice of Foreign Visitors. IX. Removal of the Vincennes to the Territories of the Taipiis. X. Trip to the valley of Hakahaa. XI. Hakahaa, or the valley of the neutral ground. XII. Departure from Nukuhiva.

*The Georgian and Society Islands*—I. Arrival at Tahiti. II. Harbour of Papeete. III. A Tahitian Sabbath. IV. Visit to Eimeo, and arrival at the Society Islands. V. Interview with king Tamatoa, and a Sabbath at Raiatea. VI. Audience with the queen of Tahiti, and visit of the chiefs on board ship. VII. Letter of queen Pomare I. to the President. VIII. Departure for the Sandwich Islands.

*Sandwich Islands*—I. Arrival at the island of Hawaii. II. Visit on shore and description of the scenery. III. A worshiping assembly at Hido. IV. Journey to the volcano of Kirauea, and account of its present state. V. Cascade of the rainbow. VI. The hereditary and last priestess of Pele. VII. First interview with the missionaries at Oahu. VIII. Reception of Captain Finch and party by the king and regent. IX. A morning visit to the principal chiefs. X. Evening drive, and visit to the valley of Manoa. XI. Edict of the king in answer to a memorial of the British residents. XII. Visit to Lahaina in Maui. XIII. Call of Captain Finch on the princess, and entertainment of the chiefs on board ship. XIV. General examination of the schools of Oahu. XV. An evening religious meeting, and Sabbath scenes. XVI. Detraction and calumny of foreign residents. XVII. Government debt and state of commerce. XVIII. A ride to the cottage of Governor Boki, and evening entertainment by the king. XIX. Second visit to Lahaina. XX. Three days at Kearakeua Bay. XXI. Private letter of Captain Finch to the king. XXII. Joint letter of the missionaries to Captain Finch. XXIII. Departure from Oahu, and letter of the king to the President of the United States. XXIV. Retrospective view of the visit at the Sandwich Islands by Captain Finch.

*Passage to Canton and Manilla*—I. Incidents on board ship. II. Arrival in the

Chinese Sea. III. Casualties off the coast of China. IV. Visit at Macao and Canton.

*Manilla*.—I. Description of the bay and city of Manilla. II. Evening scenes at a Catholic festival, and call upon a native family. III. Excursion to the village and lake of Pasig. IV. The Campo Santo or Pantheon, the public burial place.

*Cape of Good Hope and St. Helena*.—I. Description of Cape Town. II. Ride to Constantia, and an evening at Protea, the cottage of Sir Lowry Cole. III. Arrival at St. Helena, and interview with the governor, the Honourable Brigadier General Dallas. IV. The tomb of Napoleon, Longwood, and Plantation House.

LETTER VII.—A DAY IN THE GLEN OF TAIQA.

*Bay of Taishue, at Nukuhiva,  
July 31st, 1829.*

"Captain Finch was so highly delighted with his visit to the Valley of Taioa, yesterday, that he urged me to make the same trip, in company with some of my fellow officers. We accordingly mustered a party in a short time this morning for the purpose.

"Immediately before us were two small basins—forming an inner and an outer harbour—neither more than half a mile in diameter. The nearest—as you approach—is encircled by small, unoccupied hills of grass, studded with a copice here and there, and affords a fine anchorage for shipping; while the second, just beyond, gives a ready access to the inhabited parts, by a circular sand beach, skirted with heavy groves of the cocconut and bread fruit, the pandanus, tufted palmetto, and flowering hibiscus.

"On the left side of the glen a stupendous range of cliffs rises more than two thousand feet perpendicularly from the beach, in such wild and singular formation as to seem more like a highly wrought fancy sketch for a romance of the stage, than a scene in nature. The whole, from the first peak in the foreground to that in the most distant perspective—appears but a succession of richly wrought moss covered obelisks, arranged thickly against and upon one another, with such novel effect that I can compare them only to so many gigantic stalactites, inverted after their formation, and planted as they stand, for the lasting admiration of all who may behold them.

"Directly opposite, on the right—across the thickly embowered glen, at the distance of half a mile only—imagery of a totally different character was presented: gently swelling hills of grass smiled beneath the morning sun, with all the brightness and verdure of a lawn in June, as they rose one above another to

the height of five or six hundred feet, and then terminated abruptly in a basaltic cliff, resting like a crown on the point in which they converged—the whole constituting a beautiful foreground to the rich growth and wild outline in the distance, where the gorge winds itself out of sight in the interior.

"I have gazed on much beautiful and much noble scenery, in various parts of the world, and in a great variety of aspects; but must unhesitatingly proclaim triumph to the glen of Taioa, over every thing of the kind I ever beheld. It is one of the scenes which words cannot portray, and to which the most vivid touches of a master's pencil can alone do justice—presenting at a single glance, contrasts of the sublime and beautiful so conspicuous and so imposing, as irresistibly to elevate and charm the mind ever alive to their impressions.

"The unheard of notes of the bugle and the horn—echoing among the western cliffs as we gradually approached the shore—quickly brought group after group of the wondering inhabitants to the beach. This would not have been the case, however, had they not learned, from the visit made them yesterday, to regard us as friends. Otherwise they would have fled to their coverts, or mustered for a defence; for when the captain and his party entered the bay, and their boats first came in full sight of the shore, the old Taus, and other islanders in company, lay down, for a moment, in the bottom of the boats; and the moment the cutters, filled with foreigners only, were descried by the natives inland, they began a precipitate flight, catching the children in their arms and on their backs, and giving every evidence of the greatest terror. As soon as the success of the trick was thus manifest, the old patriarch rose up with a laugh, and beckoned to them with his fan till he was recognised, and the people returned as rapidly as they had fled; joining heartily, themselves, in the sport which their ready alarm had excited.

"On landing, we were conducted by our host to one of his houses in a grove adjoining the beach; and a first act, on his part, was to present me with a neat wicker-work fan—of a semicircular shape, whitened with pipe clay—and having a polished handle of hard, dark wood. This he did, partly out of regard to my office—looking on me as a fellow-wizard, his own title, Taus, being that by which I am already every where known and addressed—and partly, I suppose, in return for some small gifts made to him before leaving the ship. Among the other officers, also, he distributed different tokens of good will.

"In his house, the curiosity which had brought us to the valley, began to be abundantly gratified. The habitation itself did not differ materially from that of Maapé, except in being larger, but it contained articles of greater interest than any we had met at Taiohaé. The most remarkable of these was a coffin—something in the shape of a canoe, with a neatly wrought lid, the whole being wrapped in large folds of native cloth—containing the remains of a son of the Taus who died many years since. It is elevated two or three feet from the ground, on a bier of frame work, and occupies the centre of the house. The lead bodies of all persons of high distinction among them, are preserved in their houses for a long period in this way.

"Besides this, there were two or three of the large drums of the temple, the first we had seen; a neatly wrought image of a god of war, carried with them in a canoe when expecting a sea fight; a war conch adorned with tufts of human hair; with spears and battle axes, a stone adze, and other rude utensils and ornaments.

"Eager for further observation, we soon commenced an exploring tour through the settlement, and were astonished at the many evidences of art and civilization discoverable. In many places the street running up the glen—through which a broad stream pours its water to the sea—is as wide and neat in its whole appearance, as that of a flourishing village in our own country, but far more sylvan and picturesque; while the houses, well built of their kind, and as comfortable for the climate as the cottages of the labouring classes in America and in England, with large inclosures of substantially laid stone wall, exhibit, on every hand, proofs of labour and skill not expected among such a people.

"We had proceeded but a short distance, before we came to a house distinguished by the symbols of idolatry. It was elevated on a platform of more than ordinary height; and against one side, a large log carved into a rude image was reclining, with fragments of cocoanut, bread-fruit, and other articles thickly strewn around. Within a stone's throw was another tabu place—a depository of the dead—of which I took a drawing. It stands in the midst of a beautiful clump of trees, and consists of a platform of heavy stone work, twenty feet or more square, and four or five high, surmounted in the centre by eight or ten posts, arranged in the shape of a grave, and supporting at a height of six or seven feet, a long and narrow roof of thatch. Close beneath this, was the body, inclosed in a

coffin like that seen in Taus's house. In the immediate vicinity we again found a large habitation belonging to our friend; and were refreshed, at his order, with cocoanut water, while waiting the arrival of the civil chief of the valley, who we had been informed was on his way to meet us. He soon came; and is the largest islander we have seen—quite equal to most of his compeers of Hawaii—being so corpulent as scarce to be able to walk; and tattooed from head to foot, till as black as the darkest of the Congo race.

"From this spot, a vista up the valley, so rich in beauty, opened upon our view, as to make us impatient of any delay; and, after the interchange of a few civilities with the chief, who appears a reserved and sober minded man, we proceeded in the ramble we had commenced. Our way was a wide and neatly kept street of greensward, with a broad path in the centre, so perfectly embowered by an avenue of noble trees, extending before us in long perspective, as to be almost impenetrable to the sun. Neat cottages, inclosed with regular stone walls, were scattered along at short intervals in the deep shades: from which the simple inmates, in their light and graceful costume, gathered round us with a diffidence and civility, widely in contrast with the vulgar and offensive rudeness of others we had met, more accustomed to the sight, and more corrupted by the vices of foreign visitors than these seem to be.

"On our right, the silver gleamings of the mountain stream, as it swept in wide stretches among the groves skirting the eastern hill, broke here and there upon the view; while on the left, occasional openings into bright glades, edged with richly mantled bowers, presented noble sections of the western cliffs, whose fretted forms—rising in the strong lights and shades of an unclouded sky—towered in angular points, till they seemed to pierce the very heavens.

"There is a mellowness and chastened colouring in the light of a tropical sun, coming at noon day upon you through the dark foliage of a thick topped grove, that imparts a double richness and beauty to the scene on which it falls: and, with this shade on every thing around, as we moved slowly on to the varied notes of the bugle and horn—amidst objects at once so soft and sylvan, so unique and wild, and surrounded by a people whose admirably modelled figures and unclad limbs were in strict unison with the whole—I experienced feelings of admiration never excited by the novelty and romance of any circumstances in which I had before been placed. It seemed almost a fairy land; scarce less fascinating in its



features, than the imaginary haunts pictured by the pens of genius as the abode of Calypso, or the happy valley of the Abyssinian prince.

"The residence of the Hekaiki, or chief, is near the middle of this street. He had kept our company, and, on arriving at it, invited us to enter. I was attracted, however, across the way by a tabu house, against which three huge images of wood were placed; two with their faces inward towards the thatch, and one with the face outward. I commenced a sketch of them as they stood; which being perceived by one of the natives, he immediately without ceremony seized the two godships having their backs towards me, and whirled them over with as much carelessness and familiarity as I should myself, had I been disposed to make thus free with the objects of their superstition. I was somewhat surprised at the little veneration shown for the idols of their own worship, though not ignorant of the great inconsistency often discovered among the heathen in the grossness of the adulation of their gods at one time, and their disregard, and even abuse of them at another. I recollect to have heard, while living at the Sandwich Islands, of instances in which persons disappointed in their expectations and prayers, have not only scolded and upbraided, but actually beaten their images of wood and stone.

"On pursuing our walk still farther, we unexpectedly met that which led to full information, in reference to the funeral ceremonies of the people. It was in coming to a house surrounded by the remains of a feast given on such occasions, with the preparations making for the deposit of the body—still lying in an open building, at a short distance from that, at which the festival had been celebrated.

"During the severe sickness of a person, the house in which he lies is crowded with women, wailing in the mournful tones by which the Polynesians express their grief. The Taus, in the meantime, are exerting all their skill and sorcery to stay the disease; and when these fail, and it becomes evident that death is approaching, they all dance naked around the mat of the dying man, cutting themselves with sharp stones, as if in a frenzy, and uttering the most piercing lamentations—though often without the appearance of much sincere distress. This continues till the person expires, when all unite in a most terrific and prolonged howl.

"A kind of bier is then constructed of spears and other warlike weapons, fastened in wicker work together, and spread

with mats—usually in a small house adjoining the dwelling of the deceased. Upon this the corpse, neatly dressed in garments of new cloth, is laid out, and kept for several days. Persons watch with it during that period—torches being burned at night—while the priests in attendance mournfully chant their elegiac songs.

"A principal business, also, is the preparation of a feast, profuse in proportion to the wealth and dignity of the family. While the provisions are baking, some leading individual, arrayed in full dress and wearing all his ornaments, with a fan in his hand, goes forth to invite the chief and superior orders. Passing from house to house, he calls at each with the exclamation—"tu kee"—"this is your invitation." This part of the ceremony was witnessed by the gentlemen from the ship here yesterday.

"The messenger was dressed in a large quantity of white cloth, wearing on his head a bandeau of white with bows, surmounted by a mitre-shaped cap, formed of the green leaf of a banana tree. Besides the fan in his hand, he bore on his shoulder a long pole from which were suspended seven white scarfs, tied into bows at the ends, in a manner similar to those used in our own country. They also saw the baking of five large hogs, and the collecting of the bread-fruit, coconuts, and bananas for the puddings; but were obliged to return to the ship before the feast itself began.

"The men summoned collect at some tabu house near, while the women, tastefully arrayed in their finest garb and ornaments, assemble without, as spectators. From the time of the death, till the priests complete the songs chanted on such occasions, all fast—no one touches the provisions, and no fire is allowed to be kindled within sight.

"When these are finished, the food—usually little more than half cooked—is brought from the ovens, and the head of the family, acting as master of ceremonies, cuts up the hogs with a knife of bamboo, and separates the flesh from the bones with a sharp stone. The head is always the portion of the principal priest, and is usually laid aside by him for another meal—being also entitled to any other part he may choose to eat at the time. The joints are then distributed among the chief personages, who invite others to partake with them—all, in addition to the meat, being furnished with wooden bowls of the mixed dishes of bread-fruit, cocoanut, and banana.

"After having eaten as much as they desire, each puts aside what remains of his portion; and they sit and converse to-

ther, or go away and return to eat  
ain, till the whole is consumed: which  
requently is not the case till the close of  
e second or third day.

"From this spot onward, the evidences  
idolatry became more striking and  
merous. We passed several temples  
ntaining more hideous looking images  
we had before seen, and successive  
positories of the dead, surrounded by  
t shrines, inclosing perishable food  
immortal souls. The temples do not  
fer from the larger inhabited houses,  
cept that they are always open in front.  
I we saw contained three images—one  
each end opposite and facing each  
her, and one in the middle, against the  
tch behind. One singularly dispropor-  
tioned image stood alone in the midst  
a thick grove on the top of a very  
gh and solid platform of stone, grinning  
ribbly over an immense wooden trough  
led with various offerings.

"Here again our path was uncommonly  
lightful, leading close by the margin  
the river on our right, while thick  
oves clustered on the left, beneath the  
ld peaks of the mountain overhanging  
r heads, and sweeping before us in the  
terior. Every structure too seemed to  
hibit something more artificial and more  
e civilization, till at last we came to  
abliishment with such massive walls  
d mason-like inclosures, and a wide en-  
ace with a regular flight of broad steps  
ding to a well flagged court, as really  
astonish us. The stones, bearing  
rks of antiquity that threw the air of  
old family mansion around the whole,  
re regularly hewn and joined with the  
eatest nicety—many which I measured,  
ing from four to six feet in length,  
arly as wide, and two or more deep.  
e interior of the thatched part was as  
at and well finished, as the mason-work  
thout was heavy and substantial; and  
dging from its contents—war-concha,  
ad-dresses, and various ornaments, packs  
e of cloth, and rolls of mats, muskets,  
ears, and other weapons—its proprietor  
st be a person of no ordinary wealth  
d rank. And one of taste too; for,  
ong other articles, was a neat cage of  
mbo containing a bird valuable, no  
t, for its note, as its plumage was  
t remarkably beautiful. Not even a  
r want was to be seen; and having with  
e or two others, left interpreters, chiefs,  
ards and all, far behind, we were un-  
r the necessity of satisfying our curio-  
y by our own conjectures.

"This situation afforded an open view  
the river and continuance of the valley  
into the mountains; and we were  
ngly tempted to prolong our walk  
ther; but being already two or three

miles from the beach, and separated from  
most of our party, we thought best to re-  
turn. I first, however, secured a sketch  
of a temple and burial ground just above,  
with a hideous idol scowling among the  
dead from the midst of a thick clump of  
the pandanus—including a characteristic  
section of the mountains towards the head  
of the valley—and was far from regretting  
the few minutes occupied by it, when af-  
terwards informed, that the temple was  
that at which human victims are chiefly  
immolated.

"With the exception of one or two  
places of the kind, nothing is more mani-  
fest in their aspect than the fact, that the  
images are literally crumbling into dust  
and ashes. The decay resting upon them  
—rendered more conspicuous by their  
deformity—seems already to proclaim the  
approach of the period, when, with all  
the "*idols of silver and of gold, which  
every man hath made for himself to wor-  
ship,*" these too shall be cast "*to the  
moles and the bats,*" and be trodden under  
foot in perpetual neglect and abhorrence.  
To me the sight was most gratifying, add-  
ing assurance to the impression already  
received, that nothing more is needed,  
even here, than the dawning of the "*light  
of life,*" to scatter the spiritual darkness  
resting on the land, like the vapours of  
the morning before the rising sun.

"We retraced our steps with the same  
admiration that we had first taken them,  
till about midway from the beach, all our  
party became assembled again; and,  
seated on the grass in the edge of a grove,  
we partook, in true pic-nic style, of the  
ample stores furnished from the baskets  
of Johnston, our kind old steward. He  
is a steady and valuable friend on such  
occasions, and one we ought never to for-  
get to toast, when with keen appetites  
and high spirits each seizes for himself,  
*sans fourchette*, whatever comes upper-  
most of the cold roast fowls, nicely sliced  
tongue, beef, ham, cheese, and bread, he  
so snugly stows away for the time of  
need; with one tumbler only, however,  
from which, in common, to share a little  
of his best wine—having learned too well,  
from sad experience, the casualties to  
which, in such excursions, his cut glass is  
exposed, to be prodigal of the use of that  
luxury in this part of the world.

"Surrounded by hundreds of the na-  
tives—who seemed to think that their turn  
for the gratification of curiosity had now  
come—we enjoyed all the honours of the  
*déjeuner en public* of the Bourbon family;  
—with little of its forms, however—the  
group exhibiting all manner of attitudes,  
and a mixture of every character, in par-  
taking the feast.

"The dignitaries of the land, seated

among us, nibbled and sipped, with becoming care and gravity, the strange articles of diet presented to them; while a cake of ship-bread, handed to some of the common bystanders, was quickly crumbled into a hundred pieces, and tossed to eager and noisy applicants on all sides, followed by loud laughter and various other expressions of delight. Those of the crew with us as attendants, were glad too to break their fast by improving the privilege—without waiting for the cloth to be removed—of seizing a luncheon kindly slipped into their hand, by some friend in the circle—making a species of saturnalia of the repast, quite allowable at such times of haste and hunger.

“Among the spectators all the beauty of the valley was assembled, and, in the number, belles who need not fear a comparison, either in feature or form, with most who are the admiration of fairer circles at home. The whole scene formed a subject worthy of the pencil of a Murillo or a Wilkie. I would have given much for the talent of seizing it *en passant*, and did make the attempt—even at a sacrifice of a full share of the edibles—but only attracted a curious circle so closely around me, as to cut off all view of the principal group.

“On our way to the beach, circles of females, in neat and graceful attire, with fanciful head-dresses, were seated in every grove, singing monotonous ditties, accompanied by the clapping of hands, interlarded by a loud noise of the tongue, something like the clucking of a hen in gathering her brood around her.

“The whole population of the valley crowded the shore as we prepared to depart—and many of them assisted in getting our purchases of fowls, coconuts, pigs, sugar-cane, bananas, &c., into the cutters, and afterwards carried us on their backs through the surf, which, at low water, breaks too high to allow a large boat to come close to the beach. When all were on board—our friend Taus returning with us—we shoved off a short distance, and lay on our oars till we had given a farewell air on the bugle and the horn. The western cliffs had already thrown their evening shades widely over the glen, and the darkness of the grove behind presented the crowd in such bold relief, as to give full effect to the fineness of their forms, and the classick drapery in which they were partially enveloped. No loud shouts nor vulgar merriment were heard among them; but silent musings seemed to indicate a feeling of reluctance to see us depart—and as we completed the “finale,” and pulled away for the ship, wishes and prayers of the sincerest good will followed the last looks we gave,

as they began slowly to separate and disperse among their native wilds.

“My heart sighed for the beginning of missionary instruction among them; and during our return every thought was busy, in devising plans by which light might speedily be brought to break in upon their darkness, and those good tidings be proclaimed to them, which, if received and embraced, would at once make their abode, not only what it is now by nature—one of the most romantick spots of the globe,—but morally and spiritually “the happy valley.”

And why, we ask, has not the Presbyterian church a mission to the Valley of Taioa? Why, at the return of Mr. Stewart to his native country, and to the church to which he belongs, and in which he was born and educated, was he not solicited to accompany to the heathen Paradise, some half a dozen excellent young men, from the General Assembly's Seminary at Princeton, who were then anxious and even asking, to be sent out on a foreign mission, under the auspices of their own church? We can say it was not because such a proposition was not distinctly suggested, nor because funds could not easily have been raised for the purpose. How long the sin and the opprobrium of not having a single foreign or heathen mission on the face of the earth, is to lie at the door of the Presbyterian church in the United States, we cannot tell. We have some hope that the period is approaching when this church certainly among the most numerous, wealthy and talented, in our country, will not be content to remain a mere auxiliary—not to serve as a tributary—to other churches, their foreign and heathen missions.

In the volumes before us, we could point out a few blemishes; but amidst so much excellence they ought perhaps to pass unnoticed. We will just mention, however, that we think, and have heard others say, that Mr. Stewart is somewhat excessive in the frequency and minuteness of his description of the dresses of the men, and particular

ly of the women, civilized and savage, among whom his visits to the South Sea Islands carried him. We are fully aware that dress is one of the indications of the state of society among all people, and we do not forget that Mr. Stewart's

interesting letters were addressed to his wife. Yet, after every allowance, we think our remark is just; and we make it for the benefit of the writer, whose admirable descriptions we wish should be freed from every imperfection.

## Literary and Philosophical Intelligence, etc.

### THE SOLAR PHENOMENA.

We are obliged to a respectable friend in Alexandria, says the National Intelligencer, for the following interesting observations upon the late extraordinary appearances connected with the sun.

*Alexandria Boarding School,  
8th Month 20th, 1831.*

*Friends Gales & Seaton.*—In compliance with the suggestion in your paper received to-day, I send you the following views respecting the very unusual, if not unexampled appearance of the sun, observed a few days since.

To understand the phenomena alluded to, it will be necessary to make a few preliminary observations.

During the great total eclipse of the sun that had recently taken place, the moon had just passed its perigee, or that point in its orbit nearest the earth, and consequently that combined action of the sun and moon upon the atmosphere, produced a great tide in the equatorial regions, and diminished the pressure of the air upon the whole of the surface of the earth.\* This diminution of pressure upon the surface of the water would occasion a great increase of evaporation, particularly when united with the high temperature that accompanied it. For it is an established fact, that the amount of evaporation from an uninsulated surface of water depends upon the elevation of temperature and diminution of pressure. A vast quantity of vapour thus raised, was very observable on the evening of the 12th inst. at a considerable elevation, in the western part of the heavens, and continued to reflect a very red light for a long time after the sun had set.

The appearance of the heavens on the

\* It is evident, that as the air is partially supported by the combined attraction of the sun and moon, its pressure upon the earth must be diminished. The greatest effect would not be at the immediate time of conjunction, but some days after.

morning of the 13th, I did not observe; but about mid-day, the sun shining through this body of vapour had a silvery appearance, similar to that which it wears when shining through a vanishing fog, and I observed it to give an unusually ghastly appearance to the countenances of persons. Between three and four o'clock, the position of the sun with respect to this body of vapour becoming changed, it assumed a greenish blue appearance, precisely similar to that produced by the following experiments, and which in my opinion was dependent upon the same cause. Let a screen upon which the spectrum produced by the separation of the solar beam into its primitive colours by a glass prism is thrown, be perforated so as to let all except the red ray fall upon a double convex lens, and be converged to a focus, the result will be a representation of the sun of a greenish blue colour, exactly such as it was observed to have at the time alluded to. The colour is that resulting from the combination of all the primitive colours except red, and is denominated in optics the *opposite colour*.

The same experiment may be performed more familiarly thus: place a red wafer upon a white wall, and look at it intently with one eye for some time; then let the eye rest, without much effort at seeing upon the wall, and a spot, the size of the wafer, of a greenish blue colour, will be perceived. The explanation is, that the retina, through the action upon it by the red light from the wafer, becomes insensible to the red ray in that part upon which the image of the wafer rested, and hence the colour produced upon that part of the retina, will be the one resulting from the combination of the other six.

The greenish blue colour of the sun, then, I think, depended upon the red rays being reflected by the intervening body of vapour, while the other six passed to the eye, and produced the observed appearance. This opinion was strengthened by one or two facts observed at the

time. I passed the sun's ray through a prism, and while the yellow, green, blue, indigo, and violet colours appeared with their proportionate brightness, the orange was considerably less distinct, and the red much less than the orange.

Another corroborative fact was, that as the sun descended below the body of vapour, which was about fifteen or twenty minutes before its setting, the vapour reflected an intensely red light, the light that passed through it was therefore separate from the red, and would have produced the opposite, or greenish blue appearance.

The spot that was observed, is by no means an unusual thing upon the sun's disc. It was visible to the unprotected eye, merely in consequence of the diminished brightness of the sun. By aid of a telescope, a considerable number of spots were visible. In the summer of 1816, a spot was visible to the naked eye, for eight or ten days in succession.

If the above remarks are any way satisfactory to you, it will be a gratification to

Your sincere friend,  
BENJAMIN HALLOWELL.

*Interesting Ceremony.*—On the 11th of May last, a superb colossal bronze statue, which had been erected by the Poles to the memory of Copernicus at Warsaw, was first unveiled to the public. The Philomathic society, after attending divine service in the Church of the Holy Cross, adjourned to the open place, when the venerable Julien Urszyn Niemcewicz, from the raised platform of the monument, addressed the assembled multitude with singular eloquence and power, and his words falling from the lips of a man more than 80, moved whole masses of the listeners, now to enthusiastic plaudits, and anon to tears. He said that three centuries had passed since Copernicus had been gathered to the bosom of that earth whose motion round the central sun he had revealed. That the forgetfulness of the great services of the great, was usually succeeded by the outbursts of grateful remembrance, and that posterity often dragged forth to immortal memory, the names which had been resting in temporary oblivion. He spoke of this as the fate of Copernicus, and he honoured with deserved plaudits, Staszyc, who had defrayed half the expenses of the statue. He mentioned Thorwaldsen, who had modelled it. "Now," said he, "after ten years lingerings, shall every Polish heart vibrate with the satisfaction that beams from every Polish eye; and the sun on which Copernicus turned in perpetual gazing, shall for the first time visit his image with its glorious beams." At this moment the tapestry fell which covered

the statue, and he continued—"Henceforward ever present wilt thou be.—Highest, happiest of the eternal!—The honour of thy country—the glory of thy race. Let thy influence, watching over the temple of the national muses, guard it from all degradation, and aid the propagation of all knowledge and all truth. And how infinitely happy am I in the privilege of having lived to an extreme old age, to perform this honourable office—*nunc dimitte Domine, servum tuum.*"—Every head was uncovered—every face turned towards the statue—and the heavens, which for three days had been cloudy and dark, broke out into sudden brightness and sunshine. There was a sudden burst among the people, as if a miracle had really been wrought in celebration of the great festival, and a band of musicians and singers suddenly broke forth from the cupola of the Philomathic Society's edifice, with a hymn. The inscription on the pedestal, which is of gray Polish marble, is eminently simple and striking.

"Nicolaus Copernico  
Grata Patria."

This is repeated in Polish on another side. On the third, are the seven planets of the old hemisphere.

*Case of a Bee, self-decapitated.*—We paid a very interesting visit a short time ago, to a gentleman, who is a keen observer of nature, and whose great experience in apiaries has not only been productive of much curious information relating to the economy of bees, but which has been directly useful to numerous persons, who maintain apiaries, in order to supply our markets with honey. This anecdote was related to us whilst examining his well constructed hives.

"A large humble-bee, strayed near to one of his hives, and alighted near the entrance. Instantly he was attacked by great numbers of bees. One of them, seeking a favourable opportunity of lodging his sting under one of the rings of the humble-bee, made a fierce blow; but the sting striking upon the hard and bright corselet, glanced off; and as it is the habit of the bee in the act of striking, to bend the head towards the tail, the sting, upon this occasion, entered deeply into its own head. After many powerful exertions to extricate it, at length the entire head came off, and remained attached to the tail. The insect, now gravely with its feelers, began to paw about his neck, as if to examine the nature of the accident which had occurred to it, spinning round, and feeling, and then stopping for awhile. In about twenty minutes the insect was exhausted and died.

## Religious Intelligence.

As it is but a summary of Foreign missionary operations which we are able to introduce into our pages, we are always glad when we can find, ready formed, an authentic summary of information, relative to an important foreign Missionary field. Such a field doubtless is Calcutta in the East Indies; and the following article, taken from the London Missionary Chronicle for May last, contains an authentic, but brief view, of the mission of the London Missionary Society at that place, from its commencement to the date of the most recent account. We were struck with the statement, that twelve years of painful but persevering missionary efforts were employed, before any decisive evidence of success was apparent. The English Episcopal Church, and the Baptist Church, perhaps the Methodist Church also, have missions in the same vicinity; and it is truly gratifying to see that all these missions act harmoniously. This is the true system. Let every church act distinctively by itself—and let all treat each the other, with sisterly kindness, Christian charity, and suitable co-operation.

### CALCUTTA.

Calcutta does not follow, consecutively, in the order of the Society's missionary stations usually observed in its publications; but as that station has for several years past exhibited, and still continues to exhibit, features of a peculiarly encouraging aspect, calling on the members of the Society for special acknowledgments of devout gratitude and praise to God for what he has already vouchsafed to accomplish, and presenting powerful motives to earnest supplications for the continuance of his blessing on the future labours of the missionaries in that important quarter, we regard ourselves as warranted by the principle stated in the introductory observations to these monthly papers, to depart on the present occasion from that order; particularly as the season of the year renders it proper that

those stations should be more immediately present to the minds of the members of the Society, which God has remarkably distinguished by his blessing; or where, on account of the nature of the locality, the character and extent of the population, or other reasons, a copious outpouring of the Spirit from on high, would appear to be an object peculiarly desirable.

The Society's mission at Calcutta was commenced in 1816, and has had the benefit of the labours of many valuable missionaries; several of whom it has pleased the Almighty to remove, by death, to a better world; while others, from ill-health, have been compelled to return to their own country.

For several years the brethren laboured without reaping any fruit among the native population. During that period, however, a congregation was collected, and a church formed, composed chiefly of English residents, and a commodious chapel erected for their accommodation, the expense of which was defrayed chiefly by the zealous efforts and liberality of the Rev. Henry Townley (who first stately officiated as minister of the chapel), and those of other friends on the spot. In connexion with *Union Chapel*, (for that was the name given to it) much good has been effected by means of the preaching of the Gospel, the institution of Sabbath schools, and the religious tuition of young persons of riper years than those of whom ordinarily such schools are composed. Mr. Townley was succeeded in 1822 by the Rev. James Hill, who is the present minister.

No decided indication of conversion to God was apparent among the natives before the year 1823, when a Hindoo of the name of Ramhurree, who had enjoyed the benefit of Mr. Trawin's ministry at Kidderpore, having for some time exhibited evidence of genuine piety, was publicly baptized at that out-station.

From that time the work has been progressively advancing among the native population at that and other populous villages in the vicinity of Calcutta.

At Kidderpore, in 1823-4, two, and in 1824-5, five Hindoos were baptized, on a publick avowal of their renunciation of idolatry, and belief in Christ; in 1825-6 seven more Hindoo converts were baptized; in 1826-7, two; in 1827-8, thirteen; in 1828-9, thirty-seven.

In 1826, the expulsion of an idol from a Hindoo temple at Rammakal-choke, and the subsequent conversion of the temple

itself into a place of Christian worship, signalized the partial decline of idolatry, and the introduction of the Gospel into that populous village. In 1827, three Hindoo converts were baptized there; in 1828, four; and in 1830, ten: making a total of seventeen. The congregation has continued good, notwithstanding many individuals and some families have travelled to worship a distance of from ten to fifteen miles. The brethren describe the native converts at this village as being in reality a church of missionaries; and add, that whether they are at home or abroad, in their own families, or among their relatives or neighbours, one object seems to fill every mind, one subject to employ every tongue, and that subject Christianity; which almost every one of them has embraced in the face of oppression, and persevered in, in spite of persecution. Speaking of the children of the native converts at this place, the brethren further observe, that they are as well acquainted with the *catechism*, and as able to give answers to questions in the principles of Christianity, as the generality of those who have been born and instructed in a Christian land.

Villages still more remote from Calcutta than Rammakal-choke, have been visited by the missionaries, who have usually met with attentive congregations wherever they have gone. The brethren state that a general impression of the nature and importance of Christianity has gone forth over a thickly-populated country,\* of many miles in extent, among the inhabitants of which, a spirit of inquiry prevails.

At the villages of Kristnapore, Taroleah, and Gungree, many have offered themselves for baptism, of whom several, after suitable instruction, and affording credible evidence of genuine piety, have been baptized.

At Kristnapore, several villagers having heard of the change which had taken place in the views, as to religion, of some belonging to their own village who had

\* Rammakal-choke, distant from Calcutta about ten miles, stands in the centre of a number of villages, the aggregate population of which is at least 20,000 souls.

formerly removed thence to Rammakal-choke, were led to doubt the truth of Hindooism. Two of them were induced to go over to Rammakal-choke, where they heard the missionaries preach, and also conversed with the native converts. In pursuance of their request, the missionaries, afterwards, on a day appointed, visited Kristnapore, where had assembled to meet them, a congregation of at least two hundred of the natives (exclusive of children) who listened with the most serious attention to the offers of salvation made to them in the Gospel on that occasion. "Every one" (say the missionaries) "seemed interested in the subject, and, without an exception, they all acknowledged the truth of what had been spoken. During this time the whole village had become agitated, and many persons from adjoining villages also came, all of whom manifested the most lively interest whilst listening to the glorious tidings, that *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.*" They describe the scene as exceedingly interesting, and were reminded by the spectacle before them of the multitude which sat at the feet of the Redeemer, listening to the gracious words which proceeded out of his mouth, whilst, seated on the mountain's side, he said, *Blessed are the poor in spirit, for theirs is the kingdom of heaven.*

The missionaries continued occasionally to visit Kristnapore for two or three months, till, at length, (in May, 1829) a Bungalow chapel was opened for publick worship. Since that time the people have been steadily visited by the missionaries. On the 20th of September, in the same year, the first converts at Kristnapore were baptized at Calcutta.

On that occasion thirty natives sat down together at the Lord's table, and twenty others, from Kristnapore and Taroleah, gave in their names as candidates for baptism. Of these seven were baptized in November last, at the first-mentioned village, on which occasion there were present about one hundred native Christians. These various solemnities the brethren represent as being all of a highly interesting description.

(To be continued.)

## View of Publick Affairs.

### EUROPE.

The latest European dates which we have seen at the time we write, are from Liverpool of the 14th of July, from London of the 13th, and from Havre of the 14th of the same month.

**BRITAIN.**—On the 31st of June the king met, and delivered his speech to his new Parliament. He went in great state to the Parliament house, amidst an immense

multitude, and great cheering of the citizens of London. We shall not, as on some former occasions, give a complete epitome of this royal speech. It was introduced by telling the Lords and Commons, that having dissolved the late Parliament and called that which he now addressed, for the purpose of ascertaining the sense of his people on the expediency of a reform in their representation, he now submitted that important subject to the assembled houses, and recommended it to their early and most attentive consideration. He then told them that he had received assurances from foreign powers of their disposition to maintain peace, and that he should do all in his power to preserve it. He noticed the discussions that had taken place in regard to Belgium—the insults his subjects had met with in Portugal, and the prompt and effectual measures he had taken to obtain reparation,—the relief his people had received by the repeal of a number of taxes, by the last Parliament—the prevalence of the Cholera Morbus in the north of Europe, and the orders he had issued to prevent its introduction into Britain—the distress which had existed in some districts of Britain, and still more in the western counties of Ireland, and the means he had employed to afford temporary relief—the “local disturbances, unconnected with any political causes,” which had taken place both in Britain and Ireland, and the manner in which he had endeavoured to put a stop to these disorders.

Three days after the delivery of the royal speech—the 24th of June—the Reform Bill was introduced into the House of Commons, by Lord John Russell, in a long and eloquent speech: and from that time till the date of the last intelligence, the progress and fate of the Bill seem to have almost entirely engrossed the publick attention and solicitude of the people in Britain. The London Herald of the 13th of July, (the latest London date) says—“The House of Commons were in session all night of the 12th, and adjourned at half past seven o'clock, morning of 13th, after the House had gone into committee on the Reform Bill, which it has been previously stated has passed a second reading. The late hour of adjournment was in consequence of the continued attempts of the opposition to embarrass proceedings; many divisions of the House were made in which ministers in every case had the majority, in no case less than 170. On a motion by Lord Maitland that counsel be heard at the bar against the disfranchisement of the borough of Appleby which was refused, ministers having a majority of 97. The House on the 8th, refused, 117 to 96, to issue a writ for another election in Liverpool, Mr. Demison, chosen for that place and Nottinghamshire both, having declared in favour of the latter, and left Liverpool unrepresented; it appears, therefore, that she will remain so, unless on a fourth effort a writ is granted.” There seems to be no doubt that this important Bill will pass the Commons, by a very large majority; but its fate in the House of Lords is thought to be doubtful. It is said, that the Bishops are in general opposed to it; and some calculations make out that the Lords will reject it by a majority of eight. Should this take place, it seems to be fully understood that the king will immediately exert his prerogative of creating peers, and will send into the House a number amply sufficient to secure a majority in behalf of this his own favourite measure. We are ready to believe that the foresight of such a proceeding, which would deeply mortify their Lordships, will prevent their rejection of the Bill. In fact, when the king and commons are unitedly and determinately in favour of a measure, the Lords cannot defeat it, as it is always in the power of the Crown to have a majority in their house.

Cobbett has been tried for an attempt to promote insurrection. The jury to whom his case was submitted were divided equally—and the consequence was, he was acquitted. A most melancholy occurrence took place in Ireland on the 18th of June. A drove of cattle had been seized for tithes, and were about to be sold. The populace attempted a rescue, and the military fired upon them—killed about twenty, and wounded, some of them dangerously, as many more. This occurrence was likely to be made a subject of Parliamentary investigation. There was the promise of an unusually abundant harvest in South Britain.

Since writing as above, an arrival at New York has brought London papers to the 23d of July inclusive. But little addition, however, has been made to the amount of news. There was an increasing interest manifested by the British in favour of the Poles. It was hoped and expected that Britain and France would unite and interpose in their behalf. Publick dissatisfaction was beginning to manifest itself in London, at the tardy progress of the Reform Bill, which was still before the House of Commons, and opposed at every step, ably and perseveringly, by its enemies. It was proposed and urged that the House should meet at ten o'clock in the morning, instead of a late hour in the afternoon, as heretofore.

FRANCE.—In France, as well as in England, two great objects, much of the same character, engross the public mind—important measures in their own legislature, and the cause of Poland. The new Chambers were expected to convene on the 23d



of July. Their convention had been hastened that they might be in session on the annual return of the *three great days*. It was generally understood that the late elections had terminated in favour of the government; but till the meeting of the Chambers, the majority could not be ascertained. This majority, moreover, will, we think, much depend on the complexion of the King's speech, which, it appears, was looked forward to with much anxiety, and of which a conjectural outline had been published by the paragraphists of the publick journals. If the speech should favour the abolishing of the hereditary peerage, the cause of the Poles, the integrity of Belgium, the evacuation of Italy by the Austrians, and the giving of somewhat more of a republican cast to the institutions of France, particularly in the qualification of electors, we think the majority in the Chamber of Deputies in favour of the government will be overwhelming; and indeed the liberals will have little more to ask or wish. But if the speech should bear strongly toward monarchical and aristocratical claims and measures, we suspect the liberals will find a majority on their side. The anxiety, which had been great, in regard to the popular excitement expected to be witnessed on the anniversary of the last revolution, had been, in a considerable degree allayed, by the circumstance that the anniversary of the destruction of the Bastille had passed over without any agitation. But the truth is, France is still resting on a volcano, which it is our wish may be extinguished without an eruption, but we have our fears. Very much will depend on the course pursued by the existing government. A large French naval armament is lying off Lisbon, and Don Miguel must soon make his submission, or, we hope, be dethroned—we wish him dethroned at any rate. Portugal must abandon him or lose all her commerce, and perhaps, become a conquered country. The French colony at Algiers has lately experienced a severe stroke, by what appears to have been an ill-advised measure of the commander of the army there. He marched a considerable distance into the country with a corps of about 6000 men, to chastise some rebellious petty chiefs; and although apparently successful in effecting his purpose, he found himself surrounded on his return, by Bedouins and Arabs, to the amount, it is said, of 45,000 men, and with difficulty got back, with the loss of 700 of his troops.

**BELGIUM.**—Prince Leopold has at length accepted of the crown of Belgium. He refused the acceptance on any other conditions than those prescribed by the five great powers; and this produced a new conflict in regard to him in the Belgic Congress. His party, however, at length triumphed by a large majority; and a deputation of great distinction was sent to Britain. He accompanied them back through France, where he was greeted with many acclamations, and treated with the highest respect. Arrived at Brussels, he was received with enthusiasm by the populace, and with every mark of respect by the constituted authorities. A splendid procession conducted him to the Congress, when he took his inauguration oath on the 21st. It is hoped that the king of Holland, though doubtless with reluctance, will yield without warfare, to the terms on which Belgium has been separated from his kingdom; and that the settlement of the whole Belgic question will be favourable to the union of France and Britain, in favour of the Poles and for the effectual suppression of the African slave trade—two objects which every friend of humanity must desire to see accomplished.

**SPAIN and PORTUGAL.**—It is stated that Spain has determined to assist Portugal, in the expected war with France, with a large army. Ferdinand and Don Miguel are *par nobile fratrum*; and they are probably working their way to a common ruin; and if so, who will lament their fall?

**GREEK** is still in an unhappy and unsettled state, but we have nothing to add to our last account of its internal broils and agitations.

**ITALY.**—The Austrian troops still remain in Italy, and are to be sustained, it is said, by a large army, raised by the king of Sardinia, between whom and the Emperor of Austria, it appears that a treaty of alliance has been formed. If Europe escapes a general war, it will be a mercy indeed. France will not, we think, consent to see Italy entirely subject to Austria.

**AUSTRIA and PRUSSIA.**—Inconsistent as it appears with the foregoing article, the last arrivals represent the Emperor of Austria as publishing an order to arrest the farther armament of troops, and even to diminish the number already embodied. We pretend not to reconcile these discrepancies. The united force of Austria and Prussia must exceed half a million of well disciplined troops; and this force will probably be united, if a general war should break out in Europe. Both these powers have shown every favour to the Russians, in their attack on the magnanimous Poles, which they could manifest short of actually furnishing troops and munitions of war. Indeed, it is stated, and we think correctly, that the Russians have lately derived their chief supplies of forage, and food for their army, from the Prussians.

The Poles complain bitterly of this, and with great justice. The Hungarians appear to be more and more disposed to favour the Poles, and it would seem that the Emperor of Austria, will, ere long, have enough to do to preserve quiet in his own dominions. The whole truth is, that the entire despotism of the old world trembles, and those whom it supports, and who wish to support it, feel the quaking, and are alarmed. It will fall, despite of all they can do to sustain it. We know not when; but we believe its catastrophe is not distant.

**DENMARK** is a kingdom which we do not often find occasion to mention, but the last arrivals from Europe bring authentick information that the wise king of this small state has voluntarily given a civil constitution to his subjects, much resembling that of Britain. How much human misery would be avoided, if other European potentates would anticipate rebellion, and do readily, and with cheerfulness, what they must do eventually, or lose their crowns, and perhaps their heads.

**POLAND.**—In addition to their open and cruel enemies, the Poles have had to contend with foul treachery and treason among themselves. Tempted probably by Russian gold, and promises of elevated rank, one of their generals, Janikowski, like the infamous Benedict Arnold in the war of our own revolution, has sought to betray his country to its invaders. The Russian corps, under their general, Rudiger, was completely surrounded, and must have been entirely captured or defeated, if Janikowski had not acted in treacherous concert with the enemy—leaving one of his associated commanders and his men, to be dreadfully cut up by an unequal contest with their opposers. It is even suspected, that he, and others with whom he acted in concert, had betrayed to the enemy, at the sanguinary battle of Ostrolenka, the whole of the plans and arrangements of the Polish commander-in-chief. Two or three other generals, beside the chief traitor, and several civil functionaries, and one distinguished lady, were implicated in the plot—which was, to promote disension in the army, and in Warsaw, and eventually to put arms into the hands of 13,000 Russian prisoners, who it appears go at large in that city—to get the city with its arsenal and fortifications into their hands, and deliver up the whole to the Russian commander-in-chief. The plot was discovered only in time to prevent the attempt to execute it. The guilty parties have been put on their trial, and will meet their deserts. An immense sum of money was found concealed in the house of the traitorous female. Three proclamations have been issued since the discovery of the plot—two by the civil government, and one by the Polish generalissimo. Much agitation, and a good deal of gloom, was for a time experienced; but the last accounts state, that order and animation were entirely restored, and even increased. One of the proclamations of the Congress calls on the inhabitants of Poland to rise in mass, and to exterminate their invaders by one desperate effort. The result remains to be seen; but to our view, the eventual success of the Poles appears far more probable than it has ever done before. The Russian army had, at the last accounts, advanced to within about twelve miles of Warsaw, and another general engagement was shortly expected.

**RUSSIA.**—This great empire seems to us to be under the signal frown of Heaven. Not only are her armies put to the worse, in an attempt to subdue what was regarded as a contemptible rebellion, and thus dishonoured in the view of the whole world, but the awful scourge of pestilence is added to the desolations of the sword. The Cholera Morbus not only rages in the Russian armies, but is spreading desolation and dismay through the capital of the empire. Petersburg is not only deserted by the emperor and his court, but by all the wealthy inhabitants and the resident foreigners; and the ignorant populace, under a suspicion that the physicians had administered poison in the hospitals where so many deaths occurred by the Cholera, have risen in insurrection, murdered one physician, and could not be brought to order, but by military force and the presence of the emperor, who was compelled to leave his retirement and appear among them at the hazard of his life. In an early part of the last month, the news of the death of Field Marshal Diebitsch reached us, and the last accounts announce the death of the emperor's brother Constantine, both victims of the Cholera. Thus the two most elevated men of the empire, after the emperor himself, and both actively engaged against the Poles, have been suddenly carried to their last account. Rebellion is also rapidly spreading through the western portion of the empire, once a part of Poland, and its limits cannot be foreseen. It is not for us to predict the speedy death of the emperor himself, nor of Field Marshal Paskewitch, who has succeeded Diebitsch in the chief command of the Russian forces employed against the Poles; but it would give us no surprise if they should soon follow to the bar of the Judge of all, their eminent coadjutors in the unholy work of oppression and carnage. Rebellion is extending through nearly the whole western boundary of the Russian empire.

**TURKEY.**—The Grand Seignior appears to have been at least temporarily success-

ful in contending with his rebellious Pachas; but in the month past we have heard but little of his operations, or of the state of his affairs.

#### ASIA AND AFRICA.

We had a few things to chronicle in reference to some occurrences in these great sections of our globe. But for the present month we omit them, for matters of more immediate interest.

#### AMERICA.

**BUENOS AYRES** and the **UNITED PROVINCES**, appear, by the last accounts, to have come to a compromise, and we would fain hope to a termination of their party broils and petty warfare. We fear, however, that there is little prospect of permanent peace and order.

**THE BRAZILS.**—It seems that Don Pedro has made a happy escape with his family, from his new empire. The dissatisfaction and insubordination which caused his departure has since broken out into open and general insurrection at Rio Janeiro. The details of this occurrence have not yet been received; but it appears that there had been much blood shed in the city, and that the inhabitants were flying for refuge to the foreign vessels in the harbour.

**COLOMBIA.**—The New-York Daily Advertiser of the 3d inst. contains the following article: "We have received Bogota papers from our correspondent, extending to the 17th of July, with a Popayan Gazette, of the 26th of June. Things continued entirely tranquil. The elections at Bogota had taken place, and gave satisfaction. The college of St. Bartholomew, (San Bartolome) in Bogota, which had much to endure under the dictatorial government, and was finally deprived of apparatus, books, pupils, rector and professors, to be converted into barracks, is soon to be restored, and it is hoped, in all its vigour. Dr. Raymon Hamaya is spoken of as likely to be appointed, if not actually appointed, Rector of that lately flourishing institution. The mother of the generous and patriotic General Cordova, has presented Gen. Obando with the epaulettes of her son." It appears, however, that there has been an insurrection of the black population in Carraccas, and a revolt of the Tyradores of Santa Martha, and that blood had been spilled before quiet could be restored. Thirty of the insurgents, including two women, had been shot.

**MEXICO**, and the other South American republicks, that we have not particularly noticed, are, it is hoped, making some advances toward a settled state. Mexico was tranquil at the last accounts.

**UNITED STATES.**—There has been an unhappy insurrection of the slaves in Virginia, in the county of Southampton, bordering on North Carolina. For a while it assumed a fearful aspect, but it has been apparently of a very partial character, and is now entirely subdued. Yet the insurgent slaves, (few in number at first, but increased to the amount of about 150 or 200, by compelling others to join them), acted with the most ferocious and unrelenting cruelty—murdering whole families, women and children, without distinction. From fifty to seventy white individuals have been massacred; and a considerable number of rebellious slaves have been shot—a number of prisoners have also been made. It does not appear that there was any general or extensive disposition of the coloured people to join in this insurrection, or to countenance any measure of the kind. On the contrary, all the statements we have seen represent the slaves as generally disapproving of what had taken place, and some of them as having assisted their owners to escape the massacre. While we deeply sympathize with the sufferers, and cannot be supposed to regard with any other feeling than that of horror the atrocities lately witnessed, we cannot forbear the remark, that the late occurrence exhibits the evils of slavery in an affecting and striking light, and shows the unspeakable importance of endeavouring, by every proper method, to hasten its extinction in our happy country.

Within the last month, the publick papers have exhibited statements of the arbitrary and inhuman treatment of the missionaries among the Cherokee Indians by the publick authorities of Georgia, which are fitted to dishonour our country before the whole civilized world. We have not seen any denial of the truth of these statements, and if they are correct, we know not how to account for it, unless by supposing our countrymen wanting in moral sensibility, that there has not been an expression of general indignation. We are well assured that there are many of the citizens of the state of Georgia, who disapprove, as much as we do, of the proceedings to which we have referred—the chaining of unresisting missionaries, free citizens of the United States, like convicted felons, or desperate pirates, and dragging them, bound to a carriage, or tied to a horse, for many miles, under a military escort! If a foreign State had treated any of our citizens in this manner, the whole country, before this time, would have resounded with a call on the government for the most exemplary retribution—We drop the ungrateful subject for the present.

# THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

SEPTEMBER 1, 1831.

## TO OUR READERS.

The *third volume* of the Reporter commences with the present number. Arrangements having been made for communicating information respecting the operations of the Board of Education, in another form, the Education Register will be discontinued, and this work will in future be exclusively devoted to the interests of the Board of Missions. As we have before intimated, we shall endeavour hereafter to furnish a greater *variety* of missionary intelligence, both Foreign and Domestic, together with occasional communications, and some miscellaneous articles.

We are requested to say also, that the Ex. Committee of the Board of Education have it in contemplation to publish a quarterly Journal, having special reference to the office and work of the ministry—ministerial qualifications—education, particularly that of candidates for the sacred office—foreign missions, &c. &c. In the mean time what ever may be necessary to communicate to the christian public can be made known through the columns of the Reporter and other papers devoted to the great and precious interests of Zion.

## SELECTIONS FOR THE MONTHLY CONCERT.

### BOMBAY.

EXTRACTS FROM THE JOURNAL OF MR. STONE.

May 10. Rum Chundru, the baptised native, called and had a conversation with my pundit this morning, respecting the divinity of the Hindoo avatars, (incarnations,) and their various expedients for the remission of sins. He maintained, that as all the Hindoo avatars were guilty of base crimes, they were sinful, and of course, were not the avatars of God. Luxumun, my pundit, maintained that the Hindoo avatars, (gods incarnate,) though they were guilty of those crimes which would be sinful for men to commit, were not by that proved to be sinful themselves, because they were gods, and as such had a right to do what they pleased, without its being any evidence against their divinity. As Rum Chundru pressed the absurdity of his reasoning upon Luxumun, he became angry, and called Rum Chundru a fool, a liar, and an outcast; and told him, if he had become a christian, to take off his

tapee, (a kind of turban which the Hindoos wear on their heads,) and cast it away, and no longer wear the Hindoo dress. I interposed, and told Luxumun not to be angry, nor abuse his antagonist, because he had the better side of the argument, but to discuss the subject candidly. He became still more enraged, said I was partial to Rum Chundru, and that he would not remain in my house nor in my service any longer, and rose up and went away. The sole difficulty was, he found himself embarrassed in his attempts to defend Hindooism against Rum Chundru, who was equally well versed in the shaster as himself. Luxumun has too much knowledge of christianity to presume to maintain that Hindooism has as high claims to divinity as christianity has. In speculation he is probably more thoroughly acquainted with the doctrines and precepts of christianity than any other Hindoo in western India. He has been employed in the service of the mission eight years; and for considerable part of the time in translating the Scriptures with Messrs. Hall

and Graves. But as he is more acquainted with the spiritual and holy nature of the christian religion, so with his heart proud and unhumiliated, he is more opposed to it than are those less acquainted with it. May the Lord Jesus who has the hearts of all in his hands, and who once, to the glory and riches of his grace, and furtherance of his kingdom on earth, converted a persecuting and angry Saul, have mercy upon my poor teacher, humble him, renovate his soul, and make him a chosen vessel to bear his name among the gentile Hindoos. He would make a fearless and zealous champion of the cross. In his learning, his ardent temperament, his untiring perseverance, and in many other natural traits of character, he resembles Saul of Tarsus. Should he be converted, and these natural endowments consecrated to Christ, he might resemble Paul in humility, self-denial, labors, sufferings, and zeal; and his motto might be, "I am not ashamed of the gospel of Christ."

11. Luxumun, who left me so abruptly yesterday, in a violent passion, returned to-day and said he would continue his services as a teacher, if I wished. He acknowledged that he was very angry, but thought that Rum Chundru gave him sufficient provocation. As it is thought desirable to retain him in the employ of the mission, on account of his superior ability to prepare and correct matter for the press, I told him, in reply, that he might act as he pleased, continue with me, or take his discharge. He preferred to remain.

### CEYLON.

LETTER FROM DR. SCUDDER, DATED AT PANDITERIPO, JAN. 1831.

#### *Opposition of Catholics.*

During the last quarter the Lord has done great things for us, whereof we are glad. The school I had the prospect of establishing among the Roman Catholics in Chillalle, was commenced three months ago, and prospers, notwithstanding all the opposition from their corrupt priesthood. As it was said by the resident priest of the village, that I had established it from malicious motives, I addressed a circular to some of the respectable inhabitants, in which I contradicted his statements, and pointed out the importance of having their children educated. Extracts on the subject of education were given from Tamul authors.\* One of my objects was to show that their priests

were in reality doing them no good. I took occasion to mention, that after scraping together all the money they could, instead of spending it for their benefit, by furnishing them with the scriptures, or establishing schools, they sent it off to Goa. I added, that not only would they do nothing for their good, but when others felt sorry to see their children growing up in ignorance, and wished to give them money to educate them, they opposed them. The letter was well received, and attended, I hope, with good success. Any thing which tends to lessen the influence of the priests, and make the people less afraid of their curses, will of course make them less disposed to be ruled by the rod. I cannot but hope that the rupture which has taken place between the priests and those people who send their children to the school will be attended with great good.

#### *Progress of Religious attention in the vicinity of the Station.*

Of late, numbers of the people in this village have listened attentively to the words of eternal life. Some have attended preaching at the school bungalow. Each of my brethren has labored among them during the last quarter, & those who visited from house to house, found abundant encouragement to proceed. Coe, one of my native helpers, writes as follows—"I will briefly mention all the good things, which through divine favor, have taken place in Chillalle. In former times, when I went there to instruct them, they abused me and blasphemed the christian religion. If they saw me in the streets they would murmur. When I went to their houses, they would drive me away. Now many call on me to come to their houses and allow me to converse and pray with them. They gladly read the scriptures and tracts. The people are not so much afraid of their priests as before, as appears both from their conduct and conversation."

Some gladly attend meetings. At our night meetings in the village, we often command good congregations. Mrs. Scudder has a weekly meeting for such women as she can induce to attend, and has been much encouraged to exert herself in their behalf. The mothers of Sarah Woodhull, Martha Washington, and Julia Ann Prime, with one other woman, attend my meeting of inquiry. All my schoolmasters, one excepted, also attend this meeting, with several of their scholars.

During the last quarter several meetings of peculiar interest have been held in our mission. That with our schoolmasters was very solemn. On Friday of next week, we hope to hold a meeting

\*"He that is learned has eyes. He that is unlearned, hath no eyes, but two acres in his face, &c."

with such persons as reside in our families, or are occasionally hired by us. We are hoping to feel the divine presence. Of late we have had our attention more than usually drawn to the importance of making especial exertions in behalf of the spiritual good of the rising generation. God has been pleased to pour out his spirit copiously upon our boarding schools and upon the schoolmasters of our native free schools. My hopes are strong that he has begun to pour it out upon the children belonging to the latter. I feel persuaded there is no class of persons from whom we are to expect so much. My own exertions, together with those made by some of my brethren, in this department of our work at this station, have proved to us that we have great encouragement to go forward. Some of them, as I have understood, refused to go to the heathen temples. Since my return from the Neilgherries, I have endeavoured to weaken the confidence in heathenism by showing them some of the images of the Tamul gods I brought from the coast with me. Many of them have taken them into their hands, and have been convinced that they are not entitled to all that reverence, which their brahmins would make them believe. Even should they not become pious, as they grow up, taught to despise the gods of brass and copper, heathenism will have comparatively little hold on their minds. Could those who think that missionaries should not have schools under their care, witness all that has been seen of late in our mission, it is more than probable that some of their objections would vanish like the morning cloud and early dew.

The anecdote which is narrated below, is extracted from a letter received by Dr. Scudder from the Rev. Mr. Lambrick, of the Church Missionary Society, stationed near Columbo. It shows that the Spirit of the Lord is operating in other parts of the island besides the district of Jaffna; and it must have been peculiarly pleasing and interesting to Dr. Scudder, as it brings to light the happy results of his past labors, in a quarter where he was not looking for them.

The following is an extract from a letter lately sent me by the Rev. Mr. Lambrick, Church missionary at Cotta, near Columbo.

About a fortnight ago, a Tamul man came to me, and said he wished to become a Christian, and wanted employment. I replied that I had no employment for him, but would willingly instruct him, if that was his object. He then added that his wife, also, wished to become a Christian, and that he would bring her with him, and both would put themselves under in-

struction. All this appeared so much like a native scheme, that I hardly thought to see him again. But two or three days afterwards he came with his wife, whom he had brought in a dooley, she being evidently ill. It soon appeared that it was she who was principally desirous of Christian instruction, and they agreed to take lodgings in the village, and remain here at their own charges, to learn more of the way of salvation by a crucified Saviour. She appeared for several days to grow worse in body and stronger and stronger in mind. I have never seen among the natives so much of Christian simplicity, at the same time that she had a thoughtful, intelligent mind. She had a clear knowledge of the way of salvation. Christ was her whole dependence, and she was anxious to take him for her Lord and Saviour publicly by baptism, and considering, after the strictest examination into her motives and conduct, I could find no possible objection against her, and her state of health being precarious, and her temporary accommodation here little suited to her comfort, I shortened the period of her probation, and have this day baptized her. I have some hopes of her husband, but his case not being so urgent, more time is required before he be admitted. If you ask what is there in this incident so peculiarly encouraging to me, I must further inform you that she was once a patient of your's, brought by her husband from Trincomalee, some six or seven years ago, when you performed a successful operation on her cheek, the scar of which still remains. She talks much of the urgency with which Mrs. Scudder entreated her to take refuge in Christ, and mentions a promise she made to do so. She has never, she says, forgotten that promise, and she blesses the Lord that he has enabled her to fulfil it.

#### CHINA.

EXTRACTS FROM THE JOURNAL OF MR. BRIDGMAN.

Mr. Bridgman spends most of his time at Canton, though he occasionally visits Macao. He is occupied principally in acquiring a knowledge of the Chinese language. But since the departure of Mr. Abeel, as mentioned at p. 229, of the last number, a large part of the labor of preaching on the Sabbath to foreign residents and seamen will devolve on him.

*Macao, Aug. 2, 1831.* Yesterday afforded us an opportunity, the first since we left America, of celebrating the sacrament of the Lord's supper. Had a stranger been here, he would have thought, at first sight, that he had reach-

ed a favoured spot; for, from whatever direction he might have come, he must have travelled some thousands of miles, without having met with a scene like this. In the midst of idol temples, and of idols without number, he hears the sound of the church-going bell, and sees among two or three hundred houses, in the European style, twelve or fifteen chapels, which seem to invite to the worship of Jehovah. On a better acquaintance, however, the stranger finds very little to distinguish the first from the other days of the week. There is a difference. The public offices of the Portuguese are closed, and the citizens permitted to spend the day according to their choice. Their chapels are opened, but no more seem to attend than on other days, and of their numerous clergy, forty or fifty in number, not one comes forth to read and expound the scriptures.

The British Factory have a chapel here, in which, during their residence, which is usually half of the year, divine services are regularly performed by their chaplain.

Dr. Morrison, usually has worship at his own house, where he is joined by a few English and American citizens.—Yesterday it was our privilege to join in that worship, and after an appropriate discourse to sit down to the table of our common Lord, where, as he remarked in his sermon, the distinctions of rich and poor, learned and unlearned, of nation, and class, and original character, are all forgotten, under the common character of redeemed sinners. Such a communion table is the epitome of heaven itself, which consists of every nation, tribe, and people, and language, all uniting in the Saviour's praise.

#### *Great Festival and Procession.*

13. Since the 5th instant, Macao has presented an unusual scene of idolatrous devotion. This has been occasioned by the dedication of a new temple, and the enthroning of new gods. On each successive day, and the work is still in full tide, there has been wandering through the streets, from morning till evening, sometimes amidst torrents of rain, and sometimes beneath the scorching rays of an almost vertical sun, one of those processions which are not less offensive to Jehovah, than they are degrading to the character of man. And on each successive night, the scene has been prolonged, from evening till morning, by theatrical exhibitions and revelry, which could not well endure the light.

It is not easy to describe one of these processions, for I know of nothing on earth with which they can well be com-

pared. They are composed of all classes of people, and vary in number from one to two or three hundred persons. We see among them grave, aged, well clad gentlemen; priests and young men, boys and girls, riding in state; numerous bands of musicians with drums, gongs, &c. standard bearers, meat and fruit offerings, and gorgeous, fanciful ornaments, too numerous to be mentioned.

### **CORRESPONDENCE OF THE BOARD OF MISSIONS.**

#### **A SOLEMN APPEAL IN BEHALF OF THE WEST.**

The following is an extract from a communication of an agent of the Board in the West, dated White Co. Illinois, June 13, 1831.

This whole state is one day to exert a powerful influence over all the West and perhaps over the Union. And although every thing is unorganized, yet, the time is near at hand, when distinctive forms of virtue and vice will be seen rising in the land and exercising their congenial influence. The present gloomy state of things therefore—gloomy only from the destitution or moral waste—ought not to deter any one from entering any part of this field. But whilst they come they ought to be fully aware that hardness, such perhaps as they have never thought of, will have to be endured.

A man to be useful and build up the church in this land must (1.) expect and be willing to be satisfied to a great extent, with souls for his hire. (2.) He must expect and be willing to deny himself of all the luxuries, and many of what he may have esteemed the comforts of life. (3.) He must be willing to adapt himself at once, or as soon as possible to the manner and habits of the people. (4.) He must be willing to give himself *wholly* to the work—devote himself solely and exclusively to the ministry—and then concentrate all his thoughts, affections, and desires,—his whole soul, upon the great and important interests he has undertaken to sustain. He must feel that he has no other interests—not even for himself—to advance, than the interests of the Redeemer's Kingdom. (5.) He must have great patience, firmness, forbearance, and determined perseverance: for he will have much and continued labor to perform; much ignorance to instruct and remove, many difficulties and obstacles to encounter and overcome. (6.) In short he must have a piety which would sustain him at the stake or upon the rack, and which will lead him willingly to sac-

riche *all things* for Christ and the success of his gospel. When he leaves home, he ought to feel that the only home which he now has is heaven, and that his father requires him diligently and unremittedly to perform some certain work before he can enter into the mansion prepared for him.

Can you not, dear brother, in love to the famishing churches of this land, and in pity to the thousands of souls without the pale of any church, O can you not send several men of the above description at once into the field, and many more in a short time? Where are the devoted brethren, whose hearts burn with love to Christ, and who desire to count it all honour when they have to endure hardships for his sake? Who does not desire to come to the West, the great, the extended West? I plead for laborers in this land, and for those fields I have mentioned; I plead for the bread of life, for perishing souls! Are there none that will come? Or have you lack of friends? And will not those who owe God so much pay him a little to sustain the poor, despised missionary in the field, while he, under the blessing of the Holy Ghost, is preparing souls for "glory and honour and immortality" at God's right hand!!! Will they rob God and starve his people and his ministers? When will christians feel that they are but stewards of the goods or property of the Lord, and act in accordance with such feeling! O that the time were come.

I cannot close this already extended letter without expressing to you the deep and full conviction of my mind, that the present period is a crisis, in which will be decided not only whether this state and indeed this whole valley, shall be religious and infidel; but also whether Presbyterianism shall extend and cover the land or not.

Moreover I would say that if the Presbyterian church can be but aroused from her stupor and lethargy, and brought to act distinctively in the great effort of planting and sustaining the missionary of the cross in the whitening fields of our own country, she could now take possession of this whole land, and establish in it the institutions of the gospel on that plan or those principles which she deems and ever has deemed most consistent with the word of God, and with the civil and religious liberties of the people.

Presbyterianism, sir, is the very germ, or rather germinating principle of republicanism; and were this church to be extinguished the civil and religious liberties of this land, nay of the world, would be destroyed. Ought not Presbyterians therefore to awake on a subject of this kind? And will not a fearful

amount of guilt rest on it if she suffer the present crisis to pass away and puts not forth the gigantic efforts of which she is capable, for the accomplishing the great object spoken of? Who can estimate her guilt in such a case. Will not future generations curse her and that bitterly, if peradventure they should groan under the grievous yoke of civil and ecclesiastical bondage? Will not souls in eternity curse her; nay, may not God himself curse her in holy indignation for her supineness—her unprofitableness—her insensibility to the worth of souls?—But it may be asked what is she to do? How is she to accomplish this great object? I answer by clothing herself in sackcloth and repenting of her past sins, and thus renewedly dedicating herself with all her property to the Lord. But it may still be said, she has not ministers to send out; and whose fault I would ask is this? Has she not pious youth enough within her bosom, whom she can specially devote to the Lord and educate for his ministry? Why has she not done this long ago? Sir on this subject I can scarce utter my feelings. So deeply impressed am I with a sense of the necessity and importance of the Education cause, that I believe it to be the first great duty of the church.

## REPORTS OF MISSIONARIES.

### LOWER CANADA.

From the Rev. ISAAC PURKIS, dated La Prairie, June 5th, 1831.

In making my quarterly communication, permit me to thank you for your last kind letter assuring me of the interest you feel in favour of Russell Town and of Canada in general, and I trust that Providence will in due time point out such a Missionary or Missionaries as the great head of the Church has selected and prepared for abundant usefulness in this part of his vineyard. I am happy to say, that we have one coadjutor recently introduced from Scotland; a man, we have good reason to believe, of Evangelical sentiments and fervent personal piety and zeal. He has been led by providence to pitch his tent, at upwards of 50 miles to the South West of me, which will be the centre of a large circuit, I trust of usefulness as well as of exertion; he is my nearest neighbour in that direction; but he is too far distant, and the field is too necessitous to admit of his serving Russell Town, or the other places which may be associated with it. This servant of the Redeemer is a Presbyterian and a seceder, and is assisted in his labours by the small missionary society at Montreal, to which



I adverted in a former letter. Should we be favored with some person for Russell Town, and I trust we shall form a three-fold cord that shall not be quickly broken.

I have continued at Laprairie and Beauharnois as usual; but the long wet spring has kept the roads in such a state as to render it impracticable to visit the more distant places. I have also regularly attended a weekly meeting at Laprairie for improvement in singing and also for prayer: and I hope that some good is resulting from these engagements.

In my last, I mentioned that our Sabbath School here had been renovated, and that the children distinguished themselves by their diligent and persevering efforts in committing to memory portions of Sacred Scripture and Hymns, &c. The numbers are from 30 to 40, not a very imposing number, yet as we hope they may become the salt of this part of the earth,—the light of this little world,—the little leaven of this inert lump; I am sure that you will rejoice to learn that from the interest which they feel in the duties of the school, they recited on one single sabbath recently 1500 verses: besides these exercises they are questioned on portions of Sacred Scripture as in Bible classes, and addressed both individually and collectively on the duties which they owe to God,—to men in their various relations, and to their own souls.

I have good reason to anticipate the best effects to arise from this source; for the *soul* of the present school and almost the only useful characters are those who were similarly trained when I was formerly here. When the number and spirit have so much improved both in teachers and children I cannot but hope for good fruit.

In my last I gave you an intimation that it was in contemplation to attempt the erection of a house for God. Meetings were held for the purpose of considering the subject and persons were appointed to carry it into execution.

The subscription towards the object now amounts to nearly six hundred dollars.

The spot of ground is secured and we hope that two, or at most three months, will witness its actual commencement.—Thus we trust that something is doing however small for the advancement of the best of all causes, the cause of God and Truth.

#### NEW YORK.

From Mr. A. SCOVIL, Columbiaville, N. Y.  
July 14th, 1831.

Such are the mighty movements in the

kingdom of providence and of grace at the present period of the world, it is impossible to contemplate them, without the deepest emotions of wonder, of gratitude and of praise—not only the arts and sciences—the principles of civil liberty are rapidly advancing but those of spiritual freedom, of salvation are moving forward with accelerated motion and power.—God has promised to his Son the heathen for an inheritance and the uttermost parts of the earth for a possession. And the great events which almost every where are following in swift succession, both in the political and moral world, most clearly evince that we are approaching near to the fulfilment of this promise—near to the day of millennial glory. The rays of divine truth are falling with increasing splendor on the darkness of our world; and amidst the ruins with which it is overspread, they are causing life and light and beauty to appear. Almost every enterprise projected for the amelioration of the condition and salvation of man, is hailed with delight and followed by triumph. Considering the obstacles which we have had to encounter, such to a considerable extent has been the fact in relation to the efforts which have been made for the establishment of the gospel in this place—proposals have already been given for the erection of a church. And it is contemplated to commence the work immediately and if possible to complete it by the 1st of Nov. The spirit of the Lord we trust has not forsaken us.—There are some among us who are inquiring the way to Zion. We have two services on the sabbath and one during the week. Sabbath schools—Bible Classes and Monthly Concert still continue interesting and flourishing. Since I last addressed you, two large additional schools have been organized.—In each a library has been placed of nearly \$40 in value. The A. S. S. Question books are the ones which we use. A Temperance Society has also been established with every prospect of abundant success—special efforts on this subject are soon to be made throughout this County—measures have also been taken by the Presbytery for supplying more generally this region with Missionary labour. But while something is done much more remains to be accomplished.

From Mr. S. PEXE, Alden, New York,  
July 1st, 1831.

Since my last report, there has been an addition to the church here, of twenty-seven, by confession, and one by letter. Twelve of them were baptized, and four children. When the above were receiv-

ed into the church, the sight was truly solemn and joyful. One man, of seventy-three, came forward; and from that down to the female of fifteen or sixteen. This took place about the 20th of April last, and as yet, they all seem to be growing christians. There still seems to be a degree of seriousness on the minds of many in this place, and we fondly hope that there have been two or three conversions since I last wrote.

An address, on the subject of temperance, was delivered here on the 19th ult. by a Mr. Yale; at the close of which the temperance society received an accession of about twenty. Our Sabbath School continues as usual.

The meeting house of which I spoke on a former occasion, will be raised, Providence permitting, next week. So you see, Dear Sir, how the Lord seems to smile upon us in some degree. Yet there is much here still, which calls for deep mourning in Zion.

From the Rev. H. HALSEY, dated, Cambria, Niagara co. New York, July 1st, 1831.

Since my last date a portion of my time has been occupied in attending protracted and public meetings in this region, and in one case our meeting on the Sabbath was omitted, our place of worship, the school-house being occupied by Universalists, who hold it one third of the time. I have instituted two Bible classes which I attend weekly, and there are now in operation six Sabbath-schools, one containing between 40 and 50 scholars, the others smaller. Besides the Sabbath-schools, I have paid some attention to the visitation of common schools, and the distribution of religious tracts. Our temperance societies have made a gradual advance. The monthly concert is thinly attended, and but little is contributed for missions. Weekly prayer meetings are attended in different neighborhoods, and the females make annually a small contribution to foreign missions.

Since my last there have been in each of the societies which I serve, several hopeful conversions, there are now a few cases of special seriousness, and it is expected that some will be added to the church at the next communion. Of those converted, a part have joined the Baptists and a part the Methodists. Universalism still predominates in Cambria; the Sabbath is much profaned in divers ways—still it may be said that the cause of morals and of true religion is on the advance in the particular places of my labour, and in the surrounding country.

From Rev. G. G. SILL, West Mendon, Monroe county, N. Y., July 1st, 1831.

The revival which I stated in my last report as being enjoyed here at that time, has subsided, though a few cases of hopeful conversion have occurred during the quarter. Fifteen persons have been added to the church, thirteen of whom were upon examination, and two by letter. The greater part of those received upon examination were subjects of the recent revival.

The Sabbath school cause is receiving more attention than heretofore. We now have two schools, one of which is in the village and the other two miles distant. The latter has been formed during the quarter just closed. The number of attendants in both is between ninety and one hundred.

A tract society has been formed in the congregation, the monthly distribution commenced, and two hundred and twenty of the families in this town are now enjoying the benefits of it.

Our place of worship, which has heretofore been a brick school-house, being too small for the accommodation of the congregation a building has been erected 40 feet long, 24 wide, and 14 high, at an expense of about \$400, which is to answer the purpose of a place of worship till a church shall be erected, when it may be converted into a session house. The new building is expected to be ready for occupancy in ten days, and will seat about 250 persons.

This little church appears now to be in prosperous circumstances in every respect, except that of growing in grace. A declension in religious feeling now exists to a considerable extent, and consequently impenitent sinners are not inquiring what they shall do to be saved.

#### OHIO.

From the Rev. R. B. DOBBS, dated Williamsburg, Ohio, 1st July, 1831.

The church of White Oak, which is in the bounds of the Presbytery of Chillicothe, is in a favourable condition. As far as I know there is no division of sentiment about the missionary question among them. On our last communion occasion, 2d Sabbath in June, there was much more feeling than usual. I hope it was a profitable time to numbers that were present. It was a four days meeting. Ten were added to the communion of the church. One adult baptized, and one infant.

The workmanship of the edifice for public worship is in a state of progression. So that upon the whole, we have cause

of encouragement and thankfulness, rather than otherwise, respecting White Oak church. White Oak church reported forty-five members 1st April, 1830, now her number of members is 84, almost double.

From the Rev. A. LEONARD, dated Truro, Ohio, July 1st, 1831.

Alternate hope and fear, have occupied my breast since my last report, now full three months, God has poured out his spirit to some extent, and I have hoped that he would increase, and give permanency to his church in this place. I have feared that through the unfaithfulness of christians, and of myself in particular, he would be provoked to take away his spirit from us and leave us to lukewarmness, the worst state of a church.

Since writing my last report I have preached thirty-six sermons, attended the monthly concerts, and many prayer meetings and inquiry meetings and Bible classes in which I have given many exhortations; I have baptized ten persons, three adults and seven infants, administered the Lord's supper once (in Truro) and received into communion on examination, 24 persons on the 3d Sabbath of June, adding to these the four admitted in February last, will make 28 persons gathered into the fold of Christ. There are five or six others, of whose conversion we have strong confidence; these will probably be added to the church hereafter. There is no case of recent conviction known to the session, and I believe there has been no case of deep conviction that has not terminated in hopeful conversion. Some indeed, (about four persons) attended the inquiry meetings, who have not been brought to rejoice in hope, but their impressions were not deep. Those who were primarily members of the Bible class in Truro, are now all members of the church but one, and that one anxious to obtain an interest in the great redeemer and sometimes trusting in his mercy.

#### INDIANA.

From the Rev. T. E. HUGHES, Dunlapville, Union co. Indiana, July 5th, 1831.

We had a communion season here in May, brother McGuffey of Oxford, assisted. It was solemn and interesting and we fondly hope the hearts of some were deeply impressed with divine truths, who were hitherto careless, two were admitted on the occasion, and two others who we expected to enter with us, were providentially detained by sickness

and high waters, one has been dismissed for disagreeing with some of the doctrines of the confession of faith, as containing a system of doctrines taught in the Holy Scriptures. Our session are of the opinion, sir, that there is nothing gained, but on the contrary many serious consequences resulting, from the retention of heretical members in the church. The strength and permanency of the church, does not consist in the number, but purity of its members. We have reason to bless God that harmony, and to all appearances evangelical piety exists among us, and we hope by using all necessary precaution, to persevere in the way of holiness.

The Temperance cause is growing among us, most of the farmers carry on their concerns without the use of ardent spirits. There are none of the members of our church engaged in distilling, or that traffic in it in any way, and all I believe are living on the principle of entire abstinence.

Every family within the bounds of our church are supplied with the Holy Scriptures. I have supplied the south-west corner of the county in which I reside.

We are about commencing the monthly distribution of tracts. We have pledged an agent who was with us, to supply about two hundred families, and will commence operations as soon as the Tracts arrive.

Our Sunday-schools are in a tolerable flourishing condition, there appears to be an increasing interest taken in the institution, both among parents and children. The library books are perused by all with increasing avidity, and I hope are exerting a mighty influence, upon the lives and morals of the people.

All these circumstances considered present pleasing prospects, yea they are presages of the glorious millenium, and we hope and pray the period is not far distant, when 'all shall know the Lord;' yet dear sir, when we look around especially in this western country, 'there is much land to be possessed, & much to damp the feelings of the truly pious. There are hundreds and thousands who are ignorant of God, and regardless of their future welfare, and even professed christians are living too much for this world. What a loud call is this for ministers and people to be awake.

#### ILLINOIS.

From the Rev. B. F. SPILMAN, dated Golconda, Illinois, June 30th, 1831.

We have lately held a three days meeting in Shawnee-town, and received two members into that church, also, a

four days meeting in the Golconda church, and received seven members, as the fruits of the little season of refreshing, that we here lately enjoyed "from the presence of the Lord." Both meetings were well attended, and were interesting and solemn. But it was not then our privilege "to see the power and glory" of the Lord displayed in such a way "as we have seen in the sanctuary."

I have formed a Bible class in the Golconda congregation, consisting of about 30 members, and expect the number to increase.

The Sabbath-school cause is progressing beyond my most sanguine expectations. A Sabbath-school has lately been established in Equality, and furnished with a library: and in addition to the one which I reported in the Golconda church; another has been established in the country and one in town; making three Sabbath-schools in the bounds of this congregation.

To one of these, 45 scholars have attended: to another 24. The number in the town school is not yet ascertained, as it has just commenced operations. These schools are all furnished with libraries. And I cannot but look upon these dear little nurseries of piety with intense interest!! Equality and vicinity still exhibit encouraging prospects.

I have not yet heard of the arrival of Mr. Ramsey, your missionary for Carmie and Sharon. Oh that the head of the church may smile upon our efforts to obtain more laborers in this needy part!! Since I last addressed you I have removed to Golconda, tho' I still occupy the same field of labor. We need two or three ministers more, in this part of the state very much: and I think application will be made shortly to the Board for them. Warm hearted, zealous and devoted, old school men, would be best received in our end of the state.

#### TENNESSEE.

From Rev. J. DYKE, Boone county, Tennessee, July 11th, 1831.

##### *Increase of Sabbath Schools.*

I have organized four Sabbath-schools, one at Pleasant Grove church—one in Sweetwater Valley, three miles west of Pleasant Grove—one in Hines's Valley, seven miles west of Pleasant Grove—and, one in Blount county, on Holsten river, six miles east of Unitia. The school at Pleasant Grove has seventy two scholars and eleven teachers, which is one of the most interesting schools I have ever visited.

The school in Sweetwater Valley has twenty-five scholars and six teachers.

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The school in Hines's Valley has forty-three scholars and nine teachers. The school in Blount county has twenty-three scholars and nine teachers. All of these are Presbyterian schools except the one in Hines's Valley, which is a Methodist school. The whole number of scholars in these schools, is one hundred and sixty three, who are under the instruction of thirty five teachers.

##### *Progress of Temperance.*

I have organized a temperance society in Pleasant Grove church, thirty five have joined it, and I have heard of a good many more that expect to join. When I first came into this region the people were principally all opposed to temperance societies. I visited and conversed with them on the subject of intemperance and tried to show them the evil of it. One day riding in company with the merchant who lives within the bounds of this little church, I said to him, Col., the christian people, in almost every church throughout the United States, are organizing temperance societies, and what ought we to do? Said he, I will be honest and candid with you, I will be opposed to it. Sir, it looked like turning over a mountain without foothold, but I knew the Saviour was on his march to conquer the nations of the earth, and that the chariot wheels of this heaven-born institution was on the high-way, in the hedges and ditches, rallying the enemy, and exposing them to open shame. After a long season of conversing, pleading and praying, I preached on the subject of temperance, June 12, 1831, from Prov. 20th,—“Strong drink is raging”—after the sermon was over, the Col. exclaimed, gentlemen I have been a dram drinker a long time, but I am done with it, I never will buy another barrel as long as I live, it is out of the question. This caused my heart to leap for joy, and these words came immediately upon my mind, “Fear not for I am with thee.” A Baptist brother came to hear me that day, who had scarcely ever thought of the subject of intemperance before, he immediately saw the evil of it, his eyes were opened, his soul awakened, and he is now doing all he can for the temperance cause in the little church to which he belongs. I have heard since, that he has said as soon as he gets about twenty persuaded to join the temperance society, that he will come and bring them along and join our society.

#### NORTH CAROLINA.

From Rev. H. M. KERR, dated Rutherford, N. C. July 11th, 1831.

Except when absent, assisting some of

my brethren on communion occasions, I preach regularly twice a month, on the Sabbath, at Little Britain, and once a month at Duncan's creek, and Drucilla each. When there are five Sabbaths in the month I preach at Brackett's Gold mine. This place is on the out-skirts of Little Britain and Drucilla. The encouragement to labor at that place is very good. Hundreds come together, and listen to the word preached with great apparent earnestness, and some visible tenderness. I cannot say that there is, as yet, any certain prospect of building up a church at that place, as the population is very fluctuating. Though I think it my duty to pay some attention to it, and do what I can for the many precious souls that are round about it. Owing to feeble health, I do not preach often on week days, except at our communion occasions, when we always have a four days meeting. From excessive preaching, for the last two or three years, and much of it in the open air, my lungs are considerably affected. I thought for a while, this summer that I would have to limit my preaching to one discourse on the Sabbath. But I have been enabled hitherto, to preach twice every Sabbath; and my health is improving. My field of labor is very extensive. Twenty-five or thirty miles in length; and fifteen or twenty in width. There is no other preacher, of our order, in this *very extensive* country.

I travel and visit considerable, but keep no memorandum of the number of miles traveled, or families visited. I am in the general more than half my time absent from my family. At Little Britain the state of religion is pretty encouraging. Good and attentive congregations wait on the ministrations of the word. On the 4th Sabbath in May we had the ordinance of the supper administered. And according to our custom the meeting was continued from Friday to Monday. Though there were but two added to the communion of the church, it was quite an interesting occasion. About 15 expressed anxiety for the salvation of their souls. Within the last three years there have been 140 added to this church. Here we have a Sabbath-school, and Bible class, which are doing considerable good. There are two branches of the Sabbath-school in distant sections of the congregation, with suitable superintendants. We have also a temperance society which numbers 87 members, and others are now prepared to give us their pledge, of entire abstinence. To this cause we have had some very violent opposition. But the opposition is decreasing in numbers and degree;

though some are very resolute yet. The temperance cause is evidently gaining ground, and must ultimately prevail. At Duncan's creek there has been, for some months, an increased attention to divine things. On next Sabbath I expect to administer the sacrament of the supper in that place. The appointment is for a four days meeting, which I hope will be a precious time, when the Lord will make bare his arm, to save sinners, and add to the number of the faithful. We have there also an interesting Sabbath-school. Our Sabbath-schools are very much diminished in number, by the operation of a late law of the state, prohibiting the instruction of the people of colour. Duncan's creek is a small congregation; but the communicants have more than doubled within the last three years.

From a Missionary in North Carolina, dated July 1, 1831.

At ——— church we have established a Sunday-school; and a Bible class; composed of young people, chiefly young men; several of whom are pious, and I have reason to believe are looking forward to the ministry, as they are acquiring a classical education at that place. We have also a temperance society, numbering between 50 and 60 members, and which I have no doubt, has a considerable influence over many of those who even refuse to join the society.

At my own house, about five miles distant from the church, I also preach, statedly; have a Sunday-school in operation, and Bible class: at this latter place it may indeed truly be said to be missionary ground. The people though kind & attentive, are, with a very few exceptions, lamentably ignorant; great numbers are unable to read their Bibles, at any rate intelligently; spend their Sabbaths as might be expected, mostly in visiting, wandering over their fields, hunting, fishing, &c. A little north of me the county is pretty well supplied with preaching; but south of where I live there is not another Presbyterian preacher that I know of, for upwards of sixty miles; and but two, I have reason to believe, of any denomination, who are stationary. That you may form some idea of the state of things among this people, I will relate one or two facts, among many others, that might be enumerated, which have come within my own knowledge. A man who lived near me, a professor of religion, and the member of a christian church, owning about twenty thousand dollars worth of property, died, left a large family of children, all grown,

and all having families, of their own; not half I believe could read, and only two could make out to write their names. Immediately in my own vicinity, I visited last spring, 30 families in succession, and found that previous to the summer before, 25 of those families had been living without the bible, and what was still more astonishing, several professors of religion, and all residing within a short distance of a Baptist meeting house, where, I was informed there had been preaching steadily for about 50 years. The people all through this section of the country know nothing about supporting the gospel; and unless ministers can be found of self denying habits, who for the love they bear to their master, and his cause, will be content to live poor, and obscure, thousands of these precious souls must perish for the lack of knowledge; in this christian land. I expect on next Sabbath to get a third Sabbath-school in operation, and the Sabbath following a fourth one; and when all shall be properly organized, and in full operation, there will probably be taught at all these schools about 200 children; which number I hope will continue to increase.

The field in which I labour, appears as yet a thirsty hill of Zion, but as the kind master is watering, and very largely too, other neighboring hills with the showers of his divine grace; and that but a little distance from us, we are praying, and hoping, and even looking out for a few drops at least to fall over this way.

I have endeavoured to be instant in season and out of season; have however not been able to preach more than from twice to thrice a week, have attended the monthly concerts, and weekly prayer meetings.

#### MISSOURI.

From Rev. J. S. BALL, dated Manchester, St. Louis, Missouri, June 18th, 1831.

I have been using my best exertions this spring & summer, in promoting Sabbath-schools, and have succeeded better than I expected. The one in this neighborhood which last summer only amounted to about eight or ten constant scholars, now amounts to thirty-four scholars, with six teachers, and a library of ten dollars value. In another neighborhood where great prejudices existed against Sabbath-schools I have succeeded in establishing a school of twenty some odd, with six teachers, and which promises to do well. They are making provision for a library. These schools are attached to the Missouri Sunday School Union, as an auxiliary to the

American Sunday School Union. These I attend to when ever I preach in their respective neighborhoods. A third school, I have resuscitated, in the village of Manchester, distant six miles from me, consisting of thirty five scholars, and six teachers. This school belongs to the Methodist society, though the superintendent told me that he should endeavour to get the consent of those immediately concerned to annex it to the Sunday School Union of Missouri, as he found books could be procured cheaper from that branch of the American Sunday School Union, than from the Methodist Episcopal Sunday School Union. A fourth school, I have assisted in organizing, but cannot at present say what are its numbers. These schools I shall report to the American Sunday School Union, in the course of two or three weeks, when I can make the report more definite than at present.

Our temperance society continues to increase. At our last annual meeting, (4th inst.) it was found to have increased double during the last year. Small as its amount in members are, even at present, (70) yet considering the great opposition we met with in the commencement, and our very slender means, the present prospects are flattering. The little village where our meetings are held, is quite revolutionized—from being a haunt of dissipation, it has become quite respectable.

From the Rev. J. F. COWAN, dated Poplar Grove, near Jackson, Cape Girardeau co. Missouri, June 16th, 1831.

As it has been some time since my last written communication, and as you have never had a summary of what has been done since my residence in this country as your missionary, I will endeavour in this report to make a statement covering the whole period since my location here, of what has been accomplished—a period of about a year and a half.

*New Churches.*—The Brazeau congregation have erected a small log-house—the first edifice for worship that they have ever had. The Apple creek congregation have the frame of a new house raised and nearly covered. This house is 40 by 50, and when completed will be a comfortable place for the public service of God, particularly when compared with the one which we have, and are now using—a house built of logs, without stove or fire-place, plastering or ceiling, and also without windows.

*Preaching of the word.*—On an average, I have preached three times in the week. And I have preached as often as

seven and eight times in one week. The Sabbath, however, is the only day that much is to be effected by preaching in this country, in ordinary times. The population being sparse, it is difficult to get a congregation in the week. The preaching of the word is regularly, numerously and solemnly attended on the Sabbath. I preach once at the church, and in the afternoon at one of the Sunday-school places. This plan whilst it gives additional life to the schools, brings the preaching of the gospel near to many who never attend at the church, and thus they are "compelled to come in."

**Sabbath Schools.**—We have six schools in our two congregations, 5 of them are entirely under our control. One is taught in common by the Baptists, and by our people. The Baptist minister, Mr. Green, is an excellent man—ever ready to co-operate in this and other institutions of the day. We have libraries connected with each of our schools, the aggregate cost of which has been about \$80. We will in all probability have two or three more schools in a short time.

**Tracts.**—Through the instrumentality of our tract society, from thirty to forty thousand pages of tracts have been brought into our region of country. We have adopted the monthly distribution in a circuit of country ten or fifteen miles in diameter.

**Monthly Concert.**—In Apple creek, this interesting season of prayer is regularly and tolerably well attended. In Brazeau it is not as yet observed at all.

**Sabbath School Concert.**—This institution is partially observed in Apple creek only.

**Temperance Societies.**—Much has been done in revolutionizing public sentiment in the last year, in regard to the use of ardent spirits. We have yet no society from prudential reasons: but will have one or two soon. Many are becoming very anxious on the subject.

**Family Visitation.**—Many families have been visited. This part of Missionary labor however takes up very much time if performed to suit the wishes of the people. The minister is expected to stay all night with every family. He must be sociable.

**Members added to the Church.**—To Brazeau, sixteen have been received—seven on examination and nine on certificate: making in all thirty-nine members. To Apple Creek, thirty-three have been admitted—sixteen on examination, and seventeen on certificate—making in all about 130.

**Baptisms.**—Forty-eight children of

professing parents, and one adult have been baptised in both churches.

**Elders Ordained.**—Three have been set apart in Brazeau, and three in Apple creek, to the office of Ruling Elders—making five in all the former, and seven in the latter church.

**Missionary Support.**—In the two congregations \$230 were subscribed last year, towards my support. About two thirds of it has been paid. Nearly all of it will, however, be paid. About the same will be done the present year. They are about making an effort to see what can be done towards my permanent location among them. We will try to make less, than your liberal proffered aid for the current year answer our purpose.

**General Remarks.**—The foregoing is a skeleton of our operations since my residence on the western side of the Mississippi. In reviewing it, there is reason for thankfulness, and at the same time much reason for humility. My field of labor has been interesting, and never was more so than now. Though formerly a distracted people, the utmost harmony has ever prevailed since I have been here. The Lord save us from "fightings within" ourselves. We all need more spirituality, more prayer. I have not said any thing about prayer meetings. A female prayer meeting has been kept up a part of the time since I have been among them, and will be renewed as soon as possible; common prayer meetings have been occasionally attended to. At this season of the year, most people think that they have no time to spare from their farms, to attend prayer meetings. About Bible classes, I have said nothing. These valuable institutions have not escaped the memory of your missionary. Our people are so generally engaged with the Sunday-school questions, that I have thought it better that they should absorb their whole attention. Provision is made for supplying our county with the Bible, in which we have taken part. Mrs. C. and myself enjoy good health, and are contented and happy, though far from "home," and its thrilling associations; and should the Lord continue to say, that it is our duty to remain in this country, we say Amen.

From REV. SILAS HUBBARD, dated Allen, N. Y., July 20, 1831.

Several special and important circumstances have occurred, in rendering it impracticable for me to make my quarterly report in due time. Being now providentially permitted I attempt it. From the first of April when I reported to you I continued to labor as usual in Allen

until commencing my journey to Philadelphia, to attend the General Assembly.

Arrangements had been made for my place to be supplied in my absence by ministers of our presbytery. After my return my health, and particularly a coarseness, which almost prevented me from speaking loud, were such that for two weeks I preached but one sermon. However, attended meeting on Sabbaths, and was able to make family visits during the week. Since that time my labors have not been interrupted.

With respect to the present state of my people, I would say that there appears to be a good degree of engagedness among part of the church, and there has been one hopeful conversion among the people. It is a boy about 14 years of age. There appears to be some serious impressions on the minds of a few others. These are the encouragements; while on the other hand, there are some old, deep rooted jealousies and prejudices, among some of the churches against each other, which seem impossible to be removed in any other way, than by a special act of divine power. During the ten weeks while I have been here in person, since my last report, exclusive of the time I was absent to attend the General Assembly, I have preached nineteen times, attended two monthly concerts, made 15 special family visits, and attended prayer meetings on sabbath evenings, when I have not preached a third sermon. I have baptised one infant, and organized one Sabbath school. There has been one person received into the church by letter.

Extract from the report of a Missionary in the state of New York.

#### Organization of a Church.

Sabbath before last I spent in Holly, a small village on the canal. There has been a revival of religion in progress in that place, most of the time since December last. It has, however, been somewhat interrupted by the prevalence of a proselyting spirit. The Presbyterian church however has taken no part in this. Although they have had occasional preaching by the neighboring ministers, they have never even given an opportunity for any one to unite with them until week before last. It was found that a large number of those who had obtained a hope, had not united with any denomination, because they were waiting for an opportunity to unite with the Presbyterian society. I was requested to spend a week with them, and I did accordingly, stay with them from Wednesday until Monday. Brother Myers, of Brockport,

was with me on Friday and Sabbath afternoon. During the time I was there, thirty six were added to the church by profession, and eleven by certificate. The following week a small church in Clarendon, consisting of eleven members were, at their own request, and also by the advice of the Presbytery, united with the church at Holly. The additions in all were 25. These with the 17 previous members, now compose a church of 76 communicants. They have the frame of a suitable house already erected, which will be finished this season.

They are also making vigorous efforts to obtain an acceptable minister, who shall go in and out, before them, and break unto them, the bread of eternal life.

#### A YEAR IN THE WEST, BY A MISSIONARY.

About a year since, I removed with my dear family to this destitute, irreligious region, with ardent desires to be instrumental in the hands of my master, of promoting his glorious kingdom, and the welfare of immortal souls. With this purpose I accepted of the appointment of principal of the academy in this place, that I might obtain a support for a numerous family, and educate children and youth in the fear of God. My Sabbaths and frequent opportunities in the week, have been occupied in preaching the gospel, administering its ordinances, attending prayer meetings, and promoting the benevolent institutions of the day. The Presbyterian church in this place, has increased from seventeen to above forty members since my arrival. We have a bible society and I am actively engaged in distributing bibles to the destitute. I have organized a temperance society of more than fifty members. Finding that the agent of the Sunday School Union, as a stranger amidst the clamours of the day, would have little success, I voluntarily engaged gratuitously to attend to the business of this county, and five schools have been organized. We have a tract society and a colonization society. We have a weekly prayer meeting in the village, and the monthly concert is regularly observed. Thus there is before me an ample sphere of operation in the best of causes; but the difficulty is, to be *sustained* and *supported* in this region. The enemy has been very busy in his opposition since my arrival, and he is so cunning, as to engage even *professors of religion* in his designs. My course is to preach the truth plainly, affectionately, and forcibly—and studiously to avoid all personal acrimonious observations, and to treat those who differ from me, with christian benevolence.

Now the question is, shall I be driven



away from such an important station, through want of support for myself and family. The church is small and unable to afford it, & the great mass of the people is irreligious and dissipated, and would rather drive a minister of Christ from this region, than contribute a cent to retain him. I have been preaching the gospel from my youth—have been often employed by my master, as a missionary and a pioneer, and glory in his service, while I have scarcely received a subsistence for myself and family, I am still willing to do much and suffer much in the same cause, and also willing that the ordinances of the Redeemer should be observed, as it is written, "Even so the Lord hath ordained that they who preach the gospel should live of the gospel." I am a great friend to economy, but parsimony, defeats the great object. Could our brethren in their pleasant circumstances, know our difficulties and our privations, by living in such dismal regions, they would cheerfully afford us a comfortable subsistence. It is a pernicious error, that young preachers and those of inferior talents and attainments, will answer the circumstances of a new country—when in fact these unorganized regions, abounding in wickedness, and error, need, imperiously need, ministers of age and experience, and the first talents in the ministry.

#### VIRGINIA.

From Mr. Wm. D. Smith, dated Grave Creek, Ohio co. Va. Aug. 1, 1831.

Between these stations, and on each side, as you will observe by the plot of the county, which I have sent you, I have a number of stations for week-day preaching, at each of which I mostly preach once in three weeks. There is generally good attendance. My audiences are generally large, considering time and circumstances, and mostly attentive and orderly. At Wolf Run there appears to be considerable solemnity, and some anxiety, and I am not without hopes that something more than ordinary may be the result. With the assistance of an agent of the American Sunday School Union, I have established Sabbath schools at every place in my vicinity where it was practicable. When I came on the ground there was but one of these useful nurseries in operation. I found a rooted opposition, owing to unfavourable impressions respecting the American Sunday School Union, which were diligently kept up by the Universalists, Campbellites and Infidels. I preached considerable on the

subject, and have succeeded in removing objections, with all whose hearts are not *enmity* to order and morality. Schools with good libraries are now in successful operation, at Dille's Bottom, Boner's Ridge, Wayman's, Fowler's, Forks of Wheeling, Wolf Run, Strickland's and Howard's. I am also about establishing others at Dunsmore's, Patterson's, and Unity. Money is already collected for libraries, which are to be procured this week, and on next Sabbath they will commence. Some of them have raised ten dollars themselves, and for the others, I obtained an order from an agent for five dollars, so that they all have books to the amount of ten dollars. The schools are mostly large, numbering from forty to eighty scholars, and bid fair to be useful. I visit them as often as practicable. I mostly visit two every Sabbath. One in the morning and another in the evening. Bible classes I have not yet formed, owing to my time being so completely occupied, that it was impossible for me to attend to them. I hope, however, hereafter to facilitate my labours by having my different appointments in different places, to come in more regular succession. My wish is to have three, one at each of my stations, for Sabbath preaching. I have made arrangements for establishing three tract societies, one in each congregation, which I hope will enable us to furnish every family with a tract, every month. I have been successful beyond expectation, in the cause of temperance, and have not a doubt, but in a short time, it will be completely triumphant. Two distilleries have ceased to make, and one tavern to sell liquors, within the last two months. We have a society at Wolf Run, of near 40 members, and one at Unity of 15. I have preached on the subject, but owing to the strong opposition at first, I made it a point never to mention it on the Sabbath, which I think had a good effect. Both the societies were formed nearly two years ago, but being neglected, had declined, and a number of their members had proved unfaithful. Such was the state of feeling, when I came among them, that there were thoughts of dissolving the society, but it now embraces the respectability and influence of the neighbourhood.

With respect to the surrounding country, I can yet say but little, I can, perhaps say more in my next report, however, I can say of it generally, that it is literally a "wilderness." The situation of the country east of me, as it was described to me by others, and the wants of the people almost persuaded me to visit it at least, as far as Waynesburg, but labour is accumulating so fast, that I feared

to take a too wide field, lest I should not be able to cultivate it thoroughly. Missionary labourers, zealous and faithful, are much needed.

A FIVE DAYS MEETING IN TENNESSEE.

In compliance with the demands of public sentiment, and with the fond hope of advancing Messiah's kingdom, I appointed and held a five days meeting, within 11 miles of this place, and 2½ from Raleigh, commencing on Friday 15th July, and ending the following Tuesday.—It was numerously attended, and with no other guard but the strong bulwark of enlightened public sentiment; there was an order, decorum and ready conformity to the ordinances of God's appointment, seldom witnessed, and not surpassed by that which prevails at ordinary meetings.

By the aid of five other brethren, we were enabled to have four sermons during the day and night, together with other public exercises,—all of which I am happy to say were seriously attended to by all present. As no preparations had been made to gratify a luxurious appetite, but little time was consumed in preparing or receiving our plain but wholesome diet. On the Sabbath God was indeed among us of a truth in the breaking of bread—many a spirit held high and holy and delightful communion with the Father and his co-equal Son, Jesus Christ, and while the Holy Spirit drew aside the curtain which veiled the bright splendours of the Heavenly Paradise, many a bosom was filled with a "joy unspeakable, and full of glory." God's people sweetly realized and could almost bear *individual* testimony to the soul-thrilling truth "He brought me to the banqueting house, and his banners over me was love." Yea! that place was as the house of God, and the very gate-way of Heaven to some blood-redeemed spirits. And although there were but few cases of pungent conviction, yet the moistening eye, the flushing cheek, and deep solemnity, are inevitable proofs that the Holy Spirit was striving with the sinner, and its influence upon the impenitent, will be seen in eternity if not in time. I would remark by way of conclusion to this hasty account, that the general impression made upon the public mind, not excepting those formerly prejudiced, was and is now, that four and five days meetings in this sparsely populated region if *properly* conducted, may be greatly instrumental in the hands of God, of pulling down the strong holds of the Prince of darkness.

FAESBYTERY OF ILLINOIS.

Jacksonville, August 2, 1831,

Dear Sir—It is my official duty to communicate to you the following resolution of the Presbytery of Illinois, viz:

Resolved, That Messrs. Ellis, Fraser Sturtevant and Watson, be appointed a committee of correspondence with the General Assembly's Board of Missions, and with the American Home Missionary Society. And the stated clerk is directed to transmit a copy of this Resolution to the respective secretaries of the two Boards. A true copy.

JOHN M. ELLIS, Stated Clerk.

SPECIAL NOTICE TO SUBSCRIBERS.

The present number commences the 3d volume of this work. The first number of the third volume will be sent to all our present subscribers, and if there should be any who wish to discontinue it, they will either inform us by letters, *post paid*, before the 1st of September, or return the present number to the Rev. J. T. Russell, with their *name* and *post office address* written upon the cover of the Reporter.

All persons who are in arrears for the Reporter will please without delay to pay over the amount due, together with the *advance* for the *third* volume, to any Presbyterian minister, or other authorised agent, most convenient to them, that the same may be forwarded to the Editor.

We have it in contemplation in the next volume to furnish a greater *variety* of missionary intelligence, and occasional original communications.

Our agents and inissionaries are respectfully requested to renew their efforts to obtain new subscribers, and to forward their names without delay.

Cash received by the Treasurer of the Board of Education of the General Assembly, from July 15, to August 15.

From Mr. Wm. Rowland, per Rev. W. M. Engles,	\$100 00
Dr. John White, do. do.	50 00
Dr. Neill, late Gen. Agt. collected by him, a few individuals of the ch. Bedford, N. Y.	7 00
do. do. Hudson	15 50
do. do. Cooperstown,	80 00
Judge Moore, Cherry valley,	10 00
Levi Beardsly, Esq. do.	5 00
Joshua T. King, Albany for salary late ag't.	10 00

\$277 50

J. B. MITCHELL, Treasurer.  
Philadelphia, Aug. 24, 1831.

## APPOINTMENTS.

From the 20th of July to the 20th of August.

Rev. Horace Galpin, for one year, to Centerville and Pike congregations, Allegheny co. N. Y.

Rev. D. Pratt, for one year, to Carlton and Yates, N. Y.

Rev. Chandler Bates, for one year to Gaines, Orleans co. N. Y.

## RE-APPOINTMENTS.

Mr. A. Torrence, for one year, to Pleasant Hill and Lexington, Ohio.

Rev. W. G. Campbell, for one year to Little Levels and Spring Creek, Va.

Rev. A. Rawson, for one year, to Royalton and vicinity, N. Y.

Mr. T. G. Potts, for one year, under the direction of the Corresponding Executive Committee of the Presbytery of Holsten, Tenn.

## LETTERS RECEIVED

From 20th July, to 20th August.

W. C. Anderson, Pa., R. G. Wilson, O., A. Scovel, N. Y., L. G. Gaines, O., H. McKerr, N. C., A. Hamilton, Mo. J. Glenn, Pa., D. Humphreys, S. C., J. Bell, O., F. McFarland, Va., T. Oldham, Ky., J. H. Prentice, N. Y., J. McCord, Geo., J. Culbertson, O., J. W. Robinson, Geo. E. W. R. Wier, Ky., R. B. Hill, Ky., Executive Committee Presbytery of Niagara, A. Raw-

son, 2, N. Y., J. C. Crawford, Ill., B. F. Spilman, Ill., A. Todd, Ky., J. Dyke, Tenn., T. B. C. Dayton, N. J., C. C. Beatty, O., R. Clapp, N. Y., T. Barr, O., A. Leonard, O., S. Peck, N. Y., J. Wilson, N. Y., C. Stewart, O., T. B. Clark, O., J. McElhenny, Va. S. Hubbard, N. Y., T. Bar, O., C. Forbes, N. J., A. Alexander, N. J., T. Smith, N. J., S. I. Crosby, Pa., W. Hughes, 2, O., J. Huntington, N. J., D. Page, N. Y., A. Lykens Pa., E. Jones, O., J. C. Stockton, O., L. McLeod, N. Y., J. Maclean, N. J., P. Monfort, O., G. W. Johnston, Pa., J. Crawford, Ind., W. J. Frazier, Ill., J. McKinney, O., A. Johnston, Pa. J. A. Sterritt, Pa., S. E. Kollock, Va., A. Benton, N. Y., Elders, Warrenton, Va., Charlotte B. Armour, Md., J. Pitkin, O., J. Graham, Tenn., J. Dockery, N. C., J. Smith, Pa., W. Gray, O., J. H. Logan, Ky., J. Dickey, Va., S. Scovel, Ind., D. C. Allen, O., H. Brown, Va., I. Reed, Ind., R. Clapp, N. Y., C. Gist, O., R. Pettiboe, N. Y., W. Low, N. H., J. Stites, N. J., W. Sickles, Ind. R. H. Chapman, Tenn., J. Wetherby, N. C., W. Brookens, Pa., D. C. Wait, N. Y., D. Page, N. Y., A. M. Keith, Ky. S. H. Crane, O., W. S. Plumer, Va., J. Venable, Ky., W. D. Smith, Va. W. C. Blair, Lou., M. Birchard, O.

## NEW AUXILIARIES.

Greencastle, Pa., Great Cove, Pa., Welsh Run, Pa., Marsh Creek, Pa. Total 448.

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 20th of July, to the 20th August, 1831.

Columbia, Penn'a. Auxiliary society,	\$12 00
Chillisquaque, Columbia co. Congregation, per W. Seddon,	13 00
do Female Missionary society, per do.	12 00
Greentown, Cumberland co. N. J., Auxiliary society, per Rev. S. Lawrence,	15 00
Lewisstown, Additional annual subscribers, Presbyterian cong. per. S. Macklay,	5 00
Onondaga Hill, N. Y. donation from Rev. J. H. Prentice,	31
Philadelphia, from Isaac Snowden, Esq. Treasurer of the General Assembly, six months interest, due August 1st.	375 00
do Donation from Wm. White,	10 00
Rushville, Ind. Auxiliary society, per Rev. W. Sickles,	2 00
do Collections per do.	3 50
Saltsburgh, Indiana congregation, Pa. additional, Rev. W. Hughes,	4 50
Missionary Reporter, from sundry subscribers,	16 50

SOLOMON ALLEN, Treasurer, \$468 81  
No. 34, South Third Street, Philadelphia.

NOTE.—In the July number of the Reporter, there are a number of collections acknowledged from different churches, within the bounds of the Presbytery of Carlisle, per Rev. Dr. Cathcart, which ought to have been acknowledged, as the result of the voluntary Agency of the Rev. Robt. Kennedy. As some persons may have thought that the collections, donations, &c. have not been duly forwarded, we have been requested to give the following statement, viz:

Middle Spring, Pa., collection and Aux. society,	\$13 12
Green Castle, Pa., collections at a night meeting,	5 01
Loudon, Pa. do do.	4 62
Great Cove, Pa., collection and Aux. society,	21 62
Welsh Run, Pa. col. \$16 and donation from a young lady \$4,	90 00
Marsh creek, Pa. collection \$17 50, dona. from a widow, friendly to missions, \$2,	19 50

\$83 90

# THE CHRISTIAN ADVOCATE.

OCTOBER, 1831.

## Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

### LECTURE LX.

Having shown in the last lecture what every sin deserves, we are now to consider, that "to escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with a diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption."—Much that is contained in this answer of our Catechism, we shall have occasion to treat of hereafter under separate propositions, which therefore we shall endeavour not to anticipate. Several ideas of importance, however, which appropriately belong to the position now before us, will demand your present attention—

I. The first is, that there is an "escape," which may be made from the wrath and curse of God. It is too little recollected, that for the possibility of such an escape we are entirely indebted to the sovereign grace and mercy of the Deity. You know that for the angels "who kept not their first estate," no way of escape was provided or possible—they were immediately consigned to unavoidable, hopeless, and endless perdition: and God was under no obligation to deal in a different manner with our fallen race. He

would have done us no injustice, if he had treated us just as he did "the angels that sinned." But in his boundless love and compassion, he has provided for us a Saviour, and through him a way of escape.

Farther—The very word *escape*, suggests two other important ideas. One is, that this word is never applied to any but to those who are in a state of *peril or danger*. We have seen in what an awfully perilous condition man was placed by his original apostacy, and how the divine benevolence has opened a way of deliverance. But it is not enough that the way should be opened—it must be used; it must be entered and pursued, till it leads to a refuge of perfect safety. Every unregenerate sinner is still in a state of the most awful peril. Believe it, beloved youth, if any one of you who is not yet reconciled to God through Jesus Christ should have his eyes opened at once, to see all the danger of his condition, it would make him tremble. Awakened sinners, who get only an imperfect view of their fearful condition, do often tremble; and the only reason why any wonder that they do so is, because they themselves are blind.

The other idea suggested by the word *escape* is, a *flight* from the impending evil. He who escapes *hastens* away, with all possible speed, from the peril which threatens to destroy him. Now this inti-

mates the duty which a regard to their own best interest, as well as to the command of God, enjoins on all unsanctified sinners. They ought not to remain at ease for a single moment, in a situation in which they are constantly exposed to remediless misery. Hence we read of "fleeing from the wrath to come." Hence the anxious demand of the convicted Jews, on the day of Pentecost, for immediate direction, "Men and brethren, what shall we do?"—and of the trembling jailer at Philippi—"Sirs, what must I do to be saved?" Delay is pleaded by unawakened sinners under the gospel, and it destroys them by tens of thousands; but no sinner who has his eyes opened on the danger of an impenitent state, ever pleads for delay. He is all alive to make his escape from the brink of final perdition: "and would to God, my dear youth, that every one of you, not yet savingly interested in the redemption of Christ, were in this very state of mind. You would then listen with all earnestness, to what I am still to state from the answer of the Catechism now before us—which is

II. That means are to be employed, in making an escape from the "wrath and curse of God due to us for sin." These means are of two kinds, *inward* and *outward*. The outward means are to be particularly considered hereafter; the inward means are those that claim our special attention in the present lecture. They are "faith in Jesus Christ and repentance unto life"—called inward means, because they are acts or exercises which take place entirely within the mind. When these, however, are called the *means* of escaping the divine displeasure, it is of the highest importance to understand and remember, that they are not the *meritorious cause* of the reconciliation of God to the offending sinner. The merits of the Lord Jesus Christ—his finished righteousness and prevalent intercession—are

alone the meritorious consideration, on which pardon, justification, and eternal life, are granted to any of our guilty race. You will understand how faith and repentance operate as means of salvation, if you consider attentively, that none will be admitted to heaven, but those who are at once *entitled* to its ineffable bliss, and *qualified* to enjoy it; and that it is by faith and repentance that both the title and the qualification are obtained. The nature of these graces are to be particularly explained, in discussing the next answer of the Catechism. In the mean time, it may be sufficient to observe, that faith is exclusively the grace by which the believing sinner becomes connected and identified with the Saviour, and of course interested in all the benefits of his great redemption; and thus gains a title to those celestial mansions which the glorified Head of the redeemed has promised to all the members of his mystical body, and which he has gone to prepare for them. Repentance, at the same time—for faith and repentance always take place together—breaks the power of sin in the soul, turns the whole bias or current of its affections from sin to holiness; and thus the disposition is implanted and cherished, which, when perfected in the article of death, qualifies it for partaking in all the holy exercises and enjoyments of the heavenly state. It is in this way, and this only, that faith and repentance are means of salvation: and till it can be proved that there is merit in the acceptance, by a perishing individual, of offered life and happiness which he has a thousand times forfeited; and merit in ceasing to hate, and beginning to love, what is supremely amiable and excellent—it can never be shown that faith and repentance are meritorious acts: for faith is really and summarily nothing more than the acceptance, by a perishing sinner, of spiritual and eternal life and happiness, procured for him and offer-

ed to him, without money and without price, by the Lord Jesus Christ; and repentance is in effect nothing more than ceasing to hate, and beginning to love supremely, the ever blessed God, the source and sum of all that is excellent and lovely. But although excluded from all merit, in the matter of the sinner's escape from the wrath and curse of God, you perceive that faith and repentance are essential means to be used in effecting this escape. Therefore,

III. God requires sinners to make use of these means—he requires of them faith in Jesus Christ and repentance unto life. Here arises the question—and we shall meet it at once—how can God require faith and repentance of the sinner, when he is utterly insufficient of himself to exercise either?—when we are expressly told that faith “is not of ourselves, it is the gift of God;”<sup>\*</sup> and that Christ is “exalted to give repentance to Israel and the forgiveness of sin?” I do think my young friends that this subject has been greatly perplexed and darkened by metaphysical speculations—“science falsely so called.” Cannot even a child understand that his father may equitably and reasonably require of him the performance of a duty, which he cannot perform without assistance—provided the father makes ready for him all the assistance he needs, tells him of it, and tells him he must ask for it, and pro-

\* That faith is directly spoken of in this passage as the gift of God, is the opinion of the best commentators and critics—Doddridge, in a note on the passage, has vindicated this construction beyond reasonable controversy. But even the other construction, which makes the whole gracious constitution of God the direct object of the apostle's declaration, does not at all invalidate the assertion in the lecture. For no one will deny that saving faith is a very important part of that constitution: and, if the whole be the gift of God, then certainly this part with the rest. But the same truth is clearly taught in other passages—see the references in Scott's Family Bible.

mises, if he suitably asks, he shall not fail to receive it; and warns him, too, not to think he can do the commanded duty without the provided help, and forbids him so much as to attempt it by his own unassisted exertions. Now this is the very case before us. It is a solemn and important truth, which ought never to be disguised or forgotten, that we are utterly unable, by our own unassisted powers, either to believe or repent, to the saving of our souls. “No man,” said the Saviour, “can come to me, except the Father which hath sent me draw him—without me ye can do nothing.” And the inspired apostle of the Gentiles says, “work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure.” Yes, and if it had not been the office of the Holy Ghost, in the economy of our salvation, to work faith and repentance in the sinful human soul, we have no reason to believe that God would ever have commanded any sinner either to believe or to repent—for God never trifles, never requires a man to do by his own powers, what he knows cannot be done without special divine assistance. But in the official work of the Holy Ghost, God has not only provided all needed assistance in the most ample manner, and informed us of the fact, but has graciously promised this assistance to all who suitably ask it—nay, he most earnestly invites and importunately urges us to ask, that we may receive it. Hear the words of the Son of God himself—“If ye then being evil know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?” and this solemn interrogatory, carrying all the force of the most explicit declaration, is introduced by an appeal to parents, that, evil as they might be, they would not mock the earnest cries of their children for food, with something that was not

food; and thence, drawing the conclusion with the utmost force, that God our Heavenly Father would not thus mock any who should earnestly ask the Holy Spirit: and the whole passage is introduced by unequivocal and reiterated promises—"I say unto you, ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you: For every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened." Now, my dear young friends, here is your duty; you are called to believe in Christ and to exercise repentance unto life: But you are not called, but forbidden, to attempt this duty in your own strength; you are to attempt it, and that without a moment's delay; but you are to call for assistance from God at every step; you are constantly to pray and plead for the needed and promised aid of the Holy Spirit; you are to be both importunate and persevering, like one who follows asking with seeking, and seeking with knocking—resolved to take no denial till the door of mercy is opened to you—till by the aid of the good Spirit of God, you are enabled to believe in the Lord Jesus Christ with all the heart, and to exercise that "repentance which is unto salvation, and needeth not to be repented of." A falser notion cannot be named than that which some entertain and teach, that the sense of entire dependance on God for ability to believe and repent, will seal men up either in security or despair. This might, indeed, be the case, if God had not provided and authorized us to ask for the needed aid. But this being known to be the fact, the very opposite of the notion I condemn is the truth, as all experience demonstrates. In any case whatsoever, let a man feel his entire helplessness in himself, and know that effectual help may be obtained by earnest entreaty; and then, just in proportion to his felt sense of inherent inability,

and the importance of the interest at stake, or the danger of the state in which he is placed, will be the urgency of his entreaty—the agonizing cry that he will utter, that he may receive help, and receive it speedily, from one who can bring it to him. The sinner who is actually brought to feel most sensibly that he cannot save himself, will cry with all the anxious earnestness of sinking Peter—"Lord, save me or I perish." And when brought to this point—a point to which I most benevolently wish every soul that hears me were brought at this moment—help will soon be found. Yes, my dear youth, and you are not likely to find help till you are really brought to this point.\* God will

\* It seems truly marvellous that some ministers of religion—are they really ministers of the gospel?—explicitly admit the truth of what is here asserted, and yet never preach it—assigning for reason, that it is best to let sinners find it out of themselves. Alas! is it not to be feared that they may never find it out of themselves? especially when they are told, as these teachers tell them, that they have a perfect ability in themselves, without any special help from God, to do all that he requires. This seems far more calculated to produce delay in turning unto God, than the doctrine which teaches an entire dependance on him. That which can be done without his special aid at any time, they are far more likely to postpone for the present time, than if they are made to believe, as the fact certainly is, that every delay grieves the Spirit of grace, and subjects the soul to the awful danger of final dereliction, and to certain perdition as the consequence. The doctrine of human ability, and the sinfulness of all unregenerate doings, as taught in many churches in our land, has, it is believed, done great injury to the souls of men. We would be as far as any from teaching that any holy act is performed by an unregenerate sinner. But we maintain that he is to essay holy acts, before he has any evidence of a renewed heart. This we think is the doctrine of the Bible, and if so, we care little what is the doctrine of metaphysics. Did not Peter tell Simon the sorcerer to pray, when there was only a *perhaps* he might be forgiven?—Yes, it is said, but he was commanded first to repent and then to pray. But after true repentance, there would have been no per-

make you feel that he must do something for you that you cannot do for yourselves; and when he has made you feel this very sensibly, and brought you to cast yourselves on his mercy as perishing sinners, he will then "work in you to will and to do of his good pleasure, and the work of faith with power"—You will believe with all the heart to the saving of your souls; and will know too those deep relentings of soul for all sin, and most of all for the sin of unbelief, in which consists that repentance which is unto life. May God of his mercy bring you all to know this experimentally, and to know it speedily. Amen and Amen.

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WITHERSPOON'S ESSAY ON JUSTIFICATION.

It was by an oversight that a continuance of extracts from Witherspoon's Treatise on Regeneration, was intimated at the close of the portion of that Treatise which appeared in our last number; the last extract being the concluding part of the Treatise. We have reason to believe that the portions of the very able and interesting discussion of the important subject of Regeneration, which have appeared in the numbers of our work for more than a year past, have not only been acceptable to our readers generally, but to some exceedingly opportune and edifying. We now commence the republication of another essay by the same writer, which we have always regarded as his master piece in reasoning. He dedicated it to the well known and eminently pious Mr. Harvey, shortly after the appearance of the celebrated and popular work of that author, entitled "Theron and Aspasio;" and it was intended, as is stated in the dedication, to supply a deficiency in that work—a reply *hops* that he would be forgiven. He was plainly commanded to attempt both duties at once, and immediately.

to the objection, that *Justification by the imputed righteousness of Christ leads to licentiousness of practice*. This objection is still often urged; and it is repelled in this essay in a manner which is really unanswerable. The essay admits of divisions that will not materially affect the argument, and we propose to insert a few pages in each of our numbers, till we shall have gone through the whole.

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*An Essay on Justification.*

All the works and ways of God have something in them mysterious, above the comprehension of any finite understanding. As this is the case with his works of creation and providence, there is no reason to expect it should be otherwise in the astonishing method of the redemption of the world by Jesus Christ. From this their mysterious nature, or rather from the imperfect measure and degree in which they are revealed to us, they are admirably fitted for the trial of our ingenuity, humility and subjection. They are all of them, when seriously and impartially inquired into, holy, just and good; but at the same time, not beyond the cavils and objections of men of prejudiced, perverse and corrupt minds.

The apostle Paul, in his epistle to the Romans, among whom he had never been in person, at great length establishes the fundamental doctrine of the gospel, that sinners are justified by the free grace of God, through the imputed righteousness of a Redeemer. To this doctrine men do by nature make the strongest opposition, and are, with the utmost difficulty, brought to receive and apply it. We may well say of it in particular, what the same apostle says of the truths of God in general, that "the natural man doth not receive them."<sup>a</sup>

<sup>a</sup> 1 Cor. ii. 14.



It is therefore highly necessary to prevent or remove, as far as possible, the objections that may be brought against it by the art or malice of Satan, who will, no doubt, bend the chief force of all his engines against this truth, knowing that the cordial reception of it is a sure and effectual, and indeed the only sure and effectual means, of destroying his power and influence in the heart. Accordingly we find the apostle, in the sixth chapter of the above named epistle, and first verse, supposes an objection made against this doctrine in the following terms "What shall we say then? shall we continue in sin, that grace may abound?" To which he answers, by rejecting the consequence with the utmost abhorrence, and in the strongest manner affirming it to be without any foundation.

From the introduction of this objection by the apostle, we may either infer, that there were, even in these early days, some who branded the doctrine of redemption by the free grace of God with this odious consequence; or that he, by the inspiration of the Almighty, did foresee that there should arise, in some future periods of the Christian church, adversaries who would attempt to load it with this imputation: or that the doctrine is indeed liable, on a superficial view, to be abused to this unhappy purpose, by the deceitful hearts of men who are wedded to their lusts. It is probable that all the three observations are just; and the two last render it a peculiarly proper subject for our attention and consideration at this time, and in this age.

It is well known that there are many enemies of this doctrine, of different characters and of different principles, who all agree in assaulting it with this objection—that it weakens the obligations to holiness of life, by making our justification before God depend entirely upon the righteousness and merit of ano-

ther. And so far, I think, we must join with the adversaries of this doctrine, as to lay it down for a principle—that whatever belief or persuasion, by its native and genuine tendency, weakens the obligations to practice, must be false. And I will also assert, in opposition to some modern infidels (though some may think that my cause might avail itself of the contrary opinion) that a man's inward principle, or the persuasion of his mind, hath a necessary and unavoidable influence upon his practice.\* So that, if I am not able to show that justification through the imputed righteousness of Christ, is so far from weakening the obligations to holiness, that, on the contrary, the belief and reception of it, as its necessary consequence, must make men greater lovers of purity and holiness, and fill them with a greater horror of sin than any other persuasion on the same subject, I am content to give up the cause.

I hope we may be indulged a candid hearing on this subject, as experience does not seem to be unfavourable to the doctrine I am essaying to defend. If it appeared in fact that its friends, upon a fair and just comparison, were more loose in their practice than their adversaries of any of the opposite opinions, it would be a strong prejudice against it; or rather, if this were always the case, it would be

\* That is to say, so far as it can be applied to practice, and so far as it is real or prevalent above its opposite; for there are many truths of a religious nature which men think they believe sometimes, but which yet their corrupt passions often make them doubt of; and these doubts are nine parts in ten of their lives conversant to their minds, as a vindication of their licentious practice: in some sense, such may be said to act in contradiction to their principles; but they are principles either not really believed, or, which is the same thing, not habitually recollected; and none can expect that men will act upon a principle, though once ever so firmly believed, if it be forgotten, or at the time of action entirely out of view.

an unquestionable evidence of its falsehood. But doth not the contrary appear on the very face of the world? Are not the persons who profess to deny their own righteousness, and hope for justification through Christ, ordinarily the most tender and fearful of sinning themselves, and the most faithful and diligent in promoting the reformation of others? And do not all careless, profane and sensual livers, almost to a man, profess themselves enemies to this doctrine? I could almost appeal to any one who hath the least experience of, or commerce with the world, whether he would expect to find, upon a strict search and inquiry, the worship of God more constantly attended, the name of God more regularly called upon in families, children and servants more carefully instructed and more dutifully governed, a greater freedom from levity, profanity, unchastity, pride, malice, or insincerity of conversation, amongst the friends or enemies of this doctrine? So true is this, that they commonly have the appellation of the *stricter sort* given them, by which is certainly understood, at least an apparent strictness of life and manners.\*

\* I am not ignorant that it is the usual refuge of those who are evidently dissolute in their own lives, to allege, that there is indeed an appearance of this, but that it is no more than appearance, being all hypocrisy. It would be going out of the way to enter upon a large refutation of this slander. Therefore acknowledging, that, no doubt, whatever number of hypocrites there are in the world, and there are too many, they must herd amongst, or attach themselves to the society of, the best part of it; I observe, that the general charge of hypocrisy is only thrown out at a venture, is a judging of the heart, and by the very supposition, contrary to appearances, justified, for the most part, by a steady perseverance. Whereas, usually the whole merit of those who bring the accusation, is that of being uniformly wicked, and not so much as professing what it was their indispensable duty both to have professed and practised.

As therefore experience doth not hinder, or rather as it warrants us to affirm, that those who expect justification by free grace are, of all others, the most holy in their lives; I propose to show, that it must be so, and that this is but the native fruit, and necessary consequence of their principles. What has induced me to this attempt, is not only the calumnies of enemies, but the weakness or treachery of professed friends. These last injure the truth often, in two different ways. Some speak in such a manner as to confirm and harden enemies in their opposition to it: they use such rash and incautious expressions, as do indeed justify the objection which the apostle rejects with so great abhorrence; and in the heat of their zeal against the self-righteous legalist, seem to state themselves as enemies, in every respect, to the law of God, which is holy, just and good. Others, on the contrary, defend it in such a manner, as to destroy the doctrine itself, and give such interpretations of the word of God, as, if they were just and known to be so, the objection would never have been made, because there would not have been so much as an occasion given to it.\*

But of all the pretended Christians, one sort are worthy of the highest contempt, who, acknowledging the truth of this doctrine, call it dangerous, and are backward to teach or publish it, lest it should be abused. Would such

\* I have often thought, that there cannot be a stronger argument, that the explanation commonly given by the Calvinists, of the passages of Scripture on this subject, is just, than the apostle's supposition of an objection of this nature arising from it. For if the explication of some others, were supposed to be the obvious meaning of the text, and were substituted in its room, as all just definitions may be without inconvenience, the apostle's words, "What shall we say then? shall we continue in sin that grace may abound?" would be quite unnatural and absurd.

weak, half-thinking mortals, be wiser than God? Hath he published it, and shall we throw a veil over it, to remedy the rashness of his proceeding? Do the Scriptures reveal, and are we backward to "testify the gospel of the grace of God?" All the works of God are capable of being abused; that this may be so likewise the apostle supposes. It is, however, not the less useful or important; only let us endeavour to vindicate it from the false charge of favouring or encouraging licentiousness of life. This I would willingly do in such a manner, as to assert while I defend it; to maintain the doctrine itself, while I show not only its innocence, but its usefulness in practice.

The words of the inspired apostle are, "God forbid, how shall we that are dead to sin, live any longer therein?" In which he affirms, that the grace of God abounding in the gospel, is so far from being an encouragement to sin, that it destroys the power of sin, and removes the inclination to it, so far as it prevails. The language is very strong, "We that are dead to sin."—It seems to put us in mind of the total effectual breach of relation between a dead man, and the objects with which he was formerly connected in life: they are nothing to him, nor he to them; he neither loves them, needs them, nor uses them. So in proportion as the grace of God offered through Christ in the gospel is received and applied, sin is mortified in the heart; thus says the apostle elsewhere, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world."\* This, which is indeed the language of the Scripture throughout, is not merely denying the accusation, but establishing the contrary truth, the influence of this doctrine upon purity of heart and life, which we find the apostle also

\* Gal. vi. 14.

asserting in the middle of his reasoning upon the point, "Do we then make void the law through faith? God forbid: yea, we establish the law."\*\*

In the prosecution of this subject, it will be necessary, first, in a few words, to state that doctrine against which the objection is made. It may be delivered in Scripture language thus, "That all have sinned, and come short of the glory of God.—That every mouth must be stopped, and all the world become guilty before God.—Therefore by the deeds of the law, there shall be no flesh justified in his sight.—But we are justified freely by his grace, through the redemption that is in Christ Jesus. Whom God has set forth as a propitiation, through faith in his blood, to declare his righteousness, for the remission of sins that are past, through the forbearance of God.—Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith.—Therefore we conclude, that a man is justified by faith without the deeds of the law. Moreover, the law entered, that the offence might abound; but where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

The doctrine asserted in the above and other passages of Scripture may be thus paraphrased: that every intelligent creature is under an unchangeable and unalienable obligation, perfectly to obey the whole law of God: that all men proceeding from Adam by ordinary generation, are the children of polluted parents, alienated in heart from God, transgressors of his holy law, inexcusable in this transgression, and therefore exposed to the dreadful consequences of his displeasure; that it was not agreeable to the dictates of his wisdom, holi-

\* Rom. iii. 31.

ness and justice, to forgive their sins without an atonement or satisfaction: and therefore he raised up for them a Saviour, Jesus Christ, who, as the second Adam, perfectly fulfilled the whole law, and offered himself up a sacrifice upon the cross in their stead: that this his righteousness is imputed to them, as the sole foundation of their justification in the sight of a holy God, and their reception into his favour: that the means of their being interested in this salvation, is a deep humiliation of mind, confession of guilt and wretchedness, denial of themselves, and acceptance of pardon and peace through Christ Jesus, which they neither have contributed to the procuring, nor can contribute to the continuance of, by their own merit; but expect the renovation of their natures, to be inclined and enabled to keep the commandments of God as the work of the Spirit, and a part of the purchase of their Redeemer.\*

This short account of the doctrine of the imputation of Christ's righteousness will be further illustrated and explained in the progress of this discourse, intended to show, that in those who do cordially embrace it, the obligations to holi-

\* The intelligent reader will probably perceive, that I have expressed the above doctrine in such general terms, as not distinctly to take a part in the differences that are to be found among some authors, as to the way of explaining it, and particularly as to the nature of faith. The reason of my doing so is, that I would willingly rather reconcile than widen these differences; and because it is my firm persuasion, that however some think it justest, or wisest, or safest, to express themselves one way, and some another, yet all who have a deep and real conviction, that they are by nature in a lost state, and under the wrath of God, and that there is no salvation in any other but in Christ, are, if they understood one another, at bottom, or at least in all things any way material, entirely of the same opinion. Accordingly the reader will, I hope, find that the reasoning in the following pages may easily be applied by them all without exception.

ness are not awakened, but strengthened and confirmed. For this purpose be pleased to attend to the following observations; in all of which I desire it may be remembered, even where not expressly mentioned, an opposition is intended between the principles and views of a believer in Christ, who rests his hope on his imputed righteousness, and those who act on any contrary principle.

(To be continued.)

From the Christian Observer of June last.

TEMPTATION.

"God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it."  
1 Cor. x. 13.

Oh! words of great and gracious power!  
Blest safeguard in temptation's hour!  
When all my feeble hopes depart,  
This promise cheers my drooping heart.  
My steps may err, my courage fail,  
And worldly lures my strength assail;  
Yet still it tells me, that the snare  
Shall not be more than I can bear.

Oft, when I feel disturbing doubt,  
Caus'd by a treacherous world without;  
Oft, when I mourn corroding sin,  
Deep in a guilty heart within;  
Though hard the conflict to sustain,  
Let me not tremble, or complain;  
For that blest thought relieves my care,—  
It is not more than I can bear.

When Pleasure's gay and glittering way  
Invites my heedless feet to stray;  
When Passion's stormy waves molest  
My aching heart and troubled breast;  
When hourly round my path arise  
Temptations in each varied guise;  
What were my anguish, my despair  
To find them more than I can bear?

Yet more they would be, blessed Lord,  
But for thy strength, thy arm, thy word;  
Yes 'tis thy hand supports my form  
Amid the sunshine or the storm:  
Thy voice, when sin and strife control,  
Still whispers comfort to my soul:  
Kneeling before thy throne in prayer,  
I learn to trust, submit, and bear.

Away, then, vain and coward fears!  
Away, distrustful, impious fears!  
Let me not rashly dare to say,  
That I am doom'd the tempter's prey.  
Although awhile I own his art,  
Though frail, though weak my rebel heart,  
The Lord that feeble heart will spare,  
Nor try it more than it can bear.

Then deign, Almighty Guardian, still  
The word of promise to fulfil;  
I would not crave release from strife  
Or absence from the snares of life,

But grant that, in temptation's day,  
I still may meekly, humbly say,  
"Thanks to my heavenly Father's care,  
I feel not more than I can bear."

M. A.

## Miscellaneous.

### SKETCH OF THE LIFE OF REV. JACOB GREEN, A. M.

(Continued from page 468.)\*

Soon after I began to learn Latin, about two months after my dream, I joined a society of religious young men, who met once a week to pray

\* A note appears at the close of that part of the narrative that was given in our last number, which is as follows— "Thus far I wrote my life before I was inoculated for the small pox. But now being inoculated, and uncertain whether I shall live to write any more, I here observe, that from the time of my dream, till I went to college, in 1740, I had the form of religion, but knew nothing really of the thing; but the first year that I was at college I met with something remarkable; and if I know any thing of true religion (as I hope I do) then I suppose was the beginning of it—Whether I shall live to write the account I know not. This observation I write the 27th day of February, 1777—I have for several years had some thoughts of writing a sketch of my life, but never made any attempt till since I was sick last fall. All that precedes this I have written within a few weeks this winter." Under the above, in another note, he adds—"I shall let the above note stand, and proceed in my narrative; which I do May 1st, 1777, after recovering from the small pox and other weakness."

We shall here briefly state that in the winter of 1776-1777, after the memorable military manœuvres and battles of Trenton and Princeton, on which the success of our revolutionary struggle apparently turned, General Washington cantoned his whole army, not a large one, in Morris county. The small pox had broken out among the troops, and proved exceedingly fatal—The church in which the subject of this sketch stately preached was used as an hospital, for those who had taken the disease in the natural way; and the present writer can never forget the appalling scenes which he there witness-

together and read. I had now some appearance of religion, and, as I supposed, carefully attended to its duties; and by degrees I obtained more and more a hope that I might obtain mercy, and that my sin was not unpardonable: but yet, at times, I had such views of my former sins, and of my dream, as would almost overwhelm me, and sink me into despair. The summer following, viz. 1739, in company with the minister in whose house I lived, and who taught me Latin, our conversation for once (for it was not common) turned a little upon religion; by which he perceived I had some serious thoughts. The next Saturday he came into my room, and told me I must be prepared, for the next day he should propound me to join with the church, as he perceived by conversing with me of late, that I had thoughts of religion; and without saying more he left me. I was thunder struck, for I had no thoughts of joining the church, as I did not conceive my-

ed, produced by the ravages of that frightful malady, now so happily disarmed of its terrors by the fortunate discovery of vaccination. The troops were distributed in the dwellings of the inhabitants, and the surgeons of the army inoculated both soldiers and citizens—the citizens without charge. The family of the writer's father consisted of nine individuals; and as well as can be recollected, fourteen officers and soldiers were quartered in the same dwelling. All were inoculated together, and all had the disease in a very favourable manner. Indeed the disease by inoculation was so light, that there was probably not a day in which the army could not have marched against the enemy, if it had been necessary; but it providentially was not necessary.

self to be at all qualified for it. I did not know what to do, but being young and inconsiderate, I complied with his proposal, and was taken into the church. But I had no satisfaction in coming to the Lord's table from time to time; as might well be the case, for I was a sad instance of the minister's carelessness in admitting members to his church, and of my own presumption in consenting to his proposal. My thoughts and exercises about religion were indeed considerable, and eternal things had weight; but I knew I was not right, yet had a self-righteous hope, that by prayer and other means I should by degrees get into a good state. My exercises for a time were chiefly about my dream, and the sin that had occasioned it being unpardonable, &c. But at length the weight seemed in a measure to go off; and my thoughts turned upon the sins of disobedience to my parents in my childhood, as also some instances of lying when I was quite young. My mind was much exercised about these things, and I bore them in mind in prayer for several months, and then the burden seemed to go off, and I hoped God had pardoned me.

After this I was much exercised to know what repentance and faith were. I read books on these subjects, but after all I feared I did not know what they were; and the truth was, I was as blind as a stone, for I knew not the things of the Spirit of God. But I was self-righteous, and by degrees I seemed to get considerable satisfaction about repentance and faith. Thus was I exercised, and thus I went to college, at Cambridge, in New England, in the summer of the year 1740.

### SECTION III.

*Of my religious exercises and other circumstances, while I was at college.*

Soon after I entered college Mr.

Whitefield made his first visit to New England, and preached at Cambridge, among other places. I heard him with wonder and affection, and approved highly of his preaching and conduct: and when he went to the south I followed him in September, 1740, attending his sermons, till he came to Leicester, where I left him and went to see my mother at Killingly—This proved to be the last time that I ever saw her, for she died in the December following.

From Killingly I returned to college, where religion was certainly at a very low ebb. There were about ten or a dozen scholars belonging to the college, who had formed a religious society and met once a week for religious exercises. To this society I joined myself; but so contemptible and persecuted were religion and religious persons, that we dared not sing in our worship, nor more than one or two go to, or return together, from the place where we met, lest our meeting should be discovered, and we not only ridiculed but disturbed in our worship. But in less than six months religious affairs took a very different turn: For in January, 1741, Mr. Gilbert Tennent came to Cambridge, in his preaching tour through New England. The Spirit of God seemed to be mightily operating, and Mr. Tennent's preaching to be much blessed—This was what many called *The new light time*. Religion seemed for some time to get the upper hand, and to bear all before it: And as I date my religion, if I have any, from this time, I shall endeavour to give some account of what I met with.

In order to this I must observe that I had previously, some how or other, obtained a hope of my good estate, and a hope much stronger than I imagined it to be before it was tried and shaken. I often condemned myself, and considered my religious attainments as very im-

perfect, but it seems I had a hope that I was in a way that would end well. I was a church member; I was approved of by good people; the religious societies seemed glad at my joining them; I approved of Mr. Whitefield and the most zealous sort of people; and my mother had lately expressed her satisfaction as to my religion. Such things form a strong foundation for a self-righteous person, and a false hope: And though I had at times very severe gripes of conscience about the unpardonable sin, yet in a short time I got over them, and resumed my hope. This was my situation when Mr. Tennent came to Cambridge, which was on a Saturday, I think January 24th, 1740—on the evening of which day he went into the college hall and preached his first sermon there. The next day he preached three times in the house of publick worship, at Cambridge. On the Saturday evening of his arrival, it was reported in college that another famous preacher, nearly or quite equal to Mr. Whitefield, had arrived, and was about to preach in the hall. I had never before heard of Mr. Tennent, but at the ringing of the bell I ran with others to the place of worship, with a light and cheerful heart, little thinking what would be to me the consequence.

Mr. Tennent came into the hall and prayed—"There is nothing in this man—thought I with myself—worth making a noise about in the country;" and so I continued to think for a little while in the fore part of his sermon, which was quite moderate. But before long, I ceased thinking of the character of the preacher—I could attend to nothing but my own case. Mr. Tennent was preaching on a false hope; and trying his hearers to see if their hope would stand the test. I tried for a while to agree with him, and to maintain my hope; but at length the battering was too severe, and my hope began to shake; and after

a little recovery, things came harder and harder, and my hope shook more and more—Thought I with myself, "I cannot give up all hope"—at which instant Mr. Tennent said, "Some of you may try to maintain your old hope, though it shakes and has no foundation, and you will flatter and deceive yourselves; but your hope must come down. I know (said he) it will be like rending soul and body asunder, but down it must come, or you must go to hell with it." The working of my thoughts was just according to his preaching. I tried as long as possible to keep my hope—thought it would be dreadful to have no hope of my good estate, and nothing to depend upon to keep me from going to hell. But in vain was my endeavour to keep my former hope—I was obliged to give it up, though it was, as Mr. Tennent said, like giving up the ghost, or rending soul and body asunder—I was divested of all hope of being in a good state: And moreover saw myself, more than I had ever done before—saw myself fit for hell. The sinfulness of my heart and nature appeared infinitely more dreadful than ever it had done before. I had a new and dreadful sense of my wickedness, and of God's holiness and justice—especially of his justice and equity in damning sinners for their sins; and I saw myself altogether defiled. These views began to open wonderfully before the sermon was finished. When it was over, I left the hall, and as soon as possible retired at some distance to a solitary place, where I might pour out my soul with freedom. There I spent near an hour, though the weather was very cold. But the cold affected me not—my exercises kept me warm. While in this retirement, I heard a man (about one or two hundred yards from me, in a still more retired part of the fields) crying, groaning and praying aloud, in bitterness of soul. I heard little of

what he said, nor did I much attend to it—my own case was enough for me. But I thought it rational and probable that every one who came from the sermon was affected in that manner; and I was much surprised, when I returned to my room, to hear my room-mate ask me where I had been, and that he should appear in all respects as unaffected and unconcerned as usual—which I thought next to impossible for any one to be—In my retirement I had a great sense of the evil of sin,—of my own sin—heart sin—nature sin—and of the justice of God in damning sinners. It appeared fit and proper, and even necessary. I condemned myself ten thousand times over—I had such a sense of God's infinite greatness and goodness, holiness and excellence, and of the creature's littleness and meanness, that no punishment appeared too great for the sin of such vile creatures against such a God. I thought my lying in hell to all eternity would be little, very little, for such a vile wretch as I was, to bear for sin. I could not form any conception of any punishment, that would be any way adequate to the desert of such a monster as a sinner against such a God as Jehovah is, and then appeared to me to be. I past ten thousand sentences of damnation against myself, with all possible freedom. I could find no words that would suitably express the desert, or deserved punishment of sin. It appeared to me infinitely fit that God should be glorified—glorified by all creatures; and that it would be but little for a sinner to be damned to all eternity for the glory of God. I thought that my eternal suffering would be little, compared with the glory of God's justice that might be by it. My thoughts would run in this manner—the reasonableness or propriety of such thoughts I did not then consider—they came spontaneously, and I could not well help indulging them. Nothing of this kind, as I

remember, was said or offered in any sermon of Mr. Tennent that I heard, or heard of.\*

(To be continued.)

#### MENTAL SCIENCE.

##### *Phenomena of Conscience.*

Having examined three classes of mental phenomena, and ascertained that they belong to three different faculties, which are entirely sufficient to account for all mental exercises, it remains to examine some combinations, including certain operations of two or more faculties. We begin with *Conscience*, which has been differently explained.

The important influence of conscience on human character and conduct renders it necessary to understand what it means, and its appropriate place in mental science. Perhaps no phenomena of mind have been more variously explained than those of conscience. We have been told it is the monitor of God in the human mind—heaven's viceroy—a remnant of goodness which escaped the ruins of the fall in our progenitor—a distinct faculty by whose agency all moral actions are controlled, and we know not how many other theories have been published on this subject. It is not our intention now to examine

\* It will afterwards appear that the subject of this sketch was no advocate for a person's being willing to be damned for the glory of God—He saw, what it is wonderful that all who think on the subject do not see—that a state of damnation is not only a state of suffering, but of the most awful, and incessant, and endless rebellion and blasphemy against God. There is surely a wide difference between seeing what our sins deserve and justifying the sentence of condemnation, and being willing to have that sentence executed, when the most fearful part of it is, that the guilty shall for ever continue to do that which makes them guilty; and when there is a method of deliverance both from sin and punishment.—EORR.



those theories in detail, to refute or establish them. There is one question involved in the investigation which must be more particularly examined and answered, viz. is conscience a distinct faculty of the mind? We ask this question distinctly and examine it, because the affirmative has been maintained with much plausible acuteness, and by respectable names. In this inquiry no authority can be acknowledged unless supported by facts, ascertained on the principles of induction. Nor can we yield to arguments, however acute, which are derived from theories or speculations. We must have facts well ascertained, and their laws of occurrence distinctly pointed out in all solutions of mental phenomena, before we can yield our assent.

Before describing the operations in question, we dispose of this inquiry by recurring to the principle of classification already established, by which we ascertain the distinction and character of mental faculties. So far as we are able to ascertain there is no distinct class of mental exercises differing in their nature from apprehension, feeling and volition. These have been shown to be distinct, and to prove distinct faculties. But in the range of our discovery there is no evidence of another faculty distinct from *understanding, heart and will*. So long as we adhere to the principle of classification which assigns all mental operations of the *same nature* to the same class, we shall have no difficulty in saying that conscience is not a distinct faculty and that there are no evidences of more than the three already described. On this point it is enough to deny the existence of another faculty, and show that the true principle of classification sets aside all pretended evidence of its existence. There is, it is true, a phraseology on this subject, which would seem to imply a faculty of conscience: We say, conscience ap-

proves or condemns, estimates the morality of conduct, and the like. But the same is true of judgment, reason and affection, all which are known to be mental operations, not faculties. We need not stop here to explain the customary phraseology which, although figurative, has become so familiar that we overlook the metaphor. The direct explanation of conscience will present, in the analysis, a full refutation of all the arguments and hypotheses which are intended to prove it to be a distinct faculty.

Taking the principle of classification before illustrated as our guide; what is the character of that which we call conscience? We answer, it is *apprehension and feeling*; nothing more. There are some things presupposed and necessarily implied in the operations of conscience, which require to be explained in order fully to understand the phenomena and their analysis. Conscience always respects one's own feelings and actions, their moral relations and estimate. The moral qualities of our own conduct are the appropriate objects of the operations called conscience. The *rule* by which the morality is estimated, must always be taken into account in the analysis of these phenomena. There is a *rule* of estimation—a *consciousness* of our own conduct—an *intellectual apprehension* of the agreement or disagreement of our conduct with the rule—and the consequent *approbation or disapprobation*, which is a mode of feeling; either pleasure or pain. We are not able to find any thing more in the analysis.

But this needs some further explanation, in its several parts. The *rule* by which we ascertain the moral estimate of our conduct should be perfect, obvious and uniform; otherwise there may be doubt and great diversity in the estimate. Such a rule God has furnished in the revelation of his will; one that is definite, plain and perfect. Who-

ver adopts this, as the rule of estimating his own character and honestly applies it in all cases, will not essentially err. Very few, however, if any do this. Most minds adopt a rule, which they have received by education, from the customs of society, or from some favourite course of speculation. It is seldom the result of reflection or careful examination into the origin, character or authority of its provisions; but is adopted without notice, not at once, but by degrees. The rule may never have been expressed in words, or written in a book; and yet it may be as efficient in its application as though it had been engraved on a tablet of stone. To give it efficiency the rule must be familiar to the mind, and distinctly apprehended, that we may readily know the result of comparison when our conduct is brought to the test.

As to the consciousness of our own conduct, we have already explained this act of the mind, and its necessity in the operations called conscience will be perfectly manifest from a slight examination. It is entirely plain that conscience cannot relate to those things of which we have no knowledge or consciousness. We must, therefore, have consciousness of the feelings or conduct which are to be compared with the apprehended rule. Here it may be proper to say that our conduct is morally right or wrong, good or evil, independently of our estimate. We of course mean not to include those actions which have no perceptible relation to the standard of right, the perfections of God. Breathing, walking, and in general all those actions which indicate no development of the heart or affections, which will not distinguish good men from bad, have not in themselves or in their relations any moral quality. But these are exceptions to the general rule of estimating the conduct of responsible beings. The general principle is

this, that the conduct of responsible agents has a moral character, and must be right or wrong. This estimation is ascertained by comparing our actions with the rule of right. By this comparison we know the character of our conduct and judge of actions. Here is the intellectual apprehension of the agreement or disagreement of our actions with the rule of right, which is the most essential operation in the process called conscience. The only remaining operation in the process is the feeling consequent upon the discovery of moral character. Strictly and technically speaking, conscience is no more than an apprehension of the right or wrong of our conduct, according to the rule of the mind's adoption; but use has given the term a more extended meaning, so as to include the feeling of approbation, or compunction, connected with the apprehension. We object not to this acquired meaning of the term; it is convenient and appropriate. But we think this fact has misled some to consider conscience a distinct faculty. It has also led to a phraseology that seems to justify the same opinion; thus we say, conscience condemns or justifies, accuses or acquits. But when we analyze the process we find it to consist of apprehension and feeling. To express the same thought in another form, conscience is judging of our conduct, and the pleasure or pain which follows. We sometimes speak principally of the intellectual exercise, and sometimes principally of the feeling, which may also have led some to consider conscience a faculty of which these are the operations. This impression will also be readily removed by a careful analysis of the facts as they occur in the mind. Another cause of mistake on this subject is, that an apprehension of right in one's own conduct gives more lively and lasting pleasure than any perception of abstract truth. This consideration

has led some to suppose there is a distinction in the nature of those exercises called judgment and conscience; but let the analysis be carefully made, and the only difference will be found in the objects of the exercises, and the degree of pleasure or pain following them. Any further discussion of this particular is deemed unnecessary in this place. The principles and hints contained in the foregoing analysis are sufficient for our present purposes.

There are now a few practical questions on the *use and influence* of conscience, which require some attention. The first which occurs is, whether it is always a right rule or sure guide of conduct? The principles involved in the true answer to this question have already been recognised. It is settled on the correctness or incorrectness of the rule, by which the mind estimates conduct and feelings—and on the distinctness or indistinctness of the apprehension. If the rule of judging be right, and the apprehension of the agreement or disagreement be distinct and clear, the judgment will be according to truth and righteousness. In such case no man can be justified in violating the dictates of his conscience. But if the rule which the mind has adopted be wrong, and the apprehension be ever so distinct, the decision will be wrong; or if the rule be right and the apprehension be obscure or mistaken, the decision may be wrong. The question may, therefore, assume an inductive form: Do men's minds always adopt a right rule of estimating the morality of their conduct? Facts settle this question incontrovertibly in the negative. Nothing is more certain or clearly ascertained than the fact, that those rules are indefinitely multiplied and diversified: often they are directly opposed to each other, in principle and practical application. It is impossible that all should be right. If

they were all supposed to be right, every distinction between right and wrong would be set aside. Filial kindness and parricide, on such a principle, would be equally innocent. The truth is, that the only unexceptionable rule of judging is the word of God, revealing his perfections as the holy standard of right for all moral beings in the universe. That mind, which adopts this rule of judging, has a right, and that mind which adopts another diverse from it, has a wrong standard of estimation. The one will do right when he follows the dictates of his conscience, and the other will do wrong. All that has been said by many about sincerely obeying one's own conscience, amounts to nothing in determining a man's true character, until his rule of judging is known and estimated by the only unerring standard. The Christian sincerely follows the dictates of his conscience, in cherishing with tenderness his offspring; the worshipper of Juggernaut follows sincerely the dictates of his conscience, in offering his child a sacrifice to the ghastly idol. Multitudes of illustrations will readily occur to every thinking mind, to show that conscience cannot be a sure guide in moral estimates of heart or conduct.

Another question, which claims some attention is, why do men adopt such different standards, by which to estimate the moral character of their conduct? On the supposition of a moral sense, or distinct faculty, of which this judging is the appropriate exercise, it would be difficult, if not impossible, to account for the fact. The fact is, however, certain, and we think the analysis here given, furnishes the solution. Men adopt rules of estimating their conduct which accord as nearly as possible with the propensities of their hearts. These are exceedingly various, and are excited, strengthened or diminished by circumstances of edu-

cation, and by many adventitious things. If it be admitted that originally man had but one rule of judging and no disposition to seek any other, the depraved principles of his fallen nature will account for the diversity. On the admitted fact of man's fallen state, we place the solution. The process we need not trace in its details, or inquire how the different systems of religion and moral standards first originated; they may all be ascribed to the fallen principle of man's nature, under the influence of which "he has sought out many inventions." On this ground it is perfectly easy to perceive, that men will be inclined to vary and lower the standard of estimation, whenever they can persuade themselves that it is within their province to adopt their own rules. And what is obvious, on principle, is fully illustrated by facts. Education, custom, aversion to what is good, and a constitutional propensity to avoid painful feelings, are sufficient to account for the diversity of standards, in different minds and at different times in the same minds.

There are some phrases in common use, the explanation of which properly belongs to this description. The phrases to which we allude are those that connect such qualifying terms as *enlightened* and *stupid*, *tender* and *seared*, *good* and *defiled*, with conscience. An *enlightened* conscience indicates an enlarged apprehension of moral principle, a ready comparison of conduct with the standard of right, and an accurate discrimination of one's own actions. It refers more particularly to the intellectual exercise, than to the feelings of the heart. An enlightened mind intends the acquisition of extensive knowledge; an enlightened astronomer, mathematician or theologian, means one skilled in those branches of knowledge. So an enlightened conscience, referring us to the operations of the

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understanding in estimating the moral character of our own actions, means an extensive knowledge of the rules by which the estimation is made, and skill in applying them.

A *stupid* conscience is just the reverse of the former. Without knowledge of the correct rule of estimate, or without skill in its application, no man's conscience will exert much influence over his life. Arguments and appeals to the conscience, or estimates of his conduct, will avail nothing with his stupid mind.

A *tender* conscience refers us to the feelings of the heart, and denotes a sensibility, easily excited by an apprehension of the agreement or disagreement of conduct with the rule of judging. Some minds seem to have, by nature, much more delicate sensibility of feeling than others; which is discoverable in childhood. The influence of early education, improves or diminishes this susceptibility in view of right and wrong in conduct. A habit of carefully observing the conduct, and regulating it according to the rule adopted, will increase the susceptibility of feeling which constitutes the tenderness of conscience.

In the opposite course, a habit of disregarding the decisions of conscience, diminishes not only the readiness of apprehension, but the susceptibility; and by neglecting to compare the conduct with the rule, the sensibility is blunted and the influence destroyed. This explains what is meant by a callous or *seared* conscience. Having been, for a long time, neglected or denied its proper influence, it sleeps, or in other words, the heart loses its sensibility, and becomes indifferent to right and wrong. Other propensities of the heart may be cherished and strengthened; some of them may be even of a delicate, susceptible character, while this is blunted and

its character well described in the phrases being "seared as with a hot iron," "being past feeling, and hardened through the deceitfulness of sin."

A *good* conscience denotes the adoption of the right rule, a readiness to apprehend the agreement or disagreement of conduct with it, and a constant, uniform regulation of feelings, words and actions, according to the rule. This is what the apostle sought to preserve when he exercised himself, "to have always a conscience void of offence toward God and man."

The principal thing intended directly by a *good* conscience is, uniform obedience to its enlightened dictates, but it implies all that belongs specifically to an enlightened and tender conscience.

A *defiled* or *evil* conscience is the reverse of one that is good, and denotes the adoption of a wrong rule, a blindness of apprehension, or a callousness of feeling: either will produce an evil conscience. There is one thought more, which may sometimes be intended by an evil conscience, that is a sickly feeling that leads to a wrong application of the rule, which in itself may be right. Anything, in short, which distorts the apprehension, or perverts the sensibility to moral character, may produce an evil conscience.

A general remark should here be made, on the influence of habit and education in forming and improving the apprehension and sensibility of the mind in relation to morals. The facility and readiness with which the mind apprehends any relations are greatly improved by a habit of discrimination, and injured by neglect. Every student must be aware of the influence which habit gives to his mind in fixing the attention, in the investigation of exact science, and in associating numbers or facts. It induces a discipline of intellect, that makes things easy which were before extremely difficult. Not unlike this is the

influence of habit upon the readiness, distinctness and accuracy of the mind, in apprehending the relations of conduct to the rule of right. A habit of carelessness often produces a sleeping conscience, and a habit of strict attention a wakeful, influential one.

Sometimes another effect of habit is seen in its influence upon the heart. By neglecting the compunctions of conscience, the sensibility to error and sin becomes deadened, and the heart is hardened in sin, although the apprehension of wrong may be present. The understanding may make a righteous decision, but the heart be too callous to feel. This state of mind is always acquired by degrees, from sinful indulgences, and never at once by any individual.

Sometimes men have great sensibility, and they are very conscientious to avoid some things which are wrong, while, in regard to other things, even more sinful, they have no sensibility at all. This fact may be accounted for in one of two ways; either the rule adopted is defective, and so the fault is principally in the understanding; or the feelings are perverted by the deadening influence of sinful indulgence, and so the fault is principally in the heart. The association of thought and feeling, in some things, has been broken up by the habit, but in other things it remains unbroken.

The whole discussion shows the importance of early education, in the true principles of sound morals and pure religion. The mere acquisitions of science, arts and business talent, however valuable in their place, have vastly less influence in the formation of character, than moral principles and religious doctrines. Every child must adopt, as he grows up, some rules of estimating his own conduct; to avoid it is impossible, from the very constitution of his mind. To estimate the relations of things in the con-

stant and almost exclusive employment of his mind, the relations of his own conduct to the objects sought, are the most prominent and important to be estimated. To bring these suggestions to their proper bearing, which to some may seem not very obvious, it must be recollected that happiness is the great object of every man's pursuit, and that the relations of conduct to that object involve moral principles, so that every man must estimate his own conduct by some moral rule or standard. On the admitted principle and influence of human depravity, children will be disposed to adopt rules that are wrong, and ultimately subversive of their own and others' happiness. Education, correctly and wisely conducted, may do much towards forming an enlightened and tender conscience.

This law of mental operation has more to do with the formation of character, than is generally supposed by the teachers and guardians of youth. As character is estimated by the people of this country generally, good morals are more valuable to human happiness, social order and public prosperity, than wealth, or power, or science. Care should, therefore, be taken to furnish the young mind with correct rules of judgment, so that in subsequent life it shall have no occasion to alter them, or adopt different rules of estimating the conduct. These remarks may help to account for the fact, that an early religious education is so very efficient in restraining men in after life from gross outbreaks in vice. Religious truth ever has more effect upon such men, and they are more likely than others, to become subjects of permanent religious impressions. They have adopted correct rules of estimating their character, consequently they cannot endure the compunctions of their consciences, in the commission of crime. This will always be true of all such, who have not hardened their hearts or

perverted their intellectual apprehensions, by long continued violations of truth and duty.

We close this article with a single direction for the formation and preservation of a good conscience. The first thing to be carefully observed is, to study the revealed will of God, and adopt its maxims and principles as the rule of estimating conduct. The adoption of a correct, righteous rule, is indispensably important to the formation of a good conscience. The next thing is, to habituate the mind to compare the conduct in all its parts with the rule thus adopted. A just and delicate discrimination of one's own character, must be the result of much and careful observance of the comparison. It is equally necessary, to the readiness and efficient influence of the comparison and judgment, that the care should be habitual and constant.

Another thing is, punctually and resolutely to obey, in practice, the feelings consequent upon the comparison. This will cherish a tenderness of feeling, and serve to discipline the whole mind to its proper exercise and character. The last part of the direction is, a prayerful reliance on the teaching of the Holy Spirit for guidance. Philosophers may smile at this direction, incorporated in a discussion on mental science; but we shall show hereafter, that this is in its place, and vastly important to the correct knowledge of the subject.

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THE PRESENT STATE OF THE PRESBYTERIAN CHURCH.

*No. IV.*

Having in our last number given our views of the manner in which the Moderator of the late General Assembly discharged the duties of his office, we expected to proceed immediately to a consideration, *seriatim*, of some of the principal

acts of the Assembly itself; not doubting that the printed minutes of the Assembly would be in our possession, and furnish us with the means of executing our purpose correctly. But it appears that the minutes, at the time we write,\* are not yet ready for distribution; and we must, therefore, proceed as well as we can without them.

There was one important transaction of the Assembly, in regard to which there can be, as to the facts of the case, no controversy; and to this, therefore, we shall confine ourselves in our present number. We refer to a proposition which was submitted, and discussed at considerable length, that the opinion of the Presbyteries should be taken, on the expediency of changing the constitutional plan of electing Commissioners to the General Assembly; that is, on the expediency of transferring the choice of Commissioners from the Presbyteries to the Synods.—The decision of the Assembly was against transmitting this proposition, at present, to the Presbyteries. In this decision we think the welfare of the church was not consulted; and we are afraid it was not consulted from the influence of party views. We shall assign our reasons for our opinion.

1. The present mode of choosing Commissioners to the Assembly results in a most unequal and inequitable representation; and also puts it in the power of the Synods further to increase this inequality, whenever they may choose to do so. If we would not impeach the understandings or the integrity of the framers of our Form of church government, we must suppose that it was their intention and their aim, to give a fair and equal representation to every part of the church in its highest judicatory; and we know that the plan adopted for this purpose did, for a number of years, an-

\* Sept. 21—more than three months and a half, after the rising of the Assembly.

swer, tolerably well, the design of those who devised it. There was not then the great inequality which now exists, in the number of members composing different Presbyteries—The Presbyteries were in general small, and the number of members in each not very unequal. But the present state of the church, renders the original plan of constituting its supreme judicatory one of the most objectionable that can be imagined; and entirely subverts, in practice, that principle of equality in representation, which the founders of the church unquestionably regarded as sacred. The inequality of the Presbyteries is now, in some instances, enormous; and the principle of allowing every Presbytery, however small, a representation of one minister and one elder, and the like allowance in all Presbyteries for every fraction of a number beyond the specified general ratio—deprives the larger Presbyteries of their right to a proportionate representation, according to numbers—deprives them of this right to an extent scarcely credible, till the subject is examined. Let us examine it—The Presbytery of Philadelphia, for example, consists, at this time, of nearly fifty ministerial members; and is entitled to a representation of four ministers and four elders, and no more, in the General Assembly. But suppose the number of its ministerial members, say 48, to be divided by 6, a number sufficient to form a respectable Presbytery—we shall then have eight Presbyteries instead of one, and each Presbytery entitled to send to the Assembly one minister and one elder. What is the result?—The very same number of ministers, and the very same individuals, who now have in the Assembly a representation of only 8 members, would have, after the supposed division, 16—that is, the representation, after division, would be exactly the double of what it was before the divi-

ion. What a palpable absurdity this! But the allowance for fractions in all the Presbyteries, is calculated to produce a still more extensive inequality. Say that a Presbytery consists of 13 members; very such Presbytery is entitled to two ministers and two elders, or representation of four members in the Assembly—just half the number allowed to a Presbytery of 8 members.

Nor is it to be supposed that the inequality we have exhibited is a matter of speculation only. It actually exists to a very great extent, in the present method of constituting the Assembly.

The summary statistical report of the last year—we have not seen what for the present year—states the number of ordained ministers in our church to be 1491, and the number of Presbyteries 98; and this will give an average of 15 members to each Presbytery, with only a remainder of twenty-one. Now, as the average number must be diminished by the excess of that number in every Presbytery in which such an excess is found—and it is found in a considerable number of Presbyteries—it is apparent at once, that there must be many small Presbyteries, and that their representation must, agreeably to what we have shown, be far greater, in proportion to their numbers, than that of the large Presbyteries; specially as their numerous fractions have each a representation also. Farther, as it is the exclusive prerogative of the Synods to divide Presbyteries, and thus to increase their number, and as the advantage of small Presbyteries over large ones, in point of representation, is so great and so obvious, there is a manifest temptation laid before Synods, to avail themselves of this advantage, whenever the state of the church is such (as it unhappily is at present) that a superiority of party in the General

Assembly is considered as an object of prime importance.

Let it now be considered that the proposed synodical representation, and the rejection of all fractions, would remove at once and entirely the whole of the inequality, and the temptation to unfairness, which have been exhibited. This we think too obvious to be dwelt on at much length. By throwing all the Presbyteries which compose a Synod into one mass, a fair, and equal, and uniform ratio of representation may be established, throughout the whole church. In this event too, there could be but a few fractions, in comparison with the present number, since there could be but one for each Synod. And we think there can scarcely be a doubt in any reflecting mind, that fractions ought never to be represented—Their representation produces a far greater inequality than their utter rejection would; as will be evident when it is recollected that, as the matter now stands, a single individual—suppose in a Presbytery consisting of 13 members—may be entitled to as large and efficient a representation as 12 others. It is remarkable that the constitution of our church and the civil constitution of our country, which surprisingly resemble each other in most particulars, are exactly opposed, in this matter of fractions. By the constitution of the United States, no individual state is allowed an additional representative in Congress, for any fraction of the number of its inhabitants, till the fraction reaches the prescribed integral number to which a representative is awarded. The eminently wise and discerning men who formed that constitution, saw that a perfectly equal representation was not in all cases practicable; and that by far the smaller evil would be chosen, by rejecting all fractions without discrimination, than by attempting to provide for



them in any case whatever—and in such a matter as this, we know of no reason why an ecclesiastical constitution should differ from that of a well ordered republick. It is surely not necessary to spend many words, in replying to an objection we have heard—that as Presbyteries are the radical judicatories in our church, and the fountain of all power, they ought to be directly represented in our highest court—We answer, They would be thus represented on the proposed plan, and far more fairly than they now are; and to insist on retaining the name of *presbyterial representation*, at the expense of connecting it with inconvenience and unfairness, is very seriously to sacrifice substance to sound.

2. A synodical representation seems to be the only practicable mode of fairly reducing the number of Commissioners to the Assembly.—That in some way or other a reduction to a large extent ought to take place is, we believe, the universal conviction. It has been twice attempted, by changing the ratio of representation in Presbyteries; first from six to nine; and then from nine to twelve, ministerial members—as constituting, in every Presbytery, the number for which a representation, consisting of one clergyman and one lay elder, might go up to the Assembly—the same representation being also allowed for every excess of the number twelve, although falling short of its duplicate, triplicate, &c.—which we have denominated fractions. But this repeated experiment of changing the ratio, while presbyterial representation is retained, has resulted in a complete failure. Under this experiment, made for the sole and express purpose of lessening the number of Commissioners, that number, so far from being diminished, has constantly and rapidly increased. The number of members in the last Assembly, as we have heretofore

stated, was 235—being fifty more than those of the preceding year and the probability is, that the next Assembly will be larger than the last, by a hundred members. This constant augmentation, under ratios of representation intended and expected to produce a diminution is easily accounted for—Our new Presbyteries, with their fractions have increased the number of commissioners much faster than the new ratios have lessened it; and it might easily be shown, that with every Presbytery and every fraction is allowed a representation there is no probability that any ratio will or can produce the desired reduction. Such a reduction may be made easily, effectually, and equitably, by the proposed synodical elections; and we know of no other eligible mode, in which it can ever be made at all.

The objections to a multitudinous representation in the Assembly are strong and numerous. The expense of attendance by such a representation is unwarrantably great. The number having a claim on the fund provided for defraying the travelling expenses of Commissioners is so large, that each individual can receive but a small sum—the distant members not half enough to indemnify them for what they actually expend. Beside, all that is expended by members unnecessarily present, is just so much money wasted; which at the present time is greatly needed to aid benevolent institutions and enterprises; and were the number of attending members no larger than it ought to be, those from a distance might have the whole of their travelling expenses discharged. Again—The taking of more than a hundred ministers unnecessarily from their charges, for a number of weeks in succession, is a serious evil, which ought to receive a speedy remedy—Least of all ought it to be countenanced, and its continuance to be perpetuated, by the ministers of the gospel them-

elves. Again—Those portions of the church which are most distant from the place where the Assembly convenes, have always had an unequal representation in that body, owing to the difficulty of obtaining representatives who could and would encounter all the difficulties and discouragements of an attendance—A few, comparatively, have, in fact, ever attended: And it is obvious, that the effective influence of a few is always diminished, just in proportion as an Assembly is numerous—In a word, their relative influence is lessened by a multitude. This is greatly to be regretted in the case before us; because it is of much importance that the remote parts of our church should be satisfied with the acts and proceedings of the Supreme Judiciary; and they never will be fully satisfied, if their representatives have not their proper share of influence, in making the decisions of the Assembly what they are found to be. If the Assembly were comparatively small, a proper proportion of distant members might easily have the whole amount of their expenses defrayed, and the clerical members might have some satisfactory provision made for the supply of their pulpits in their absence; and thus their general and punctual attendance might be insured. Once more. The General Assembly, as at present constituted, is not favourable to deliberation, to wise counsels, nor to that felt sense of responsibility, which ought to rest with weight on the mind of every member. The complaint was frequently made in the last Assembly, that the speaker could not be heard; and it was unquestionably the fact, that it required a strong voice, or a painful effort of enunciation, for any speaker to be easily and fully heard in every part of the Assembly—What will it be, when a hundred members more are added to the Assembly? In such an Assembly, moreover, there will always

be so many speakers, as to extend debates or discussions beyond all reasonable bounds; and thus to require such prolonged sessions of the Judicature, or the leaving unfinished or untouched some important business, as to give conscientious men no alternative, but either to submit to grievous inconvenience or to desert their duty. Nor is a multitudinous Assembly favourable either to wise counsels or to a sense of responsibility. The celebrated Montesquieu, in his famous treatise on the "Spirit of Laws," says, in his curt and pointed manner, "Every body of men more than a hundred is a mob." Without adopting this *dictum* according to the letter, it may be safely affirmed, as the result of all experience, that a well selected Assembly of a hundred men, will be far more likely to act wisely, and under a deep sense of responsibility, than five times, or three times, or even twice that number. Does any one believe that the Continental Congress that declared the independence of our country, or the Convention that framed the present Constitution of the United States, would have manifested all the wisdom which they displayed, or felt all the responsibility which rested on the mind of every member, if those bodies had each consisted of two hundred individuals? He who thinks they would, must have little knowledge of human nature, or the history of the world. We pretend not to say what should be the exact number of members in a well constituted General Assembly of the Presbyterian Church, but we have no hesitation in saying, that it ought not to be half as large as it is likely to be, in that which will next be convened.

We have said so much on the subject of our present number, from a hope that it may possibly have some little influence in satisfying the minds of the members of the next Assembly, that they ought

to do what the last Assembly refused. Many of the remarks which we have submitted, are in substance the same with those which were made and urged, but all in vain, on the floor of the Assembly in May last—particularly by the Moderator of the preceding year, Dr. Fisk, who discussed the subject in a very luminous, and as we thought, powerful and conclusive manner. Why that Assembly decided as they did, if not from the belief that it would prove more favourable to the views and wishes of the majority, in regard to the future, that the Assembly should continue to be presbyterially rather than synodically represented—that it should remain multitudinous rather than become select—we are unable to conjecture, and must leave it to our readers to determine.

Since writing the above, we have seen Dr. Beman's "Review and Vindication, No. I." We remark,

that when we commenced the series of papers, of which the foregoing is a part, we supposed it not improbable, that we should meet with something very like what we have begun to receive—strictures and assertions, intended to implicate character, confute our opinions, and invalidate our statements: And we determined that we would not be turned from our general purpose, by any thing of this kind—with the single exception, that if we should be convinced that we had committed an error, we would correct it with as little delay as possible. We have seen nothing as yet to correct; and shall therefore only say farther, at present, that it has always been our intention to reply *in due time*, if others should not do it previously, to every thing militating with our views and reasonings, that should appear plausible in statement or temperate in argument; and to treat every thing of a different character with silent neglect.

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### Reviews.

As the theatrical campaign for the ensuing winter is about opening in the city where we write, and in all the other cities or towns of the United States where theatres are established, we have thought it very seasonable to publish the following review, extracted from the London Christian Observer, for July last. We have no expectation that on the gay and thoughtless *theatre going throng* it would be likely to have much effect, even if they should read it. But they will not read it,—indeed we are aware that but few of this class ever look into such publications as the Christian Observer and the Christian Advocate. Our address is to those who have yet left some serious sense of religion, and of the value of their immortal souls; and on them we

mistake, if this review and the quotations it contains will not produce a powerful impression. A lady who was a patient of the late Dr. Rush, and who had, in her illness, become very thoughtful about her eternal interests, asked him, when she was on the recovery, whether she might not innocently go to the theatre, at least occasionally, to please her husband and other friends— "No, Madam," replied the Doctor, "the theatre is the Devil's ground, and do you keep off of it." This was the truth—*multum in parvo*.

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 SERMONS ON THE AMUSEMENTS OF THE STAGE. Preached at St. James's Church, Sheffield. By the Rev. T. Best, A. M. Sheffield, 1831.

"What harm can there be in

harmless amusement? What more innocent than innocent recreation? What more sober than a sober tragedy? And where can be the immorality of a good moral play?" Something very like this is often heard, with a tautological iteration which takes for granted the very points to be proved, and gives no better reason to show that the deprecated practice is lawful than a gratuitous assumption that it is so. But after all such arguments, it is quite certain that the great body of religious and exemplary persons in every age have instinctively avoided and condemned many of the recreations current in ordinary society, especially play-going, and with a range of prohibition proportioned to their own advancing spirituality of character. This, to say the least, is no hopeful presumption in favour of the litigated indulgences.

It must to a Christian mind be argument sufficient against theatrical amusements—as such amusements ever have been, and are ever likely to be conducted—that 'these things are not of the Father, but of the world.' A higher, a more convincing, a more affecting reason, cannot surely, and needs not be, produced. If any man will gravely argue, that these things are *not* of the world, and are of the Father, it will then be requisite to show by facts that his hypothesis is untenable: but till then we feel inclined to take the matter for granted; for sure we are, that if it is to be decided by the sensibilities of a spiritually-minded man, there will be no difference of opinion.' It is only because "all men have not faith," and those who have not, proffer arguments in excuse for their worldliness of spirit, that any question needs be held upon a matter so obvious as the unchristian and demoralizing character of the stage. What it might be under certain supposed circumstances of refinement, which never have practically existed, or are likely to exist, it is

unnecessary for us now to discuss. We deal with facts as we find them, and, to all who value supremely their eternal salvation, those facts are abundantly lucid. Men are ashamed to be disciples of Jesus Christ: otherwise there would be little room for any discussion, to prove that our theatrical entertainments are utterly opposed to the spirit of our holy religion.

Still, however, as plausible excuses are currently offered in palliation of this popular immorality, we ought to feel very grateful to those, who, like the author whose work lies before us, have exerted themselves with great zeal and diligence to guard the publick against this insidious snare. Mr. Best has long been honourably distinguished in this cause, in the sphere and neighbourhood of his ministrations; and his labours, as we understand, have, by the blessing of God, been attended with signal success. For about fourteen years, we believe, he has preached an annual sermon on the subject; and his faithful arguments and appeals have attracted great attention in Sheffield, and powerfully tended, it is said, to open the eyes of the publick as to the serious evils of stage entertainments, and to diminish the number of attendants upon them. Several of his discourses have, we believe, been published either as tracts or in the local newspapers; but the present collection is printed with the author's permission by an individual, once much attached to the drama, but who, having been convinced by Mr. Best's arguments, is anxious that they should be brought under the consideration of others who have not yet seriously reflected upon the subject. The publication being thus extorted from the author, not by his own estimate of its value, but impartially, and for the publick benefit, we should receive it with indulgence, if it needed it: but it needs it not, as it is throughout an honest, scriptural, reasonable, and, we may

add, not exaggerated appeal; simple, earnest, convincing, and well worthy of a faithful minister of Jesus Christ.

We proceed to cite a few of the writer's arguments.

The following passage in the first sermon relates to the point which we have above touched upon—namely, the contrariety of the theatre to that spirituality of mind which is an essential part of the Christian character.

"No man can have a good hope that he is going to heaven, unless he has a growing taste and tendency of mind for those things which are to constitute his future employment and happiness. Now, I would not condemn the theatre because it does not promote these feelings, but because it is incompatible with them;—the two things cannot subsist together;—and if any individual, possessing spiritual feelings and heavenly desires, were to attend the theatre, its direct and sure effect would be to deaden and destroy them. In showing that the stage is opposed to spirituality of mind, I would not refer particularly to the injurious effect which would be produced upon the religious feelings by the company—the conversation—the gaiety of the general scene, because the theatre shares this evil with almost every other species of worldly dissipation; but I would refer to the peculiar gratification of the stage—its own proper pleasure.—The mind is powerfully affected by some creation of a vain fancy—the feelings are roused—the passions stimulated—the imagination heated; and during this paroxysm of mental excitement, life is transformed into a dream, and is embellished with various impracticable and unattainable pleasures, and the scenes which are spread before the ardent and youthful mind are as flattering as they are false; and when this intellectual fever subsides, it leaves the mind relaxed—weakened—wearied—unfitted for ordinary employments, and sick of sober realities, and, like an appetite vitiated by highly seasoned food, requiring a constant succession of stimulants; and hence that ardent and insatiable desire after the works of novel-writers, dramatists, and every and any kind of composition which is calculated to pamper and please the imagination, which an attendance on the theatre often excites and always strengthens in young persons; and this desire will be in proportion to the quickness of perception and susceptibility of excitement, which the mind possesses; so that young

persons of the greatest intellectual promise are generally the first to feel this pernicious effect of theatrical amusement.

"Here then is another reason why all who truly desire to act consistently with their professed principles, will carefully abstain from such amusements; because their influence is directly opposed to that sobriety and spirituality of mind which the Sacred Scriptures so earnestly enforce, and for the preservation of which the most serious Christian has constant need to watch and pray that he enter not into temptation." pp. 15—17.

The author then specifies several Christian graces; such as humility, contentment, and a forgiving spirit; and shows how directly the stage tends to weaken and destroy them, and to foster the contrary dispositions. The very virtues of the drama, he shows, are anti-christian; so that even the avowedly good man of the play, the moral man, the man who is held up for imitation, is opposed to the Christian character as exhibited in the word of God, and to the image of that Saviour who hath left us an example that we should tread in his steps. The spirit, the maxims, the objects, the motives of the applauded dramattick character are irreconcilable to the mind that was in Christ Jesus, and to the course of his holy life. What then shall we say of the less reputable characters?

In the second sermon, from the text "Fools make a mock at sin," we find many proofs of this proposition in its application to the stage. Will any friend of theatrical amusements undertake to confute the following statement? If he will, our pages shall be open to his reply.

"I fear not to affirm, that it is one main part of the business of the stage 'to make a mock at sin.' Sin is there treated lightly and in jest.—The sacred names of God—the profane oath—the dreadful words 'hell' and 'damnation'—impure allusions—all these are uttered as flippantly and as unscrupulously, as though it were no crime to take God's name in vain—to trifle and sport with eternal punishment, and to defile the imagination.—And are they not heard with gay and careless indifference, if not with applause and admiration?"

What can these things mean, but either that sin is not that abominable thing which the Bible describes it to be,—or that God will not require it, or that he hath forgotten, and hideth his face and will never see it? What must be the effect of such scenes, but to familiarize the mind to the thought and practice of sin?—to weaken the sense of its deformity and danger—to break down the remaining scruples—to sear the conscience—and to embolden the hesitating youth to commit it with daring presumption, and with a high hand? It is the sure tendency of the theatre to cause sin to be considered rather as a thing to be laughed at, than as a great and dreadful evil to be constantly hated and feared and fled from." pp. 34, 35.

Nor is this the whole, or the worst; for sin is not only made a mock of, but is gloried in, and especially the sin of licentious profligacy. We shall not sully our pages with proofs; but no man can deny the fact.

The third sermon shows that the theatre is inconsistent with the duty of loving God with all our hearts, and our neighbour as ourselves; of the former part of which it were proof enough that the character of God is holiness,—and of the latter, that the theatre is a destructive engine of vice and immorality.

In the fourth sermon, on the divinely taught prayer, Lead us not into temptation, we find the following passage. Let the frequenter of the play, after reading it, say whether he can continue his accustomed gratification, and yet honestly pray not to be led into temptation.

"There are few dangers so much to be dreaded as those which arise from the opening of a theatre. Were impiety and impurity to appear in all their naked, undisguised, and exceeding sinfulness,—they would be less perilous. But the theatre conceals its mischief and its wickedness under a specious and imposing mask. It seems to offer nothing but harmless entertainment;—it comes with very plausible pretences;—it makes very fair professions;—it is one of those wiles of the devil, in which he has discovered in a peculiar manner, what the Bible calls his 'subtlety.' In these amusements there is much to entice and entrap;—much to excite the

tenderest feelings;—much to interest the cultivated mind;—there is every thing of outward decoration, and beauty of language, to catch and to gratify the eye and the ear;—and together with all this, moral lessons and virtuous sentiments are interspersed here and there, which serve to lull and to pacify the conscience. All these circumstances conspire to spread over the theatre a most dangerous fascination. Under all this show of harmless mirth and innocent gratification, however, are concealed the most destructive evils." pp. 63, 64.

We are frequently told of the excellent sentiments inculcated in plays; the scraps of high-toned morality, and magnanimous virtue and exalted sentiment. Mr. Best does not deny this; or that in the motley assemblage at the theatre there are to be found persons of character and good estimation in society. But he justly adds:

"These circumstances, instead of palliating, only increase the evil, and render it much more to be dreaded. Were the sentiments taught on the stage uniformly and unequivocally contrary to the morality of the Bible;—did the frequenters of the theatre consist only of the abandoned and the profligate;—then, this engine of Satan would not be half so successful as it is found to be. In such a case there would be comparatively little need for me to warn the young persons of this congregation against frequenting such a place; you would shun it as you shun the grosser scenes of shameless wickedness, of which you hear and read with unfeigned abhorrence:—but the mixture of a little good with much evil; the interspersing of a few correct sentiments with that mass of moral poison whose only effect can be to call into active exercise the depravity of the heart; the countenance and support of a few estimable, and, as far as worldly virtue goes, excellent persons; all this serves as a lure to draw many to the theatre, who could not otherwise have been persuaded to enter it, and also as an apology to their consciences when they are there; it furnishes a plausible argument to the advocates of the stage, and is employed to sanction and sanctify all the abominable things with which it is connected." pp. 139, 140.

In answer to the charge of profaneness and sporting with sacred things on the stage, it is often replied, that the reprobation or ridi-

cule is not directed against religion or virtue, but only against hypocrisy and mean and odious vices under a sanctified garb. But does not every man of common understanding perceive what is the real, and we scruple not to say meditated, effect of this alleged wholesome reprobation and ridicule. Mr. Best truly describes it:

"I do not mean that God and the Bible, and the awful realities of eternity, are openly and avowedly set at nought, and scorned and insulted. Blessed be God, such is the influence and ascendancy which religion has gained in this country, that, perhaps, a large promiscuous assembly could no where be collected, in which this could be done without calling forth a general expression of disgust and reprobation. But, at the theatre, the effect is produced, more indirectly indeed, but not less really. Religion is safely ridiculed under the name of hypocrisy. A preacher of God's word, is, perhaps, exhibited in strong caricature, with affected gravity and absurd grimace. A sermon is delivered in burlesque imitation. A religious character is introduced, for the purpose of being placed in the most ludicrous points of view, and exposed as a person of weak intellect and of pitiable credulity. His conscientiousness and fear of sinning are made contemptible by being displayed only in petty and punctilious scrupulosity. His purity of mind is connected with circumstances of exquisite absurdity. His meekness under insult is made to appear only as mean and unworthy timidity. His simplicity and sincerity of heart are represented as rendering him the dupe of every designer, and the butt for every dart which malice or mirth may choose to throw. And, while he is thus set forth as a laughing-stock, many a scoff and jest is uttered respecting over-righteousness and puritanical zeal. The words 'saint' and 'holy' are used only in sneer and sarcasm. 'Heaven' and 'hell,' and terms of equally awful meaning, are employed with levity and laughter. And thus, while religion in the general is, perhaps, complimented with some unmeaning expression of regard; its sanctity is profaned,—its character is degraded,—its authority and its influence are undermined, and its several parts and its conscientious professors are brought into derision and contempt." pp. 189, 190.

And while religion is thus sneered at, sin is dressed out in colours the most attractive. Can then the

moral impression of the scene be doubtful? Some, however, may profess to doubt it; and may adduce their own case in proof that the effect is not so practically evil as is represented. To such persons we fear we must reply with our author, that

"They give a very plain proof that they must have already sustained no small injury; since their moral sensibilities are become so far blunted, as to permit them to witness the scenes and listen to the sentiments, which they must hear and see, at any evening's performance, in any theatre, without feeling with indignant shame, that their better principles had been outraged, and their sense of propriety grossly insulted, and painfully offended." p. 254.

"I might confidently appeal to the recollections of those females who may have formerly frequented the theatre, whether the pleasure which they experienced, on their first attendance, was not often mingled with an involuntary sense of shame, a secret and painful consciousness of impropriety and evil; while, at the same time, through the influence of example and the force of custom;—from want of due consideration, or sufficient firmness of mind;—and perhaps from never having had their attention especially and seriously called to the sinful nature and injurious tendency of such amusements;—they allowed themselves to be present at exhibitions which their consciences condemned; and to be spectators of scenes, and hearers of sentiments, against which the quick sensibilities of a modest and delicate mind so painfully revolted as to cover them with confusion, and which scenes and sentiments they would not, on any consideration, have either ventured to describe and repeat, or endured to hear described and repeated, in private company, or in the society of their personal friends." pp. 262, 263.

Mr. Best states, that the attendance of respectable women at the Sheffield theatre has, he understands, greatly diminished; and we doubt not the effect has been caused in no slight degree by his own indefatigable exertions in pointing out to his flock and fellow-townsmen, the evils of this "innocent amusement." Let him not then be weary in his useful labours. It is very important that while the great body of the ministers of

Christ are occupied for the most part in the general duties of their holy calling, there should be individuals among them, who are devoting much of their thoughts and efforts to some particular point or question. By this division of labour, facts and arguments are accumulated, attention is aroused, zeal is excited, one works for all; and his brethren and the world are benefited by his labours. Thus Mr. Close, by his exertions at Cheltenham, in reference to the evils of the race-course, has

forced the subject upon the public attention in other places: and so of Mr. Herbert Smith's labours for the suppression of Sunday travelling; and in various other instances. We always rejoice in laying before our readers, for the general benefit, the result of such isolated efforts, and in the present instance shall feel thankful if our notice of Mr. Best's volume shall awaken the attention of his brethren to the subject, in places where their exertions might be locally useful.

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## Literary and Philosophical Intelligence, etc.

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*The Barometer.*—Of the advantage arising from the use of this instrument, on board of ships, for the purpose of denoting approaching changes in the weather, we have been favoured by a scientific friend with the following communication.—*Nantucket Inquirer.*

Not long since I noticed an article illustrating the use and the importance of the Barometer in foretelling storms. This communication forcibly reminded me of a similar circumstance, related by Arnott in the excellent work on Physics. As the subject is of immense importance to every mariner, and to all concerned in navigation, I forward an extract for insertion. It is more interesting from the fact that the learned author was himself a witness of the sublime scene which he so elegantly portrays, and which, but for the almost miraculous warning of the little tube of mercury, would have left no one to tell the tale.

The day is probably not distant when a Barometer will be considered as essential in the equipments of a voyage as are now the quadrant and the compass. Its indications have for many years afforded to the meteorologist, the most satisfactory prognosticks of the changes of the weather. When adapted to the motion of the sea it is called the Marine Barometer, and differs from that used on shore, in having its tube contracted in one place to a very narrow bore, so as to prevent that sudden rising and falling of the mercury which every motion of the ship would else occasion.

"The sun had just set with placid appearance, closing a beautiful afternoon, and the usual mirth of the evening watch was proceeding, when the captain's or-

der came to prepare with all haste for a storm. The Barometer had begun to fall with appalling rapidity. As yet, the oldest sailors had not perceived even a threatening in the sky, and were surprised at the extent and hurry of the preparations; but the required measures were not completed, when a more awful hurricane burst upon them than the most experienced had ever braved. Nothing could withstand it; the sails already furled and closely bound to the yards, were riven away in tatters; even the bare yards and masts were in great part disabled; and at one time, the whole rigging had nearly fallen by the board. Such, for a few hours, was the mingled roar of the hurricane above, of the waves around, and the incessant peals of thunder, that no human voice could be heard; and, amidst the general consternation, even the trumpet sounded in vain. On the following morning the wind was at rest, but the ship lay upon the yet heaving waves, an unsightly wreck."

*Origin of Newspapers.*—After the defeat of the Spanish Armada, intended by Philip II. of Spain, for the invasion of England, great interest being excited in every class, which gave rise to a very important invention—that of Newspapers.—Previous to this period, all articles of intelligence had been circulated in manuscript, and all political remarks which the government found itself interested in addressing the people, had issued in the shape of pamphlets. But the peculiar convenience at such a juncture, of uniting these two objects, in a periodical publication, becoming obvious to the ministry, there appeared, some time in the



month of April, 1588, the first number of the English Mercury, a paper resembling the present English Gazette, which must have come out almost daily, since No. 50, the earliest specimen of the work now extant, is dated July 23d, of the same year. This interesting article is preserved in the British Museum.

*Dissection in Slave States.*—In a prospectus of the South Carolina Medical School, says the London Mechanic's Magazine, we meet with the following passage:—"Some advantages of a peculiar character are connected with this institution, which it may be proper to point out. No place in the United States offers so great opportunities for the acquisition of anatomical knowledge, subjects being obtained among the coloured population in a sufficient number for every purpose, and proper dissections carried on without offending any individual in the community!"—The coloured population, then, according to the faculty of South Carolina, form no part of their "community." They have no feelings to be respected or offended! They are but blacks, and no more to be regarded than any other beasts of the field. Of a truth, slavery must have a most debasing influence on all around it, when men of a liberal profession can talk thus of beings created with like feelings, affections and rights as themselves. It is singular to think, that notwithstanding the white-skin pride of birth, they should have found out that, after all, a dead black man is quite as good as a dead white man for every purpose of anatomical inquiry—has the same bones and sinews—the same veins and arteries—has the self-same sort of vital fluid—and (perhaps) all but the same sort of—*heart*. Death is, indeed, a great teacher—a mighty leveller of distinctions!

*English and American Newspapers.*—At a meeting lately held by the London Literary and Scientific Institution, on the subject of the restrictions on the British Press, it was stated in debate that in America, where newspapers are not taxed, 1,555,416 advertisements were inserted in eight newspapers in New York, where 400 English and Irish papers contained, in the same space of time, only 1,105,000—that the twelve New York daily papers contain more advertisements than all the newspapers of England and Ireland—that the numbers issued annually in America is 10,000,000, while in Great Britain it is less than one-tenth of that number. Advertisements which in England cost \$1.50, are inserted in America for about \$1.50; and an article which costs annually for advertising in the Uni-

ted States, \$28, is liable in England to a charge of \$900.—*Boston Telegraph.*

*Staunton, (Virginia,) Sept. 9.*

*A Horn-Snake* was killed a few days since in the neighbourhood of this town. We had regarded the existence of such a snake as fabulous; and as others may be under the same impression, a brief description of this one may be acceptable to many. The snake measures nearly six feet in length, and is somewhat slenderly proportioned; its scales are quite hard, and form along the back large dark brown spots set in a broad chain of white: along the sides there is a slight mixture of red. The horn is in the tail, and appears rather insignificant; but when the snake is enraged no doubt it enlarges considerably. This reptile is said to strike over its head, by throwing itself in the form of a hoop. The black man who killed the one just described, says it struck at him in this manner, but missing its aim, the horn entered a stump, and held it fast until he despatched it.—*Spectator.*

*Fine Grapes.*—A waggon load of delicious Pennsylvania Grapes were exposed for sale in Market street, between Eighth and Ninth, during Friday and Saturday of last week. They were the product of a vineyard of Mr. Amos Garrett, of London Grove Township, Chester County. The vineyard occupies an acre of ground, and has been three years in cultivation. The crop of the present year is the first, but it is liberal, and the grapes are very fine. We are glad to learn that many of our citizens evidenced their satisfaction at this agricultural enterprise, by purchasing liberally of Mr. Garrett, who, we trust, will fully and profitably succeed in rendering his vineyard valuable.

Patrick Henry left in his will the following testimony in favour of the Christian religion. "I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had given them nothing, they would be rich; and without it, if I had given them all the world, they would be poor."

*Paranitic Plant.*—There is found growing upon, and firmly united to the roots of the black oak, in this vicinity, a plant, which we are not aware of having seen particularly described by any American botanist. This plant attains the height of about six inches, and the thickness of from half to three quarters of an inch, without leaves, the stalk thickly set with seed vessels, which are two valved, and many seeded, much resembling in

the growth the beech drops, (*Monotropa lanuginosa*) but larger, and without ranches, the colour a pearly white, inclining to yellow. It corresponds in many of its characteristics, with the robanche of England, but is different in many respects; but we are disposed to consider it one of the same family of plants. It is one of the most interesting of all the parasitick plants. When examined it will be found to have united to the root by a granular process, causing an enlargement not unlike the place where a scion is united to the stock, and may fairly be considered a piece of natural grafting.

The root of the oak will be found on examination to be sound and healthy, even to the very point of union. This parasitick plant does not appear to be furnished with any roots of its own, and evidently receives its nourishment from the root of the oak, which ending with the plant gives it a very singular appearance. This would seem an exception to the general rule "that plants do not take upon each other by grafting, unless they belong to the same class and order." Should this come under the observation of any Professor of Botany, who is acquainted with this plant, we should be happy to receive and publish his observations upon it.—*Genesee Farmer*.

*A Solar Microscope*.—Speaking of the Hartford (Connecticut) Museum, the edi-

tor of the Connecticut Mirror, in that city, observes:—"Besides a vast many objects of curiosity and interest, a *Solar Microscope*, which magnifies a million and a half times, has been added to the attractions of the Museum.—By its power, the smallest possible mite is made to assume the appearance of a formidable animal—the finest Flanders lace seems woven of trunks of moderately sized trees, with the bark on—a pigmite upon the most delicate needle, "looks like a rat running up a sign post"—and as for the minute *animalcules* in vinegar or water, they appear as reptiles of a foot and a half in length, and suggest to the visiter, as he marks their magnified circumgyrations, the idea of immediate self-defence."

*The Month of July* shines conspicuous in the Annals of Liberty. On the 26th July, 1581, was issued the Edict of the Confederates of the Low Countries, by which they renounced obedience to Philip II. On the 11th of July, 1690, was the battle of the Boyne, where James the 2d was defeated, and lost forever the throne of England. On the 4th of July, 1776, the United States of America declared their independence. On the 14th July, 1789, the Bastille was taken—and on the 27th, 28th, and 29th of July, the Paris Revolution took place, which expelled Charles the Tenth from the throne of France.—*N. Y. Standard*.

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## Religious Intelligence.

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### BRITISH AND FOREIGN BIBLE SOCIETY.

We are indebted to a friend in Philadelphia, for the following extract of a letter to him, from a member of the Committee of the British and Foreign Bible Society, dated 15th July, 1831. The information it contains will prove highly gratifying, to those who take a lively interest in the wide diffusion of the Holy Scriptures.

"You will be pleased to hear that it is in contemplation, by the British and Foreign Bible Society, soon to send out Mr. Jas. Thompson, their indefatigable agent, to visit the different West India Islands, to promote the circulation of the scriptures amongst the inhabitants, particularly the blacks and people of colour, and it is not

improbable that if circumstances be encouraging, he may afterwards visit some parts of South America, Mexico, &c. By the last accounts it seems the Catholics are about to prepare an edition of the scriptures, as the people are becoming clamorous for a supply. The translation of St. Luke's Gospel is completed in the Mexican dialect, and it is in a state of forwardness in one or two other of the native dialects; so that we are encouraged to believe the work will not be permitted to stand still. A measure has been lately adopted to promote the circulation in the Indian Archipelago, in Siam, and the countries adjoining, through the instrumentality of Mr. Tomlin, who has already effected much in this way, combining prudence with energy in his transactions. Dr. Pinkerton's establishment at Frankfort appears so far to enjoy the smiles of divine providence, and promises to be extensively useful in opening wider fields for circulation in destitute parts of the

European continent, as well amongst Protestants as Catholics. In France there has been a considerable demand for the New Testament, amongst persons emigrating to Algiers, who have been supplied at very low prices. The subject alluded to in my last has given rise to many able defences of the original Constitution of the Bible Society, and its friends feel firm on the question: the association of opponents have not yet agreed on a long expected address in support of their views, and it is understood find it difficult to be of one accord."

#### CALCUTTA.

(Concluded from p. 492.)

In June, 1829, after twelve years' apparently unproductive labour, a native church was at length formed in Calcutta itself, composed of eight members. In 1829-30, that number was increased to sixteen, and subsequently it has advanced to twenty-four.

The following is a statement of the number of native converts baptized, and who have been united to the native churches at Calcutta and Kidderpore, in connexion with the society.

#### NATIVE CHURCH AT KIDDERPORE.

1823 . . . . .	1
1823—24 . . . . .	2
1824—25 . . . . .	5
1825—26 . . . . .	7
1826—27 . . . . .	3
1827—28 . . . . .	13
1828—29 . . . . .	37
1829—30 . . . . .	15
1830—31 . . . . .	6
	— 91

#### NATIVE CHURCH AT CALCUTTA.

1828—29 . . . . .	8
1829—30 . . . . .	9
1830—31 . . . . .	7
	— 24

— 115\*

While the labours of the missionaries in preaching the Gospel have been continued with diligence, the education of the native children has engaged a large share of their attention. Several children and young persons who were baptized with their parents on the above-mentioned occasion, had been previously, or were afterwards, placed, as their age might be, under Christian tuition—and,

\* This number includes the native converts baptized at Rammal-choke, Gungree, Kristnapore, and Taroleah; some of whom having joined the church at Calcutta, and some that at Kidderpore.

indeed, in all the districts and villages in which the gospel has been steadily preached to the natives, they have uniformly endeavoured to establish schools for the benefit of the native children, of whom several hundred, including both sexes, have been usually under Christian instruction. The distribution of the Scriptures and tracts has been carried on to a wide extent, and there is reason to believe with good effect; especially as tending to diminish the veneration of the Hindoos for their own religious system, and promoting a spirit of inquiry among themselves, as to the respective claims of that system and Christianity.

It would require a volume to detail and explain the numerous ways in which missionary operations have exerted a beneficial influence on the general state of society, both European and native, in this and other parts of the East Indies; suffice it to observe that, independently of the direct personal benefit conferred by imparting the knowledge of Christianity to individuals, there can be no doubt that these operations have contributed to give a highly salutary impulse to the minds of the inhabitants—quickening the mental faculties—awakening reflection—stimulating inquiry—directing the attention to the acquisition and circulation of useful knowledge and the promotion of beneficial objects. Many important facts in the recent history of the East Indies, corroborative of the truth of this remark, which, however, we cannot here particularize, will, we doubt not, at once occur to the recollection of our readers. On the present occasion we shall content ourselves by giving the following brief extract, relating exclusively to the native population at Calcutta, taken from a communication lately received from our brethren in that city, dated 15th November, 1830.

"The state of things in Calcutta is more promising than on any former occasion. Nineteen or twenty societies for mental improvement have been established in the Native Town, by the natives themselves. Others meet once or twice a week, discuss various subjects connected with Moral Philosophy, the customs of their own nation, &c." The brethren add, "many respectable natives have professed their belief of the truth of the Christian system."

At an early period of the mission, a society in aid of it was established, called the "Bengal Auxiliary Missionary Society," which has rendered very effective assistance, while the members composing it have been uniformly distinguished by their Christian liberality and zeal. The mission has also received considerable as-

assistance from the benevolence of particular individuals, which, under the Divine blessing, has in various ways tended to forward the great object in view. After specifying some of those services, the Committee of the Bengal Society say they cannot speak too highly of those liberal and zealous individuals whose conduct bears so striking a resemblance to the spirit which animated the bosoms of the first disciples of our Lord, and so eminently characterized the best and earliest days of Christianity.\*

Such, briefly, are some of the chief grounds for grateful acknowledgments to God, afforded by the more recent history of the Society's mission at Calcutta; where, we rejoiced to know, missionaries from various other Societies also labour, and we are happy to say, harmoniously labour, in different spheres, for the promotion of the same general object. The success with which it has pleased the Almighty to crown their efforts, is, in common with that which has attended the brethren immediately connected with our own Society, calculated to excite feelings of common gratitude and thanksgiving; to stimulate to fervent and persevering prayer for future blessings; to encourage the hope of still greater measures of success, and of the ultimate triumph of the Gospel over ignorance, idolatry, imposture, and every species of superstition and false religion, in those parts of the Eastern world; and eventually over every region of the world itself.

London, 20th April, 1831.

#### CEYLON.

The Church Missionary Society has even missionaries in Ceylon, who have had schools in operation about eight years. They have a press at Nellore, of which the missionaries say:

"One printing press has been kept in active employment most of the year, on account of the Jaffna Tract Society, the American Missionaries, and our own society: the number of Tracts printed for the Tract Society, as appears from their last report, is 34,947; of Tracts and Catechisms for our American brethren, 6490; and 3650 copies of some of the same work for ourselves, making a total of 45,087 copies, or 629,362 pages printed during the year.

"Very inadequate, as yet, are the works, either of a religious or literary character, printed for the district. A taste for reading in books of both classes

is rapidly forming, especially among the rising generation, which it is regarded as very important to promote. It is the anxious desire of our Missionary friends to direct the youths of their charge in the pursuit of useful knowledge; and for this purpose to provide them, as they may be able, with supplies of suitable books in the native language: while the committee of the Tract Society are as desirous to furnish the different classes of the reading population with adequate supplies of religious tracts.

"The district has, for the last two or three years, been largely supplied with parts of the Sacred Volume, in the native language, by the bounty of the British and Foreign Bible Society, through the medium of the Jaffna Branch Society; and with religious tracts, through means of the Jaffna Tract Society.

On the effect of these distributions the Missionaries state—

"By the publications of the Tract Society, heathenism has received a shock, during the year, the effects of which will, it may be hoped, soon be more apparent. The adherents of the system are driven to adopt many different expedients: some, by the exposure which have been made of their sacred mysteries, are greatly enraged, and utter sad imprecations on the unknown informants, who, if they were known, would probably be severely treated: others, influenced by similar feelings, positively assert that the incantations of which we have obtained information are not genuine, and that we have been imposed on: while a great number admit that they are genuine; but, ashamed at the disclosure, and wishing to avoid disgrace, disavow all confidence in them, or profess to have discontinued the use of them."

#### CAFFRARIA.

Mr. Kay, of the Wesleyan Mission to South Africa, after mentioning the baptism of several natives at Butterworth, says:

"Three of the persons (one man and two women) baptized on this occasion, belong to the class of people to whom the Caffres have given the name of Amafinga, because poor; and poor indeed they are; for excepting those who have become resident on the mission stations, few if any of them can command any kind of property that can be called their own. Most of them are the complete vassals of those who may entertain them, and to this state of servile subjection they submit, for the sake of a mere subsistence. They are, in short, strangers in a strange country, having for years been beaten about by the enemy, and the perpetual wars of the

\* Printed Report of the Bengal Auxiliary Missionary Society, for 1829-30.

interior. Ask them respecting their own land, and the place of their nativity, and they almost invariably reply, 'Far, far, far.' That unprecedented numbers of these destitute exiles should have been literally driven into this quarter, by a train of uncontrollable occurrences, at the very time when Christianity was becoming established in the land, and when the Gospel was pushing its way onward, as if to meet them, that a strange variety of circumstances should have attended to scatter such numerous groups of them round our respective stations, and that increasing numbers are now to be found amongst the inhabitants of every mission village in Caffraria, are facts of the most pleasing kind; and facts too in which not only the missionary, but every pious mind, is constrained to recognise the hand and providence of the Most High. But this is not all. They are not merely thrown within the range of missionary operation; but, by a distinguished and remarkable readiness, both to hear and to receive the gospel, they are obviously becoming special objects of missionary attention. Although equally, if not more superstitious than the Caffre, in general they appear to be much less influenced by that sceptical spirit which he so frequently manifests. It is clear that Jehovah, according to one of their own significant figures of speech, is placing them 'under the missionary's wing.' Our stations are evidently becoming their asylums; and I verily believe that the period is not far distant when many of them will be added unto the church of our God.

"Whilst I reminded the candidates, when standing before the congregation, of the goodness and mercy of God, who had brought them out of a distant land, a land of total darkness, who had preserved them in the desert, and kept them alive amongst the dead, who had prevented their falling a prey to the enemy, or perishing in the field, and who had, at length brought them to his 'tabernacle, and to his holy hill,' the tears trickled down their sable cheeks, and the whole assembly was deeply affected. The most distinguished individual amongst them was the son of an Amazizza chief; and a person who would have become a powerful ruler in that tribe, had it not, like many others, been dispersed, and in a great measure destroyed, by the invaders."

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#### OBITUARY.

Died, at the Union Theological Seminary, in Prince Edward County, Virginia, on the third of September, ult., the Rev. John H. Rice,

D. D. Professor of Didactic Theology and Ecclesiastical History, in the Seminary. By the death of this eminent man, religion and learning have met with a loss which will not easily be supplied. The American church has numbered among its ministers few that were so highly distinguished for erudition, piety and usefulness as Dr. Rice. The State in which he lived, was probably indebted to no individual more than to him, for exertion and influence in promoting all the interests of knowledge and science; and the Union Theological Seminary unquestionably owed its very existence, and its opening prospects of proving a rich blessing to the whole Christian community, to his persevering zeal and labours.—We believe, indeed, that he fell a martyr to his incessant solicitude and exhausting efforts to serve the Seminary, and to promote, in various ways, the cause of pure and undefiled religion. We mourn in his death the loss of a much loved friend and brother; but we must leave to others the delineation of his character and the eulogy of his excellence. He is gone—We are admonished to be prepared to follow him; to "work while it is day—the night cometh when no man can work"—We add from "The Southern Religious Telegraph" the following account of his sickness and death.

"Throughout a sickness of nearly nine months, Dr. Rice had, with various changes in external symptoms, been gradually and steadily declining. By an examination made at his own instance, several extensive strictures were discovered in the bowels, in which, no doubt, the disease originated, and which precluded the possibility of recovery.

"The sickness of this servant of God was attended with great suffering. The disease itself and the highly nervous character which it put on, caused not only much be-

lily suffering, but great mental depression. Yet to the last, his mind was collected and perfectly itself. Saturday morning he revived from a death-like stupor, and sensible that the hand of death was upon him, he remarked that there were a few things which he wished to say. He then bid those who stood round his bed an affectionate farewell; commending his now deeply afflicted partner to the blessing and protection of heaven; and expressing, with regard to all his friends, an undiminished affection. He spoke about fifteen minutes, and found himself unable to proceed farther. During the day, he said very little, and was evidently in great bodily suffering. This increased towards night. At nine, rousing himself again, he said—“*Mercy is triumphant.*”—The last word died upon his lips—He gasped for a few moments and expired.

“Dr. Rice was born Nov. 28th, 1777. Not yet 54 years of age, there was room to hope that he would long be spared to labour on earth in the cause of his Lord and Master. But he who knows what is best, and who loves the church better than we, had decided otherwise. Our part is to bow with submission to the Divine determination.”

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COMMUNICATED.

The opposition of man to a religion which would persuade him to consider the end of his being is a mournful shade of his character. Death is ever in the world. Human hopes sink quickly into silence and darkness—each day multitudes enter upon a state of existence which is separate from sense, and where all that is happy must be pure and true. The infidel is not moved by these changes. His sceptical philosophy, while it relieves him from the restraints of virtue, places him beyond the influence of fear. He is the deliberate apologist of the

vicious, who in return eagerly embrace his sentiments.

The Christian religion offers proof of its divine origin in the conduct of its disciples. It is a testimony which can never be misunderstood, and which there can be no excuse for rejecting. Though surrounded with crime, and beset like other men by the distractions of life, the believer constantly looks forward to another and a better world; and in those moments which the living seldom realize, he overcomes the natural horror of dissolution, and reposes with humble faith upon the bosom of his Father and his God. Instances of consistent piety are, therefore, to be recorded as parts of this important yet simple testimony. Such an occasion is presented by the recent death of *Charles Chauncey*, the only son of Charles Chauncey, Esq. It was his rare fortune that a view of the past and of the future should alike afford to him sources of unmingled gratification. The mild purity of his life, with the exact discharge of its duties, had given him much tranquil enjoyment, while the successful improvement of talents, which the shrinking modesty of his character could not hide, seemed an assurance that he should accomplish all his hopes. He was, however, soon to die. The rapid progress of a mortal disease brought desolation to many affectionate hearts, but shed a holy calm over his own. Though the approaches of death were attended by sufferings which wasted and enfeebled a frame unable to endure their severity, his mind remained peaceful and clear. The certainty that in a little while he was to be senseless to every thing around him was not appalling. And in passing from the midst of all that could endear life, his prevailing feeling was gratitude to the Power which had permitted him to live, with a trembling confidence in his mercy.

The sorrow of those from whom

he has gone would indeed be bitter, were not the anguish of bereavement soothed, and the cold gloom of the grave lighted up by a bright and pervading hope. So strong is the Christian's consolation, that un-

der circumstances like these, while his heart is wrung with unavailing grief, he feels the more deeply the sufficiency of the faith which he has chosen, and the firmest conviction of its truth.

## Dieto of Publick Affairs.

### EUROPE.

The latest advices from Europe are from Britain, of the 24th of August, and from France about three days later.

**BRITAIN.**—The publick affairs of Britain are in a high degree interesting; as the political reforms which have begun to take place, and the spirit which gave rise to them, and which they cherish, will, we doubt not, lead to measures that will give a new aspect both to the religious and civil arrangements of the whole empire—Yet in the month past we have noticed nothing new, of much interest to others than the inhabitants of the British isles. We rather think that the English and French in general, cherish towards each other more friendly feelings at present, than at any other period for centuries past. The Reform Bill is still before Parliament, and recently, it is said, the opposition have gained some advantages. When it will pass, as pass it must, we know not—The people murmur at the delay, but there is real difficulty and much embarrassment in making out the details of the bill—The Commons were unanimous lately in one act—the grant of £100,000 “for her majesty’s personal expenses.” On this occasion, the queen in person, and in great state, went to the Parliament House. She appears to be a favourite with the nation at large; and if report says true, she is worthy of the love and respect which she commands. We were glad to see that the conduct of the king in raising one of his bastards to a peerage, received the pointed censure of the Christian Observer—The prospect of an unusually good harvest, both in Britain and Ireland, was said to be flattering—Still there is great suffering, especially in the latter island, for want of the necessaries of life; in some places there appears to have been deaths from absolute starvation—The latest accounts state, that there is the prospect at present of the united interference of Britain, France, Austria and Prussia, in favour of the magnanimous Poles. We rather wish the report true than believe it. We are not of the opinion that the government of any of these countries has been really gratified by the late Polish revolution. But a large portion of the subjects of all, have been enthusiasts in its favour, and the governments have learned that the spirit which is abroad renders it unsafe for them wholly to disregard the popular feeling.

**FRANCE.**—The apprehension that the *fête* of the three great days would be productive of disorder, and perhaps of another revolution, which we mentioned last month, has been happily disappointed—The whole celebration was conducted with order, and the result has been highly favourable to the establishment of the government. The king and his ministers appear to have managed the matter with much address. At the time appointed, a few days before the celebration, the Chambers assembled, and were opened with a speech by king Philippe,—his whole family attending—his sons on his right hand, and the queen, with her younger children, in a gallery prepared for her reception. The king was dressed in the uniform of the national guards, and his sons in the uniform of the corps in which they are colonels. The king, it is said, delivered his speech with a firm voice—It is so long, and refers to so many different topics, that we cannot give it even in epitome. It was most artfully composed, and was received with great acclamation. It did not contain all that the liberals wished, but still it announced so much that was gratifying to them, that they joined in the acclaim. In the part in which he said that the Austrian troops had, at his request, been withdrawn from Italy, he has since been charged with saying *the thing that was not*—and to us it appears that this charge is true. The parts in which he spoke favourably of the Belgic and Polish revolutions, and of “preserving the bonds of friendship which unite France and the United States of America,” were hailed by the liberals with great applause—The arrangements for the celebration of the three great days, were made with extreme caution and much prudence—The first day was devoted to mourning—the second to rejoicing—and the third to rewards. A report, on the last day of the celebration, was circulated in Paris—whether got up by the government or not, we cannot say, but it was generally believed—that the Poles had obtained a great victory, in a general battle with their invaders. This had

wonderful effect, especially on the military—who, in defiling before the king, shouted “long live the brave Poles—long live the Polish revolution”—with the greatest animation. The Chamber of Deputies had a long and animated debate on the reply that should be made to the king’s speech. The liberals thought that enough had not been said in favour of Poland; and General La Fayette proposed an amendment to that part of the reply to the speech which related to this point—in which he wished the chamber should express an unequivocal opinion, that the *independence of Poland* ought to be immediately recognised by France. When this was overruled, another member brought forward a modification of the same ideas in different language, and in a softer tone. The debates on these motions produced an excitement of feeling, which proceeded to such a length that all order was destroyed, and it became necessary to adjourn the chamber till the following day. On the following day, however, order and harmony were restored; and eventually the reply to the royal address was carried, much as it had been prepared by the ministry at first—and the ministers, who at one period it was thought must resign, became triumphant, and found themselves sustained by a far larger majority of the chamber than they had dared to expect.

The French fleet, under admiral ROUSSIN, agreeably to his orders, forced its way into the Tagus, and stationed itself with the broadsides of every ship under the quays of Lisbon, and in front of Don Miguel’s palace. In this position “the admiral summoned the Portuguese government to accede, within two hours, to all the propositions made, previous to his entrance into the Tagus.” These propositions were promptly accepted; and thus the city was saved from bombardment, the tyrant frightened and humbled, the honour of France asserted, and her citizens indemnified. The whole was a most brilliant naval exploit, on the part of the French.—Their fleet passed under the fire of all the Portuguese batteries, with very little loss, and compelled all the Portuguese ships of war in the harbour, consisting of one ship of the line, three large frigates, two sloops and two brigs, to strike their colours.

Shortly after the three great days, a demand was made from Belgium of the stipulated interposition of France, to repel a military invasion of the Dutch. The bearer of the demand reached the palace of king Philippe at midnight—His majesty rose immediately, and gave orders for the equipment and march of the requisite troops; and they were on their way to Belgium in a few hours. The king’s two sons had each a command in the detachment, which was entrusted to general Girard, as commander in chief. In the address of the Chamber of Deputies, in reply to the king’s speech, the zeal and martial spirit of the French princes on this occasion was warmly commended.—The result of this expedition has been fortunate to all the parties concerned.—The French troops were about to return to their country at the date of the last accounts, and the state of France was said to be tranquil.

**BELGIUM AND HOLLAND.**—The king of Holland—taking ground on the alleged non-fulfilment on the part of Belgium of the protocol of the five great powers, as the condition of their independence—declared war against that part of his former dominions—“ordered a solemn meeting of all his people in the churches, to make appeal to the Almighty,” and gave the command of his army to his son, prince William. The Dutch troops marched into Belgium in four divisions. The Belgians, who had been vaunting of their prowess for several months, so as to be considered as braggarts by all Europe, and had even threatened to drive the Dutch into the sea, came only twice in contact with the Dutch troops, and in both instances acted the part of the most errant cowards—fleeing without fighting, deserting their new made monarch, Leopold, who acted bravely, and even throwing away their arms, that they might not be encumbered in their flight. In a word, their dastardly behaviour has made them the scorn of England and France. They lost, according to the account we have seen, 50 killed, 300 wounded, and about 500 prisoners, and did not kill a single Dutchman. Within about 12 miles of Brussels, the Dutch halted, as the French had arrived in that city; a treaty was commenced which (without any conflict beyond a slight squabble between two small parties) issued in an agreement that the Dutch should evacuate Belgium. This has since taken place, in a manner entirely honourable to the Dutch. It seems to us that the king of Holland had it for his principal object in this war, to humble the Belgians, and to show that he was neither destitute of the means nor the fortitude to make resistance to unlawful claims. We give the address of prince William to his army, as it states truly the principal events of his short campaign.

“*Louvain, Aug. 13.*

“Brothers in Arms:—You have satisfied my expectations. I trusted to your unflinching courage and bravery. I value the patience with which you have borne all the fatigues and privations which always accompany the neighbourhood of the enemy. Great is your reward; the blessing to our arms is perfect. After a campaign of hardly ten days, we stand in the heart of Belgium. Twice have we measured arms with the



Belgians; first at Hanselt, then near Louvaine, which was sufficient to drive the Belgians to flight. Yesterday and to-day our outposts stood within two hours' march of Brussels, and no Belgic army now exists to hinder our entrance.

The King, my father, has learned with gladness our victory gained at Hanselt. Through me he assures you of his sincere satisfaction with all the troops which have taken part in these and former engagements, and united their efforts to annihilate that army of the Meuse, which was known by the name of Invincible. We have now accomplished our object. We have done what our King and country required of us. We have triumphed over the enemy against whom we went out to battle. With honour we return to our old territory. A numerous army from France rushed into Belgium—their advanced posts touch ours. We retire in consequence of an arrangement which our sovereign has made with the King of the French.

“WILLIAM, Prince of Orange.”

The last accounts state that Brussels was tranquil, and “that a very good understanding had been come to, between the Marshal Girard and the Prince of Orange, as to the proceedings of the two armies.”

SPAIN.—The only article of news, of any importance, which we have noted from Spain, in the month past, is contained in what is said to be a communication in a private letter—that a well appointed army of from 40 to 45 thousand men, was marching, or about to march, for the frontiers of France. The real state of Spain and Portugal seems not to be well understood; we think it is this—that although there is a large number of individuals in both kingdoms who sigh for political freedom, yet the mass—the great majority of the population—are completely under the influence of their priests, and the grossest superstition of the Romish church—are well pleased with their bondage, and wish for no change; and that a change is not likely to be made till forced upon them, or till the people, gradually it should seem, shall become more enlightened.

AUSTRIA.—We have little new to report from Austria. It is said that her government has lately interceded for the Poles, but in vain. There is increasing evidence, however, of the deep sympathy of the Hungarians with that oppressed people. It is stated, with apparent truth, that money, provisions, and wine, have lately been sent from Hungary to Warsaw—Such supplies must be most opportune—we wish they may be abundant.

PRUSSIA.—We have had occasion to remark, more than once heretofore, that ever since the invasion of Poland by Russia, the partiality of Prussia to the invaders has been manifest. The truth is, that Prussia shared in the distribution of the ancient Polish territory, when it was dismembered about forty years ago; and should Poland again become an independent power, as we hope and trust she will, Prussia might be obliged to restore what she has long most unrighteously possessed. We well recollect that the eloquent Edmund Burke, who so earnestly anathematized the first French revolution, condemned with equal severity the iniquitous partition of Poland. Within the last month the information has reached us of a formal declaration of Prussia, that she is not, and will not remain *neutral*, in the conflict between the Russians and the Poles. She sets up a strange distinction between *NEUTRALITY* and *INACTIVITY*,—says she renounces the former, and retains the latter—that is, in plain English, she will afford supplies and protection to the Russians, and withhold them from the Poles; but will not unite her armies with those of Russia for the subjugation of Poland. She pleads, and probably with truth, that she is by treaty obliged to afford assistance to Russia. But there certainly has been an understanding among the great powers since the last French revolution, that there should be no *intervention*, by any of them, in domestic quarrels. Prussia vainly pleads that what she is doing is not an intervention; but it is in fact one of the most effective kind; for the Russians could not carry on their operations against Poland for a single month, without the supplies which Prussia now furnishes: and if France was as near to Poland as she is to Belgium, we do not believe that any thing would restrain her from chastising Prussia, as having infringed the understanding or agreement that there should be no intervention. But something better than this is announced by the last arrivals from Europe, which we have already mentioned under the article Britain—the *intervention* of four great powers in favour of the Poles. We have our fears, nevertheless, that little will be done, besides what the Poles do for themselves.

POLAND.—The intense interest taken by the whole civilized world in the affairs of Poland, renders the public mind alive to every change that takes place in the state and position of the armies, on whose movements and successes, under God, the freedom or the slavery of this country is now hanging in fearful suspense. Hence the public papers are filled with reports and statements in relation to the military evolutions that take place in the neighbourhood of Warsaw. Yet, on comparing the state and prospects of that city, and indeed of the entire Polish cause, with what they were understood to be a month ago, there has been really no very important change. A great and

decisive battle has been constantly expected, but had not taken place at the date of the last accounts. The main body of the Russian army, in order, we doubt not, to be in a position to receive supplies the more readily from Prussia, sometime since marched up the Vistula on the right bank of that river, and at the distance of about 70 miles from Warsaw, crossed to the left, and, as is stated in the accounts by the last arrivals, had advanced towards the city, but was yet at the distance of full 50 miles. In the mean time, Warsaw is so strongly fortified on all sides, as to be deemed almost impregnable—is provisioned for three or four months, and is said to be extensively undermined, it being the determination of the Poles, in the event of its capture, to blow it up and to perish with their enemies. The Polish army is cantoned partly in Warsaw, and by a connected line of posts up the river, till its advance is near the Russian main army. A number of inconsiderable actions of posts and parties have recently taken place, and a general battle in the plain and open country is expected. Such a battle, it is said, the Polish General in chief wishes to bring on, confident of success; but in case of a defeat, intending to fall back on Warsaw, and make his last defence there. Some reports state that the great battle was hourly expected; but others, with more probability, represent the cautious Russian General, Field Marshal Paskevitch, as desirous and determined, if possible, to wait for an accession to his forces of 25,000 under general Rudiger, who is yet on the right of the Vistula. The only very interesting military exploit that has met our notice in the month past, is that of the Polish general Dembinski. In his incursion into Lithuania, he became surrounded by the Russian forces, and had no other alternative, but either to follow the example of general Gielgud of retreating into Prussia and laying down his arms, or of cutting his way through the enemy's ranks, and thus get back to Warsaw. He adopted the latter heroic alternative and succeeded—he reached Warsaw with 5000 of his army, and has since been appointed governor of the city.

**RUSSIA.**—We have just seen a new proclamation of the emperor Nicholas, exhorting the Poles to submit to his authority. The proclamation concludes thus—"Return to your duty. Truly abandon all criminal projects—we are still ready to receive you into favour. The paternal disposition which caused us on the 4th of July to take a resolution to pardon, shall still guide our conduct towards you; but only a prompt and unconditional submission can give you a right to it." We suppose that this proclamation has been issued chiefly with a view to do something to propitiate the mediating powers, after refusing to listen to their overtures. We regard it also as evidence that Nicholas is not so confident of the success of his arms, as once he was. He says that all the revolted provinces have returned to their duty—that is, that his troops have suppressed the insurrections. He is greatly distressed for want of money, and cannot find any foreign capitalists that will lend him on *contract*; but he has been able, it is said, to negotiate a *commission loan* in Holland, to the amount of between two and three millions sterling. It appears that the cholera is abating in Russia, and in Europe generally. Its prevalence, however, is still fearful.

**FROM ITALY, GREECE, and TURKEY,** we have nothing to report for the present month. **PORTUGAL,** or rather Don Miguel, has lost another island, St. Michaels.

#### ASIA.

The following extract from Canton papers, lately received, we give as illustrative of the peculiar views and usages of the Chinese—We think the latter part of the extract might afford a useful lesson to office hunters in our own country.

**PEKING.**—*Creation of Nobility.*—His Imperial Majesty, having attained his fiftieth year, has bestowed rewards on the younger branches of his Imperial House. In doing so he is actuated by a pious desire of imitating his predecessors on the Imperial throne. On the grandson of King Et-sinwang, he has conferred the title of Duke, supporter of the dynasty, within the eight banners. On the younger brother of the king Meem-min, his majesty has bestowed the title of Duke, supporter of the dynasty outside the eight banners. Other kings and princes of the Imperial House have received some titles; some three-eyed peacocks' feathers; some gold-yellow vests; some, three thousand; some two, and one thousand Taels in silver. There is moreover to be a mitigation of punishment throughout the empire, in favour of persons not convicted of very atrocious crimes.

*Volunteers.*—An old officer in Ya-nan Province, on hearing lately of the war in Tartary, wrote an express to the Emperor, offering his services, saying that he had been successful on a former occasion against the Emperor's enemies. From another province a similar proposal was also sent express to his Majesty. In both cases he took in very ill part the zeal of his servants, reprimanded them, and handed them over to a court of inquiry. The self-importance, which the volunteers manifest, displeases him. From Yun-nan to Peking, says he, is at least a thousand miles; and from Peking to Cashgar, is another thousand—does the fellow think that the Empire is in such want of officers as to require him to appoint himself? The Court voted that he should be dismissed his Majesty's service; but the Emperor was more merciful: he only took away his nominal rank, and has retained him in his place."

## AFRICA.

A serious rebellion has lately broken out in Morocco, against the reigning Emperor. He was endeavouring to collect troops to oppose the rebels, but the accounts state that his enemies were more numerous than his friends, and that it was questionable whether he could retain his crown.—The crown and the head usually go together among the Mahomedans.

We perceive there is a project before the publick, we believe in Europe as well as in this country, for colonizing the people of colour that may be liberated, in the neighbourhood of Algiers, under the authority and protection of the French colony there. We think its expediency is more than doubtful; beside other objections, we think the Arabs would soon exterminate any population in their neighbourhood, that could not protect itself by a strong military force.—The following article is extracted from a late English paper.

“CAPE COAST CASTLE, April 16.—Great joy has been evinced of late at Cape Coast by the amicable adjustment of the long-pending dispute with Ashantee, which has for several years tended so much to depress the state of trade in this part of the coast; and there is every reason to hope that the peace which has now been brought about by the exertions of the new Governor, Maclean, will be permanent. A few days ago, an embassy of about 100 persons arrived at Cape Coast Castle from the King of Ashantee, bringing along with them the gold which was demanded as a security, (600 ounces, or about 2,400 currency;) they also brought two hostages along with them—one of them a son of the King's, and the other a near relation; the gold and hostages are to be kept for the space of five years, as a security that the King of the Ashantees will not again disturb the peace of the country by going to war with any of the tribes in our alliance. Messengers have been despatched to call all the neighbouring Chiefs, who are interested in the matter, to a meeting, at which the various articles of the treaty will be finally settled. Though peace has not yet been formally proclaimed, there can be no doubt regarding it, as the gold and hostages are already lodged within the walls of Cape Coast Castle. There has been a bitter outcry among the merchants regarding trade for some months back; but it is now hoped that, as the paths will be open into the interior of the country, matters will take a change. Governor Maclean will gain considerable *credit* by the speedy settlement of this dispute, so soon after his arrival in the country to the government of the Gold Coast.”

## AMERICA.

A tempest, or tornado, of almost unexampled violence, has lately been experienced in several of the West India islands. The island of Barbadoes has been entirely desolated, and is represented as one scene of ruin. In the island of St. Domingo, several towns have been almost destroyed, and extensive injury has been sustained in the plantations. Other islands have suffered less, yet considerably; and some have altogether escaped. But on the whole, the loss both of life and property, has probably been greater, than by any previous visitation of the kind, since the islands have been known to Europeans. In the southern part of our own country also, particularly at New Orleans, storms of wind and rain have proved very destructive to property, although but few lives have been lost.

The publick affairs of the southern republicks of our country have not materially changed their aspect since our last report.

UNITED STATES.—We have felt an unusual mixture of grief and indignation on reading a letter from a gentleman in Georgia to his friend in Philadelphia, of which the following is an extract—we should give the whole if our space would permit.

“Lawrenceville, September 17, 1831.

“You have heard, before this, of the second arrest of some of our missionaries and others, by the Georgia Guard, and of their delivery over to the civil authority of this state for trial. They have been tried within the last two or three days, found guilty of residing within the chartered limits of the state, in the occupancy of the Cherokees, without taking an oath of allegiance prescribed by the last Legislature, and sentenced by Judge Clayton, to confinement, AT HARD LABOUR IN THE PENITENTIARY, FOR FOUR YEARS! Eleven respectable white men to be pent up in a prison, with felons, and the most degraded of human beings, for four years, and not the slightest crime alleged against them!”

The names of the eleven missionaries are given. Two of them were in the service of the American Board; and one is a Methodist under the direction of the Tennessee Conference. The rest are respectable white men, who have intermarried with Cherokee women. Their only offence is stated in the extract. Is there, we ask, no relief for such oppression? If not, is it not a vain boast, that we are the freest people in the world? And can we look for the smiles and protection of the great Ruler of the universe, while such things can take place under our government, and without a remedy? We do blush and tremble for our country.

An anti-tariff convention is now sitting in Philadelphia. On the subject of discussion in this convention we have not an opinion to give; but it certainly embraces as many men of high talent and general respectability as have probably ever come together in our country, since the formation of the Federal Constitution.

# THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

OCTOBER 1, 1831.

## BOARD OF MISSIONS.

As the period is at hand for the regular meetings of the Presbyteries and Synods of our Church, we would respectfully and earnestly request the attention of all those judicatories, which have already opened, or which may be disposed hereafter to open, a correspondence with the Board of Missions of the General Assembly—to one or two of the prominent features of our plan of operations. And we present, as a matter of primary importance, that part of our plan which has reference to the annual appointment, and special duties of *Corresponding Executive Committees on Missions*.

By referring to our annual reports for 1830 and '31, the views of the Board, respecting the appropriate duties and the vital importance of such Committees, may be fully ascertained. From the co-operation of such Committees, wherever they have been properly organized, the Board have already experienced many advantages in conducting their missionary operations in distant parts of the Church. The *efficiency* of Corresponding Committees, depends materially upon their relative *location* and *promptitude*. It is, therefore, highly important that the Committees be small; that the proximity of the members to each other be such, that they may be easily and frequently called together, either for the purpose of considering and recommending to the Board applications for missionary aid, or for locating Missionaries who may be sent to them for specific instructions. It is earnestly hoped, that all Presbyteries, desiring aid from our Board, will promptly attend to the appointment of Committees, and to their semi-annual reports; and that particular pains will be taken at the stated meetings of the Presbyteries, to furnish the Committees with the information necessary, to enable them to present an annual report to the Board, of all the vacancies, and missionary districts, within their bounds,—the amount of aid which may be raised in each towards the support of Missionaries; and, also, the amount of aid which may be required of the Board.

Another subject, to which we would respectfully invite the special attention of the Presbyteries and Synods in correspondence with our Board, is the plan of the Board for *organizing Auxiliaries and raising Funds*.

In accordance with that rigid system of economy which they have adopted, and with the wishes of many of the Churches, the Board have studiously endeavoured to avoid, as far as possible, the expense of special agencies. They have at present but a small number of agents in their service, except such as have agreed to labour for short periods, without any expense to the Board. It is confidently believed, that much, very much, might be accomplished by the Presbyteries, in the revival of old Auxiliaries, the formation of new ones, and the collection of annual subscriptions to the Board, if systematic arrangements should be made at each of their stated meetings, for having the Churches regularly visited, by such of their members as might be induced to engage, for two or three weeks each, in voluntary agencies for this special purpose. We deem it exceedingly important, that a fair experiment of this plan should be made, during the present season. The necessary expenditures of the Board, during the current year, will probably exceed *twenty-five thousand dollars*; and for this amount of funds, the Board are dependent chiefly on remittances from Auxiliary Societies, and the annual

subscriptions of benevolent individuals. A few Presbyteries have pledged themselves to raise within their own bounds, and at their own expense, a specific amount of funds for our treasury; and we cannot but indulge the hope, that many more pledges of this kind will be given, for the aid and encouragement of the Board. At the present time, our treasury is considerably *overdrawn*, in anticipation of the annual collections; and it is desirable that remittances should be made to our treasurer as speedily as possible, after the collections shall have been made.

*Increase of Missionary laborers.*—We have now before us very many, and very affecting representations of the wide-spread moral desolations of our land, and of the pressing necessities of a great number of the vacancies, and destitute districts of the South and West. So numerous are the applications made to the Board for Missionaries, and so comparatively *few* are the *laborers* at command, that it is utterly impossible to avoid disappointing the hopes and expectations of many, who are daily and anxiously waiting for supplies. While we sincerely sympathize with *all* who experience these disappointments, and deeply regret the inability of the Board to supply, without delay, the wants of the destitute in every section of the Church, it still affords us unmingled satisfaction to announce the fact, that a considerable number of well-qualified and devoted young men will soon be on their way, in the character of Missionaries under the patronage of our Board, to some of the most needy and interesting stations of the West and South. Although *six* of the young gentlemen, who leave our Seminary at Princeton this fall, have devoted themselves to the self-denying and arduous work of Foreign Missions, and a considerable number more have already been engaged by vacant congregations in the middle States, yet we have the pleasing prospect of commissioning *ten* or *twelve*, at least, of those who still remain, for the Southern and Western States. To this number from Princeton, we also have the prospect of adding, shortly, an equal or greater number from other Seminaries, who are chiefly designed for the same section of country. These interesting facts, we trust, will excite our Synods, and Presbyteries, and Agents, and all other friends, to renewed and vigorous efforts, to increase the pecuniary resources of the Board, and otherwise to sustain and encourage them, in their arduous and responsible work. To those whose spiritual necessities remain unsupplied, we can give the most positive assurance, that their affecting entreaties for help have been heard and regarded with the deepest interest, and that no efforts will be spared, on the part of the Board, to meet their necessities, and comply with their requests.

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#### CORRESPONDENCE OF THE BOARD OF MISSIONS.

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##### REV. N. H. HALL'S LETTER.

The following letter from the Rev. N. H. Hall, pastor of the 1st Presbyterian church in Lexington, (Ky.) addressed to the Corresponding Secretary of the Board of Missions, was received at our office on the 24th ult. and is now published with a view of correcting a somewhat remarkable *mistake* of the writer, in reference to certain *alleged* doings of the Secretary and a "*set of men*," supposed to be the Executive Committee of the Board of Missions.

August 15th, 1831.

Rev. Joshua T. Russell,—You have

closed the 2d vol. of the Missionary Reporter and you will therefore please discontinue my subscription to the work and also Samuel E. Hall's.

Your republishing Dr. Wilson's *four propositions*, &c. which contain a *slander* of a serious character against myself, that too, as I suppose, out of the funds contributed to send the Gospel to the destitute and perishing, have determined me and others to withdraw. I do not intend to contribute of my *scanty* means to any establishment, or to the support of any man, or set of men, who would republish and send forth such a fire-brand into the churches. If my suspicions be correct, I would be glad to know the facts

so far as your agency may have been exerted in this matter, as I consider the man who had this second edition issued to be as guilty as the author, and original publisher, and should be subject to the same censure. Was not the missionary interests of the West confided to the churches of the West by compromise, and did you not retain the old Board of Missions in consequence of this compromise? Did you not vote for it, and now is it not passing strange that you should come out in the *Missionary Reporter* in opposition. The Assembly made this compromise in good faith, not expecting that as soon as they were dissolved, you would come out in opposition to your own act, and use your efforts to defeat the whole design of that body, which was to restore peace to the Western Churches.

We intend, if the Lord permit, to have a convention in November, in Cincinnati, to consider the missionary business, and I humbly pray that God may enable the Churches to rid themselves of those who trouble them. The Western Churches would have been at peace now, but for the intolerant spirit of a few; they have produced the present tempest, and the Lord will reward them.

You will discontinue the Reporter to myself and S. E. Hall, and oblige yours,  
N. H. HALL.

#### MISTAKE CORRECTED.

On the foregoing letter we shall make no comments, because we deem it entirely unnecessary—it will speak for itself—and we leave our readers to make their own inferences and remarks.—It contains a charge of a very serious nature. It expressly charges the Corresponding Secretary, and the “set of men,” with whom he acts, in appropriating the missionary funds of the church; with having published Dr. Wilson’s four propositions, and “that too, as I suppose, out of the funds contributed to send the Gospel to the destitute and perishing”—and these supposed breaches of trust, the writer says, “have determined me and others to withdraw.” Now, the simple facts of the case are these: The four propositions were published in this city by WILLIAM MORRISON—so we learn from the title page of the pamphlet itself. The Corresponding Secretary and Executive Committee of the Board of Missions neither published nor “re-published” this pamphlet. No missionary funds committed to them have ever been appropriated to defray the expense of pub-

lishing this, or any other document, not immediately connected with their transactions as a Committee on Missions. For ourselves, we know not whether the publisher ever has received a dollar from any man, for issuing this publication, but we do know that he never did, and never will receive a dollar from the Secretary of the Board.

The special reasons for re-publishing in the Reporter, the letter of the Board to the Committee of the Cincinnati Presbytery, were very distinctly stated in the remarks which preceded the letter; and these reasons, we did then and still do regard as sufficient.

We give the communication of Mr. Hall, and the above correction of his mistake, to the public, because we perceive from the letter that “others,” besides Mr. H. have acted upon the presumption, that the missionary funds have been misapplied, and under the influence of this utterly erroneous impression, have withdrawn their patronage from our humble periodical.

#### RESOLUTIONS OF THE PRESBYTERY OF LOUISVILLE, KY.

The following resolutions, on the subject of missionary operations in the West, were received a few weeks since, but not in time for our last number. They will be read, no doubt, with interest.

At a called meeting of the Presbytery of Louisville, the subject of missions as referred to the Synods and Presbyteries of the West by the General Assembly, was taken into serious consideration, and after due deliberation and investigation, the Presbytery came to the following decision, viz.

1st. The Presbytery are of opinion that they have nothing to do with the separate action of any voluntary society or societies employed in missionary work, which are not subject to the control, direction and authority of the Presbyterian church in her distinctive capacity.

2d. They have expressed themselves already, at the session of last spring, as being Auxiliary to the Assembly’s Board of Missions, and they now consider, that, their natural and constitutional attitude, and do entirely acquiesce in the plan of the Assembly, respecting the Missionary business, as realized and addressed to the churches by the Assembly’s Board; which Board they consider the only legitimate organ of that body, in behalf of the Presbyterian churches.

3d. They feel doubtful about trusting the destiny of the missionary work implicitly to the decision of a convention:

1. Because it implies an uncertainty whether the General Assembly, Synods and Presbyteries may not constitutionally assign the direction of the missionary work to bodies of men who are not amenable to our church judicatures.
2. Because it would imply, or seem to imply, that we are not satisfied with the plan of Missions adopted by the General Assembly, and at present carried on successfully by their Board; nevertheless, if there shall be a convention to deliberate upon the subject of Missions, and that method shall be approved by the Synod of Kentucky, we reserve to ourselves the liberty of a full representation in it, and declare it as our mind and judgment that no man shall be our representative in said convention, who shall not pledge himself to be in favor of the Assembly's Board of Missions, and in opposition to resigning the direction of the work of Missions to any body of men which, as such, are not responsible to the authorities of the Presbyterian church, and also in opposition to any intrusion made or attempted to be made upon it, or upon the Presbyterian churches, by any society whatever.

The yeas and nays being called for, the vote stood thus:

**Yeas**—Joseph Venable, D. Hawthorn, Thomas Paxton, W. W. Laws, John Carr, James Pomeroy, Robert Long, W. H. Alden, Elders. A. Cameron, John Jones, J. L. Marshall, G. W. Ashbridge, James Hawthorn, Ministers.

**Nays**—M. D. Averille, F. Snowden, Elders. William M. King, John M. Blackburn, Ministers.

ANDREW A. SHANNON, Mod'r.

A true copy,

JAS. HAWTHORN, Clerk pro. tem.

#### A PLEA IN BEHALF OF ILLINOIS.

From an Agent of the Board in the West.

The tract of country over which I have passed since my last, is one where perhaps there are fewer encouraging circumstances arising from the present existence of churches, than any other one, which I have reported, presents. But yet, if we are to be guided, in our estimate of propitious or encouraging circumstances, and the contrary, by the susceptibility of occupancy and improvement, I say, that to an individual, who like Paul, would be unwilling to build upon another man's foundation, there is every thing to excite and encourage. The country itself is for the most part inviting—abundance of timber—good water mostly—land generally

rolling, though sometimes broken—soil in most places first rate, and in the rest second. Most of the production of a southern soil are also found here. (Cotton, tobacco, sweet potatoes, &c. &c.) Indeed, to me, in many respects, this part of Illinois would be more inviting than the so much admired prairie land. This section of the state, the Western and Southern range of counties, is not probably so populous as some other parts, but the population is increasing; and the increase is of that character which will be permanent. The emigration fever hitherto, has tended strongly to the *upper extremities*, or in other words the northern part of the state has hitherto attracted more attention, &c. than the southern, but it will not be so exclusively any longer. Throughout the whole of the state there is vast room for improvement and cultivation, and much therefore in this part of it. The planting of an enlightened and faithful ministry of the Gospel in this part of the state will be its salvation. And in this view I rejoice that the Board design as soon as possible to occupy it in this manner. Presbyterian ministers can now be planted and churches raised; but hereafter the work will be much, much more difficult. Whatever is done for this land ought to be done quickly. Delays in almost every thing are dangerous, but in this case they will I fear prove fatal. If there were ministers here, many emigrants would be encouraged to come who now go elsewhere, from the circumstance, amongst others, that there are no means of grace, or otherwise no churches of that denomination to which they belong. And besides, if there were ministers here of our church, many who have united with other denominations, from want or absence of their own churches, would return: so that Presbyterian Churches might almost immediately be raised up every where throughout the land.

I think that Christians in coming to this country ought by no means to think of settling in a body, as some have designed or felt disposed to do. Much more good will be accomplished by scattering, or at least by having but two, three or four families together. And in making a settlement of this kind, care should be taken to select a neighbourhood where a church is already organized, or where one could be without difficulty. In this way, families from the east, or from any of the older states, who made the doing of good any part of their design, would accomplish more for the church in this section of country, than by any other method. With one of such families an unmarried Missionary, or even a married one, might

board; and under such a roof any of those devoted females, who desire to come to the country for the sake of teaching in Sabbath Schools, &c. might find an agreeable and pleasant asylum.

### APPLICATIONS FOR MISSIONARIES.

In order that our readers, generally, may have some distinct and accurate knowledge of a few of the moral wastes, which exist in different portions of our country—and with a view, also, of rendering obvious the reason of the painful delays which frequently occur in the arrangements of the board for supplying the destitute, we present the following extracts from a few, out of very many communications on this subject.

#### NEW YORK.

From a member of a Presbytery in the western part of the State.

"I have not time to state minutely the wants of this Presbytery. They are however very great, and on account of the *precious refreshings* from the Lord, the demand for ministers is greater than it has ever been before. Two churches have recently been organized, and others will soon be formed. Four meeting-houses have just been completed, or will soon be finished; and two of these will be unoccupied by ministers, unless some be sent to us. Four villages, each of which has a house, and is able to support a minister without or with *very* little aid, together with numerous weaker churches, are destitute. Cannot you speedily help this portion of Zion? They do not ask for funds—they will contribute these to the extent of your commissions—but for men. Send us a dozen of men of fair talents, and we will engage to sustain them, without drawing a cent from your treasury."

#### PENNSYLVANIA.

From a member of a Presbytery in the north part of the State.

"Do make a strong effort to send us two or three young, fluent men, as soon as possible. Only send us the proper men, and they shall be of but little expense to you."

#### TENNESSEE.

From a member of a Presbytery in East Tennessee.

"I have now given you a brief view of

our vacant churches, to supply which, even partially, would require at least *five* Missionaries. We can hardly hope it will be in your power to send us out this number, yet we trust the Great Head of the Church will enable you to send us out at any rate *three*.

The Churches under our care embrace upwards of 1800 members, and it appears that upwards of *twelve hundred* of these are totally destitute of the ministry. This is certainly very distressing and calls loudly for any supply of ministers you can afford us.

I rejoice greatly, that God has caused, through your instrumentality, so many destitute regions to be supplied, and pray that he may still more and more make your Board a blessing to our churches and the world."

From a member of another Presbytery in Tennessee.

"Many of our churches are extremely feeble and our moral wastes and desolations are very extensive." *Twelve* vacancies are here enumerated, and our correspondent continues, "At all these places there is a present demand for missionary labour.—To afford any thing like an adequate supply would require the aid of at least *four* active, devoted Missionaries."

#### INDIANA.

From an Agent of the Board in this State.

"I wish, Sir, I could give the Board an idea of the country which I saw. It is *long* and *broad* and *its wants* are great. And where the districts are formed, the few Presbyterian people feel greatly desirous of the preached Gospel, and *their* need of help from your Board. Their hopes are now raised and they expect *help*. I beseech the Board, in their name, to grant it, for their sakes, and their children's and the country's."

A pastor of one of the most flourishing churches in Indiana, says:

"I would again renew the cry for help. If it is not furnished soon, it will be too late. I am willing to resign my charge, [for the purpose of engaging exclusively in Missionary labors], if you can send us a man that will suit us."

From nearly all the Middle and Southern States of the Union, petitions of a similar kind, to those just presented, have been received by the Board—and the number of such petitions is rapidly increasing. To aid in the great



work of reclaiming, occupying, and cultivating these extended moral wildernesses, we have indeed the prospect, as we have intimated in a previous article, of sending forth speedily, some *ten or twenty* faithful laborers; but alas! alas! "*What are these among so many?*" Are there none who can be spared, from among ourselves? Are there none, in the more favoured sections of our church, now ministering to a *few scores* of people surrounded on every side by christian churches, who are prepared to pass beyond the mountains and proclaim the Gospel to *thousands*, who are literally famishing for the bread of life and entirely beyond the reach of the Gospel sound?—"*Who will go for us, and whom shall we end.*"

### REPORTS OF MISSIONARIES.

NEW YORK.

From the Rev. WM. J. BRADFORD, Aug. 20th, 1831.

#### *Revival in Virgil, N. Y.*

About the first of June last, it began to be observable that an unusual solemnity rested upon the minds of some in our assembly. Professors began to feel unusually anxious for a revival of religion. Great freedom was enjoyed at the throne of grace. Prayer was made continually that sinners might be born again, and there appeared to be great searchings of the heart, and deep abasement for past heaviness and short comings in duty in the Church. About that time it was thought proper to hold a protracted meeting, which continued four days, during which much time was spent in prayer and conference, and confessions one to another. Now the stumbling blocks seemed to be removed out of the way of sinners, and the great truths of the Gospel reached their hearts and consciences. The inquiry was soon heard, "*What shall we do to be saved.*" A number desired the prayers of the church. Our meetings for prayer and conference were multiplied & attended by an unusual number, many of whom had been before but seldom seen in our assemblies. And though the excitement has in a great measure subsided, and numbers have in all probability refused the Saviour upon Gospel terms, and grieved away his spirit, we rejoice to inform you that some have hopefully passed from death unto life. Twelve have united with the church, eleven on confession and one by letter, and there are a few that have obtained hopes who have not yet united with any church, some of whom will probably go to churches of other denominations.

Whether Christians have been criminally negligent of their duty and thereby shortened this gracious work, we cannot learn till the day when men shall be judged according to their works. While we have reason to be humble before God for our sins, we do I think rejoice that he has not regarded us according to our merit, but according to his rich mercy and the covenant of his grace. Though, in comparison with many instances of special revival in this region, the work among us appears small, yet *great gratitude* is due to the Author of the work of grace, here experienced. And it is hoped, that in view of what has not been done we shall not lose sight of the blessings already enjoyed. The accession to the church is principally from the youth, out of some of the most *influential families* in the society, and will greatly strengthen the church which has hitherto been composed of but a few active members, and those in advanced life.

Our Sabbath School is in a flourishing state. Our Tract and Temperance Societies also are gaining strength, and exerting a healthful influence. We have not yet been able to ascertain the number of farmers that cut down their harvest, without the use, or rather abuse, of ardent spirit, but we are able to say the number is very respectable—many who have opposed the Temperance cause heretofore, it is ascertained, do not furnish their hands with ardent spirits.

The circulation of Tracts, particularly the monthly distribution, and the diffusion of knowledge by means of periodicals, is producing a good effect upon the community.

#### *Progress of a Revival in Knowlesville, New York.*

From the Rev. DAVID PAGE, Aug. 12th, 1831.

I have just completed the second quarter of my labours with the people of Knowlesville and vicinity, since you were pleased to re-appoint me your missionary in February last. The Lord has granted his blessing far beyond what we had ventured to expect. The good work of God, mentioned in my last report, is still in progress among this people. In the latter part of June a four day's meeting was held in this place, which the Lord was pleased to bless with the special presence of the Holy Ghost. Many were turned from the error of their ways to the Lord. The meeting continued seven days with increasing interest. At the close of the meeting; which was on our nation's birth-day, the Lord gave us wonderful manifestations of his presence:

he house seemed to be full of the Holy Ghost, while Christians drew very near to God in pleading for his mercy on sinners. I can form no true estimate of the number of those born again at that meeting; perhaps there were forty; it may be eventy.

The last Sabbath in July was attended with deep solemnity; two were received into this body by letter, and *twenty-five* were admitted to the communion on profession of their faith; and eight of them received baptism the same day. The sacrament of the Lord's Supper was administered to about 140 of God's professing people.

It was one of those scenes in which the Lord is pleased to hold very intimate communion with his children. The spectators seemed to look with wonder, and to say, Behold how these Christians love one another.

The spirit of prayer continues. We have stated meetings for prayer and other religious exercises several times in a week, in different parts of the society. Christians manifest a spirit of union; they love to meet and pray.

Our Sabbath Schools and Bible Classes are in a prosperous condition. God is blessing the children, and has brought some to give themselves away to Jesus Christ. Within about sixteen months past, our number of communicants belonging to this body has increased from 33 to 115.

We expect to see others coming to the Church. We believe the Lord has more people in this place, whom he will soon bring in.

In the north part of the Society, where the people have been entirely free from sectarian influence, the work goes on with a steady hand; the meetings are distinguished for the presence and power of the Holy Ghost; and there is a constant accession to the people of God. On the whole, it may be said, that Christians are engaged in the service of the Lord, and HE is building up his kingdom in this place.

In erecting a house of worship, the people are well united; and we learn from experience, that building a house for God does not of necessity check the work of God's spirit. The expense of the house is \$3,000. It is more than we are able; but, as the people are well united, and all do what they can, I trust the society will not be deeply embarrassed. It is contemplated to enclose the building before winter.

From Mr. H. HAMIL, dated Black Rock, Erie co, New York, August 16, 1831.

#### *Four day's meeting and revival at Black Rock, N. Y.*

In my last I mentioned that there were some pleasing indications of a better state of things among us. Our meetings have been interesting, peculiarly so, ever since the spring has opened upon us, and on Sabbath, three times a day, has the house been well filled, and the audience attentive. But still, with two or three exceptions, there were no conversions. We wanted something to give us an impulse. Christians were praying, sinners were inquiring, but none ready to act upon the subject. It seemed necessary, therefore, that a special effort should be made, something to arouse and rivet the attention, and keep the subject up for days together, before the mind. For one, I have had my heart upon such an effort. I have been endeavouring to prepare the way for it, ever since the month of March. But circumstances prevented until the middle of July. We agreed then, as Christians, although a Gideon's band, compared with our enemies, we agreed to make the effort. Accordingly, a four day's meeting was appointed to commence, Tuesday 21st July—an occurrence novel and unique, in the history of this place, and an occurrence, than which scarce any thing could have created more thought, and talk, and feeling, and action, than this has done: all have been awake and our village for once at least, been aroused from its slumber. Friends and enemies have been at work, and at one time it was doubtful which way the scale would turn; and had it not been, that the Lord was on our side, that scale would certainly have turned against us, if we may be permitted to judge from the number and character of our enemies. But blessed be God—the effort has not, as was predicted by opposers, ended in defeat. It has done incalculable good, saving good, to the souls of men. We number about thirty, as subjects of the work, thirty who give evidence of a change of heart, and many yet are serious, some anxiously inquiring. What the result will be, with them, we dare not say, we hope a decision for the Lord. In the number mentioned, are eight or ten heads of families, which you can readily perceive, will give a change to the aspect of the place. You can have no idea of the feeling elicited on this occasion, feeling good and bad. Our meeting, I rejoice to repeat it, has done incalculable good. It has drawn a line of distinction between the righteous and the wicked, and many whom the world had thought were with us, were found to be against us. I hope now, in view of the success that God has given us, that we

shall be able soon to form a little Church, I trust as a monument to his praise.

PENNSYLVANIA.

From Mr. J. TODD, dated, Gibson, Pa. August 31st, 1831.

*First fruits of a revival.*

The prospects of our little Zion in this place are more encouraging than when I last addressed you. Prior to my last date this church was, and had been for a long time, in a very languishing condition. It resembled very much the barren heath of the desert. If I have been correctly informed, no additions had been received for two years or upwards. But this is not all; the church was losing ground. There was a gradual decrease as to their numbers. A want of unity among professors of religion was producing a most pernicious effect. But thanks be to God he has for three months past been making it manifest that he has not forsaken this vine of his own right hand's planting. The Great Head has been gradually reviving his church. In consequence of this its members are becoming more and more united. They seem to manifest, of late, a greater and still greater anxiety for Zion's welfare. They appear to pray more fervently for the many who are perishing around them, and I am inclined to believe that their prayers in behalf of the impenitent have already been answered in part. One thing is certain, there have been favourable indications among the spiritually dead. A few of the bones of this valley, notwithstanding they are very dry, have been seen to move. In some instances we have seen bone come to his bone and flesh and skin have covered them; and they have had breathed into them the breath of life. The number of dead that have been raised to life, is probably about eight or ten. We are still favoured with the gracious influences of the Holy Spirit. In consequence of this, Christians are more active than they formerly were, and a degree of seriousness is resting on the minds of a number of the impenitent. Since I last reported to you, *sixteen* have been added to this church, eight on certificate and eight on examination. One of them, with her household received the ordinance of baptism. Our last communion season, which was on the 14th of this month, was the most solemn and interesting season that has been enjoyed here for a long time. The meeting house, which will probably hold between three and four hundred persons, was crowded.

We have in this place four Sunday Schools—one in each neighbourhood. The two largest of these schools were

organized last spring. The number of scholars belonging to the different schools is not far from eighty; three of the scholars have lately become hopefully pious. I numbered only one of them however among our late converts. Two of them, though they attend one of our schools, belong to a neighbouring congregation. An apparent seriousness is now resting on the minds of three others.

VIRGINIA.

From Mr. H. BROWN, dated Huttonsville, Randolph county, Va. August 6th, 1831.

Tygarts valley, to which my labours are principally confined, is about 28 miles in length, and gradually from one mile to two miles and an half in breadth, and very fertile, though it does not, at this time, support a very dense population. This, here, as well as in the adjacent country, is in part owing to the recent settlement of the country, but more especially to the uncertainty that has hitherto existed about the land titles, and to the occupation of the people; many of them being extensive stockholders. After leaving the valley and descending the mountains, there is not only in this, but also in the surrounding counties an extensive district of country, though somewhat broken by ridges, yet as to fertility of soil, hardly surpassed by any in the western country. It is well watered, and I have no doubt is destined to be the most desirable part of Virginia. Such is its fertility, that the new settlers, who last fall could not more than clear their land, without ploughing it, have this season had very fine crops of wheat.

Whenever a large survey is discovered, about the title of which there is likely to be no dispute, a settlement is soon made.

But you will be anxious to hear of my prospects for usefulness. Since the commencement of my mission I have preached 31 sermons. Visited 28 families. Attended three conference meetings. Distributed about 2000 pages of Tracts—a number of copies of Beecher's Sermons on Intemperance—a few copies of Humphrey on the Sabbath, besides attending prayer meetings, and other duties.

*A whole settlement revived.*

My field of labour is about 38 miles in length. In which I have seven regular places of preaching; in three of which there are prayer meetings regularly kept up. And it is pleasing to me that I am able to state that the Lord is now smiling upon us in some good degree. Though there is evidently a cloud gathering over the greater part of my bounds, and a few inquiring souls in my neighbourhood, yet at the head of the Monongahela river

where a settlement has been recently made of about 15 families, the outpouring of the spirit has been remarkable. There are not at this time remaining among them more than two grown persons who are not either indulging a hope or very deeply impressed. Here I expect early this fall to organize a church.

#### *Deplorable ignorance.*

The ignorance of many of the people among the mountains is truly distressing. In many families they have no book but the Bible, with which all have been supplied by the American Bible Society. But many of those who have it cannot read it. One day after conversing with one individual for a length of time who appeared to be much distressed, and trying to instruct him in the way of salvation; he remarked to some one else "that Mr. B. had been talking to him about Christ, and he did not know who Christ was. Indeed I should despair in cases like this of doing any good if it was not, that God first makes use of me as an instrument in awakening them, and when in this state, they eagerly grasp at every thing that promises comfort, he makes use of me as an instrument in instructing them. A few days since a man of about 35 who cannot read came to me apparently in great distress. He told me that he wanted me to pray for him all I could, for he was a very bad man.

#### *Intemperance voted down.*

In the place where the awakening has been, the people without framing any constitution or signing any written agreements have unanimously agreed not to have any thing to do with ardent spirits themselves, nor to attend gatherings where it is, or assist any man who keeps it. We are also making arrangements in another neighbourhood to form a society.

From Mr. J. DICKER, dated, Haywood, Halifax county. Va. August 5th, 1831.

Though I cannot present such a report of the success of my labours as you receive from some of your Missionaries, still I would mention with thankfulness that the Lord has not left my labours entirely without his blessing. Since writing to you we have received by examination 5 persons into the Church at Harmony, two of whom are colored persons, who appear to give very satisfactory evidence of having experienced a saving work of grace upon their hearts. We expect two members will join us by letter, who had been serious for some time, but made a profession of religion while absent from the neighborhood on a visit. We have had two four days meetings at Harmony,

the first of which particularly, had a very favourable influence upon the cause of religion. There were two or three conversions on the last day of the meeting.

At Harmony I have a Bible Class of about 18 members, and in both Harmony and Carmel there is a Sunday School with a library of suitable books. One or other of these schools I have attended almost every Sabbath that I have preached in the neighborhood. The majority of the scholars in the school at Harmony are not able to read. The cause of temperance flourishes in this region. We have a Society at Harmony of more than 50 members. In addition to ours there are four others at no great distance.

From Mr. J. Stoneroad, dated, Morgantown, (Va.) 16th Aug. 1831.

In the vicinity of Stewarttown, there is still more than ordinary attention to the subject of religion. Several cases of deep conviction have lately come to my knowledge—and I still cannot but hope, that the few mercy-drops which have descended upon the neighborhood, are but the delightful preludes to a copious shower. Since my last report 5 more have been added to the church here, on examination. This, it is true, is but a small number; but demands at the same time, the gratitude of every Christian heart. Who can calculate the amount of felicity secured, by the conversion of but 5 immortal souls? Who can cast the mighty sum of misery unaided? The whole number added to the Church since my connection with this Congregation is 27.

#### REPORTS OF AGENTS.

From the Rev. A. O. PATTERLON, dated Pittsburg, Sept. 13th, 1831.

When I last wrote you I hoped that I should be able, by this date, to furnish a full report of my agency thus far, but in this I am disappointed. Sundry reports have been expected from congregations, which I have visited and in which auxiliaries have been formed, which have not come to hand. I will delay my report, however, no longer.

As mentioned in a former letter I entered upon my agency on the 4th of July. The first week was principally employed in preparatory arrangements. I first visited the Presbytery of Redstone.

July 10th, visited the congregation of Mount Pleasant. In this and sundry other congregations it was understood, I believe, in most cases erroneously, that the *subscriptions* taken by brother Anderson were only for *one year*. In such cases I have either revived the old sub-

scription and endeavoured to extend it or formed a new auxiliary as was found most expedient. Here I revived the old consisting of 64 members and \$32, and added 7 members and \$18 50, making 72 members and \$50 50.

13th, Visited Unity, revived the old auxiliary and added \$10, making 77 members and \$40.

14th, Visited Greensburg.—The session resolved to continue their former subscription of \$22 and endeavour to extend it. Have not since heard from them.

15th, Had an appointment at Long Run, but owing to harvest engagement, could not obtain a meeting.

16th, Visited Round Hill.—But few out owing to the cause just mentioned. Revived the former subscription which was considered but for one year, to which it was expected additional subscriptions would be made. Number of old subscribers 59, amount \$29 64, not since heard from.

17th, Visited Sawickly. Revived and extended the former subscription. The amount of the old is not remembered. The present is \$37 70.

18th, Visited Brownsville. Organized a new auxiliary, members 35, amount \$31 25, with a donation of \$1 25 from Mrs. McKee.

19th, Visited Dunlaps Creek. Organized a new auxiliary, number of members not known, amount \$37 04.

20th, Visited Laurel Hill. Organized a new auxiliary, members 75, amount of subscription \$60 75, with a prospect of increase.

Do. Visited Union Town, added to former subscription, which was \$9 50, \$5 50 with a donation of \$10 by N. Ewing, Esq.

23rd, Visited Georges Creek, added to the old subscription, amounting to \$24 62½, \$20 15, making \$44 77½, number of members not known.

Do. Visited the Tent. Organized a new auxiliary, members 60, amount of subscription \$45 26, with a donation by Mr. J. K. Duncan of \$5.

On the 28th, reached the Presbytery of Steubenville.

31st, Visited Crab Apple. Obtained a subscription of \$65 50, which in connection with a former subscription amounts to nearly \$100—say \$95.

Do. St. Clairsville. Organized a new auxiliary, amount \$36, with prospect of increase, number of members not ascertained.

August 1, Visited Morristown. But few out. They have an auxiliary and resolved to do what they can for your Board.

2nd, Visited Wheeling, was advised not to attempt any thing there at present.

3rd, Mount Pleasant Ohio. Organized a new auxiliary, amount \$21 50.

4th, Beach Spring. Organized a new auxiliary, amount between 50 and 60, say \$55.

Do. Cadiz, extended the old subscription amount not known.

5th, Bloomfield. Organized a new auxiliary, amount \$14, a small congregation.

6th, Centre. The people failed to attend.

Do. Ridge, appointment not made.

7th, Cross Creek, Washington Presbytery, new auxiliary amount \$64. They expect to make it \$100.

9th, Island Creek, appointment not announced.

10th, Richmond, new aux. members 29, amount \$19 62½, will be increased.

Do. Annapolis, new auxiliary, members 25, amount, 18 75, will be increased.

11th, Two Ridges, new auxiliary, amt. not ascertained, say \$40.

Do. Rockhill. Per Rev. Joseph Anderson, missionary, new auxiliary—members 15, amount \$9 75.

14th, Cross Roads, Washington Presbytery, amount subscribed \$50, will probably be increased.

Presbytery of Ohio.

19th, Visited Lebanon. Organized a new auxiliary, amount not ascertained.

20th, Williamsport. Organized a new auxiliary—members 45, amount \$39 50.

21st, Bethel, added to former subscription, \$40 12½, will be increased. Bethel will probably make \$70.

22nd, Prevented by rain from reaching Hopewell.

23d, Sharan, new auxiliary—amount \$15 50, members 32—infant church.

24th, Montours. People failed to attend on account of rain.

25th, Had an appointment at Highland, which I found was not announced. In the congregations of Highland, Center, Cannonsburg and Millers run, quarterly collections are taken up for missionary purposer. From each of these congregations the Board may expect to receive from \$25 to \$30 annually.

26th, Had an appointment at Pine creek, which was not announced.

27th, Visited Allegheny church. Organized a new auxiliary—members 45, amount \$73 40.

Do. 2d church Pittsburg. Extended the former subscription—amount not known.

30th, Visited Chartiers and found the appointment had failed.

Sept. 1. Attended a missionary convention in this place.

3d. Visited Rehoboth, Redstone Presbytery, where I could not obtain an appointment when in that Presbytery, ad-

ditional subscription obtained—amount not ascertained.

6th. Forwarded a 2nd appointment to Long Run but found it was not announced, They engage to pay \$40 annually.

7th. Byards Town—new auxiliary formed—amount not ascertained.

8th and 9th. Prevented from traveling by the failure of my horse, &c.

10th. Visited Montours—new auxiliary, amount not ascertained.

11th. Racoon—new auxiliary formed. It being the Sabbath they were unwilling that subscriptions should be taken, but the session engaged to attend to it as soon as practicable.

12th. Chartiers—added to a recent subscription of \$50, \$13 40, making \$63 40.

#### *Sessions of the Richland Presbytery.*

JEROMEVILLE, Wayne co. O.

Sep. 16th, 1831.

In considering the recommendation of the last General Assembly to the Synods and Presbyteries in the Valley of the Mississippi, on the subject of conducting Domestic Missions in the Western States, the Presbytery voted, to adopt the following resolutions, as expressing their views and determination, viz: *Resolved,*

1. That, in the opinion of this Presbytery, as we want but one General Assembly for the Presbyterian Church in these United States; so, we want but one Board for conducting Domestic Missions within its pale—and that Board to be directly under the control and supervision of the General Assembly, according to the constitution of our church.

2. That, in the opinion of this Presbytery, the Board of Missions, since its reorganization in 1828, has conducted with an energy and wisdom, entitling it to our continued confidence, and by its rapid and annually extending operations, has clearly shown, that were all the Presbyteries and churches of our denomination to unite in cordially adopting its plans, this Board would be abundantly competent to carry on all the Missionary operations within our Church.

3. This Presbytery is more and more deeply convinced, that the operations of the American Home Missionary Society, in its distinctive, independent character, within the Presbyterian Church, are unconstitutional; and both injurious to the peace, and dangerous to the purity of the same.—This Presbytery as early as April 1829, expressed their sentiments mildly, in a communication, by them, to the Home Missionary Institution, declining any further connexion therewith, announcing their intention hereafter to seek missionary aid from the Board of the General Assembly.—Among other rea-

sons the following were then offered, viz. "We consider the Board of Missions of the General Assembly as our natural organ for Missionary operations.—We desire the Board of Missions of the General Assembly to continue and increase its activity: and this it cannot do without the co-operation of the churches under the supervision of the General Assembly; therefore, we consider it our duty and wisdom to act through that channel. Further, from the relative position taken by the American Home Missionary Society and Board of the Assembly, the adhesion of a part of the Presbyterian churches to the Home Missionary Society, would produce *disunion* and *discord* in the body to which we are attached.—We have vowed to study the peace of the church to which we belong, and we feel ourselves bound by our vows, and even if by amalgamation with Christians of *other denominations*, in domestic missions, an increase of harmony might be brought about among different denominations; we would consider this a poor compensation for the breaking up of *sisterly affections*, and cordial co-operations in our *own church*. We believe that the bond of peace, among different denominations, is more likely to be strengthened by harmonious and friendly *separate action*, than by commingled operations in the work of Missions."—Eighteen months later, viz: in September, 1830, stronger language was deemed necessary, as appears from the following extract of part of a resolution adopted then on the same subject, viz. "This Presbytery feel also, that they are called, from the circumstances of the times, to express their decided disapprobation of the attempts made, and making in various quarters, to produce an amalgamation of the Assembly's Board of Missions with the A. H. M. Society; a measure which this Presbytery would deprecate, as a violation of both the spirit and letter of our well devised form of church government, upon which, so many inroads have already been made, that it has, in view of this Presbytery, become indispensably necessary for all that wish to preserve inviolate the principles and government of the Presbyterian Church, to take a decided and open stand in their maintenance, and in openly disapproving of all such measures as tend to weaken and impair the soundness of the one, or the efficacy of the other: such, it is believed, is the tendency of the operations of the Home Missionary Society, in its distinctive, independent, non-ecclesiastical character, within the Presbyterian Church." And we do, now, consider the course and conduct of that voluntary institution, as of-

fensively intrusive; and that it already exercises an *extensive patronage*, baneful to the character and true interests of the Presbyterian Church. Therefore resolved,

4. That it is the determination of this Presbytery to adhere exclusively to the Assembly's Board of Missions, and steadfastly to oppose every other organization for conducting missions within our Church.

5. That therefore, this Presbytery will send delegates to the Convention to meet at Cincinnati, on the 23d of November next, on the principles proposed by the West Lexington Presbytery, to carry into effect the above 4th resolution; by which the delegates from this Presbytery are to be governed in deliberating and voting in said Convention.

6. That we cordially accede to the proposal for observing the first Thursday of November next, as a day of fasting and prayer in our churches, on account, not only of the "collisions" arising from separate missionary operations, but also, and especially, on account of the prevalence and propagation of doctrinal sentiments within the Presbyterian Church, at variance, as we believe, with the plain and obvious sense of our standards, and in violation of solemn vows to maintain the same.

JOHN M'KINNEY, Moderator.

HENRY HERVEY, Clerk.

#### MISCELLANEOUS.

##### CHRISTIAN EXPERIENCE.

The following letter was very recently addressed by a young gentleman in the country at no great distance from Philadelphia, to an aged friend and relative in the city. We have been permitted to copy it; thinking as we do that it exhibits, in a style of peculiar simplicity, the genuine workings of a mind, with which God has been graciously dealing, by the influences of his Holy Spirit.

Sept. 20th, 1831.

My dear Uncle. It has occurred to me to be at this time in a peculiar manner my duty to write to you; though I have had some striving within my own mind about it: yet I have determined to write without delay, though I may still say it with trembling, lest what I have to say may produce in you expectations to be disappointed.

There is one piece of information to communicate, which I know will be gratifying to your heart—It is that through this district of country there has been and is a revival of religion. The church-

es around are at the distance of six miles apart in each direction; and in most of them there have been meetings for preaching for four days in succession, with greater or less results—In one of the latest, there are said to have been more than three hundred converts.

There was also a meeting held in this congregation. Now, my design in writing, is just freely to relate to you what has passed in my own thoughts and feelings on this subject; which is what I have never attempted before, because when I was not quite hard and felt the most, I was ashamed and afraid—besides listening to the devil, that it would do as well at some other time—The will was never brought deliberately to choose what God has chosen "*now*." While things were continuing thus, the sensibility which I had upon this subject was gradually wearing away. On the Sunday preceding the meeting at this church, it occurred to me that now most likely, I should see what I had wished long since to see, a revival of religion fairly before my own eyes. Then the surmise came into my mind, that if I should pass through such a season without being saved, I should never have another feeling on the subject.

This thought continued in my mind, and led me to determine to give all attention. But I *felt* nothing; my heart was hard, though I wished it to *feel*. I wanted to pray, but could not. But still I wondered that I was not distressed. This one thought was firmly fixed in my mind,—the infallible certainty of a judgment, and of eternal happiness or misery. So I continued, as the days of meeting were passing on.—I watched myself closely; saw others going forward to be prayed for, but dared not do this. It then came to me like a reality, that I had neglected until my day was gone, and that now there was no longer any hope. But then I knew, though this was to be feared, yet that the devil often uses it most cruelly—that I must leave this matter entirely with God, and only cry to him, and resolve in his strength, if he grant any influence of his spirit never to resist it. The last day of the meeting came, and the line was soon to be drawn, and my side would quickly be determined. I dreaded the close of the meeting—but the hour came, it could not be delayed. The last words were spoken, and the people were departing.—I walked out, not overwhelmed, but mournful, and cast a sad look around on the people, and felt that I was an outcast—I cannot describe the sensation. I thought I was ready, but then I could not repent of myself.—If I only had that, then I thought I might be saved by Christ.

- On the following Sunday, I felt something like an intimation that God was willing to be gracious, which moved me in a manner very unlike any thing I had felt before. My heart seemed sinking within me. Still the command was "repent." We had a sermon in—on the discourse of Christ with Nicodemus. The whole of this appeared to me as in the light of day. In the evening the idea was suggested that I was in some degree repenting, and that the command was, go to the Saviour without delay. I remembered the promises "ask and ye shall receive seek and ye shall find; knock and it shall be opened unto you: and those that seek me early shall find me." Now, as far as consciousness testifies, I immediately embraced these promises, and with all the powers of the soul freely threw myself into the arms of the Saviour—and prayed for deeper repentance, and stronger faith: and this was repeated again, on going to bed at night. For the next day, and the two following, I felt at peace, but still desiring further light. Every thing seemed *new*—I was much inclined to talk freely.—I thought of home,—and wished to be with my sister. Still, however, I feared to be at rest, and often the question came into my mind, whether this were really all of God, or merely delusion—and then I went into an argument with myself, first on the one side, and then on the other. Presently, however, this feeling or influence seemed to me visibly departing—I tried to hold it—it was gone. All was darkness; and fear was coming with it, and this torturing reflection, that I deserved none of that mercy which I had so long trifled with.—I dreaded a return to indifference, as I well knew the consequence. I was almost ready to despair; but I remembered that "God's arm was not shortened that it could not save;" and I determined never to cease from striving: but even this, I knew was what I would not be able to do of myself. This continued to be my state, with little variation, for more than a week. Often did I long for an opportunity to converse with you;—but before that would be in my power, something else must be done. We had an excellent man here Mr.—— I listened with great interest to his preaching, and likewise had an opportunity of talking with him, and with several other Christians—Nothing they said, however, gave me much encouragement—It was only "strive" "seek" "ask," "knock."—That I was ready to do; and for the few days past, this darkness has been breaking away and in its place, a calm assurance has been succeeding. But still I would not be too confident, nor rest at ease without

seeking more grace. I will stop here, though this is not the half that I might tell you. I have written this to have your counsel, if you should find time to write; but if not, pray for me—for this I feel would be more than a host. One more reflection. I know that the tree must be known by its fruits, and if this change be genuine, there will soon be trials for me to go through, which will thoroughly test it.

*Labours and self-denials of a Missionary of the Board, in New-York.*

I engaged with this people for one year, for the small sum of one hundred dollars, and what I could obtain from the Missionary Society. The year is at an end, and I have received nearly the hundred dollars from the society here, and \$87½ from your Board. The society here has also furnished me with some few necessaries of life.

But I have lived, for the year past, as I am sure but few ministers would be willing to live.

My labours have been abundant, and God only knows how I have been supported under them. My health has been poor, generally; but I have been able to labour almost incessantly. The house in which I have lived for a considerable part of the time, with a wife in very delicate health, was erected for a shop, for the wheel-wright business, and has only a temporary partition through the middle; rough and loose floors; no plastering; temporary doors; a poor half-built chimney; and the inconsiderable parts of three windows. The bed on which we reposed, consists mostly of straw. The benevolence of the people however, supplied us with seven pounds of feathers; which, in a tolerably good tick, which I bought at the store, we spread over our straw, and on it we have often slept comfortably, and I trust thankfully. When we were visited by our friends, whom we would have been glad to have entertained through the night, we were under the necessity of having their lodge with our friends in the neighbourhood; for the above mentioned bed, was our *only* one. Our household furniture in short, has been very inconsiderable.—Although the people agreed to supply us with our provisions, mostly, I have been obliged, *generally*, to tell them when we were in want of flour, meat, sugar, &c. Doubtless you are well aware of the unpleasantness of going around, beggar-like, to tell the people, when you are hungry, and what you want.—The above will give you a *true* idea of our manner of living the year past, in this place.



*Old fashioned preaching.*

A Missionary in Pennsylvania says "I preach that Christ magnified the law and made it honorable" and, that, by answering its demands on the redeemed sinner. If the sufferings of Christ were something else than the penalty of the law, what was it? If it was not our sins (that is, the penalty due to them) that "He bare in his own body on the tree," What did he bare? If he did not "redeem us from the curse of the law," by "being made a curse for us," How did he do it? And what is the curse of the law but its penalty? Indeed if our iniquities were not laid on him, it seems to me they must be laid on us, and if so our preaching is vain and our faith is vain. I have not sagacity sufficient to discover how the law can be honored, by an innocent person's suffering what it never demanded.

But perhaps those minds which are not shackled by any 'frame-work of faith' have made this discovery.

I am willing to remain in the "old fashioned" doctrine of the vicarious atonement, and I can venture also to invite sinners to place their confidence here.

Account of Money received by the Board of Education of the General Assembly of the Presbyterian Church, collections of the Rev. Joseph Mahon, (Agent of the Board,) since May last 1831,—in the following places.

From Gettysburg,	7 22
Mrs. Nesbit,	1 00
Collection at M. Spring,	7 37
Newville,	3 50
Green Castle,	20 00
Waynesburg,	25 89
Quincey	7 75
Mercersburg,	23 37
Shippensburg,	26 75
Lower Congre'n of Tuscarora,	31 00
Lewistown,	11 85
Little Valley,	15 00
Kishacoquillas,	1 00
Upper Cong. of Penns Valley,	32 00
Lower do do do	71 37
Bellefonte,	80 50
Spruce Creek,	15 50
Licking Valley,	5 00
Alexandria,	31 60
Huntingdon,	79 37
Shirleysburg,	2 00
Shade Gap,	75 62
Upper Congre'n of Path valley,	11 82
Roxbury,	3 00
An individual,	49

\$590 00

JOSEPH B. MITCHELL, *Treasurer,*  
No. 200, South Fourth Street, Philadelphia.

## APPOINTMENTS.

*From the 20th of August, to the 20th of Sept.*

- Rev. Jos. Wilson for one year, to Greenbush, N. Y.  
 Rev. Jesse Rankin for one year, to Fellenburg and vicinity, N. C.  
 Rev. T. Gallaudet, for one year, to Russellville and vicinity, Ky.  
 Rev. Jas. Coe, for one year, one-third of his time, in Miami Co. Ohio.  
 Rev. J. H. Wallace for one year to Christiansburg, Virginia.

## RE-APPOINTMENTS.

- Rev. J. Pitkin for one year, to Stillwell, Dresden and Muskingum settlements, O.  
 Rev. P. Monfort, for one year, to Hancock, Co. Ohio.  
 Rev. W. Sickles, for one year, to Rushville and vicinity, Ind.  
 Rev. S. Scovel, for 1 year to Lawrenceburg and vicinity, Ind.  
 Rev. Thos. Barr for 6 mo. in desitute settlements under the direction of the Cor. Ex. Committee at Cincinnati, Ohio.  
 Rev. J. S. Thompson for one year, at Providence Congregation and Park, Montgomery and Putnam co. Ind.  
 Rev. S. H. M'Nutt, for one year to Shiloh Church and vacancies in Park Co. Ind.  
 Rev. S. B. Smith, for one year, to Greenville and Shoal creek, Ill.  
 Rev. Isaac Purkis, for one year, to La Prairie and vicinity near Montreal Lower Canada.  
 Rev. Enoch Bouton, for one year to Darwin and vicinity, Ill.  
 Rev. J. S. Weaver, for one year, to Bellbrook and vicinity Green Co. O.  
 Mr. John Gloucester for 6 mo. to the 2nd African Preabyterian Church, Philadelphia.  
 Rev. A. O. Hubbard, for 6 mo. to Morrisville and vicinity Pa.

## LETTERS RECEIVED

*From 20th August, to 20th Sept.*

- J. Lewars, and W. B. Sloan, N. J., J. R. Moreland, Ind. S. Cowles, O., J. M. Ellis, Ill., H. Wilson Pa., B. R. Kile Ky. J. Hutchison Ky., F. Chipman N. J., S. M. Williamson, Tenn., J. Stoneroad, 2 Va., W. B. Sprague and J. N. Campbell, N. Y., I. P. Kendrick, O., A. Hamilton, Ky., H. Hamil, N. Y., N. H. Hall, Ky., C. Cist, 2, O., J. D. Matthews, 2, N. J., A. Clark, Pa., S. Royer, Pa., H. Catlin, N. Y., T. Phillips, O., J. L. Wilson, O., W. Jones, D. C., J. D. Paxton, Ky., J. Dinsmore, Pa., J. Stone, N. Y., A. McDonald, Ga., W. Foulke, O., J. Burbank, N. Y., R. H. Lilly, 2, N. J., I. Bennett, Ill., S. Galbraith, Pa., A. McKindley, Pa., J. McKinney, O., S. Sturgeon, Pa., S. Van Benschlaer, N. Y., S. L.

Gouverneur, N. Y., J. Witherspoon, N. C., C. Forbes, N. J., J. Culbertson, O., N. Har-  
 ned, Pa., F. A. Strale, and others, Great  
 Bend, Pa., J. Anderson, O., M. Day, N. J.  
 Elders, Finley, O., S. Scovel, Ind., W. J.  
 Bradford, N. Y., J. H. Gillespie, Ala., J.  
 Hillyer, Ky., H. Patten, Tenn., J. T.  
 Ramsey, D. C., T. Barr, O., G. Walton,  
 Geo., W. Jones, O., W. Gray, O., D.  
 V. McLean, O., F. W. Morford, N. J.,  
 J. H. Walker, N. Y., C. C. Beatty, O.,  
 T. Gallaudet, Ky., L. Phillips, N. Y., A.  
 Hamilton, O., H. Hervey, O., J. Prout, Ala.,  
 S. J. Miller, O., J. S. & I. Thomson, Ind.,  
 J. Culbertson, O., I. Purkis, L. C., E. Bas-  
 com, N. J., S. H. Crane, O., S. B. Smith, O.,  
 J. S. Palmer, N. Y., J. McMaster, S. C.,  
 J. H. Weakley, Ala., H. McKittrick, O.,  
 T. W. Bascott, S. C., G. M. Kendall, Pa.,  
 J. Robinett, Pa., P. J. Sparrow, N. C., W.  
 K. Stewart, Ill., I. Reed, Ind., E. W. Car-  
 thers, N. C., J. H. Logan, Ky., A. O. Pat-

terson, 2, Pa., G. S. Boardman, N. Y., S.  
 King, Pa., E. Bouton, Ill., A. Buck, N. Y.,  
 W. C. Blair, Lou., J. Wilson, N. Y., P.  
 Dean, O., F. H. T. Gaines, Tenn., F. Peck,  
 Ala., W. Wallace, O., R. H. Gillett, N. Y.,  
 D. Stork, N. C., J. Smith, Va. A. Hamil-  
 ton, Pa., L. G. Bell, Tenn., A. D. Mont-  
 gomery, Va., N. Murray, Pa., J. F. Price,  
 Ky., J. Montgomery, Ill. J. S. Galloway, O.,  
 I. Chase, N. Y., J. Dufour, Ind.

NEW AUXILIARIES.

Rock Hill, O., Flemingsburg, Ky., Fal-  
 mouth, Pendleton co. Ky., Salem, Pendle-  
 ton co. Ky., Naples, N. Y., Brownsville,  
 Pa., Laurel Hill, Pa., The Tent, Pa., Mount  
 Pleasant, O., Beach Spring, O. Bloom-  
 field, O., Cross Creek, Pa., Richmond, O.,  
 Annapolis, O., Two Ridges, Pa., Rockhill,  
 Pa., Lebanon, Pa., Williamsport, Pa., Sha-  
 ron, Pa., Allegheny, Pa., Bayards Town,  
 Pa. Total 468.

*Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 20th of August, to the 20th of Sept., 1831.*

<i>Abington, Pa.</i> Auxiliary Society, per Rev. R. Steel	\$30 00
<i>Albany, N. Y.</i> from members of the 2nd Presbyterian Church, per C. B. Webb, Treasurer.	100 00
<i>Annapolis, Ohio</i> , donation from Alex. Patterson, through Rev. R. Henry and A. O. Patterson, per S. Thompson, Treasurer.	50
<i>Alleghany Town, Pa.</i> Congregation, J. Brown, a member, per S. Thompson, Tr.	10 00
do. other members, do.	4 00
<i>Buffalo, N. Y.</i> Aux. Soc. per Rev. Dr. Skinner,	9 50
<i>Bethel Church, Ky.</i> donation from Colin Duncan, Esq. per Rev. R. Marshall, per D. A. Sayre,	33 33
<i>Brownsville Congregation</i> , donation from Mrs. M'Kee, by A. O. Patterson, per S. Thompson, Treasurer,	1 25
<i>Bethel Congregation</i> , Aux. Soc. Jn. M'Cown, for ensuing year, per S. Thompson, Tr.	50
<i>Charleston, Saratoga co. N. Y.</i> donation from H. B.	50
<i>Coles co. Ill.</i> donation from a friend to Missions, per Rev. Isaac Bennett,	5 00
<i>Elizabeth and Berea Churches, Ia</i> coll'n at Communion season, per Rev. S. Scovel,	12 50
<i>Elizabeth Town</i> , do. do.	6 00
<i>Ebenezer Congre'n.</i> per S. Thompson, Trea.	9 00
<i>Erie Congre'n. Pa.</i> from treasurer, by Rev. J. Eaton, per S. Thompson, Trea.	16 00
<i>East Hopewell, O.</i> Aux. Soc. by Rev. I. Barr, per John Cunningham, Trea.	1 25
<i>Flemingsburg Ky.</i> donation from Capt. R. Andrews, per Rev. A. Hamilton,	1 00
<i>Fayetteville, N. C.</i> from the Presbytery of Fayetteville, per D. M'Diarmed, Tr.	251 48
<i>Greenville, N. J.</i> from Gabriel Green, per Rev. Dr. Green,	3 00
<i>Greensborough, Guilford co. N. C.</i> Alamance church aux. soc. per E. W. Caruthers,	4 00
<i>Greensburgh aux. soc.</i> per J. Brady, Esq. and A. O. Patterson, per S. T. Tr.	16 10
<i>Henderson, Ky.</i> aux. soc. by J. Baldwin, per Rev. A. Hamilton,	11 50
<i>Hanover, Morris co. N. J.</i> Female Cent Society, per Dr. Green,	12 00
<i>Lawrenceburg, Ind.</i> collection at communion season, per Rev. S. Scovel,	4 00
<i>Longrun, O.</i> Presbyterian Congregation, per C. Vallandigham, Trea.	17 50
<i>Lexington Presbytery, Va.</i> per J. Cowan, Trea.	50 00
<i>Laurel Hill Congre'n</i> , four members aux. soc. for ensuing year, Rev. J. Guthrie, per A. O. Patterson, and S. Thompson, Trea.	5 00
do David M. Sharard,	2 00
do Alex. Moreland,	1 00
do Jas. Curry,	50
<i>Louisville, Ky.</i> from the Young Men's Mission'y Soc. per Rev. J. F. Price,	50 00
<i>Mulberry, Ky.</i> aux. soc. by J. Venable, per A. Hamilton,	5 00
<i>Mount Heron</i> , do Rev. J. Jones, do	5 00
<i>Middle Octorara, Pa.</i> aux. soc. per Dr. Ely,	23 75
donation from Mr. John Brower, per do.	2 00

<i>Mount Pleasant Congre'n, West Moreland co. Pa.,</i>	Dr. J. Gladen, a member of the aux. soc. by A. O. Patterson, per S. Thompson, Treas.	1 00
<i>Meadville, Pa.</i>	collected at monthly concert in Presby'n church, by Rev. W. Bushnell, per S. Thompson, Treas.	30 00
<i>Mary Ann, O.</i>	aux. soc. by Rev. Jas. Cunningham, per J. Cunningham, Treas.	17 85
<i>New Lisbon, O.</i>	Presby'n Congre'n per C. Vallandingham, Treas.	5 75
<i>New Lexington, O.</i>	Collections per Rev. S. J. Miller.	4 00
<i>New Castle, Pa.</i>	Slippery Rock aux. soc. per R. Semple,	91 00
<i>Pittsburg, Pa.</i>	donation from Miss Nancy Knox, in place of this sum subscribed to Am. S. S. U. per hands of Rev. J. Patterson, per S. T. Tr.	25 00
	sundry collections in synod, per do	13 00
<i>Penna. Run Congre'n. Ky.</i>	from Mr. Lynn,	2 50
do	Mr. J. Rynhard,	3 50
<i>Pleasant Valley O.</i>	Presby'n Congre'n per C. Vallandingham, Treas.	1 75
<i>Pearl St. Church, N. Y.</i>	collected from a female prayer soc. per Rev. B. H. Rice,	7 00
<i>Philadelphia, Pa.</i>	annual subscribers of 2nd Presby'n ch. per R. H. Smith,	2 50
	collection in do per A. Henry, Esq.	38 79
	donation from Robert Wallace, Esq.	10 00
	from George Ralston, Esq. his subscription for 1831,	100 00
<i>Rochester, N. Y.</i>	1st Presby'n Ch. 50 cent subscriptions, per L. A. Ward,	1 50
<i>Richmond Congre'n.</i>	Steuben Presbytery, from Wm. Wagoner, a member of the aux. soc. for ensuing year, by A. O. Patterson, per Samuel Thomson, Treasurer.	1 25
<i>Salem Congre'n. Pa.</i>	aux. soc. per do	22 62
	Missionary box of Mrs. Thos. Davis, per S. T. Treas.	6 00
<i>Salem, N. J.</i>	aux. soc. per Rev. Mr. Parker,	4 50
<i>Tent Congre'n.</i>	dona. from M. K. Duncan, by A. O. Patterson, per S. T. Treas.	5 00
<i>Two Ridges, O.</i>	Mrs. Alvaius, a member of aux. soc. for ensuing year, per do	50
<i>Unity Congre'n. Red Stone Presbytery,</i>	per Rev. R. Henry, and A. O. Patterson, per Samuel Thompson Treasurer,	30 75
	four members for ensuing year, per do do	2 75
<i>Union Town, Pa.</i>	donation from N. Ewing, Esq. per do do	10 00
<i>Wheatland, Monroe co. N. Y.</i>	monthly concert collected by J. Lewis, Esq. per L. A. Ward,	3 50
	do by J. S. Stone, per do	8 50
	do by do per do	6 68
	50 cent sub's do do	2 75
	Female Miss'y Soc. by do	9 47
<i>West Carisle, O.</i>	aux. soc. by Rev. J. Cunningham, per J. Cunningham, Treas.	10 65
<i>Warren Congre'n Pa.</i>	aux. soc. by Rev. M. Hughes, per S. Thompson, Treas.	5 00
<i>Zanesville, O.</i>	donation from N. C. Findlay, towards supporting a missionary in the Valley of the Mississippi, per Rev. J. Culbertson,	5 00
	received of Rev. E. Macurdy, on account of the lands of the Western Missionary Society, per Samuel Thompson, Treasurer,	140 00
<i>Upper Buffalo, Pa.</i>	aux. soc. per Rev. W. C. Anderson,*	69 00
<i>Clayville, Pa.</i>	do do	17 00
<i>Cross Creek, Pa.</i>	do do	65 00
<i>Forks of Wheeling, Va.</i>	do do	28 22
<i>Mount Prospect, Pa.</i>	do do	12 00
<i>Upper Ten Mile, Pa.</i>	do do	8 25
<i>Three Springs, Va.</i>	do do	4 62
<i>Lower Ten Mile Pa.</i>	do do	13 62
<i>Three Ridges, Pa.</i>	do do	28 62
<i>Lower Buffalo and West Liberty,</i>	do do	37 25
<i>Cross Roads, Pa.</i>	do do	40 00
<i>Washington, Pa.</i>	do do	9 48
<i>Buffalo, Pa.</i>	donation from Rev. W. C. Anderson,	3 08
<i>Missionary Reporter,</i>	from sundry subscribers,	36 00

\$1,634 55

SOLOMON ALLER, Treasurer,  
No. 34, South Third Street, Philadelphia.

\* The following sums of money were received during the month of May last, by the Rev. W. C. ANDERSON, but have not been acknowledged until now:

# THE CHRISTIAN ADVOCATE.

NOVEMBER, 1831.

## Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

### LECTURE LXI.

In the former part of this course of lectures, when treating of justification, adoption and sanctification, and on the offices executed by Christ as our Redeemer, it was found necessary to explain, to some extent, the nature of saving faith, and of repentance unto life; without this, it would have been impracticable to do any justice to the subjects then discussed. But faith and repentance are of such vital importance in the economy of redeeming mercy; they enter so intimately and extensively into all the gracious exercises of the true believer, that they justly claim a particular and formal treatment; and we accordingly find a distinct notice and description of them, in the unrivalled summary of theological truth contained in our catechism. The first of these graces is thus defined, in the answer which is to be the subject of the present lecture—"Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel."

*Faith*, it is important to remark and remember, is a term of various signification in the holy scriptures. The whole of these I shall not enumerate, as such an enumeration is

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not necessary to my present purpose—You may find them all mentioned by Cruden in his *Concordance*, under the word **FAITH**, and it may be useful to examine them at your leisure. He specifies, as all the systematic writers do, four principal senses of the term, which we shall notice distinctly.

I. *Historical or doctrinal faith.* This is a simple assent to the truths of divine revelation, both historical and doctrinal; which is yielded by many, probably by the most of those who have received a religious education. Of those who are embraced in this description, some may take more interest than others in the contents of the sacred volume; but so long as none of them have more than a speculative or intellectual conviction of its truths, they have nothing beyond what the apostle James denominates a *dead faith*, and which he tells us the devils possess as truly as they—"the devils believe and tremble." It has been justly remarked, that persons of this character give their attention chiefly to those things in the volume of inspiration which interfere the least with their sinful passions, and occasion the least disturbance to their consciences in a carnal and unregenerate state. Yet even this intellectual knowledge and reception of biblical truth, may have considerable influence in restraining men from gross vice; and it may be found of great practical benefit, if

they are ever brought to make serious business of religion; but unless what they know and assent to as true, shall reach deeper than their understanding and judgment, it will not save their souls,—but aggravate their final condemnation.

II. There is a *temporary faith*—which not only receives the truths of scripture, but, as our Saviour teaches in the parable of the sower, “receives them with joy,”—that is, divine truth produces a sudden and powerful effect on the natural affections of these “stony ground hearers.” They appear for a time to be earnestly engaged in religion, and may perhaps show more warmth and zeal than the true disciples of Christ; nay, even upbraid them for their coldness and want of activity in the cause of God. Yet after all, the root of the matter is not in them—“He hath not root in himself, (saith the Saviour) but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.” Instances of this temporary faith are numerous and mournful. In great revivals of religion especially, when there is much that is calculated to awaken the sympathy and excite the passions of men, there are commonly a considerable number who deceive both themselves and others, with an apparent engagedness and zeal in religion, which proves to be only transient. This has raised a prejudice in some minds against all religious revivals. But it is surely an unjustifiable prejudice. “What is the chaff to the wheat, saith the Lord?” Great harvests of souls are gathered into the garner of life eternal in these revivals—notwithstanding the instances of backsliding and apostacy which too often follow them. But the danger there is lest men take up with something for religion which will not stand the test of time and temptation, does certainly furnish a most cogent reason, why the utmost care should be taken to pre-

vent so deplorable and fatal a mistake. It is a reason why there should be much sound and discriminating doctrinal preaching and instruction, in times of revival; why ministers and others who converse with inquiring souls, should treat them with great fidelity, mingled with great tenderness; and why an open and formal profession of religion should not be precipitated, but delayed till there has been some suitable period for the probation of those who hope they have passed from death unto life. The truth is, that it is no easy matter for any man to discriminate at once, either in himself or others, between truly gracious affections and their various counterfeits. I am ready to think that any one will be effectually convinced of this, who will read with care the excellent treatise of President Edwards on this subject—which he wrote in consequence of the great revival that he witnessed in the former part of his ministry, and which he was greatly instrumental both in promoting and defending. It has been justly remarked—and the fact is enough to make both ministers and people tremble—that when persons have apparently gone far and felt much in religion, whether in revivals or at other times, and then fall away, and become careless and insensible, they are the least likely of all men, to be ever awakened or softened afterwards. They seem to be examples of that awful dereliction, so fearfully described in the sixth chapter of the epistle to the Hebrews.

I must here remark, that it is not merely in times of persecution for religion, or when those who profess it suffer opposition, shame and reproach, that a faith which is not sound and saving betrays itself. Without the occurrence of any thing of this kind, there may be a gradual subsiding of those spurious affections and feelings which were once so ardent, and which were

mistaken for the evidences of a renewed heart; and the subject of them, under no other influence than that of a carnal and worldly spirit, may, in the strong language of the apostle Peter, "return as a dog to his vomit, and as the sow that was washed to her wallowing in the mire." Nor have we any reason to doubt, that the kind of faith of which we have been speaking, although in this instance it may not strictly be called *temporary*, will delude many, till the delusion vanishes in the light of eternity.—Hence the solemn warning of the Saviour himself—"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us: and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity."

III. The *faith of miracles* is mentioned in the holy scriptures. The exercise of this faith was confined as we believe, to the primitive church. It consisted in a firm belief that the possessor of it would, by the power of God accompanying his act, be able to perform a miracle himself; or that, by the same power, he would become the subject of one, wrought in his favour. We have examples of both these kinds of miraculous faith, clearly recorded in the New Testament. To the first, there is a reference when our Saviour said, (Matt. xvii. 20,) "Verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." Of the second

kind, we have an example in the lame man at Lystra, in regard to whom it is said (Acts xiv. 9, 10,) "The same heard Paul speak; who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet, and he leaped and walked." In like manner our Lord said to two blind men (Matt. ix. 29, 30,) "According to your faith be it unto you, and their eyes were opened." We might be ready to suppose that this faith would be found only in eminently holy persons, and doubtless it was possessed by a number of such, in the first age of the church; but we have unquestionable evidence that it was not confined to sanctified men. The apostle Paul says (1 Cor. xiii. 2,) "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing." And our blessed Lord expressly declares (Matt. vii. 22, 23,) "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name done many wonderful works? and then will I profess unto them, I never knew you, depart from me, ye that work iniquity." By this singular dispensation it would appear, as indeed the apostle seems to intimate in the chapter to which I have referred, that it was the design of God to give a conspicuous proof, that the most shining gifts were valueless—were absolutely nothing—in the matter of our salvation, without the simple principle of *love to God and man*, which the humblest and most obscure believer might as certainly and fully possess, as those who were the most distinguished in the church; yea, might possess what they might lack, and lack to their eternal undoing.

You are aware that the papists maintain that miraculous powers are still possessed and exercised in their church: and the credulity with which the "lying wonders"

which they have recorded, have been received by the devotees of that communion, is truly astonishing. But I am sorry to observe, that the pretence of working miracles is, at this very time, set up by some individuals in the protestant churches, both of England and Scotland—May such pretences never be made in our country. They are unquestionably delusive, and in the event, highly injurious to true religion: And were they even capable of being sustained, you have just heard of what the apostle, in the context of the chapter referred to, declares to be “a more excellent way.” Let the love of God fill your hearts and shine forth in your lives, and you have something far more excellent and desirable than the working of miracles—which, having answered their design in the establishment of the infant Christian church, have long since entirely ceased.

I have gone at some length, in this lecture, into a consideration of what may be called the *negative* part of our subject—showing what kinds of faith are *not saving*; because this is the only place in our system, in which the statement you have heard could properly be made, if made at all; and because I think it is calculated, if rightly considered, to be practically and highly useful. In the next lecture, if God permit, your attention will be called to a *direct* illustration of the answer before us.

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WITHERSPOON'S ESSAY ON JUSTIFICATION.

(Continued from p. 521.)

In the first place, he who expects justification by the imputed righteousness of Christ, hath the clearest and strongest conviction of the obligation of the holy law of God upon every reasonable creature, and of its extent and purity. This

will appear very evidently, if we consider what it is that brings any person to a belief or relish of this doctrine. It must be a sense of sin, and fear of deserved wrath. Let us search out the cause by tracing the effects. Whence arises the fear of wrath, or apprehension of God's displeasure? Only from a conviction of guilt. And what can produce a conviction of guilt, but a sense of obligation? This is manifestly the doctrine of Scripture, which teaches us, that “by the law is the knowledge of sin”—and that “the law is a schoolmaster to bring us to Christ.” Those who have none at all, or a very imperfect sense of the obligation of the divine law, will never have the least esteem of the righteousness of Christ, which atones for their transgression of it; it must appear to them to be foolishness: whereas those who have a strong conviction of the justice of the demand of the law, both esteem and use the plea of their Saviour's merit. Such also have a strong sense of the extent and purity of the law of God, as well as its obligation in general. Whilst others consider nothing as sin, but the grossest and most notorious crimes, they are deeply sensible of the alienation of their hearts from God, whom they are bound supremely to love, and to whose glory they are obliged to be habitually and universally subservient.

This conviction of the obligation of the divine law, so essentially connected with, or rather so necessarily previous to, an acceptance of the imputed righteousness of Christ, is evidently founded upon the relation of man to God, as a creature to his Creator. This relation then continues, and must continue, unchangeable; therefore the obligation founded upon it must be unalienable; and all those who have once been sensible of it, must continue to be so, unless we suppose them blinded to the knowledge of God as Creator, by the discovery

his mercy in Christ the Redeemer. But this is absurd; for the subsequent relation of a sinner to God, as forgiven and reconciled through Christ, never can take away, nay, never can alter, his natural relation as a creature, nor the obligation founded upon it. Neither can it be conceived as consistent with the perfections of God, to abate the demands of his law; that is to say, a perfect conformity to his holy will.\* Every the least deviation from it, by transgression,

\* Since mention has been made of perfect conformity to the will of God, or perfect obedience to his law, as the duty of man, which is indeed the foundation of his whole doctrine, I think it necessary to observe, that some deny this to be properly required of man, as his duty in the present fallen state, because he is not able to perform it. But such do not seem to attend either to the meaning of perfect obedience, or to the nature or cause of his inability. Perfect obedience is obedience by any creature, to the utmost extent of his natural powers. Even in a state of innocence, the holy dispositions of Adam would not have been equal in strength and activity to those of creatures of a higher rank: but surely to love God, who is infinitely amiable, with all the heart, and above all, to consecrate all his powers and faculties, without exception, and without intermission, to God's service, must be undeniably the duty of every intelligent creature. And what sort of inability are we under to pay this? Our natural faculties are surely as fit for the service of God as for any baser purpose: the inability is only moral, and lies wholly in the aversion of our hearts from such employment. Does this then take away the guilt? Must God relax his law because we are not willing to obey it? Consult even modern philosophers; and each of them as allow there is any such thing as vice, will tell you, that it lies in evil or misplaced affections. Will then that which is ill in itself excuse its fruits in any degree from guilt or blame? The truth is, notwithstanding the loud charge of licentiousness upon the truths of the gospel, there is no other system that ever I perused, which preserves the obligations of the law of God in its strength: the most part of them, when thoroughly examined, just amount to this, that men are bound, and that it is *xxxx* and *xxxx* and *xxx* that they should be as good and as holy as they themselves incline.

or neglect of duty, must still be evil in itself, and must still be seen, and esteemed to be so by the God of truth, who cannot lie. Now, is there any thing in the gospel that hath the least tendency to lessen the sense of this obligation, after it hath been once discovered? Very far from it: on the contrary, all that Christ hath done for the salvation of sinners, as its immediate consequence, magnifies the law, and makes it honourable.

Perhaps it may be thought, that the releasing a sinner from the sanction of the law, or the punishment incurred by pardon purchased and bestowed, has this effect: and here it is, to be sure, that men by their partial views, are apt to suppose the objection lies.

But let us only reflect, that the obligation to duty and obedience to the Creator, hath been seen by a believer in the strongest light, and must continue to be sensible. Will he then be induced to act in the face of a perceived obligation, by an instance of unspeakable mercy? Is this reasonable to suppose? or rather, is it not self-contradictory and absurd? It is so far from being true, that this mercy disposes to obedience, as a peculiar and additional motive, as I shall afterwards show more fully in its proper place. In the mean time, it is self-evident, that it can be no hindrance. What leads us into error in this matter, is what happens sometimes in human affairs. In a human government, mercy or a promise of impunity for past crimes, may enable, though even in that case, not incline a rebellious traitor to renew his wickedness. But this is a most unjust and partial view of the case, in which the very circumstance is wanting upon which the chief stress ought to be laid. Human laws reach only outward actions, because human knowledge is so imperfect that it cannot discover the disposition of the heart: and as all professions are not sincere, so kind-



ness is often bestowed on improper objects. This kindness, however, though it may discover the impropriety, cannot cause it.

But make the similitude complete, and see how it will lead us to determine. Suppose one who hath been in rebellion, deeply and inwardly convinced of the evil of rebellion, and his obligation to submission; suppose this conviction so strong, that he confesseth the justness of the sentence condemning him to die, which is very consistent with a desire of life: will a pardon offered or intimated to such a person make him disloyal? Is this its natural, nay, is it its possible effect? If it could be supposed to have any such consequence at all, it could only be in this distant way, that pardon seems to lessen the sense of a judge's displeasure at the crime. But even this can have no place here, because sufficient care is taken to prevent any such abuse of it, by the substitution and vicarious sufferings of a Mediator.

I cannot help observing here, that the similitude above used will lead us to the discovery of one great cause of the objection against which I am reasoning. It arises from that corruption of heart, and inward opposition to the law of God in its extent and purity, which is in all men by nature, and continues in all who are not renewed in the spirit of their minds. As they have a strong tendency and inclination to transgress the law where they dare, they are ready to think, that the hopes of impunity must encourage every one to a bold violation of it. And no doubt this would be true, if there could be any real esteem or cordial acceptance of the gospel, without a previous conviction of the obligation of the law, and the guilt and demerit of every transgressor.\* But

\* But this is impossible; for though there may be some sort of fear of punishment, occasioned by displays of divine power, where there is no true humilia-

supposing, what is in truth the case with every believer, that there is a real and strong conviction of the obligation of the law of God upon every rational creature, which cannot be taken away; to imagine that the mercy of God in pardoning sinners for Christ's sake will lessen or weaken the sense of this obligation, is a most manifest contradiction. On the contrary, sin must needs have received a mortal blow, the love of it must necessarily have been destroyed, before pardon in this way could be sought or obtained: so that the apostle might well say, "How shall we that are dead to sin, live any longer therein?"

In the second place; he who believes in Christ, and expects justification through his imputed righteousness, must have the deepest and strongest sense of the evil of sin in itself. This is in a good measure included in, or an immediate consequence of, what has been already mentioned. For the obligation of the law, as hinted above, is but very imperfect, if we consider it only as founded on the power of God, and the dependance of the creature, and not also on the holiness, justice, and goodness of the law itself. In the first sense, perhaps, it may be felt by the wicked in this world, at least, we are sure, it is felt by devils and damned spirits in a separate state. They know that they must suffer, because they will not obey. But where there is a complete sense of obligation, it implies a belief of the righteousness of the law, as well as

tion of mind, or genuine conviction of sin; this is but like the impatient struggles of a chained slave, instead of the willing subjection of a penitent child. There is still in all such, an inward murmuring against the sentence, as that of an unjust and rigorous tyrant, and not of a righteous judge. Therefore, though such should pretend to rely on the merits of Christ for pardon and deliverance, it is plainly not from their hearts, and therefore neither to the saving of their souls, nor to the reformation of their lives.

the power of the lawgiver; of the equity, nay, the excellence of the command, as well as the severity of the sanction. All such not only believe that God will punish for sin, but that it is most just that he should do so, and that sin has richly deserved it.

It may therefore seem unnecessary to add any thing on this subject more than has been already said: but I have mentioned it by itself, because, besides that sense of the obligation and purity of the law of God which must pave the way to a sinner's acceptance of the righteousness of Christ, there is a discovery of the evil of sin, and its abominable nature, in every part of this "mystery of godliness, God manifested in the flesh," and the truths founded upon it; so that the more these are believed, and the more they are attended to and recollected, the more must the believer be determined to hate and abhor every wicked and false way; every new view which he takes of the gospel of his salvation, every act of trust and confidence exerted upon it, must increase his horror of sin, and excite him to fly from it.

Let us consider a little what views are presented us of the evil of sin in the doctrine of Christ, and of him crucified. Here we see that a holy and just God would not forgive sin without an atonement. What a demonstration is this of its malignity, if carefully attended to, and kept constantly in our eye, as a part of our very idea of the Divine Nature! The difficulty in this case, is our partiality in our own cause; we are unwilling to think sin so very blame-worthy, because this is condemning ourselves; but let us consider what views an all-wise and impartial God hath of it, and form ours upon his. And that we may not so much as once blasphemously imagine, that he also is partial on his own side, let us remember that he is the God of love, who, by this very salvation hath magni-

fied his love in a manner that passeth knowledge. He shows his sense of the evil of the crime, even whilst he is contriving, nay, in the very contrivance of a proper way for the criminal's escape. He is not, so to speak, setting forth the malignity of the offence, in order to justify the severity of his own vengeance, but he is exerting his amiable attribute of mercy, and yet here must the evil of sin appear.

Consider, in a particular manner, upon this subject, the dignity and glory of the person who made this atonement. The value of the purchase may be seen in the greatness of the price; the evil of sin is the worth of the propitiation. "For we are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot."\* It was no less a person than the eternal and only begotten Son of God, who was before all worlds, the brightness of his Father's glory, and the express image of his person, who suffered in our stead. Whoever considers the frequent mention in the sacred oracles of the glory and dignity of the person of Christ, must be satisfied that it is not without design; and none can truly relish or improve these truths, but such as thence learn the evil of sin, the immenseness of that debt which required one of so great, nay, of infinite and inexhaustible riches, to be able to pay it. A creature indeed behooved to suffer; and therefore he became the son of man, but intimately united to the Creator, God blessed for ever. It was one of the first and earliest confessions of faith, That Jesus Christ was the Son of God; and this belief must have the strongest influence in showing us the evil of sin, which none else was able to expiate.

In many passages of Scripture, God's sending his own Son into the

\* 1 Peter i. 18.

world to save sinners, is represented as the strongest proof possible of his compassion and love. The nearness of the relation teaches us, as it were, to suppose some reluctance in bestowing him; in allusion to which there is a beautiful expression of the Apostle Paul, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"\* The very same thing shows, with equal clearness, his abhorrence of sin. However strongly disposed to save sinners, he would have sin to be expiated, though his own Son should be the victim: if any thing could have made him dispense with it, this should surely have had the effect: and therefore the condemning of sin seems to have been as much in view as the salvation of the sinner.

Every light in which we can view this subject, contributes to set before us the evil of sin. I shall only mention further, the greatness and severity of the sufferings of our Redeemer, as they are represented both prophetically, to show how much was exacted, and historically to show what was paid. As the whole of his life was to be a state of humiliation and sorrow, it is said, "As many were astonished at thee, his visage was so marred more than any man, and his form than the sons of men."† Again, "He is despised and rejected of men, a man of sorrows and acquainted with grief; and we hid, as it were, our faces from him; he was despised, and we esteemed him not."‡ Once more, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed."§ In the history of his life in the New Testament, we see all this verified, in the meanness of his birth, and the continued insults and reproaches thrown upon him

during the course of his life. There is one remarkable passage, John viii. 57. "Thou art not yet fifty years old, and hast thou seen Abraham?" The meaning of this is hardly obvious, unless we suppose his natural beauty and bloom was so wasted and decayed by sorrow, that he seemed to strangers near twenty years older than he really was.

In the close of the gospel, we have an account of the last scene of his sufferings in the garden and on the cross. "He was sore amazed, and very heavy,—His soul was exceeding sorrowful, even unto death.—His sweat was as it were great drops of blood, falling down to the ground." He was at last stretched on an accursed tree, where the pain of a tortured body was but small to the anguish of an overwhelmed spirit, which constrained him to utter this heavy complaint, "My God, my God, why hast thou forsaken me?" Let the Christian stand at the foot of the cross, and there see the evil of sin, which required so costly an expiation. Let him there see the holiness and justice of God in its punishment. Let him hear the most High, saying, "Awake, O sword, against the man who is my fellow." And let him thence learn, how much sin is the object of divine detestation.

Hath a believer then a firm persuasion of all these truths? Are they the frequent theme of his meditations? And must they not necessarily fill him with an abhorrence of sin, inflame him with a hatred of it, and excite in him a self-loathing on its account? Thus it is said in the prophetic writings, "They shall look on me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."¶ And must not a repetition of the same views still

\* Rom. viii. 32. † Isa. lii. 14. liii. 3, 5.

• Zech. xii. 10.

strengthen the impression, so that, as the apostle Paul tells us of himself, "The world will be crucified unto him, and he unto the world."\*

I am sensible that these things will have no such effect upon the enemies of the gospel, who disbelieve them, or upon those Christians, if they deserve the name, who disguise, explain away, or give up the satisfaction of Christ; or even those who have a strong tincture of a legal spirit, and are for contributing somewhat toward their acceptance with God, by their own merit and defective obedience. Such cannot relish these sentiments; and therefore it may seem improper, in reasoning against enemies, to bring them at all in view. But let it be remembered, that however little many believe such things, they may yet perceive, if they will attend to it, their natural operation upon those who do believe them. And let any modern adept in the science of morals show, in his account of the foundation of morality, and the nature of obligation, any thing that hath a force or influence equal to this: or, will the nominal self-righteous Christian, who thinks Christ only made up some little wants which he finds in himself, or that his death had only some general expediency in it, ever be equally tender in his practice, with him who sees so much of the purity of the law of God, and his detestation of sin, as to esteem all his own righteousness but as filthy rags, and bottoms his hope of acceptance wholly upon the perfect righteousness of his Redeemer?

(To be continued.)

ANCIENT LATIN HYMN.

From the Christian Observer.

This Hymn is introduced in the Observer by the following informa-

\* Gal. vi. 14.

tion and request:—"Archbishop Usher transcribed the following hymn, written in monkish Latin rhymes, from a manuscript copy in the Cottonian library. It appears to have been written by Hildebert, Bishop of Anomanum or Mans, in the twelfth century. A good metrical version of these 'rythmos elegantissimos,' as Usher calls them, from the pen of some of your poetical correspondents, would, I doubt not, gratify many of your readers, as well as your obedient servant,

"THE TRANSCRIBER."

If a translation shall appear in the Observer, we will transfer it to our pages; but would rather insert a good one from some of our own readers. The original will, we think, please Latin scholars.

Extra portam jam delatum  
Jam fetentem, tumulatum,  
Vitta ligat, lapis urget:  
Sed, si jubes, hic resurget:  
Jube, lapis revolvetur;  
Jube, vitta dirumpetur;  
Exiturus, nescit moras,  
Postquam clamas, *Exi foras.*  
In hoc salo mea ratis  
Infestatur a piratis:  
Hinc assultus, inde fluctus:  
Hinc et inde mors et luctus.  
Sed tu, bone nauta! leni;  
Preme ventos, mare leni;  
Fac abscedant, hi piratæ,  
Duc ad portum, salva rate.  
Infœcunda mea ficus,  
Cujus ramus, ramus siccus,  
Incidetur, incendetur,  
Si promulgas, quod meretur.  
Sed hoc anno dimittatur,  
Stercoretur, fodiatur:  
Quod si necdum respondebit;  
Flens hoc loquor, tunc ardebit;  
Vetus hostis in me furit,  
Aquis mersat, flammis urit;  
Inde languens et afflictus  
Tibi soli sum relictus,  
Ut hîc hostis evanescat,  
Ut infirmus convalescat;  
Tu virtutem jejunandi  
Des infirmo, des orandi;  
Per hæc duo, Christo teste,  
Liberabor ab hac peste.  
Ab hac peste solve mentem,  
Fac devotum pœnitentem:  
Da timorem, quo projecto,  
De salute nil coniecto.  
Da spem, fidem, charitatem;  
Da discretam pietatem:

Da contemptum terrenorum,  
 Appetitum supernorum.  
 Totum, Deus! in te spero;  
 Deus, ex te totum quero.  
 Tu laus mea, meum bonum,  
 Mea cuncta, tuum donum.  
 Tu solamen in labore,  
 Medicamen in languore,  
 Tu in luctu mea lyra,  
 Tu lenimen es in ira.  
 Tu in arcto liberator,  
 Tu in lapsu relevator:  
 Metum prestas in propectu,  
 Spem conservas in defectu.  
 Si quis lædit, tu rependis;  
 Si minatur, tu defendis;  
 Quod est anceps, tu dissolvis;  
 Quod tegendum, tu involvis,  
 Tu intrare me non sinas  
 Infernales officinas;  
 Ubi mœror, ubi metus;  
 Ubi fœtor, ubi fletus;  
 Ubi probra deteguntur;  
 Ubi rei confunduntur;  
 Ubi tortor semper cadens,  
 Ubi vermis semper edens;  
 Ubi totum hoc perenne,  
 Quia perpes mors Gehennæ.  
 Me recipiet Sion illa,  
 Sion David urbs tranquilla;  
 Cujus faber auctor lucis,  
 Cujus portæ signum crucis;  
 Cujus claves lingua Petri,  
 Cujus cives semper læti,  
 Cujus muri lapis vivus,  
 Cujus custos Rex festivus.  
 In hac urbe lux solennis;  
 Ver æternum, pax perennis  
 In hac odor implens cœlos,  
 In hac semper festum melos.  
 Non est ibi corruptela;  
 Non defectus, non querela:  
 Non miuiti, non deformes;  
 Omnes Christo sunt conformes.  
 Urbs cœlestis, urbs beata.  
 Supra petram collocata:

Urbs in portu satis tuto,  
 De longinquo te saluto;  
 Te saluto, te suspiro,  
 Te affecto, te requiro.  
 Quantum tui gratulentur,  
 Quam festive conviventur;  
 Quis affectus eos stringat,  
 Aut quæ gemma muros pingat,  
 Quis chalcedon, quis jacinctus:  
 Norunt illi, qui sunt intus.  
 In plateis hujus urbis.  
 Sociatus piis turbis,  
 Cum Moise et Elia,  
 Pium cantem alleluia.

## STANZAS.

*From the Evangelical Magazine, for July.*

THE tear is sad o'er youthful hopes  
 Low sunk beneath the billow;  
 And sad the tear the widow drops  
 Upon her orphan's pillow.

But there's a tear that pity calls,  
 And sadder far than any;  
 A tear that daily, hourly falls,  
 Upon the heads of many.

'Tis when the thoughtless sons of mirth  
 Are from their gambols riven;  
 And quit their fairest hopes on earth,  
 Without one hope for heaven!

The smile is sweet, when from above  
 All bliss and joy are flowing;  
 And sweet the smile which partial love  
 Is on our vows bestowing.

But sweeter far that smile serene,  
 To faith new beauties lending;  
 Which on the Christian's cheek is seen,  
 When life and death are blending.

That heav'nly smile, which seems to say,  
 Farewell to all my sorrow:  
 This head, which bows to death to-day,  
 Shall reign with Christ to-morrow!  
*Edinburgh.* H. E.

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## Miscellaneous.

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### SKETCH OF THE LIFE OF REV. JACOB GREEN, A. M.

(Continued from page 525.)

The next day, Mr. Tennant preached three times, and I attended with great eagerness. I was affected, but received nothing special more than I had before; for I had received the great blow on the preceding evening. A number of

people appeared soon to be affected, and religion engrossed the general conversation. But I kept concealed, and hid my concern as much as possible. I attended my studies at college, and the daily recitations as usual. When I was among people, I suppose I appeared nearly as I had done before; but when I retired in secret before God, I was much agitated, for then

I gave myself vent; and much I had to pour out, and with much freedom I did it. I used as often as possible to retire, especially in the dark of the evening, into fields or woods, where I could have a little more freedom: for though I did not allow myself to speak aloud in secret prayer, yet the vehemence of my affections produced a kind of audible whisper, which might be overheard in my study. For some days or weeks, I had an increasing view of the evil of sin, especially of the sin of my heart and nature.

I had also an increasing view of the greatness and justice of God, especially that he was most worthy to be glorified. It appeared in such a manner that I was ready to call on the whole creation to glorify him. When I would be abroad in the evening, I would be disposed to call on the stars to glorify him. When I was alone in the woods, I would often, before I was aware, be ready to say, "O that the trees may glorify God." I desired that very thing that was made might glorify him. I thought I saw myself to be such a sinful, vile, hellish, detestable creature, that I seemed to have no idea of glorifying God, but by bearing and suffering the punishment due to sin. My thoughts ran much upon God's being glorified by the eternal punishments of hell.

There was no doubt a degree of self-righteousness, and much weakness and error, in my thoughts and views, but my thoughts were spontaneous. I thought I could endure any thing for God's glory, nor did I trouble myself about my own salvation. I had an indignation against sin and self, and could not express my badness. I would often most freely call myself a vile, hellish, accursed, detestable, damnable sinner, and after all, not express my sense of badness in any adequate degree. But the propriety that God should be glorified, ran most in my mind; so that for some

months, I could not content myself to end my secret prayer, but by these words—"May God have praise and glory, let what will become of me:" Nor would I end my devotions, unless I could say these words with the greatest emphasis and fervour of soul. These words I used to repeat wherever I went; and when I could express them with a vehement outgoing of soul, it seemed to give me relief, and a little ease for a little while. I do not mean that I used to utter these words in the hearing of others, but in secret. I thought I was willing to be damned for the glory of God; but I took not in the idea of sinning, but only of suffering, in the notion of damnation.

I talked with people about religion in general, but not much about my own case. I used to talk most freely with a certain pious woman; and I said to her that I believed if persons came to be right, they must be willing to be damned. I know not that I had ever read or heard of any such sentiment—it rose in me wholly from my own views of things. The woman whom I have mentioned, told me I was mistaken—it was no such thing; and I think she showed me something in Mr. Stoddard's writings, to prove that persons cannot properly be willing to be damned. I was not tenacious of my opinion. The sentiment of being willing to be damned soon began to be talked of in the country, and was generally condemned as improper. In a short time, I read several authors upon it, fell in with their sentiments, thought persons could not properly be willing to be damned, and supposed my sentiments had been in a degree wrong. But my sentiments and views of things in general continued much the same, for the space of six weeks or two months. In this time I often thought of my dream, and the sins that occasioned it. But such thoughts made little alteration in my case. I viewed

those sins of mine against light and conscience to be very great, but the sense I now had of the sinfulness of my heart and nature, and the accursed fountain of iniquity within me, seemed to exceed any of those particular sins formerly condemned. And whether my sin was pardonable or not, lay with little weight comparatively upon me, for my great concern was that God might be glorified by me, even if it should be in my damnation. But as I said, suffering, or bearing punishment for sin, comprehended my views of damnation—I read much, conversed on religion much, heard much preaching, and increased in doctrinal knowledge; but I was much pressed with a sense of inward sin, and cried much for relief; and all this time I had no proper views of the way of salvation by Jesus Christ.

About two months after the great shock by Mr. Tennant's preaching, I began to get views of Christ's atonement for sin, and that God could glorify himself in pardoning a sinner through Jesus Christ. I read some authors on the harmony of the divine attributes;\* and how a sinner might plead the merits of Christ against a law that cursed and condemned; and how a soul might stand before the infinite justice of God, if appearing in, and pleading the satisfaction and merits of Christ. These things broke in upon my view with surprising light. When I came to see that God could be glorified and sinners saved, as much so as if they were damned, yea, in some respects more so—it astonished me, it filled me with raptures of admiration; I could not but be amazed, and wonder—

\* The authors read are not specified in the narrative, but it is probable that Bates on "The Harmony of the Divine Attributes," and Stoddard's "Safety of appearing in the Righteousness of Christ," were among them. These are two of the best books in the English language, for the perusal of an anxious sinner, or a young convert.—*EDIT.*

man's redemption opened to my view in an astonishing manner. I could not but dwell, and dwell, upon the wonderful plan. I had been much taken up with the thoughts of God's being glorified, and I seemed to think of no way but by his taking vengeance on our iniquities; and when I came to see that he could be glorified in our salvation, and that this was a way that pleased him, and his heart was much upon it—'tis impossible to express the workings of my thoughts, the exercise and fervour of my mind. I could then venture my soul upon Christ with all freedom. If I had had ten thousand souls, I should have been astonishingly pleased to have them all saved in that glorious way. My thoughts were then turned from glorifying God by hell's torments, to glorifying him by Jesus Christ. I was much taken up with the fulness, sufficiency, and suitableness of Jesus Christ, to illustrate the divine perfections in our salvation. My soul seemed most cordially to acquiesce in this method of salvation, and repeatedly, and from time to time, to trust in, and rely upon Jesus Christ for salvation. I had pleasing views of his kingly office, that he might subdue my inward corruption, and slay my lusts, and did repeatedly rely upon him, and plead his divine power for this purpose. I saw my need of all his offices, of prophet, priest and king, and could most cordially embrace him in all. No one text in the Bible entertained me like 1 Cor. i. 30. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." There was every thing that I wanted. Many and many a spiritual meal did that text afford me. I fed upon it, from time to time, with unspeakable delight. I saw Christ as the way to the Father, the way to glorify him, the way into his favour, the way to approach him,

and in that way I applied to him with the greatest satisfaction—'Tis impossible to express with what freedom I ventured my soul upon Christ in those views of things. But so far as I can remember, the glory of God by Jesus Christ engaged my thoughts, much more than my own salvation.

I had, at times, as I have said, great joy and unspeakable satisfaction in trusting my soul with Jesus Christ; but in some weeks, I lost some of my sense of divine things, was dull, and my mind not so much engaged in duty as it had been. I also found my corruptions were not dead—I felt some dreadful stirrings of them. These things seemed to alarm and considerably damp me. I judged my state by my frames—I had not yet learned any better. When I was dead or dull, I condemned myself as being graceless, a hypocrite, and the like; and when I had a lively sight and sense of spiritual things, then I had hope of myself as being in a good state: and thus I altered hundreds of times in the space of two or three years, while yet I fully believed the doctrine of the saints' perseverance. When I was in darkness and dull, I feared my experience had all been short of saving grace; but when I had a lively sight of divine things, and could freely plead the merits of Christ, and venture my soul upon him, it would give me satisfaction.

I had always a disposition to think my case bad. I had, somehow, from my youth, been led to think it was proper and becoming to think meanly of myself—to censure and condemn myself—and I did it to a great degree. I found from time to time, that my corruptions were yet strong, and my nature not sanctified as I hoped it would be. I could not prevail against my spiritual enemies as I would. These things were the grounds of my doubts and fears, and they made me often almost

condemn myself and my state as graceless. Sometimes I would have light, joy and comfort, for a week or two together, and then for as long a time, I would be in darkness, doubts and fears. In this manner I spent a great part of the three last years that I lived at college. Sometimes I had raised, clear, strong—almost or quite an enthusiastic sense of divine things, with raptures of joy; and I think I never sunk quite so low as I sometimes rose high. I never got into dispondency and discouragement. I always followed hard after divine things, with hope of obtaining, though I often condemned myself as in a measure graceless. \* \* \* \* \*

(To be continued.)

#### MENTAL SCIENCE.

#### *Motive, Ultimate and Subordinate Objects.*

We have some miscellaneous remarks, which may as well be disposed of in this place, since they will be of use in considering other mental operations. It may excite surprise and perhaps a smile with some, that we introduce these topics in discussions on mental science. But we think it will appear that the doctrine of motive, and the character of ultimate and subordinate objects, have so intimate and so important a connexion with the laws of mental operation, that their discussion is appropriate and necessary. The laws and principles of human action cannot be fully explained, without recurring to the doctrine of motive, and the distinction between ultimate and subordinate objects. Action always supposes and necessarily implies an agent, an object, and a motive. The character of the agent is best learned by his actions, and those are estimated by their objects and motives. In this statement we take for granted one law of mind, which



we intend to examine and illustrate hereafter; that is, freedom. But that will be more intelligently explained, after the topics placed at the head of this article are discussed. All that we now assume, in reference to the subject, is that the human mind acts without any foreign violence or constraint. By action we now mean choice, operation of the will. There cannot be choice and nothing chosen, nor can there be choice without a motive.

The doctrine of motive, as it exists in fact, is very simply and easily described; but there is complexity and difficulty attending the subject, because it is confounded with ultimate object. In common style, the motive and excitement are the same. The principal object, or that which excites to a series of actions, is called motive. This is a substitution of terms, which in popular discussions, leads to no erroneous result, because motive and ultimate object are inseparably connected. The error is therefore common and venial; and scarcely any other substitution of terms would lead to less error in reasoning.

Motive, properly speaking, is never an object of pursuit, but the feeling, or expected feeling of the heart. Pleasure is the motive with all men, whether they be good or bad. There can be no other motive with a rational mind than its own pleasure, and that is always future. Present pleasure cannot be a motive to action, because no action is performed without an object, and that once gained, cannot become an excitement to future exertion. The history of the case is this: the ultimate object excites the feeling, and the feeling moves the will; but in order to be a motive to choice, the object must be future, and the enjoyment future. If it were otherwise, there would be no criterion by which to judge of character; actions would be no index

of the feelings. Good and bad men have the same motives, not in character, but in name. The truth is, the pleasure is derived from totally different objects, consequently its nature and character are as different as its excitements or objects. What is said, therefore, of good and bad motives, must apply to the objects, or to the character of the motive, or pleasure, which always corresponds with the character of the objects.

To this doctrine of motive it has been objected, that it represents all men as supremely selfish. If every man's pleasure is his only motive to action, then, it is said, all his actions proceed from a principle of selfishness. This is the strongest form in which we have heard the objection stated: and if it were a just inference, it would annihilate all benevolence, and we must talk of good and bad selfishness. In the view of those, who consider selfishness the essence of sin, it would certainly seem very singular. But the objection is only an inference from other premises, and unjustly assigned to this doctrine. We admit the justness of urging the absurdity of legitimate inferences, from any doctrine against its truth. But in this case, we deny the legitimacy of the inference. It is a *non sequitur*. What is selfishness?—It is seeking one's own interest exclusively, without regard to the good of others, and often in opposition to it. But what is the selfish man's motive?—Undoubtedly it is pleasure from the promotion of his own exclusive interest; no matter whether that interest be treasure, power, or fame. What is benevolence?—It is doing good to others, for the sake of their best interest. But what is the benevolent man's motive in promoting public good?—According to our view of the fact, it is pleasure from the promotion of public happiness or interest; and this proves him to possess a benevolent heart. He takes pleasure

n benevolent objects. But suppose he derives no pleasure from doing good to others, or in benevolent objects, what is his motive? Will it be said that duty, or a sense of obligation to God, is the motive; then we ask, is it pleasant or painful, to honour God? If pleasant, then we say, the glory of God is the object, and pleasure the motive. If it be painful, or indifferent to him, whether he honours God, we ask for his motive: and moreover, we ask for the character of that heart, which has no pleasure in benevolent objects, or in the glory of God? Whatever may be considered the doctrine of motive, few will contend that such a heart is good.

We repeat, that the common substitution of an object of choice for motive does not so far mislead as materially to weaken the force of argument or illustration, provided always that subordinate objects are never so used. But we think, the more distinctly and uniformly our language corresponds with fact, the better for science, truth, and argument.

One important use of this distinction between motive and object; is to learn the true character of the heart. This fact, always understood, that pleasure is the motive, if we can ascertain the objects which are chosen for their own sake, and know the character of those objects, we shall be certain what is the ruling propensity of the heart. This is the principle upon which all investigations of character proceed in social relations, in judicial process, and in self-examination. Contravene this doctrine of motive, and we lose the link that binds the action to the heart. We have no method of ascertaining the character. Men may be sometimes successful in concealing what are really their ultimate objects, but when they are known, their character is ascertained.

The doctrine of ultimate and sub-

ordinate objects should be well understood, for several reasons which will appear in the sequel.

The objects of choice are indefinitely multiplied; and they sustain a great variety of relations to each other in themselves, and in the voluntary disposition of them by the human mind. It is not our intention to examine any except ultimate and subordinate relations. It may be sometimes necessary to show their relations to feelings, and speak of their character, as suited to produce happiness or misery.

The terms, ultimate and subordinate, express the relation of superiority and inferiority in order, time, plan, value, nature, dignity, importance, or whatever else to which they are applied. The ground of this distinction, so far as we propose now to consider it, is in the fact, that ultimate objects are chosen for their own sake, and subordinate for the sake of those which are ultimate. There can be no choice without an ultimate object to furnish the motive. According to the laws of volition, the will is always governed by the affections of the heart: and all objects of volition are chosen either because they are in themselves agreeable, or because they are connected with those which are agreeable. Ultimate objects must be loved for their own character, subordinate may be, in themselves, agreeable or disagreeable. Objects may be ultimate in relation to certain others which are subordinate; yet they may be subordinate when considered in relation to some others. To illustrate this fact, take the case of a merchant who trades for gain. All his plans, toil and means, are employed with reference to that object; he provides his building, goods, and assistance; he buys, sells, and barbers, calculates his expenditures and income, with reference to the increase of his wealth. But beyond this, it must be asked,

to what use does he appropriate his gains? If it be to do good to others, gain is subordinate; if it be to hoard it up and gratify a miserly disposition, it is ultimate. Suppose he employs it to promote the cause of Christ, and glorify God; then however any one object in the series may be ultimate with reference to certain departments of operation, it is subordinate to the glory of God. The distinction is very plain, and needs no further definition or illustration.

The use and importance of this distinction deserve particular consideration. It is important in judging of our own character. Suppose a man sets himself to examine his own moral estimate, the character of his heart; what must be the process? The character of the heart must be developed by the affections; and these are to be known by their objects—We speak of their nature, not of their degrees of strength or feebleness. Let him ask himself what objects please him for their own sake, and he may form some correct estimate of his heart. But understanding the doctrine of motive, and the distinction under consideration, he may come more directly and more satisfactorily to the result. Let him ask himself what objects he chooses, because they please him, and for no other reason? He will find, connected and intermingled, objects of choice, painful and agreeable, subordinate one to another, and all to some higher object; and at length he will come to that most dear to his heart, that to which all others are subordinate. The ultimate object, once clearly ascertained, furnishes the key to his heart's character.

But the use and importance of this distinction appear more conspicuously in judging of others' characters than in our own case. We can better judge of our own feelings than of others', in some other important respects, such as the readiness and strength with which

they rise in view of certain objects. Of others, our rule of estimate is the character of their ultimate objects. This is always safe. There may be some difficulty in ascertaining the ultimate objects of men, though we may be very familiarly acquainted with their general conduct. They may sometimes conceal the grand object which most excites their feelings, and in this sense, governs all their conduct. That object may be so distant, requiring so many subordinate movements, and be so artfully concealed by contrary professions, that we may be deceived. Besides, this relation is not fixed; the disposition of subordinate objects is according to the mind's own decision; and sometimes it may not be possible to make a subserviency where it is intended, or to detect it when it really exists. But after all the difficulties in ascertaining character, the ultimate object is the only key by which it can be certainly ascertained.

Another use of this distinction, is to *develop* character. If we have a knowledge of what ought to be the ultimate objects of conduct, by a proper representation of those objects, the feelings will be excited, and the conduct regulated according to them. There is no doubt that the glory of God should be the ultimate object of all men. When, therefore, the appropriate illustration of God's glory is presented before the mind, one of three things must be the effect; either the affections will kindle with delight, and so the conduct will show a subordination in its promotion; or emotions of disgust will be discovered, which tell the iniquity of the heart; or else a cold indifference will show a callousness of feeling, characteristic of a hard impenitent heart. Other illustrations might be given, but this is probably sufficient.

The distinction is useful in explaining the principles of action, and in applications of truth to the

judgment and conscience. Its applications to the principles of human action have already been intimated; but one or two illustrations may be here appropriate. Men can and really do choose subordinate objects, which are in themselves disagreeable, but never those which are ultimately painful. No man can ever choose objects which are painful for the sake of the pain. But let them be connected with objects which are agreeable and necessary for their attainment, and they will be as really chosen as those which are agreeable, but for a very different reason. The sick man chooses nauseous medicines for the sake of health. The convinced sinner will as really choose the fear and service of God, and even the change of his own heart, as the sick man does the medicine, and in the same manner, that is subordinately. Such a sinner, apprehending that a change of his own heart is indispensable to his salvation from ceaseless misery, will choose it, and seek it with great anxiety. We doubtless state a familiar fact, when we say that we have known many unrenewed sinners, who have been deeply anxious for weeks and months; and in this subordinate manner, chosen from day to day the change of their hearts, and to love God; but the effect has not followed. To show the truth and sincerity of their choice, they have not only said that such was their choice, but have used the external means of grace with great diligence, and tried every possible measure to bring their hearts under the control of their wills, without success. At length they have despaired utterly of accomplishing the object of their choice, and have relied on the agency of the Holy Spirit, to change their heart, and excite the affection of love to God, and then they have speedily rejoiced in a gospel hope. We have referred to this common case of subordinate choice, because

it serves to illustrate the principles of voluntary actions, and confirms the importance of the distinction in apprehending many declarations and facts found in the scriptures.

In the application of truth to the judgment and conscience, this distinction is important. An appropriate example of this is found in our Saviour's instruction to the young ruler. This young man, in many respects, amiable, thought he had kept all the commandments, and had no suspicion that there was any deficiency in his obedience. Christ brought him to the test, by directing him to subordinate all his wealth to the direction and cause of him whom he had just addressed as his Master. The ultimate object of his choice and delight was his possessions. These he could not relinquish for the sake of heaven, because that would have been to relinquish an ultimate for a subordinate object; no free and rational mind can do this. It would be violating the laws of human action.

Without this distinction it would be difficult, if not impossible, to convince men that they deserve condemnation for their feelings, when their conduct is fair in the world's estimation. Men, who think little, and feel less on religious subjects, must be led to distinguish between their ultimate and subordinate objects, if we seek to convince them of sin. Good men and bad men may do the same things, as subordinate objects of choice and desire, with ultimate objects as widely different in their nature as right and wrong. If the things done, irrespective of this distinction, were to be taken as the indexes of character, conscience would never accuse men for wrong feelings in the performance of duty. But admit this distinction, and men may feel guilty when they choose and act right, with a wrong end in view. This fact has often been used by the Spirit of God to con-

vince men of the depravity of their hearts.

There is one inquiry more of importance, to be answered on this subject—What are the ultimate objects of good and of bad beings? The answer to this question has been in part anticipated already, but it deserves a little more particular consideration,

The ultimate objects of all men are few, and depend, both as to number and character, on the governing propensity of the heart. They must be few in a strict technical sense, because the term implies the last in the series, and because the highest and strongest affection cannot rest on many objects.

God has told us what is his ultimate object, in all his works of creation, providence and grace. It is his glory. To manifest his own perfections is the highest object of his delight, and he has told us that our highest happiness should be derived from the same object. Of the good man, therefore, the glory of God is his ultimate object. With reference to his whole life, he can have no other. In all things whatever he does, he must do all to the glory of God. But according to the statement above made, there may be objects pursued with reference to this, which are ultimate in relation to a series of actions. So, in this sense, a good man may have more than one ultimate object. But every ultimate object must possess the character of holiness. It may be safely said, that holiness is the ultimate object of all good men. Every thing should be subordinate to this; and if all the objects of pursuit were entirely subordinated to that high aim, the character would be perfect. The reasons why good men do not always furnish such a character, are two. One is ignorance. Men cannot always perceive distinctly the real tendency and relations of things, and consequently make some mistakes. But the principal reason is

found in the remaining corrupt propensities in the hearts of good men. While good men are sanctified only in part, there remain some propensities to evil, which, under circumstances calculated to excite them to action, bring the men into captivity to the evil propensity.

The ultimate objects of bad men are more numerous, but in one respect, they have a general character; that is, sin, in opposition to holiness. Thus, according to this principle, we class bad men by their ultimate objects. The ambitious man, whose ultimate object is fame; the tyrant, the miser, and the voluptuary, have their appellations from the governing propensity of the heart, developed by their ultimate objects of choice. It is not necessary here, to give an extended illustration of this doctrine. What has been stated may be sufficient to furnish data for its appropriate applications, in all the investigations of human conduct and character. The way is now prepared to examine the doctrine of freedom and of power, one or both of which will be examined in our next article. F.

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THE PRESENT STATE OF THE PRESBYTERIAN CHURCH.

No. V.

Among the first minutes of the last General Assembly of our church, and before the choice of a Moderator, the following record appears—“The Assembly proceeded to consider the case of the person denominated ‘standing committee’ in the commission; and after considerable discussion, it was resolved that the member be received, and enrolled among the list of members.” Against this resolution a protest with 67 signatures was entered; and a committee was appointed on the part of the Assembly, to answer the protest.

In the minutes of the 4th of June, the following appears—"The consideration of Overture No. 12, viz. on the right of members of standing committees to be members of the General Assembly, was resumed. After considerable discussion, the overture was adopted, and is as follows, viz. Resolved, that in the opinion of the General Assembly, the appointment by some presbyteries, as has occurred in a few cases, of members of standing committees to be members of General Assembly, is inexpedient, and of questionable constitutionality, and therefore ought not in future to be made." On this resolution the yeas and nays were required, and there appeared for the resolution 81, and against it 54. A protest with 31 signatures, was afterwards entered against this resolution.

From the foregoing statement of facts, as presented in the printed minutes, it will be at once perceived, that the question, whether "Committee-men" had a constitutional right to be members of the General Assembly, was one which greatly interested and divided the house in May last: and as it is a subject intimately connected with a correct view of the present state of the Presbyterian church, we shall examine it as carefully as we can.

The opinions and arguments of the opposing parties on the question before us, are summarily expressed in the protest entered against the admission of a committee man to a seat in the Assembly; and in the answer to that protest. We are reluctant to occupy so much of our space, as must be taken up by the insertion at length of this protest and its response; but the printed minutes of the Assembly go into the hands of but a few of our readers, the subject is important in itself, and the conflicting parties in the Assembly doubtless stated what they considered the most weighty and conclusive arguments, *pro* and *con*,

and as we wish, in making our own observations, to leave no just ground for the charge of a partial representation, we shall give, *in extenso*, the two papers to which we have referred.

#### THE PROTEST.

"At the Session of the General Assembly held in Philadelphia in the year 1831, Mr. Clement Tuttle from the Presbytery of Grand River was certified to the said General Assembly as a Committee man, in one of the churches under the care of said Presbytery, formed according to the plan of accommodation, recommended in the articles of agreement, bearing date in the year 1801, between the General Assembly of the Presbyterian church and the General Association of Connecticut; and was allowed to take his seat, to deliberate and vote, as a regular member of this body. Against which decision, and against the right of the said Clement Tuttle to a seat in said body, we protest.

"In the 12th chap. and 2d section of the Form of Church Government it is enacted, 'the General Assembly shall consist of an equal delegation of bishops and elders from each Presbytery.' Who the persons are that are recognized as bishops within the body of the Presbyterian church is distinctly shown in chap. 4, of the Form of Government. Nor is there the least reason for supposing, nor has any one intimated, that this committee man holds his seat here by virtue of the pastoral office.

"In chap. 5th of the Form of Government, Ruling Elders are defined to be 'the representatives of the people chosen by them to exercise government and discipline in conjunction with the pastors.'

"In the 13th chap. of the Form of Government the manner of electing and ordaining Ruling Elders is prescribed: wherein, it is rendered necessary that the candidate should specifically receive and adopt the Confession of Faith of our church, that he should approve of its government and discipline, that he should accept the office and promise faithfully to perform all its duties, and that he should promise to study the peace, unity and prosperity of the church.

"It is furthermore stated in the 6th section of said chapter, that the office of Ruling Elder is perpetual; and he who holds it can neither lay it aside at pleasure, nor be divested of it but by deposition.

"The nature of some of the duties which the ruling elders take upon themselves at their ordination, is particularly set forth in chap. 9th of the Form of Church Government, from which it ap-

pears that the duties there mentioned, cannot be performed except by a church officer coming up completely to the Presbyterian idea of a Ruling Elder.

"All the foregoing qualifications must concur in an individual (if he be not a pastor or bishop,) before he is capable of being voted for as a commissioner to the General Assembly. All these concurring, he may be voted for, and if elected, must, before his name is enrolled as a member of this body, produce a commission here, under the hand of the Moderator and clerk of his presbytery, asserting upon the face of it, that he is a ruling elder in a particular congregation. See chapter xxii. sec. 2, Form of Government.

"Now there is nothing even conducing to prove that the said Clement Tuttle was ever elected or ordained as a ruling elder in the Presbyterian church; that he has ever formally and publicly adopted its Confession of Faith, and approved its discipline and Form of Government;—that he has been elected by any Presbytery or Commissioner to this Assembly in the character of a ruling elder; nor that he bears any commission, certifying any such fact, but on the contrary, the commission he produces, shows clearly that he is not a ruling elder but a 'committee man,' and that the church to which he belongs can be only in part, and for any thing that appears, in very small part a Presbyterian church.

"Wherefore we do solemnly protest against the decision of the General Assembly, allowing the said Clement Tuttle to take his seat in this body as a ruling elder by virtue of his said commission as a 'committee man,' because that decision is contrary to the plain letter of our church constitution. And we do protest against the right of the said Clement Tuttle to take a seat in this General Assembly as a ruling elder, by virtue of a commission certifying that he holds another name and office, because the neglect and disrepute into which such practices must bring the office of ruling elder are in a high degree fatal to the Presbyterian church.

"The articles of agreement alluded to in the beginning of this paper are supposed to give this individual, and all others similarly situated a seat in this Assembly. That agreement is one altogether anomalous to our Form of Government, and so far as it does extend, is in derogation of it.

"The plainest rules of common sense tell us, that the principles of such instruments shall not be extended beyond the cases to which they are applied in terms, and must be strictly limited by the details contained within themselves.

"The rule is, that a body of men when making such an agreement, shall not be called on to embrace in a codicil of exceptions, every point to which a given rule would apply, and except it by saying—this is not granted away; but on the other hand, having plainly set down what *was meant*—it is very clear that what is not set down, is *not meant*. It is the only rule of sense or safety. This being so, those articles can never cover this case, because they expressly stipulate the church Session and Presbytery, as the church courts to which these 'committee men' may have access in the character of ruling elders, and mention no others. As the grant was in derogation of the rights of the eldership, and adverse to the nature of our church government, it is manifestly just such a grant as, if valid at all, could only be so within the strict import of its own terms. We do not feel called on to discuss the fact, whether those articles thus interpreted are constitutional or not. If, however, they are so construed as to place members here, who are by our constitution forbidden to be here, or as in any degree to affect the principles of the organization of this house, as clearly defined in our books, then it is manifest that the articles must be considered utterly null and void.

"The constitution cannot be obligatory, and yet something else, which is against and adverse to the constitution, be obligatory also, unless a sense can be found in which the same proposition is both false and true at the same moment, and at every successive moment.

"If any one will fix with precision, the time when the principles of our government shall grow into disesteem, there will no longer remain any difficulty in designating the period, when every other peculiarity of our church will be viewed with equal aversion.

"The preservation of the true principles of Presbyterian policy affords the best external security for the preservation of the true principles of Presbyterian doctrines.

"We do therefore consider ourselves to be discharging a high and solemn duty when we thus point to a vital principle in our system of Government, wrested from its original design, and thus enter our protest against an unconstitutional act arising therefrom."

#### REPLY TO THE PROTEST.

"The Committee appointed to prepare a reply to the Protest of R. J. Breckenridge and other members of this Assembly, against the decision of the Assembly, allowing Clement Tuttle, a Commissioner from the Presbytery of Grand River, a

seat in this Assembly 'and against the right of the said Clement Tuttle to a seat in said body' respectfully report the following, viz.—

"1st. That while it is not denied that there is an appearance of departure from the *letter* of the Constitution, in admitting to a seat in the General Assembly, a 'Lay Commissioner delegated by another name than Ruling Elder' yet it is believed that the *spirit* of the Constitution is *not* violated; because the definition of 'Ruling Elder,' which is correctly recited by the Protestants from the Form of Gov. chap. 5, describes exactly the character of the standing Committee contemplated in the Articles of Agreement, to which the Protestants refer. The deficiency in this case is therefore apparently rather in the *name* than in the *nature* of the delegation from Presbytery to the Assembly.

"2d. To have refused a seat in this house to a Commissioner regularly delegated by his Presbytery on the ground of the 'Articles of Agreement' above named, would have been to violate a solemn Compact or Treaty formed in the year 1801, between the General Assembly of the Presbyterian church, and the General Association of Connecticut; as that instrument has been construed and acted on by the Assembly during the last ten years. To refuse such Commissioners a seat, would also be to wrest from this Presbytery a constitutional right to a representation in the Assembly, inasmuch as the practice of the Assembly for the last ten years afforded a full warrant to Presbyteries to expect that a representative of this character would be received as a member.

"3d. The conventional Agreement or Treaty above referred to, expressly provides (see Digest, pp. 298 and 299) that Laymen of the character there contemplated, shall be admitted to the Presbyteries on an equality with Elders. If therefore there is in connexion with this subject an infraction of the Constitution, it is in the *Treaty itself*, and the only proper remedy for the supposed evil would be found in a regular proceeding to amend or annul the said treaty. For while, agreeably to the terms of this treaty, Laymen of this description are admitted, as elders, to the Presbyteries, the source of original power, it must be competent to the Presbyteries to delegate them in the same relation to the Assembly, possessing only limited powers, and those, delegated by the Presbyteries. Again; the apparent departure from the *letter* of the Constitution, is no greater in the admission of such Laymen to the Assembly than in the parallel clerical delegation from Presbyteries, of Presidents of Col-

leges, Theological Professors and others—when no apprehension is expressed that the *spirit* of that instrument is violated. The justice of this last position the Committee think will appear to any person who will substitute the name of a Minister without pastoral charge in place of 'Clement Tuttle' and the term 'Bishop' in place of 'Ruling Elder' in most instances where they occur in the protest to which this is a reply, and who will remember as he reads, that the term Bishop is synonymous with *Pastor* throughout our Form of Government.

"DANL. W. LATHROP,

"WILLIAM PATTON,

"SAML. W. CALVERT,

"Committee of Assembly."

The protest against the resolution of the Assembly to exclude committee men from membership in future, enlarged on the same arguments which appear in the foregoing reply; but on examining it, we do not find one additional reason assigned against the act of exclusion, except in the last paragraph, which is as follows, viz.

"We also further protest against said resolution, because it was adopted after the Assembly had been in session more than two weeks, and when nearly one-third of the members had returned home, and those chiefly residing at a distance, and most interested in this question: and also because this Assembly on the first day of its session, when full, did by a large majority decide this question by admitting a member of a Standing Committee to a seat in this House: and the Protestants have therefore, as they think, good reason to believe, that had the question been taken at an earlier day of the session, there would have been a majority against it."

The reply to the first of the above mentioned protests could not, agreeably to the rules of the Assembly, receive an answer from the protestants, which could claim to be entered on the minutes, or to be placed on the files of the house. To the second protest no reply was made or ordered. On both these papers therefore, we propose to make some remarks, as well as on the excluding minute of the Assembly.

Our first remark on the reply to the protest is, that while it refers to the 5th chapter of the Form of



Government, and admits that it is "correctly recited by the protestants," it is entirely silent on the reference made in the same protest to the 13th chapter, which relates to the manner of electing and ordaining ruling elders, and to the 9th chapter, in which their duties are specified. The reason of this procedure no doubt was, that a show of resemblance might be made out, between the general designation of the office of a ruling elder, in the 5th chapter of the Form of Government, and that of a committee man, "contemplated in the articles of agreement to which the protestants refer;" but the widest and most palpable difference between the office and the duties of these two descriptions of men—a difference which no ingenuity could conceal or disguise—would strike every reader, if the 9th and 13th chapters of that Form were inspected. When therefore the reply states that it is only in *appearance*, in the *letter*, and in the *name* of the commissioner, that there is a departure from the constitution, while its *spirit* is not violated, and the *nature* of the delegated trust is not defective—the very reverse of this statement will appear to be the fact, to every candid person who will take the trouble to compare the quoted chapters of the Form of Government, with "the articles of agreement," to which reference is made in the pages of the Digest—It will appear, that the resemblance between the office and the duties of a ruling elder and a committee man is very slight, and lies within a very small compass; that the offices they hold, are, in their nature, in the manner in which they are created, and in the mode of conferring them, essentially different; that the duties to be performed by the ruling elder are far more extensive and responsible than those of a committee man; and that the office of a committee man is temporary, continuing perhaps for no more

than a single year, while that of the ruling elder, unless he be ecclesiastically deposed, is as lasting as his life. The whole *spirit*, and even the *letter* of the constitution, is therefore violated, when committee men are placed on the same footing with ruling elders. But it is said they are thus placed, by the agreement that they shall be the representatives of congregations in Presbyteries—that they have accordingly acted as such, and therefore ought to be permitted also to represent the Presbyteries as commissioners in the Assembly. The reasoning on this point in the protest is, we think, conclusive and unanswerable; and indeed a *direct* answer is not even attempted in the reply. The answer is wholly *inferential*—it is, that if the committee man may sit in the *Presbytery*, he may also have a seat in the *Assembly*; whereas, the just reasoning of the protest is, that "The plainest rules of common sense tell us, that the principles of such instruments shall not be extended beyond the cases to which they are applied *in terms*, and must be strictly limited by the details contained within themselves—that what is not set down is *not meant*;" and that this "is the only rule of sense or safety." If this be correct, as we are confident every individual of candour and intelligence will say it is, it follows that a committee man can have no just claim to a seat in the Assembly, because he is permitted to have one in a Presbytery.

The protest declines entering formally into the question whether a committee man can constitutionally, in any case, take the place of a ruling elder, although it intimates with sufficient plainness that he cannot. This however, is the ground we take—and we take it without hesitation or reserve. We say, that a committee man is not a ruling elder, and that ruling elders *only*, so far as the laity are concerned, have any right to sit in any judica-

tory of the Presbyterian church—from the church session to the General Assembly, both inclusive. We appeal also to the paramount authority of the Constitution, and say that the Assembly have as little right as any other judicatory to violate its provisions; and that if such violation take place, whether through inadvertence or design, the violating act is *ipso facto* void, and of no binding authority. The General Assembly is as much the creature of the constitution as the church session, and has no better claim than the session to go beyond its appropriate powers and duties. We do not believe that the Assembly has ever deliberately, designedly, or knowingly, acted contrary to the constitution. But the Assembly itself has publicly admitted that it has done so, inadvertently, in one instance—we refer to the right of voting, granted to delegates of corresponding bodies—and we maintain that the admission of committee men into its body, or even into its Presbyteries, is another instance of the same kind, equally plain and palpable. It will also appear from the early records of the Assembly, that they invited ministers who happened to be present, although never chosen as commissioners, or understood to be such, to sit as corresponding members, and that such correspondents actually took their seats as members of the body—having, at that time, a right to vote, as well as to speak on every subject.

It will be observed, that all the instances of disregard to the constitution, to which we have referred, took place, not long after the constitution of the Assembly—the last mentioned instance very early, and the other more than thirty years since. These errors were occasioned by two causes, which we shall mention cursorily. 1. The Supreme Judicatory of the Presbyterian Church, before the existence of the General Assembly,

was not a delegated or representative body. It was a Synod, in which all the Presbyteries were present—or entitled to be present—not by commissioners, but personally, or as individuals, each empowered to speak and act for himself. Hence, subjects which at present cannot be touched by the Assembly, till a new constitutional grant of power is obtained from the Presbyteries, could then be taken up and acted upon immediately. The Synod had no limitation of its powers, except that which a sense of duty and expediency imposed. And when a delegated and representative body was appointed, the influence of the old usages and feelings, appear to have remained for a time, in such strength as to lead the Assembly to contravene its written constitution, recently made, and with which the minds and habits of the members were not yet familiar. Hence they invited correspondents to sit in the Assembly, as they had been accustomed to do in the Synod; and hence they gave the power of voting to the delegates from the New England churches, and powers to committee men to act as ruling elders in Presbyteries—doings which palpably contravene both the spirit and letter of the written constitution. As a Synod they were authorized, and had been accustomed to do things of this character, and they continued to do them in the Assembly, without advertent to the fact that they now had no powers beyond those which the written constitution specified, and which it distinctly limited and accurately defined. Whatever may be thought of this explanation, truth permits, and duty we think calls us to say, we know that it is the true one—that it assigns the real reason why the Assembly did not see, in the cases we have mentioned, that their acts were unconstitutional.

2. There was, however, another

reason why some of these acts were not seen to be *inexpedient*. During the period in which they were done or passed by the Assembly, the relative state of the Presbyterian church, in reference to the Congregational and Independent churches of New England, was in a high degree different from what it is at present, and has been for several years past. At that time, the most objectionable doctrines of the New School theology had not been promulgated; and even the minor doctrinal errors which were known to be held, were not propagated with zeal—Little, if any active exertion was employed to make proselytes to them. No desire was then apparent to bring the Presbyterian church under an eastern influence. There were no voluntary associations for missions and education, which were *national* in name, and seeking to become so in fact. In a word, there was nothing to awaken an apprehension that the doctrines and ecclesiastical order of the Presbyterian church were in danger of subversion, or of ruinous innovations. In this state of things, several measures which were really unconstitutional, but not perceived to be so, were thought to be *expedient* and *useful*, and were therefore adopted. Nor was it till the dangerous tendency of those measures, forced itself on the attention of some members of the church, and of the Assembly, that any attempts were made to correct them. The statement, however, that is made in the reply, is far from being correct, which affirms, that “the practice of the Assembly for the last ten years afforded a full warrant to Presbyteries, to expect that a representative of this character would be received as a member.”

A protest signed by 42 members, appears on the minutes of the Assembly for 1826, the first article of which goes explicitly to the exclusion from the privilege of a commissioner to the Assembly, of every

man who is not either an *ordained* minister, or a *ruling elder*. The individual, indeed, against whom this protest was directed, was neither an elder nor a committee man, but simply a church member. But the protest is decisively hostile, on constitutional ground, against any and every man who is not either an *ordained minister* or a *ruling elder* in the Presbyterian church. It appears, therefore, that for five years at least, sufficient warning had been given, that such men as the one in question were not to “expect” that they would be received without objection, as members of the Assembly. They had every reason to believe that if it appeared on the face of their commission that they were committee men and not ruling elders, strong objections would be made to their being received as constitutional commissioners.\* But, we repeat, if the admission of such men into the Assembly be really unconstitutional, the Assembly has not, and never had, any lawful power to grant that admission; and to insist that this ought to continue, till, by mutual consent of parties, something which ought never to have been done should be undone, is to maintain that known error must be repeated, at least for a time, perhaps for a long time, because it has been commenced. To us it seems that the proper language to be held on this occasion by the Assembly, to all the parties concerned, should be to this effect—“Through inadvertence we have committed an error, but we cannot continue to commit it, now that it is perceived. We have by oversight assumed a power which the constitution has not given us, but we will not for a moment maintain the assumption, after it is

\* It is not practicable to ascertain how often committee men and church members have been commissioned to the Assembly as *ruling elders*; but it is believed the number of such instances has been considerable.

known. We cannot now, nor at any future time, admit laymen into this judicatory, unless they are found to be ruling elders, elected and ordained in strict accordance with the "Constitution of the Presbyterian church."

For the honour of the Supreme Judicatory of our church, we wish that the two or three concluding sentences of the reply to the protest had been omitted. The weakness or folly of individual members affects not the character of the church at large, but when any thing of this kind is sanctioned—and this reply was sanctioned—by an Assembly in which the collected wisdom of the church is supposed to be represented, it brings reproach on the whole. We have made the experiment recommended in the reply, of substituting "a minister without charge in the place of 'Clement Tuttle,' and the term 'bishop' in place of 'ruling elder,' in most instances in which they occur in the protest," and the result has been the production of—what our respect for the Assembly withholds us from calling by its proper name. This, in our apprehension, must be the unavoidable result in most instances; but in one instance, we have been able to discover a meaning—a meaning which is more plainly hinted at in the reply, namely, that "Presidents of Colleges, Theological Professors, and others"—the others, we presume, are ministers without pastoral charges—have no better right than committee men to sit in the Assembly. The whole force of the argument here must be, that as "Bishop is synonymous with Pastor throughout our Form of Government," and a minister of the gospel ceases to be a pastor when he resigns his pastoral charge, he therefore ceases at the same time to be eligible in the character of a pastor, and therefore is not more eligible, as a commissioner to the Assembly, than a committee man. But is this

so? Is it the doctrine of our "Form of Government," that every minister ceases to be a pastor, when he ceases to have a stated charge? We really did not expect ever to have occasion to argue this point. But in this age of improvement and of new light in the church, we not only find it in the reply, but have heard it assumed and insisted on, in the verbal statements of at least one of the members of the last Assembly. Let us then look into the Form of Government, to which we are referred in the reply. This subject is professedly treated of in the third chapter of our Form of Government. The chapter is short; and for the convenient reference of our readers, we will insert the whole. It is as follows:—

#### OF BISHOPS OR PASTORS.

"The *pastoral* office is the first, in the church, both for dignity and usefulness. The person who fills this office, *Names, &c.* hath, in scripture, obtained different names expressive of his various duties. As he has the oversight of the flock of Christ, he is termed bishop. As he feeds them with spiritual food, he is termed pastor. As he serves Christ in his church, he is termed minister. As it is his duty to be grave and prudent, and an example of the flock, and to govern well in the house and kingdom of Christ, he is termed presbyter or elder. As he is the messenger of God, he is termed the angel of the church. As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador. And, as he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God."

Here it appears that *one and the same office*—the pastoral office—is designated by *different* names. If then the pastoral office be taken away, when a minister resigns a particular pastoral charge, every thing which his ordination conferred is taken away. The *different names* of bishop, pastor, minister, presbyter or elder, angel, ambassador, and steward of the mysteries of God, being only varied appellations to denote *the same office*,

when the office terminates, they all terminate; and the party concerned cannot perform any one appropriate duty of an ordained minister, till he be re-ordained. Is this the doctrine of our Form of Government? Or must we run into this absurdity, if we say that committee men are not elders? Let our readers judge. Further—We are told in the chapter before us, that the reason why a minister of the gospel is called pastor, is, because he “feeds the flock of Christ with spiritual food.” And does every minister of the gospel cease to do this, when he resigns a particular charge? May he not do as much of this, after such resignation as before? May he not, by preaching in vacant congregations and by the administration of the sacraments, or by taking missionary appointments, feed the flock of Christ, even more extensively than when his labours were chiefly confined to one congregation—perhaps a small one? Do not ministers of the gospel sometimes actually and honestly obtain a dismissal from their charges, that their usefulness to the flock of Christ may be enlarged? It not this the very motive which has, or ought to have, the paramount influence, when a clergyman resigns his parochial charge, that he may become a Theological Professor, or a President of a College? Do not some Theological Professors, and officers of colleges, by forming youth for the gospel ministry, and by preaching and administering ordinances as they have opportunity, provide for feeding, and actually feed, the flock of Christ, in the Presbyterian church, as effectively, perhaps more effectively, than any other men in the sacred office? Our questions suggest their own answers. We are absolutely ashamed that we have had occasion to ask them. Nothing is clearer to all who have not been blinded by new light, than that a man who is once invested with the

pastoral office never loses it, in the Presbyterian church, except by his own fault, or by death.

We must not, however, leave this topick, without saying that we are far, very far, from wishing to see the number of clergymen without parochial charges unnecessarily increased. We think there is great abuse of the ordaining power, practised by some presbyteries—possibly for no better reason than to increase their own numbers. The time was when no ordination *sine titulo* could take place without the approbation of a Synod. We wish it were so still. We think the case must be a very extraordinary one, that can justify a presbytery in ordaining any man, who is not called to take charge of a congregation, or to go out as an evangelist or missionary—to the heathen, or to destitute portions of our own population.

The protest against the resolution of the Assembly to exclude committee men in future from membership in that body, assigns for reason, in the concluding sentences which we have quoted, that the excluding act was passed in a thin house, and that probably it could not have been passed at an early part of the sessions, when the house was full. The weakness of this reason hardly requires an exposure. No member of the Assembly is ever so ignorant as to need to be informed, that while a quorum of the house remains, it is competent to act on all subjects that come before it. Members therefore who leave the house voluntarily, commit the transaction of unfinished business to those who remain, and have no right to object to the validity of what is done in their absence, nor to impeach the motives or the conduct of their brethren whom they left. But we confess that the intimation here given, by men who were likely to know better than ourselves the mind of the original majority of the Assembly, has been

one motive with us to go to such length as we have gone, into the argument relative to committee men. There may be danger, and we think there is, that the claims of committee men, and of *id omne genus*, may again be set up; and we wish the fallacy of all their pretensions to be clearly seen.

We think it must have attracted the notice of every careful reader of the Assembly's minutes, that the resolve relative to the future exclusion of committee men, is couched in language indicating peculiar care to give as little offence as possible, to the parties who might be affected by the resolution: And we certainly think that every such act ought to be expressed as inoffensively as is consistent with the dignity of the Assembly, and with the facts of the case. But when the representation in the resolution has the bearing, that the appointment of committee men has not taken place beyond "a few cases," we question whether facts correspond with such an intimation. We have already said, in a note, that the number of such cases cannot be fully ascertained; but by some inquiries which we have recently been able to make, we have been led to believe, that more committee

men than we had before supposed, and more church members, who were neither committee men nor ruling elders, have been commissioned to the Assembly, and have taken their seats accordingly—Two or three well ascertained cases of the latter kind—cases ascertained by the acknowledgment of the parties concerned—have lately been made known to us. We see not why the Assembly should have said or intimated, that the cases were either few or many; and we wish, on every account, that no reference whatever had been made to numbers. The correction of an abuse, admitted to have had an existence, was all that needed to be noticed. But when the Assembly state, as the ground of their proceeding, that the appointments in question are "inexpedient, and of questionable authority," we take leave, respectfully, but decisively, to dissent from a part of the statement. We believe that the authority of such appointments is not *questionable*, but *clearly unconstitutional*, and therefore destitute of all authority. To show this, has been the leading object of this extended paper, and our readers must judge, whether it has, or has not, been shown conclusively.

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### Review.

Our engagements through the month past have prevented our preparing an original review for the present number of our Miscellany, and we have not been favoured with one from our correspondents. We are quite sure, however, that our readers will not find this department of our work without interest, and we hope edification too, when they shall have read the following article, taken from the same number of the Christian Observer to which we were last month indebted.

In the Observer, four publications on the death of the Rev. Robert Hall, are reviewed in one article. We shall extract only what relates to the last two; which indeed consist almost wholly of quotations from the authors reviewed. These quotations contain an abbreviated account of the parentage, education, labours, sufferings and death, of the illustrious man to whom they relate: and such an account we wish that our work should contain, not only for the present gratification of ourselves and our

readers, but for the facility of reference, on occasions that may hereafter occur.

The first of the two publications from which the extracts are made, is entitled "The Destruction of the last Enemy: by the Rev. N. BOSWORTH:"—the second, "An Account of the Illness and Death of the late Rev. Robert Hall: by J. M. CHANDLER," who appears to have been the physician and intimate friend of Mr. Hall.

The Reviewers say—"Not having hitherto inserted in our pages any notice of his life, we copy from Mr. Bosworth's account the following memoranda."

"The late Rev. Robert Hall was born at the village of Arnsby, in Leicestershire, about eight miles from the county town, on the 2d of May, 1764. His father was an eminently pious minister of the gospel, and pastor of the Baptist church in the same village; a man endowed with many elements of greatness, a lively genius, and a penetrating mind; highly esteemed by all who knew him, and worthy of being the parent of such a son. The younger Hall gave early indications of those talents which afterwards astonished and delighted the world, and of that piety towards God which was the crowning grace of his character. He displayed an ardent thirst for knowledge, and intense application in the pursuit of it. Having reached the limit of village instruction, he was placed under the care of the celebrated Mr. Ryland, of Northampton, whose school was in high reputation, and where he was prepared for the Theological Academy in Bristol, which he entered in the year 1778, having been previously admitted into the church at Arnsby, to the great joy of his father. As early as twelve years of age he appears to have been engaged in prayer-meetings, and other religious exercises, in his father's congregation; and at the age of sixteen years and three months, having frequently addressed the people on religious topics, he was called to the ministry by the unanimous voice of the church, on the 13th of August, 1780. On his completion of the term at Bristol, he proceeded to the University of Aberdeen, where he took his degree of M. A. During his residence in this seat of learning, he cultivated his talents with uncommon assiduity and success, being brought into contact with many elevated minds, and

some congenial spirits, who both communicated and received many salutary impressions, and called forth his powers to their loftiest exercise. On the conclusion of his course at Aberdeen, in 1783, he returned to Bristol as classical tutor in the academy. This situation he filled, with much reputation to himself and benefit to the students, until the year 1790, when, on the decease of the celebrated Mr. Robinson, pastor of the Baptist church at Cambridge, he was invited to preach there, and in the course of the same year he settled there as the successor of that extraordinary man. Talents, such as those of Mr. Hall, were not likely to remain long in obscurity; and the congregation was gradually increased by the addition of many persons who were attracted by his eloquence. The growth of his popularity, however, like that of every thing which is excellent, was at first but slow: his style of preaching was never that which first astonishes, and then disappoints. It was of too high an order to be immediately acceptable to those who had never been accustomed to any thing similar to it. His own people, however, regarded him all along with warm admiration, and his continuance among them only increased their attachment and veneration, until it was raised as high as human feeling could carry it. The increase of his congregation, though not rapid, was both continuous and permanent; and hence it became necessary to enlarge the place of worship, which was done, by subscription, in 1801.

"The fame of his talents continued to extend itself, until, by the addition to his hearers of many individuals and families from the town and neighbourhood—one family from a distance of sixteen miles—the meeting-house became as well filled as before its enlargement. Members of the University also frequently attended Mr. Hall's preaching. Among them were noticed several who are now popular and useful clergymen in the Established Church, and some of our senators, who received their first lessons in eloquence from the lips of Mr. Hall.

"Towards the close of the year 1804, it pleased Providence to afflict Mr. Hall with a distressing malady, which interrupted his labours for some months. The estimation in which he was held, was expressed by the deep and universal sympathy with which his case was regarded, not only in the congregation and the town, but in the University and the surrounding country, as well as among his friends at a distance. The sympathy excited by his illness, did not evaporate in feeling, but displayed itself also in a more substantial form. By the exertions

his friends, a fund was raised, and an annuity purchased, which contributed very greatly to the comfort of his future life, and possibly to its prolongation.

"On the recovery of his health in the spring of 1805, he returned to his charge, and endeared himself, if possible, still more to his friends and the congregation, by his increased solicitude for their eternal welfare, and the growing spirituality of his own mind. But his permanent connexion with Cambridge was now approaching its termination, just at the time when his friends were more than ever rejoicing in his light, and when they were looking for the matured and abundant fruits of his long and faithful labours among them. In the inscrutable dispensations of Him whose ways are past finding out, Mr. Hall was visited by a recurrence of his disorder with exacerbated violence, in November, 1805; and although he recovered in great measure from this attack, it was deemed by the faculty essential to his complete restoration, that he should lay aside all public labours, and abstain as much as possible from all strong excitement. The consequence of these events was his resignation of the pastoral office, on the 4th of March, 1806, which was communicated by him to the church in a very affecting letter. This was received with the most pungent sorrow, followed by that resignation to the Divine will which Christianity inspires.

"Having spent some time among his friends in Leicestershire, he took up his residence at Enderby, a secluded and pleasant village near Leicester, where, by a union of calm retirement with gentle occupation, he gradually regained his health, and with it his capacity for usefulness in the church. As his strength would bear the exercise, he occasionally preached to a small congregation in Harey-lane, Leicester, which many years before had been under the care of the celebrated Dr. Carey, now of Serampore. From this small remnant of a church, he at length received and accepted an invitation to become their pastor, and laboured among them with great success for nearly twenty years, the attendance continuing to increase so as to render it necessary to enlarge the place of worship two or three times. On the death of the excellent Dr. Ryland, pastor of the church at Broadmead, Bristol, Mr. Hall was invited to succeed him. After long and anxious deliberation, he complied with the invitation, and removed thither in 1825. Here he passed the few remaining years of his life, instructing and delighting the multitudes who thronged to hear him; visiting, however, occasionally, as

he had often done before, his Cambridge friends, and sometimes the metropolis, and other places."—pp. 20—27.

"We now turn to Mr. Chandler's 'Authentick Account of his Illness and Death;' a painfully interesting document, from which we extract the following medico-theological details."

"Throughout life, or at least from early youth, Mr. Hall was subject to acute pain in the back. When it is considered that this long-continued affliction was ascertained to have been occasioned by venal calculi, of a very singular if not unique conformation, it is surprising that his expression of suffering should have been so feeble, and his endurance of it so patient: but that under the severer goadings of these actual thorns in the flesh, he should rise superior to pain, and actually derive from it an additional excitement to his accustomed eloquence in preaching, and deliver on such occasions some of the richest and most brilliant of his discourses; was as strikingly illustrative of the order of his mind, as it is signally demonstrative of the perennial resources of Christianity."—p. 11.

"Whilst, on the one hand, we have to regret that the recumbent position rendered necessary by the pain, which continued more or less through life, deprived us of what otherwise we might have received from his pen; on the other hand, we owe much to this very affliction, by its giving occasion to so beautiful a display of the Christian graces, of patient resignation and general sympathy with the sufferings of others.

"Our esteemed friend was subject, during the last five or six years of his life, to sudden attacks of difficult breathing. These attacks, consisting of laboured circulation of the blood through the lungs, produced more of terrific agony than of positive pain—a feeling as of impending dissolution, and that in one of its severest modes. So great was his distress, that he has often said to me, during and after an attack, that he could more easily suffer seven years unabated continuance of the pain in his back, acute as it was, than one half-hour of the conflict within his chest; and he always expressed a confidence, that if the attacks were to recur frequently, he should either not be able long to survive, or, (what he most dreaded,) he should be prevented from exercising himself in public, and be laid aside, in a state of great affliction to himself, and of distress to his family.

"The diseases which occasioned these attacks, were ultimately ascertained to



have been a softened, and consequently weakened state of the muscular structure of the heart, and a chronick inflammatory process, going on in the interior membrane of the great arterial trunk."—pp. 12, 13.

"On Thursday, February 10th, Mr. Hall was attacked with a very severe paroxysm, by which he was prevented from preaching the usual sermon preparatory to the ordinance of the Lord's Supper; and with this attack commenced that tendency to augmentation of disease which so rapidly hastened his dismissal. He appeared as well as usual on the preceding part of the day, and had not long before received the visit and executed the request of a friend, whom, on leaving, he attended in his customary manner to the door, and handed to her carriage. I spent an hour or two with him subsequently to this seizure; which I found, on inquiry, had commenced whilst he was in his study, preparing for the evening service. He sustained it for some time, expecting it might subside. On attempting, at length, to come down to the parlour, the symptoms were greatly aggravated by the exertion, which necessitated him to remain half-an-hour on the stairs before he could acquire power to proceed. He had endured the whole of this paroxysm alone, in the hope that he should recover without alarming his family, or disappointing his congregation; and had not some of his family discovered him, in the painful situation in which he was placed, it is probable that no one would have been aware of its occurrence.

"Our beloved pastor had for some time past, evinced a peculiar anxiety respecting the poorer part of his flock, and on a recent occasion he had publicly expressed his concern that they did not make themselves more familiar, by giving him more frequent invitations; telling them that he should feel even greater pleasure in visiting them than others, who could afford him more substantial entertainment. He referred to this subject with me, and spoke at some length, begging he might be informed of any whom I knew to be ill or in trouble, and expressed in general his full intention of visiting the sick and afflicted more assiduously. As he lay before me, scarcely rallied from a violent attack of unusual duration, talking with his usual fluency, and in a remarkable strain of humility, I could not but view him with surprise, evidencing, as he did, the highest intellectual vigour combined with the manifestation of the most lowly dispositions.

"I did not see Mr. Hall again until summoned, on Lord's-day morning, February 13th, when I visited him in conjunction

with another medical friend. I found he had passed a dreadful night, suffering the acutest pain in the back in unusual combination with the most agonizing distress in the chest. The two affections were in their results most torturing; the one requiring constant recumbency, which directly aggravated the other; whilst the erect posture necessary to a mitigation of the agony of difficult respiration, was incompatible with his sufferings in the back. Having been kept, for many hours, in constant vibration between these opposite efforts at relief, and unrelieved by the usual, and even unusual, doses of opium, he was dejected and sunk to an alarming degree. Painful as it was to see a great and mighty spirit so prostrated by bodily infirmity, it was nevertheless edifying to witness the divine efficacy of Christian principle in sustaining an undeviating composure of mind. There was no murmuring, no repining, no irritable expression; but the most patient endurance of the aggravated sufferings. To a friend, who visited him this day, he said, 'Oh, my dear sir, I have suffered intense agony; but I have received unspeakable mercies—mercies unspeakable—unspeakable. I am the chief of sinners, and yet I have received the most abundant mercies.' For many hours, during the day, he suffered dreadfully, feeling as if he could not long survive. He was, however, relieved, towards evening, from the violence of distress; but being unable to exert himself without exciting a paroxysm, it became necessary to prepare a bed for him in the parlour, whence he was never more to pass, till borne by his afflicted people to the tomb.

"Mr. Hall was much relieved on Monday, but remained exceedingly weak. On Tuesday, he had so revived that our hopes were sanguine, expecting that, as on former occasions, his paroxysms would subside, and leave him in a short time again capable of public duty."—pp. 18—23.

"On Wednesday, he was evidently not so well; and on Thursday his attacks augmented, both in frequency and force. He this day expressed his doubts whether he should preach the next Lord's-day; and that he did not know whether he should ever preach again, but that he remained in God's hand; that he was thankful it was so, for he would do every thing he thought best;—adding, 'I am God's creature, at his disposal; and that is a great mercy.'

"On Friday, he remarked to the friend who sat up with him through the night, in reply to a question, 'I have not one anxious thought either for life or death. What I dread most are dark days. I have

not had any yet: I hope I shall not have them.'

"On Saturday evening, we were all summoned to witness a more violent attack than any preceding. From this state, however, he was gradually recovered; but remained a long time much exhausted. His voice was very feeble, often inaudible; but when heard it was generally to express his thanks to one and another of his family and friends, for their attentions.

"It having been deemed unsafe to leave him this night merely in the hands of friends, I remained up with him. About twelve o'clock he went to bed, and soon passed into an apparently tranquil sleep. In this state he remained very quietly till towards one, when I perceived his chest beginning to heave. In a short time he awoke, and arose on his elbow, saying he must get up, and instantly sprang out of bed to obtain the relief to which the standing attitude was necessary. Almost immediately after gaining his usual position, as near as possible to the fire, a seizure of great severity, threatening to be suddenly fatal, succeeded. Becoming for a few moments insensible, bathed in cold perspirations, and pulseless, he sank down against me, sliding to the floor; so that I feared he would not rise again; but, having been with difficulty elevated on his feet, he recovered his recollection and volition, and threw his arm and weight across my shoulders, by which I was enabled to support him through an hour of intense suffering. When he was a little recovered, I asked him whether he felt much pain. He replied that his sufferings were great: 'but what, (he added,) are my sufferings to the sufferings of Christ? his sufferings were infinitely greater: his sufferings were complicated: God has been very merciful to me—very merciful: I am a poor creature—an unworthy creature; but God has been very kind—very merciful.' He then alluded to the character of the sufferings of crucifixion, remarking how intense and insufferable they must have been, and asked many minute questions on what I might suppose was the process by which crucifixion brought about death. He particularly inquired respecting the effect of pain—the nervous irritation—the thirst—the oppression of breathing—the disturbance of the circulation—and the hurried action of the heart, till the conversation gradually brought him to a consideration of his own distress; when he again reverted to the lightness of his sufferings when contrasted with those of Christ. He spoke of our Lord's enduring the contradiction of sinners against himself—of the ingratitude and unkindness

he received from those for whom he went about doing good—of the combination of the mental and corporeal agonies sustained on the cross—the length of time during which our Lord hung—the exhaustion occasioned, &c. He then remarked how differently he had been situated; that though he had endured as much or more than fell to the lot of most men, yet all had been in mercy. I here remarked to him that with most persons the days of ease and comfort were far more numerous than those of pain and sorrow. He replied 'But I have been a great sufferer in my time: it is, however, generally true; the dispensations of God have been merciful to me.' He then observed that a contemplation of the sufferings of Christ was the best antidote against impatience under any troubles we might experience: and recommended me to reflect much on this subject when in pain or distress, or in expectation of death." pp. 24—28.

"The subsequent part of the night was passed more quietly; not, however, without other attacks, but they were of a much slighter description. Towards morning he again went to bed, and passed into a quiet sleep, in which he remained undisturbed for a considerable time.

"During the Lord's day, he had several sections read to him, from Campbell's Gospels, a book he had with him the whole of the week, and with which he seemed particularly pleased, taking great delight in hearing one or another of his family read. On being informed, in the evening, that the afternoon had been devoted by his church to special prayer on his behalf, he expressed great pleasure, saying, 'I am glad of it, very glad of it—I am glad for their sakes, as well as my own.' Towards night there was a great alteration; his strength was much sunk, and his countenance altered. He expressed to the friend who was with him, his simple reliance on his Saviour, and repeated nearly the whole of Robinson's hymn, 'Come thou Fount of every blessing,' &c. During one of the paroxysms, he exclaimed to a friend, 'Why should a living man complain? a man for the punishment of his sins? I think I have not complained—have I, sir?—and I won't complain.'

Monday, February 21st, he seemed much more composed. On my entering his room early in the morning, he rose on his elbow, and immediately asked me, (not knowing that I had remained up,) if I had been well provided for, and if I had passed a comfortable night. He was thus attentive in his inquiries, to all who waited upon him, frequently expressing the most anxious concern for their comfort. In ad-

dressing one of his family, he said, 'Seek first the kingdom of God, and his righteousness, then all other things will be added. Yes, he will never leave you—he will never forsake you.' He had Campbell on the Gospels placed before him, in which he read to himself in his usual recumbent attitude. I left him between 1 and 2 o'clock, in this position, leaning on his elbow with apparently as much muscular vigour as ever. He certainly presented none of the features characteristic of a dying man. In a very short time, and before I had reached home, I was summoned to behold the last agonizing scene of this great and extraordinary man. His difficulty of breathing had suddenly increased to a dreadful and final paroxysm. Mrs. Hall, observing a fixation of his eyes, and an unusual expression on his countenance, and indeed in his whole manner, became alarmed by the sudden impression that he was dying, and exclaimed in great agitation, 'This can't be dying!' when he replied, 'It is death—it is death—death! Oh the sufferings of this body!' Mrs. Hall then asking him, 'But are you comfortable in your mind?' he immediately answered, 'Very comfortable—very comfortable:' and exclaimed, 'Come, Lord Jesus—Come'—he then hesitated, as if incapable of bringing out the last word; and one of his daughters, involuntarily as it were, anticipated him by saying, 'Quickly!' on which her departing father gave her a look expressive of the most complacent delight.

"On entering his room, I found him sitting on the sofa, surrounded by his lamenting family; with one foot in hot water, and the other spasmodically grasping the edge of the bath; his frame waving in violent, almost convulsive heavings, sufficiently indicative of the process of dissolution. I hastened, though despairingly, to administer such stimulants as might possibly avert the threatening termination of life; and as I sat by his side for this purpose, he threw his arm over my

shoulders for support, with a look of evident satisfaction that I was near him. He said to me 'I am dying: death is come at last: all will now be useless.' But whatever might be the degree of his suffering, (and great it must have been,) there was no failure of his mental vigour or composure. Indeed, so perfect was his consciousness, that in the midst of these last agonies, he intimated to me very shortly before the close, with his accustomed courteousness, a fear lest he should fatigue me by his pressure; and when his family, one after another, gave way in despair, he followed them with sympathizing looks, as they were obliged to be conveyed from the room. This was his last voluntary movement; for immediately a general convulsion seized him, and he quickly expired." pp. 29—38.

"Mr. Hall appears to have died from a failure of the vital powers of the heart, amidst the most vigorous energies of consciousness and volition; his placidity and complacency of spirit, says Mr. Chandler, being in striking contrast with the wild and powerful convulsions of a frame yielding in its full strength. But he died in faith; and of little comparative importance, therefore, is it what was the condition of the mortal frame, or even the immediate perceptions, joyful or painful, of the immortal spirit. It is enough to know that "the end is peace;" that to live being Christ, to die is gain: and gain unspeakable, we doubt not, through the infinite merits of his Saviour, was it to this much beloved and respected servant of Christ."

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## Literary and Philosophical Intelligence, etc.

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*Remarkable Conduct of a Horse.*—Mr. Israel Abrahams, in the vicinity of this town, has a horse that will of his own accord, pump a sufficiency of water for all the other horses on the farm. We have witnessed him, when turned loose into the barn-yard, go directly to the pump, take the handle between his teeth, and throw the water with as much force,

and almost as much regularity, as a man would, until he would pump enough for his companions and himself, when he would drink, and deliberately retire. No pains were ever taken, or means used, to learn him a business which proves a great accommodation to himself, and relieves his owner of considerable labour.—*Centreville (Ind.) Times.*

*Destruction of Weeds in Garden Walks, &c.*—Take 100 lbs. of water, 20 lbs. of quick lime, and 2 lbs. of flour of sulphur; oil them in an iron vessel, and after it is settled, draw the clear part off. When diluted as may be required, and paved on other walks well sprinkled with the reparation, no weeds, it is stated, will appear for many years.—*Recueil Ind.*

*Protection of Firemen.*—The Marchese brigo, of Rome, has devised a cheap and effective mode of protecting firemen. Their articles of dress are dipped in a solution of alumine and sulphate of lime; and when dry, are saturated with soap water. Firemen thus equipped have retained a quarter of an hour, exposed to an intense heat, without being in the least injured. These dresses do not cost more than ten dollars each. Flames may be extinguished also, by playing on them with a common engine, with a solution of sulphate of alumine, and common clay.

*Smell of Paint Removed.*—The offensive smell of oil cloths, varnishes, and paints, are said to be removed by chloric emigation in a close room.

*Remedy against Flies.*—The odour of the oil of laurel is not disagreeable, and the stalls of butchers rubbed with it, are said not to be frequented with flies. The frames of glasses and pictures might be preserved in this way.

*Maternal Tenderness in a Sparrow.*—A parrot, which had built her nest on the hatch-roof of a house, was observed to continue her regular visits long after the time when the young birds had taken their flight. This unusual circumstance continued throughout the year; and in the winter, a gentleman who had all along observed her, determined on investigating its cause. He therefore mounted a ladder, and found one of the young ones detained a prisoner, by means of a string of worsted, which formed part of the nest, having become accidentally twisted round its leg. Being thus incapacitated from procuring its own subsistence, it had been fed and sustained by the continued exertions of its mother.—*Daleigh Register.*

*The New Volcano.*—The Philomel brig of war, which left Malta harbour on Thursday afternoon, the 19th of July, with the masters of the St. Vincent andanges, to ascertain the correct particulars, &c. of the New Volcano Island, forming off Sciaccio, in Sicily, discovered the object at one A. M., on Thursday, the 1st. At six, observed a thick smoke issuing apparently from the sea, the spot bearing N. W.  $\frac{1}{2}$  W.; and, on steering in that direction, fell in with the Hind cutter

at nine, which vessel had left Malta on Sunday the 17th, but had not yet reached the New Volcano, owing to calms. The island then bore N. W. by W., six or eight miles distant; at 9 deg. 45 min. the Philomel hove to, three miles to windward. Capt. Smith, with the two masters and Col. Bathurst, a passenger, left the vessels in boats, for the purpose of taking soundings as near as they could approach with safety, but had scarcely got one mile away, when the volcano burst out with a tremendous explosion, resembling the noise of a very heavy thunder storm, and flames of fire, like flashes of lightning. The boats were covered with black cinders, which also fell on board the vessel, and all around, to a distance of at least three miles from the volcano. The eruption, in all its fury, lasted seven minutes, and when the smoke had somewhat cleared away, the island had increased in size two-fold.

The volcano bursts out regularly at about every two hours, and emits all around it a suffocating sulphureous stench. On first making it, at a long distance, it resembles a cluster or grove of cypress trees. The English brig *Bootee*, of Liverpool, an American, and one or two foreign vessels were off the place.

Its precise latitude is 37 11 North, and longitude 12 44 East: the soundings in the vicinity, say 80 yards off the island, bearing N. E. are 70 to 75 fathoms; West, a quarter of a mile, 72 to 76 fathoms. At five and six miles distance they vary from 70 to 80 fathoms. The volcano appears composed mostly of cinders of a rusty black colour, having only a sprinkling of lava, of an oblong shape, and the island, as last seen on Friday, the 23d, was not less than three quarters of a mile in circumference. The N. W. point is the highest, say about 89 feet above the level of the sea, and lower towards the southern extremity. The S. E. side of the crater has fallen in to the level of the sea. The sea is drawn in with a very loud noise, and occasions an immense volume of white vapour to rise up in the air, curling and spreading high and wide; then succeeds rapidly the eruption of cinders and lava, thrown to the height of from 400 to 500 feet, and on some occasions to 1000 feet, forking and branching out in all directions in its ascent, and afterwards falling and pouring down in stupendous masses, with such violence as to cause a noise like heavy thunder, and making the sea for a considerable distance around one entire sheet of foam—altogether a sight not to be imagined.

*Elasticity of Feathers.*—The elasticity of feathers was well illustrated by an experiment lately performed in the library

of the Royal Institution, London, of immersing feathers, ruffled and bent in almost every direction, in boiling water, and on withdrawing them they were seen to have resumed their regular and natural form. This was accidentally discovered by a specimen of a foreign bird, the plumage of which had been very much ruffled, falling into some hot water, which restored it; and the process appears to be one that may prove of much advantage to the preservers of those beautiful animals.

*The Whale, Thrasher, and Sword-Fish.*—Captain Crow, in a work recently published, relates the following as having occurred on a voyage to Memel. One morning during a calm, when near the Hebrides, all hands were called up at three in the morning, to witness a battle between several fish called thrashers, and some sword fish on one side, and an enormous whale on the other. It was in the middle of summer, and the weather being clear, we had a fine opportunity of witnessing the contest. As soon as the whale's back appeared above the water, the thrashers springing several feet into the air, descended with great violence upon the object of their rancour, and in-

flicted upon him the most severe blows with their tails, the sound of which resembled the reports of muskets fired at a distance. The sword-fish, in their turn, attacked the distressed whale, stabbing him from below; and thus beset on all sides and wounded, when the poor creature appeared, the water around him was dyed with blood. In this manner they continued tormenting and wounding him for many hours, until we lost sight of him; and I have no doubt they in the end, accomplished his destruction.

A little year ago, and George IV. ruled in England and Hanover—Charles X. in France—Pius VIII. in Rome—Charles Felix in Sardinia—Francis Janvier in Naples—Anthony in Saxony—Pedro in Brazil—Charles in Brunswick—William in the Netherlands—Nicholas was undisputed Autocrat of Poland. Where are they now?—In the grave—in exile—or shorn of their dominions.

Professor Green, of this city, on a late visit to Summerville, N. J. analyzed some of the copper ores found near that place, and discovered in them a large per centage of gold. The amount of gold in the ores in New Jersey, is in a greater proportion than in many of those of North Carolina.

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## Religious Intelligence.

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### OBITUARY.

A portion of foreign religious intelligence which had been put in type for the present month, we have directed to be reserved for our next number, to make room for the following obituary article, which the friends of the deceased wished should, without delay, have a place in our pages. This article appears in an epistolary form; but it will, we think, be read with much interest. We particularly recommend the example of Captain Duffield, as a ruling elder in the Presbyterian church, to the special notice of such of our readers as sustain the same important office in their several churches. On the holders of this office, the prevalence of practical piety, in the congregations to which they belong, will, under God, always in a great measure depend; and, at the present time, we look to the influence and agency of our

lay eldership, as an essential part of that instrumentality by which the purity, stability, prosperity and peace of the whole Presbyterian church in the United States must be—if they shall be—preserved and perpetuated.

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The reading of this brief memoir of a departed friend may afford you but little pleasure; and that you receive it, is attributable to the promise which I made at our last interview, that I would prepare and forward it to you. Forgive, my friend, its dulness, in consideration of its object, and of the simplicity of my purpose. I would record several particulars in relation to a Christian brother, removed from his labours to his rest, which depend entirely upon my own memory; I would exhibit a triumph of Divine grace; I would furnish you with a few incidents in the life of a Ruling Elder, the recollection of which is most agreeable to myself. How lamentably small is the number of those who know any thing of the spiritual character of the office of Ruling Elder, or of its dignity in the church of God!

John Potts Duffield was the son of Dr. Benjamin Duffield, a distinguished physician of Philadelphia, and was born in that city, November 2d, 1784.

His father was attached to the Episcopal church; and the son was baptized by him who is at this time senior bishop of Pennsylvania, and was reared as a member of the congregation at that time in his especial charge. Had the wishes of his father been gratified, he would have been educated for his own profession; but the death of Doctor Duffield, when he was only fifteen years old, defeated those wishes. He was permitted to choose his own calling, and became a sailor. From that time until the year 1811, he continued in what was then his favourite employment: he had passed from the subordinate place which at first he very properly occupied, to the command, and had made several voyages to India, to Europe, and to South America. He was a skilful navigator, and had acquired the confidence of all who were interested in his commercial enterprises.

He was twice happily married. His first marriage took place in 1811, from which time until his death, he continued to reside in Worcester county, Maryland: he was married a second time in 1821. Seven children survived him—three by his former and four by his second marriage.

With the skill and reputation of a sailor, Captain Duffield had acquired the vices, too common, alas! to his profession. I know not that he was sceptical or intemperate; but it is nevertheless true that he was a blasphemer—"that he walked in the counsel of the ungodly, and stood in the way of sinners, and sat in the seat of the scornful." Such was his character at the time of his first marriage, and such it continued until the spring of 1812. However much you may be surprised at the declaration, it gives me pleasure to charge the character of my friend with the sins of which he was guilty; and to enumerate his spiritual diseases in all their loathsomeness; "for where sin abounded, grace did afterwards much more abound," and over his betting sins "he came off more than a conqueror through Him that loved him." There is nothing in the moral world comparable in beauty or grandeur with the church of Jesus Christ; and in the life of an individual, there is no period so interesting to Christian feelings, as that which translates him from "the kingdom of Satan into the kingdom of God's dear son." Should this part of this memoir, then, be improperly minute, may I not hope that you will pardon me?

I have already said that Captain Duffield was first married in 1811: his wife

was the pious daughter of a pious mother, and a member of the Presbyterian church in Snow-Hill, in full standing.\* In the spring of 1812, to gratify her wishes, and perhaps some vain purpose of his own, he accompanied her to Snow-Hill, from their residence in the country a few miles distant, on the morning of Saturday: there were services in the Presbyterian church on that day, preparatory to the administration of the sacrament of the Lord's Supper on the next. They visited the house of a friend, who was a member of the church; and the subject of this memoir carried with him all his love of sin, and entire carelessness as to the interests of his soul or the wrath of God. He would not attend upon the religious services of that day. The gentleman whom he visited, on his return from church, found him preparing for some idle recreation; and to his friend's inquiry, "why he had not gone to church?" he replied, in some of those "grievous words" which generally "stir up strife." Such a man was John P. Duffield, on the morning of the next day, when he took his seat in the sanctuary of God, and so careless, hard hearted, and altogether in love with sin, he continued throughout the prefatory services and the sermon. But whilst the Reverend Stuart Williamson, at that time pastor of the church, was addressing a company of Christians seated at the table of the Lord, and celebrating his death, the barbed arrows of the Almighty reached his conscience; and he "wished (I quote substantially, if not precisely, his words to me) to be under the pavement of the church, or in any other place which would conceal him." From that time he ceased to be at "ease in Zion;" he read, he prayed, he meditated; but ashamed of the cause of his distress, he communicated his state of mind to no one, not even to his pious wife. But that he had "tasted the powers of the world to come," was soon discovered; and the manner of the discovery affected his feelings powerfully, the very last time I heard him allude to it, although about eighteen years had elapsed since the occurrence. He had retired to his chamber, to ask relief from Him "that giveth liberally to all men, and upbraideth not," but contrary to his custom on those occasions, neglected to lock his door; and whilst on his knees, engaged in importunate prayer, Mrs. Duffield entered the room, saw and com-

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\* I knew her long, and loved her much. One of the last sentences which she addressed to mortal ears, was, in substance: "Oh he [Christ] is inexpressibly precious to my soul."

prehended the whole matter, threw herself upon his neck, and bathed it with tears of joy. He no longer attempted to conceal his convictions of sin, but continued to seek deliverance from condemnation on account of it, until he found that Saviour "of whom Moses in the law and the prophets did write." In the autumn of the same year, he was admitted to full standing in the church in which he first trembled under the terrors of God's violated law; and in the succeeding year he was elected a Ruling Elder by the congregation, and solemnly set apart for that office, according to the form of government of the Presbyterian church. It cannot be improper to remark in this place, that after having investigated the subject, he considered the government of that branch of the Christian church to which he attached himself, as not only expedient, but most conformable to scriptural warrant; that he cordially received her doctrines, and greatly admired the simplicity of her worship.

Captain Duffield had great energy of character—"whatever his hands found to do, he did it with his might." He counted the cost of following Christ, before he assumed his cross; and he not only attempted the crucifixion of every lust, but as soon as he had obtained "a good hope through grace," he endeavoured to walk in all God's statutes and ordinances blameless.

Convinced that family worship was a duty in every Christian household, he instituted it very soon after he became a follower of Christ. In a confidential conversation upon the subject, he said, when he first commenced family worship he used a form of prayer. Because of his fluency, especially in prayer, the reason was inquired for; he replied, "he was afraid to trust his own feelings in so solemn a service, and that even with a book before him he had considerable trouble, for tears almost blinded him." He did not suppose that this remark would be repeated, or perhaps remembered, but what Christian can read it without desiring feelings like those which almost blinded him with tears? On all proper occasions he did not hesitate to avow that he was "on the Lord's side," or to rebuke sin, or to exhort sinners to repentance. In his piety, however, there was nothing obtrusive or showy. His whole deportment showed the power of faith, the effect of the religion of the heart upon the life; but except in religious exercises, taking "sweet counsel" with Christian friends, or discharging duties which weighed upon his conscience, his religion did not discover itself in words. In all his domestic relations he was most

exemplary. As a master, a father, a husband, he was indulgent, affectionate, tender; but in all matters of duty, as the government of his family was regarded, he was uncompromising. I know not how often he has reminded me of the resolution of good old Joshua: "As for me and my house, we will serve the Lord." This sketch cannot show his moral influence in the community to which he belonged: and the services he rendered to that "little flock of which he was a member and an officer, will never be appreciated by those who survive him, until the coming of the great day "for which all other days were made."

As a Ruling Elder he "magnified his office." When duty required and circumstances permitted it, he never failed to attend the judicatories of the church; and as a member of the session, or a representative of a portion of the church in the higher ecclesiastical courts, he promptly contributed his aid to the correction of whatever he considered amiss, either in doctrine or discipline. He loved the Catholic church, but the congregation with which he was more immediately connected, was most dear to him. For the church in Snow Hill, he laboured indefatigably, and prayed frequently and fervently. From the death of the Rev. Mr. Williamson, in 1814, until 1818, the church had no pastor, and was favoured with only occasional and unfrequent supplies. During that period, the church was regularly opened for public worship, and the services (prayer, praise, and the reading of a sermon) were conducted by the session. Unless unavoidably prevented, Captain Duffield always appeared in the desk on those occasions. Many profitable sermons, and many fervent prayers have I heard from his lips, although he was no preacher; and in the discharge of this duty to the church he was faithful until the end of his life. I have seen him in very feeble health—his breast so much diseased that he could not sing the praises of his Maker, in which he took great pleasure—go into the desk and perform all the services. He said those services were frequently "inexpressibly sweet" to him. In prayer meetings he greatly delighted. For many years his house was regularly opened to all who chose to attend a meeting for social prayer; he generally conducted the exercises, and in a most acceptable manner. This was the case at the time of his death. The last time the congregation which had selected him for an "overseer," heard his voice, was at a prayer meeting, at the house of a member of the church, Thursday evening, the

14th of October, 1830. He had directed the meeting; had called upon such of his brethren as he chose to select for that purpose, to lead in prayer; had read the vith of Matthew, and exhorted the Christians present to avail themselves of their Christian privileges; to spend more time in prayer and communion with God, because with Him the prayers of Christians were prevalent and could effect wonders, even the building up of believers in their "most holy faith," and the conversion of sinners. After he had announced that the services would be concluded with the singing of the 84th hymn of Dr. Watts's second book, his respiration became so much embarrassed that he was unable to read the hymn; he handed the book to a friend, left the room, and never again appeared in a worshipping assembly.

The disease which caused Captain Duffield's death, was gout. It had preyed upon him for many years, and had assailed his whole body; its attacks were agonizing, and towards the end of his life became quite frequent. In the month of August, 1830, when his recovery from the attack which preceded his last sickness had just commenced, he was visited by a Christian brother. It was the sabbath, and he seemed "in the spirit on the Lord's day." The love of God, the salvation of souls, and the prosperity of the church, constituted the burthen of his thoughts and the subject of his conversation. His attention was called to a piece of soothing poetry; he read it attentively, and when he had finished it, remarked with swimming eyes, "it has gratified me much." He proceeded to exhort his visiter to be more faithful to the church than he had been; he said "he had endeavoured to serve the church, but at that time when he was aware that he had nearly done with the church on earth, he felt he had not done all his duty, and that he could only repent then of his barrenness."

The mind of Captain Duffield was of a superior order, and he was unusually fond of books. The bible he read diligently, and Scott's Commentary was a favourite work with him. To the inquiry of a friend, as to his seasons of devotion, his answer was, that "he was an early

riser, and spent an hour in the morning reading the scriptures, in self-examination and prayer; and employed an hour in the evening in the same manner." He was a happy man! The summer before his death, whilst making some arrangements as to his property, in anticipation of that event, he was asked abruptly, "Are you afraid to die?"—"Not at all," was his answer. He proceeded to say "he did not know how fearfully he might be assaulted when engaged in the last conflict, but no fears of it disturbed him—he was kept in peace." Such was the state of his mind for many years, indeed almost throughout his Christian life. Gloomy or rapturous seasons were not frequent with him—superior spiritual enjoyment he would call "a sweet season," or characterize it by some similar term. I believe that in most cases, just in proportion as a Christian is careful not only to forsake every known sin, but also to discharge every known duty, however mortifying to the flesh, just in that proportion will his life and death be peaceful and happy. Such was the case with the subject of this memoir. His death-bed resembled his life: both were peaceful. After his confinement, few were permitted to visit him, for talking increased his sufferings, and he was urged by his medical attendants to converse as little as possible. To one of them he said "my sufferings have been very great, but I trust I have not murmured, and hope I shall not be permitted to murmur. Jesus is all my hope—in him with all my imperfections I shall be received. I have not a doubt or fear as to my acceptance with God." His sufferings were not prolonged; on the morning of Sunday, October 24th, 1830, he "breathed his life out," and left a world of sin and sorrow for "a better country, even a heavenly." On the afternoon of Monday, an appropriate sermon was preached to a mourning congregation, from Job xiv. 1, by the Rev. Alexander Campbell, and his body committed to the earth, within a few feet of that church which he loved so much, and in which he had laboured so faithfully. Thus lived and died John P. Duffield. "Mark the perfect man, and behold the upright; for the end of that man is peace."

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of October last, viz.*

Of Rev. John W. Scott, a quarter's rent, for the contingent fund	\$87 50
Of Rev. Mr. Schaffer, from Newton, in Newton Presbyterian, interest on the subscription for the Synods of New York and New Jersey professorship,	5 40
Total	<u>\$92 90</u>



## Diet of Public Affairs.

### EUROPE.

The last European dates which we have seen are from Liverpool, of the 22d of September, and from London of the 21st. Intelligence from France, by the way of England, is two days less recent. All Europe, with the exception perhaps of Sweden, Norway, and Denmark, is in a state of fearful agitation, which is not likely to be diminished, but greatly increased, by the fall of Warsaw—deplored by every friend of humanity, patriotism, heroic valour, and national freedom.

**BRITAIN.**—The much contested Reform Bill passed the British House of Commons, in committee of the whole, on the 7th of September, and was made the order of the day, in the House, for the 12th. It was still under discussion in the Commons, at the date of the last advices; but its ultimate passage was not doubted. Much speculation, however, as to its fate in the House of Lords, was going on in the publick papers, and among all classes of the people in London, and almost throughout the kingdom. The coronation of the king and queen, after a delay of nearly a year, took place on the 8th of September. The expense and splendour of this ceremonial seems to have been considerably less than when George the IV. was crowned. The state of the nation, and of the world, is less favourable now than then, to expensive royal pageantry. The Duchess of Kent, with her daughter Victoria, the heiress apparent to the crown, absented themselves from the coronation. This has been the subject of much remark and inquiry among the London paragraphists. It seems that the Duchess of Kent, in virtue of her daughter's presumptive claim to the crown, demanded precedence for the expectant queen and herself, of all the other members of the royal family, in the arrangements for the coronation; and that Lord Grey, who had the ordering of this important concern, not being able to find a precedent for yielding to the demand, refused to grant it—on which the Duchess determined that she and her daughter would not attend at all. The harvest in every part of England had been uncommonly productive, and the weather for gathering it in had been favourable. The Countess of Mornington, said to have been the most aged peeress of England, died on the 17th of September. She was the mother of the Duke of Wellington, and of six other surviving children. There was considerable popular excitement occasioned in London, by the news of the fall of Warsaw, and the ministry were severely inculcated in some of the publick papers, for not having interposed more decisively and efficiently in behalf of the unhappy Poles.

**FRANCE.**—The army sent to Belgium, to deliver it from the Dutch invasion, has returned to France, with the exception of 12,000 men under General Barrois, left on the frontier of Belgium, at the request and the disposal of king Leopold. The *Moniteur*, a government paper, under date of "Sunday, Sept. 3d," says—"The Commander of the National Guards has issued an Order of the Day, dated to-day (3d September,) announcing that the king wishes to see the National Guard of Paris once more before the bad weather sets in, to testify his satisfaction for the services which it has rendered to the capital and to France, since the happy epoch of our regeneration. There are to be five reviews for this purpose in the course of September and October, viz. on the following Sundays—11th and 25th September, and 9th and 23d October, in the courtyard of the Tuilleries and the Place de Caroussel. The Marshal Commanding in Chief depends on the zeal of his comrades to render their success as complete and admirable in all respects as those that have preceded them." Every effort is manifestly made to keep the French soldiery, both of the National Guard and the troops of the line, attached and obedient to the powers that be. This, however, it is believed by many, will not be found practicable. Much uneasiness is apparent, and partial insurrections have broken out in several parts of the kingdom. The news of the fall of Warsaw had, at the date of the last intelligence, created great disturbances in Paris, and the popular indignation was high among the Parisians against the existing ministry, for not having taken a more decided part in favour of Poland. Nor was this confined to the populace of Paris. The liberal party in the Chamber of Deputies, with General Lafayette at their head, were loud in their complaints. It was believed that the ministry would be compelled to resign; and even this, it was thought by many, would not satisfy the popular mind—a third revolution was spoken of, and a war with Prussia, for having favoured the Russians against the Poles. Whether the government will be able to retain the confidence and obedience of the army, and thus secure its permanency in power, seems to be a dubious problem. Trade is greatly depressed in France in general, although it is said to be reviving at Havre. The harvest, though not absolutely bad, has been less productive than usual, and in some places the people are suffering for the want of food. It appears to us that if France had the ready command of all the means to sustain a war,

its declaration would soon take place; and it seems doubtful, taking things as they are, whether it can be long delayed. The question relative to the Peerage, whether it shall be hereditary or not, has greatly agitated the nation, and is not yet settled. The probability seems to be, that it will not be hereditary, and there is a republican party of considerable strength opposed to it altogether. Apprehension exists in France, as in almost every part of Europe, of the extension of the Cholera, till it shall have pervaded the whole. Admiral Roussin had arrived at Brest from Lisbon, with his squadron, and the captured Portuguese prizes.

**SPAIN.**—The Paris Constitutional of September 18th contains the following article: "It is affirmed that the note lately presented by the Charge d'Affairs of France to the Cabinet of Madrid, contains the following phrase:—'That any protection given by the Government of his Catholic Majesty to the power which reigns *de facto* in Portugal, would be considered by France as a violation of the principle of non-intervention adopted by Europe; that France agreeing on this point with England, would energetically resist, in concert with that power, any co-operation tending to repulse the efforts of his Majesty Don Pedro, to enforce the rights of his august daughter.'—The Minister of Foreign Affairs has here something to think of, and the more so as it is affirmed that M. Sebastiani adds:—'That the entrance of a single Spanish soldier into the territory of Portugal would be considered by France as a declaration of war, and that consequently the troops of his Most Christian Majesty would immediately cross the Pyrennees'" If this statement is to be relied on, and it appears to be authentic, Ferdinand is reduced to the alternative of choosing between the desertion of his beloved Don Miguel and a war with France and Britain. How he will decide, time will disclose. The last arrival from Cadiz brings information that he has continued that port as one of free trade for another year to our merchants, notwithstanding a decree passed some months since, contravening a previous proclamation, declaring Cadiz a free port till a year's notice to the contrary should be given. The suspension of the operation of the decree, was obtained on the remonstrance of our minister at the Spanish court. A new insurrection is said to have broken out in the northern part of Spain, and a corps of 1500 old soldiers to be embodied to support it.

**PORTUGAL.**—Another effort at revolution, of a pretty vigorous kind, was some time since made in Lisbon, and for a few hours, it promised success. The tyrant Don Miguel had to shut himself up in a place of safety; but his troops and adherents rallied and overcame the insurrectionists. He then came forth and took exemplary vengeance on his opposers. How long he will be sustained in his career of tyranny and cruelty we know not—of his ultimate fall, we have little doubt. Don Pedro and his daughter, the lawful heiress of the crown of Portugal, have been favourably received at the courts of both Britain and France; but whether these courts will interpose in his behalf, is not yet known.

**SWITZERLAND** has not escaped the general agitation of Europe. In the Canton of Berne, especially, there has been, for some time past, and it yet continues, something like a civil war. The peasants have arrayed themselves in large numbers against their magistracy, complaining of grievous exactions and oppression. They have been once almost put down, but recently have again risen in greater numbers and more formidable array than before. Some of the other cantons are attempting to bring about a pacification, but the whole confederacy seems to be in danger of a convulsion.

**ROME.**—A letter from Rome, says the *Courier Francais*, dated 22d of August ult. states that "never were misery and the want of money more dreadfully felt. Robberies and assassinations are perpetrated in open day."

**AUSTRIA.**—In Hungary there has been recently a most lamentable exhibition of popular delusion, increasing the horrors and the havoc of that terrible disease, the cholera, to an extent too painful, almost, for recital. It appears that some use had been made of the chlorate of lime, for the purpose of preventing the progress of infection; but the disease proving to be generally and suddenly fatal, the ignorant and credulous peasantry, particularly in the counties of Zips and Zemplin, conceived the notion that the wells and springs of water had been designedly poisoned with this substance, by the physicians. This suspicion spread like a conflagration, and fear drove the people to madness. They murdered every physician they could seize, and every noble, priest, or land owner, in whose house the chlorate of lime could be found: no character, age, or sex, escaped their vengeance, if suspicion attached to the victim. Thus the combined influence of disease and delusion went on for a time, in the work of death and desolation. The number who perished is not ascertained, but it is mournfully great. The military force was called in to stay the rage of the populace, but for a time they successfully resisted it, and continued to inflict death in its most shocking and revolting forms, on all whom they suspected of being parties to the

poisoning of the wells. The military at length prevailed. Some of the leaders of the insurrection were taken and shot, and peace was restored. What horrible effects do ignorance and brutality produce when excited beyond restraint! The cholera had appeared at Vienna, but not generally, and was supposed to be on the decline.

**BRUSSELS.**—King Leopold is represented as making great exertions to discipline his army, and has been permitted to take into his service several French Generals. He is called to reign over a country much distracted by parties, and suffering deeply from the effects of the late ill conducted revolutionary operations. He has skill, activity, and, we believe, firmness; and, if he is properly seconded by the people who have called him to be their chief, will, we hope, render them ultimately happy and prosperous; but it must require considerable time to produce these effects. There is still danger, it appears, that the war between Holland and Belgium will be renewed.

**POLAND.**—No foreign news within our memory has caused us more unfeigned sorrow of heart, than the authentick intelligence brought by the last arrivals from Europe, that Warsaw has been captured by the Russians; and that the noble struggle of the Poles for their freedom is likely to be finally abortive. Internal dissensions seem to have had a principal agency in hastening, if not in essentially causing, this mournful event. Had the Poles remained united, and retained an unshaken confidence in the accomplished and devoted commander-in-chief of their army, it seems probable that winter would have compelled the Russians to retire, without the capture of Warsaw; and thus another year have been gained for organizing the means of defence—perhaps for the effectual interposition of foreign powers. But dissensions and discord in Warsaw, of the most reproachful character, confused and enfeebled every thing. Skrzynecki was obliged to resign the chief command; which he did in one of the most noble and interesting addresses to the army that ever a general made, and took his place among his fellow soldiers as a private volunteer. From that hour every thing, bad before, changed rapidly for the worse. The Russians, under the skilful direction of Marshal Paskewitch, made their regular approaches to Warsaw, with little hindrance and with uniform success. The city was summoned to surrender, and fourteen or fifteen days were allowed for deliberation. No satisfactory propositions were made to the Russian commander, although there was a frequent interchange of messengers and flags of truce. At length the Polish defences around the city and its suburbs were attempted by storm; and after a most sanguinary conflict, of two days' continuance, were carried. The remains of the Polish army retreated through Praga, with the purpose, it is said, of taking up a position at Modlin. But it would seem that all they can hope for is to make terms with their conquerors—They will probably be reduced to the necessity of either perishing in a desperate struggle, or of surrendering at discretion. The civil authorities of Warsaw met the Grand Duke Michael at one of the gates of the city, and presented him with bread and salt, as indicating that their lives were at his disposal. The Russians occupy the city, and it is said have spared the inhabitants, and established order—We wait for farther details. What is to be the consequence of this result of the Polish insurrection, is yet in the womb of Providence, whose ways are often dark and mysterious, but always wise and holy.

**GREECE.**—It appears that a large part of Greece is in open rebellion against Capo d'Istria. The beautiful frigate Hellas has been burnt by the insurgents, and every thing appears to be in confusion.

**TURKEY,** it is also reported, is in a very perturbed state, although the rebellious pachas have been put to the worse. The reigning Sultan is said to have rendered himself exceedingly unpopular, by his endeavours to change the Mohammedan usages, and to introduce European improvements. He has destroyed the Janisaries, but he has a still more formidable enemy in the Ulemas, the guardians of the Mohammedan faith; and it is believed that he must either change his course or lose his crown, and probably his head. One of the most awful and destructive conflagrations ever known, has destroyed nearly the whole of Pera—the commercial suburb of Constantinople, and the residence of distinguished foreigners. Our envoy, Commodore Porter, had arrived in the vessel that carried him out, with the commercial treaty ratified by our President and Senate, and awaiting the final ratification of the Sultan—Our want of space forbids, for the present month, a farther view of publick affairs—Our readers have before them the articles of the most interest.

ERRATA IN OUR PRESENT NUMBER.

Page 591, first column, line 8, for *have read has*.  
do. second column, line 22, for *appear read appears*.

# THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

NOVEMBER 1, 1831.

## SELECTIONS FOR THE MONTHLY CONCERT.

### BOMBAY.

*Extracts from the Journal of Mr. Stone.*

October 8, 1830. Accompanied Mrs. Stone to two little hamlets in the suburbs of Bombay, in which she has two flourishing female schools. I went particularly to see two of her little scholars, who have been sick some time, and whom I found very sick. I gave them medicine, and spent two hours or more, while Mrs. Stone was examining her schools, in giving Christian instruction to the people. I hope some of the poor pagans in these hedges will be compelled, by the force of divine truth, to accept the invitation to the gospel feast.

17. Preached to an unusually large and attentive assembly of natives, among whom were twelve lame and blind beggar women, and eighty girls belonging to our female school. My subject was the love of God towards men, as displayed in giving his son to die for their redemption. While descanting on this delightful theme, which strings the harps of the heavenly world, I think my heart felt something of its flame. O that this love might penetrate and electrify the cold and cheerless hearts of these poor pagans, and tune them to the heavenly lay which angels sang over the gladdened plains of Bethlehem.

Nov. 10. While examining one of our schools in the morning, a Hindoo man presented me a letter written in Mahratta, which on reading I found to contain a request that he and his wife might be received into the Christian religion by being baptised. He stated that for two months past he had come to the house of Dajeeba, one of our candidates for baptism, and received Christian instruction from him. He says they believe Hindooism to be false; and the Christian religion true and therefore desire to forsake the one, and embrace the other. On conversing with them I found, that, though they had acquired some knowledge of Christianity, their views of its nature and doctrines were very obscure, as must be expected of those who have just began to emerge from the darkness

of paganism, in which they have groped all their life time, into the feeble rays of the gospel light which have come to them only through the mind of one but imperfectly enlightened. I told them I would give them instruction daily, if they would call at my house; and when they should give us satisfactory evidence of having become real Christians, we would comply with their request. I have seen the man several times at the school before, and noticed that he was very attentive to my instructions to the children, but I never conversed with him before. How this should happen, I know not, as it is my usual practice to converse with all strangers whom I find in the school-rooms. This is the first Hindoo female, who has requested baptism of us.

13. Bapoo left us to return to his family at Panwell professedly to give his wife religious instruction to prepare her mind to consent to his receiving Christian baptism. He hopes to persuade her at least to renounce caste with him, so that they may live and eat together. Gave instruction to Dajeeba, and several teachers who called with him. In the evening, preached to several natives who had assembled in one of our schools, among whom were the man and woman who applied for baptism. Conversed with them individually. They appear to be sincere inquirers after truth.

14. About two hundred persons were present at the Mahratta service at the chapel this morning, eighty of whom were girls belonging to our female schools, and ten or twelve lame and blind beggar women. Dajeeba's mother, who said a few weeks since that her son might become a Christian if he would, but she was determined to die in the religion of her forefathers, has now become a constant attendant at the chapel.

16. Bapoo, who left me several days since to visit his family at Panwell, in order to give his wife Christian instruction, returned to-day, and says she is quite unwell, and is now residing with her father, who is a physician. He says she was not able to receive Christian instruction, and therefore he has not made up his mind when to be baptised. I advised him to return to her, and to give her instruction as she should be able to receive it, for if

she was dangerously sick, so much the more need to give her that instruction by which alone she can be saved. What he will do I know not. He seems much cast down. I suspect, though I have not asked him the question, that her friends have told Bapoo, if he violates his caste by uniting with the Christian Church, his wife shall not live with him. He asked me what he must do, if his wife would not consent to live with him in case he joined the church. I referred him to what Christ had said was necessary to be done in order to be his disciple.

### GREECE.

JOURNAL OF MR. KING.

*While on the Island of Tenos.*

March 30, 1831. I called on the teacher of the Lancasterian school, and gave him a copy of the "Catechism of the History of Greece," lately printed at Malta. Was happy to find, that he had at length concluded (as he said) to have his scholars assembled on the Lord's day for the purpose of learning the gospel. The lesson, which he told me he had appointed for the ensuing Sabbath, was a part of Christ's sermon on the mount.

April 1. In the morning the Greek bishop called on Messrs. Robertson and Hill, who a few days previous had paid him a visit. While he was with Mr. R. I and my wife went in to see him. On my observing, that we had news from Rome, (with regard to the flight of the Pope,) he entered into a long conversation, in which he attempted to explain many prophecies in Daniel, Ezekiel, and the Revelation. With regard to the Revelation, he said, that each chapter contained the events of a hundred years, and that we were now thirty-one years advanced in the 19th chapter; that the two last chapters regard heavenly things, but all the rest things on earth; that about the year 1840 the Turks are to fall; and after their fall, all Christian churches are to be united, the Jews will become Christians, and all the heathen nations; so that all that dwell on the earth will become Christians, and remain so, for 500 years, as some suppose, and according to others, 1,000 years; then will ensue a defection, and then will come the end of the world.

2. Conversed with a Greek on the subject of confession to the priests, and the mode of partaking of the Lord's supper. He said he wished for some book, that would show him what was the practices of the apostles and early Christians, with regard to these things. For the practice of the apostles, I referred him to the New Testament.

5. Multitudes arrived from Syra, Myconos, and other places, in order to celebrate, the next day, the feast of the annunciation. Towards night, I went with my wife, and our Episcopal brethren, to the church of the Evangelistria, where was a singular display of the different costumes from various islands, and different parts of the Morea, and from Asia Minor.

When on my way to the church, a man came up to me with a plate, on which he begged me to put some money, in order to purchase powder to fire the next day in honor of the virgin Mary. I refused, however, to contribute, and took occasion to observe to him, that I did not like the use of powder at their feasts, and especially as they were in the habit of firing guns on the Lord's day, which was a sin; that their forefathers, who were Christians, did not thus profane that holy day, and that they were better Christians than we see now. "O," said he, "our forefathers eat meat, and were a different sort of men from what we are; now we wish for powder and a noise, and the Panagia (the virgin) desires it." Seeing that I would not give any thing, he began to threaten me, and said he would fire such heavy charges before my doors as to break my windows. Of this I told him to beware, as he had now publicly threatened me, and if any damage was done, I should know whom to look for.

7. I walked to the little market place, and conversed with one or two persons I met there, on the subject of the gospel, lying wonders, &c. One of them said, that he had fought several battles for me with the people here, and that he was persuaded that the gospel was what we all ought to follow. He also spoke very freely against the lying wonders performed in the church of the Evangelistria.

#### *Voyage to Athens.*

8. Went on board a Hydriot vessel bound for Syra, Hydra, and Napoli. Found on board about one hundred passengers. Among these I distributed tracts, and placed a gospel, where any one, if disposed, might take it to read. Very soon little circles were seen here and there, reading and listening to the tracts and to the gospel. Among the passengers, was a Greek from Smyrna, and I found, that with his wife, mother, and sisters, I had formerly been acquainted. With him I entered into a long conversation on various religious subjects, and several listened while I endeavored to explain several points, which he seemed not fully to understand. Among these were circumcision, baptism, the passover, the Lord's supper, the Jewish

bbath, and the Lord's day. After eaking for some time on these subjects, took the New Testament and read out the 11th chapter of St. Paul's epistle to the Romans, and spoke on the subject of the restoration of the Jews, and the feelings, which Christians ought to have towards them, and of the ingatherings of all nations.

16. In the morning we were near Ægina. I gave Niketoplos the gospel, and asked the captain, his men, and the passengers, if they would like to hear a chapter read. All said, yes, and he read audibly not only one chapter, but two or three, and we both occasionally made remarks upon what was read. About noon, we arrived at Ægina. There I met with a kind reception from various persons, and the commissary of police ordered a room for me, where I found myself very comfortably situated.

17. Sabbath. I rose at an early hour, and was delighted with the music of birds, which I have scarcely heard since I have been at Tenos. The air was mild, the sky serene, and my heart felt a lightness and joy, which it used sometimes to feel on a Sabbath morn in New England. Went to the principal church, where I saw swallows flitting about, and sparrows had made their nests near a picture, over the head of which was written a Greek phrase, which conveys the same idea, as "I AM." Longed to have the gospel preached to this perishing people, for whom I really felt pity and sorrow. The sparrows had indeed found a nest near the altar of the Lord, and my feelings would all have been in accordance with those of the psalmist (described in the xxxivth Psalm) had I not seen that likeness intended to represent Him, who has no likeness either in heaven or on earth!

After leaving the church, I met a man, whose countenance I recognized, but did not recollect his name. On meeting him, he stopped, inquired kindly after my health, and invited me to go with him to his house. On my way, I found him to be the celebrated teacher in the Central School, Mr. Gennadios, whom I had seen for a few moments, when at Ægina last year. With him I had a long conversation on a variety of subjects, and, among others, with regard to my opening a school at Athens. He said I should not find the least difficulty on the part of the people, that they thirsted for knowledge. In speaking of Niketoplos, he said, he thought him the best teacher for a Lancasterian school in Greece, and that I should do well to employ him for the present. With Mr. G. I was much pleased. He converted like a man of

talents, and of good sense, and as a warm friend to all my undertakings. His wife is an Athenian, and expressed great pleasure in the hope, that I should go to the place of her nativity to reside and establish a school.

### ARKANSAS CHEROKEES.

EXTRACTS FROM A LETTER OF MR. WASHINGTON BURN, DATED AT DWIGHT.

*Prevailing attention to religious instruction.*

It is with feelings of thankfulness and joy, to which I cannot find full utterance, that I announce the fact that we are enjoying, to a considerable extent, a revival of religion among this poor people. Five natives now stand propounded for admission to the church. Ten others are rejoicing in hope; and, as far as we can judge, give us reason to hope for them, that they are indeed born from above. All these are persons living above us on the Salisau. In addition to these, we are permitted to rejoice over four of our dear Cherokee youth in the female school, as the children of God. For several months past there has been an unusual solemnity and tenderness upon the minds of a considerable number of the girls, which has convinced us that the good Spirit was striving with them. For a few weeks, the four alluded to have been rejoicing in the sense of pardon. We never saw youthful converts appear better. Several of the scholars, and more among the people, seem to be subjects of conviction more or less pungent; and many have their attention more solemnly arrested than ever before.

In the northeast part of the nation, bordering upon the wild settlements, there is also very considerable excitement among the Methodists. They have lately taken into their society about twenty persons connected with the Cherokees. Several of these had been professors in the old nation, and had fallen back and become desperately wicked. Others are serious persons, received as seekers; and a few others we hope are true converts.

This work is evidently of the Lord. It illustrates the sovereign freeness of his grace. The church here has for a long time been in a state of great coldness. A few have mourned and prayed in secret over our declensions; but as a church, we have been, and I fear still are, very far from what we ought to be. There is now evidently a waking up, and I hope we shall all soon be engaged with our whole hearts in seeking for the continuance and spread of the good work. Most of our native members are revived,

and I think this is the case with all, or nearly all the mission family here, as it is with our fellow laborers at Fairfield and Forks of Illinois.

We have three appointments for three days meetings in the nation, the first to begin next Friday. I believe all who love our Lord Jesus Christ among us have made these meetings the subject of special frequent prayer. I trust many will go to them under the influence of a heavenly unction, and we hope and pray and expect to witness displays of God's saving grace. We expect our brethren from Union will unite with us, and also some of our Methodist and Cumberland brethren from the white settlements.

#### *Promising State of the Schools.*

Our schools close to-morrow for the annual vacation. We can but feel great solicitude respecting the dear children, especially those who are going into neighborhoods where vice prevails. This is the case with some who are hoping, and with several who are anxious. May the good Shepherd preserve these lambs.

The girls school has made greater improvement the last year than ever before. A considerable number of the scholars entered school since January. Nine of them are between the age of five and eight years. All can read fluently in easy lessons, and with considerable ease in the New Testament. The youngest and most backward can answer nearly all the questions on the map of the world. The higher classes are as far advanced as any classes we have ever had in the school. All of them have made great improvements in the use of the needle, and in other labors. Their general behaviour, I can say without exaggeration, has been better than I have ever known in a company of equal number, and of the same age, in any place where I have been acquainted. Indeed they are a most interesting group of little girls and young women.

*July 12.* I have just returned from the examination of the boys school. The exhibition of improvement made by them is very gratifying. They have made quite as good improvement as the females in every branch of study. The boys suffer by having too much time out of school at their own disposal. The influence of this is pernicious upon them as scholars, and especially upon their morals and the concerns of religion. There is a very great contrast in the appearance of the two schools in respect of religion. Not one of the boys gives evidence of piety—not one is the subject of real conviction. A few, we hope, are somewhat thoughtful. With their advancement in learning we are well satisfied—with their gen-

eral deportment we have no reason to be greatly displeased; but we feel anxious for their souls. Shall they all finally perish! We commend them to the especial prayers of the Committee; we commend them to the God of grace who hears and answers prayer.

### PROCEEDINGS OF PRESBYTERIES IN THE WEST.

[Deeming it a matter of great importance that our readers should be fully informed, respecting the official doings of those Presbyteries in the Valley of the Mississippi, which are friendly to the plans and operations of our Board, we shall devote a considerable portion of the present number of the Reporter, to the publication of the resolutions which have been formally adopted, on the subject of Missionary operations in the West, and in reference to the Convention, to be held at Cincinnati, in the 23d of the present month.]

#### PROCEEDINGS OF THE PRESBYTERY OF WEST LEXINGTON.

The Presbytery of West Lexington met in Walnut Hill church, on the 28th, 29th and 30th of Sept. 1831.

*Wednesday 28th.*—Presbytery resolved to receive the application of Mr. A. W. Campbell for ordination as a minister of the Gospel, and proceeded to examine him on Theology, Church History and Government, and his examination was sustained.

It was then agreed that the business respecting the Convention at Cincinnati, be the order of the day for to-morrow at 10 o'clock.

*Thursday 29th.*—Mr. R. J. Breckinridge was introduced to the notice of Presbytery as a candidate for the Gospel ministry. He was examined as to his acquaintance with experimental religion, and his motives in seeking this office, and his examination was sustained.

Presbytery then proceeded to the order of the day, when the following preamble and resolutions were presented by the Rev. R. Stuart, and adopted, with one or two dissenting voices, viz:—

Inasmuch as the General Assembly at its last meeting recommended to the judicatories of the churches in the valley of the Mississippi, to agree upon some plan for conducting Missions in the Western states; and inasmuch as it is proposed that delegates from all the Presbyteries in said valley meet in convention at Cincinnati on the 23d of November next, to consult upon a plan for conducting

said missions; the Presbytery of West Lexington, after taking the subject into serious and prayerful consideration, adopted the following resolutions:

1st. It is the opinion of this Presbytery that the Lord Jesus Christ has committed to his church, as a sacred deposit, the preaching of the gospel, the administration of ordinances and discipline, and all other things relative to its peace and prosperity.

2d. That the several different congregations of the Presbyterian church in the United States taken collectively constitute *one church*; and that "a representation of the whole should govern and determine in regard to every part, and to all the parts united, that is, that a majority shall govern."

3d. That "the General Assembly represents in one body all the particular churches of our denomination; that they constitute the bond of union, peace, correspondence and mutual confidence among all our churches," that to them belongs the power of superintending the concerns of the whole church, and that "they may *send missions* to any part to plant churches and supply vacancies."

4th. That the whole church is the only safe depository of these important powers, and we would deem it a departure from the principles of our Church Government for the church to relinquish "the power of conducting its own missions," and for that power to be vested in any body of men who are not appointed by, and directly responsible to the whole church.

5th. That no missionary be received in the churches within the bounds of this Presbytery, contrary to the provisions of the 18th chapter of the "Form of Government."

6th. That the delegates from this Presbytery to the Convention at Cincinnati, be instructed to oppose the adoption of any plan for conducting Missions in the Western States, which shall not be in accordance with the foregoing resolutions.

Nominations were then received for delegates to the Convention, and the following persons received the number of votes respectively attached to their names. *Ministers*—James Blythe, 19; Samuel Steel, 22; Nathan H. Hall, 8; Saml. V. Marshall, 1. *Elders*—Robert J. Breckinridge, 20; John R. Alexander, 15; John M. C. Irvine, 9; Benjamin Mills, 6.

Messrs. Blythe and Steel, Breckinridge and Alexander, were therefore duly elected.

Presbytery having heard a discourse from A. W. Campbell, which was sus-

tained, proceeded to ordain him to the work of the Gospel ministry, by prayer and the laying on of the hands of the Presbytery.

S. STEEL, *Stated Clerk*.

#### RESOLUTIONS OF THE PRESBYTERY OF STEUBENVILLE.

At a very full meeting of the Presbytery of Steubenville at Beech Spring, October 5th; there being present fourteen Ministers, (the whole number of Presbytery,) and fourteen Ruling Elders, the following was unanimously adopted:

As this Presbytery "regard the transaction of Missionary business to be especially the duty of the Church in her distinctive character, and the present organization of the Board of Missions of the General Assembly as most consistent with the order which should be taken in this matter:"—Therefore resolved,

1. That as we desire but one General Assembly for the Presbyterian Church in these United States so we wish for no more than one Board for conducting Missionary operations within our bounds, to be directly under the control and supervision of the General Assembly, according to the Constitution of our Church.

2. That the Board of Missions of the General Assembly since its reorganization has been managed with an energy and wisdom entitling it to our continued confidence; and by its rapidly extending influence has clearly shown, that were all Presbyterians to unite in cordially cooperating in its plans, this Board would be abundantly competent, under the divine blessing, to carry on all Missionary operations within our Church.

3. That as we have nothing to do with the separate action of voluntary associations, employed in Missionary labors within our bounds, irresponsible to the Church, an amalgamation of the Missions of our Church as such, either in whole or in part, with the operations of the Home Missionary Society or any similar institution, is undesirable and unconstitutional; and that we regard the attempts which have been made to produce such an amalgamation, as the great source of the evils which have arisen, and the bitterness which has been excited on the subject of domestic Missions.

4. From the present aspect of the Presbyterian church, and the inroads which have been made, and are attempted further upon her integrity and purity, we feel bound to take a more decided stand in maintaining inviolate her principles of doctrine and government, and openly to disapprove of all such mea-



asures as tend to weaken or impair the soundness of the one, or the efficiency of the other, and such we believe to be the tendency of the Home Missionary Society in its operations within the Presbyterian Church.

5. That while this Presbytery agree to send delegates to the proposed Convention at Cincinnati, on the 23d of November next, on the principles proposed by the West Lexington Presbytery; they clearly avow their determination to adhere *exclusively* to the General Assembly's Board of Missions, and hereby instruct their delegates to act upon this principle in such a convention.

*Resolved unanimously.* That the present state of the Presbyterian Church demands that it be a standing rule of this Presbytery, that every ordained minister or licentiate presenting a dismissal to this Presbytery, shall submit to a public examination on his views of Theology, before he is received as a member, or under its care.

A true extract,

CHARLES CLINTON BEATTY.

*Stated Clerk.*

#### PRESBYTERY OF REDSTONE.

At a meeting of the Presbytery of Redstone, October 4th, 1831, the following preamble was unanimously adopted, viz:

Whereas, a difference of opinion and practice exists among the members of the Presbyterian Church, in relation to the proper organ for conducting domestic missions, and as, in the opinion of this Presbytery, evils have arisen from the conflicting operations of the General Assembly's Board of Missions, and the American Home Missionary Society; and whereas the General Assembly, at its last meeting, adopted the following Resolution, viz.

"That in view of existing evils arising from the separate action of the Assembly's Board of Missions and the American Home Missionary Society in the West, it be recommended to the Synods of Ohio, Cincinnati, Indiana, Illinois, Kentucky, Tennessee, West Tennessee, and the Presbyteries in the West, connected with them, to correspond with one another and devise a plan for carrying on Missions in the West, and report the result of their correspondence to the next General Assembly: it being understood that brethren in the West shall be left to adopt their own plan, and that any other Synods and Presbyteries, besides the above mentioned, in the Valley of the Mississippi, may be embraced in the correspondence if they desire it."

And whereas it is important that every Presbytery should freely express their

views in relation to this important subject, and with a view to allay the excitement now existing and also to preserve the identity and distinctive character of the Presbyterian Church, this Presbytery considers it highly important that their views should be fairly and fully represented in the proposed convention.

Therefore, resolved, unanimously,—  
1st. That it is expedient to appoint two delegates to attend the convention to be held in Cincinnati, on the 23d Nov. next.

2d. That this Presbytery have full confidence in the Board of Missions of the General Assembly of the Presbyterian Church, as the regularly constituted organ of Missionary operations, and deprecate a union with any irresponsible association or organized body for conducting domestic Missions, not amendable to any judiciary of our Church.

3d. That in the view of this Presbytery, the effort made to effect a union between the two Missionary institutions is a chief cause of the unhappy excitement now existing in the Church; and if followed up, threatens it with increasing discord and division. And that peace and harmony are not likely to be restored, except by abandoning all such efforts in future, and thus allowing each institution to pursue its own course without impediment or interference on the part of the other.

4th. That the delegates appointed to attend the Convention be instructed to exert their influence to procure a decision of the Convention in favor of the Assembly's Board of Missions, and that they oppose, with all their influence, whatever might tend to a union with any other body, not even concurring in a united agency for conducting Missionary operations in the West.

5th. That if the delegates should fail to carry the last resolution into effect, and a majority of the Convention should adopt any measures with a view to favor a union with any other body, that they be instructed to enter their protest, accompanied with their objections.

6th. That the Stated Clerk be instructed to furnish each delegate with a copy of these resolutions.

7th. That in case no one of the delegates appointed shall be able to attend, that the Stated Clerk be instructed to transmit a letter to the Convention stating the views and wishes of this Presbytery, as herein expressed.

Resolved, That the Stated Clerk transmit a copy of the above resolutions to the editors of the Presbyterian, and Christian Herald, for publication.

(A true copy.)

ROBERT JOHNSON, Stated Clerk.

## PRESBYTERY OF CINCINNATI, OHIO.

The following account of the proceedings of this Presbytery is taken from the "Standard" of Oct. 14th, and we give the entire statement, because it would appear that the *rejected resolutions* express the sentiments of a decided majority of the Churches in that Presbytery.

At the late meeting of the Cincinnati Presbytery, a motion was made, for the appointment of delegates, to the Convention, which has been called to meet at Cincinnati, on Wednesday the 23d day of November next, at 2 o'clock in the afternoon. Some objections having been made to the phraseology of the motion, it was postponed, for the purpose of taking under consideration the following viz:

"Whereas the General Assembly of the Presbyterian Church at its last session did pass a resolution, which is as follows, viz:

'In view of existing evils resulting from the separate action of the Board of Missions of the General Assembly, and the American Home Missionary Society, the General Assembly *recommend* to the Synods of Ohio, Cincinnati, Kentucky, Tennessee, West Tennessee, Indiana, Illinois and the Presbyteries connected with the same, to CORRESPOND with each other, and endeavour to agree upon some plan for conducting domestic missions, in the Western States, and report the result of their CORRESPONDENCE to the next General Assembly. It being understood that the brethren in the West, be left to their freedom, to form any organization, which, in their judgment may best promote the cause of missions in these States:—and also that all the Synods and Presbyteries in the Valley of the Mississippi may be embraced in this CORRESPONDENCE provided they desire it.'

"Therefore in obedience to the *recommendation* above named, resolved that this Presbytery do approve of a *convention* to be held in Cincinnati, on the 23d day of November next, as the best method of *correspondence* and do now proceed to the appointment of delegates, in number and form as is usual in this Presbytery in appointing Commissioners to the General Assembly."—After much debate, the question was taken, by yeas and nays—twenty-one to nineteen. The same vote as was given in the case of Mr. Bushnell, with the addition of the Rev. James Kemper, to the minority, who was not present when the vote was taken in relation to Mr. B. We hope it will be distinctly understood that no one

opposed the *recommendation* of the General Assembly—but there is a wide difference between an official *correspondence* of Synods and Presbyteries and an *unofficial convention*.

We hope also the churches will look at the majority of this Presbytery and ask themselves this question—What portion of the Presbyterian Church was represented in the Presbytery, by Messrs. Slack, Vail, Blanchard, Mahan and A. Johnson? Ask themselves another question—How many of this new-school majority are in the pay of the American Home Missionary Society?

In the minority were four Pastors, two stated supplies and thirteen Elders representing fourteen, out of twenty-one congregations; and yet, strange to tell, a *Convention* instead of a *Correspondence* was voted and the following delegates appointed, viz: Ministers—J. Thompson, J. Gallaher, A. Mahan—all new-school, Elders—J. Warren, R. Boal, new-school, and S. Newell. While this resolution for a Convention was under consideration a motion was made and seconded for postponement in order to take up the following preamble and resolutions which, after discussion, was decided in the negative.

"In view of the important subject submitted by the General Assembly to the consideration of Synods and Presbyteries in the Valley of the Mississippi, and on which this Presbytery is now called to deliberate, the devout gratitude of all the members ought to be offered to the great head of the Church, for the opportunity thus afforded to the Bishops and Elders representing this part of our spiritual Zion of expressing their cordial and unqualified approbation of the Board of Missions of the General Assembly of the Presbyterian Church, to which this Presbytery stands pledged as an Auxiliary and that such an expression may be fully and fairly given, the following resolutions are respectfully submitted.

1. *Resolved*, that the Presbyterian Church in these United States needs no new plan in order to carry on successfully Domestic Missions—the present organization of the Assembly's Board being simple, expansive, improvable and efficient, needing only the countenance, prayers, pecuniary aid and united efforts of all the churches to carry the gospel through the whole length and breadth of the land, and to prepare the way for sending it in every direction into heathen lands.

2. *Resolved*, that as there is no need for a new organization, so there is no necessity for holding a *convention*, for without any waste of time and money, all the

churches that adhere to the Presbyterian standards, can to the extent of their abilities co-operate with their own Board of Missions, and those congregations which desire to co-operate with an unecclasiastical society can as well be in connexion with the American Home Missionary Society as with any independent Western Institution.

3. *Resolved*, that should any new plan of Missionary operations be devised in the West, unless the institution be made exclusively auxiliary to the Assembly's Board of Missions, it will be giving the western churches three subjects of dispute instead of two, for it is evident that that the churches now attached to the General Assembly's Board of missions cannot conscientiously unite with any independent institution West or East.

4. *Resolved*, that should a majority of the Presbyteries and Synods in the Valley of the Mississippi agree to call a convention formed according to our constitutional ratio of representation that, — be and they are hereby appointed to represent this Presbytery in said Convention and to use their best endeavours to secure the co-operation of all the churches with the General Assembly's Board of Missions, for the following reasons:

1st. Because the plans and operations of said Board of Missions have been attended with increasing and encouraging success ever since its re-organization in 1828.

2d. Because the blessing of God during the past year evidently attended their labours and the prospect for extensive usefulness was never more encouraging than at the present time.

3d. Because the pledge given by the Board of Missions, to supply feeble and destitute congregations throughout the Valley of the Mississippi within five years with a faithful and devoted ministry, should call forth the united prayers and efforts of all the churches for the accomplishment of this great and good work.

4th. Because in the opinion of this Presbytery, the peace, unity and efficiency of the Presbyterian Church can be best preserved by all uniting with the Board of Missions of the General Assembly.

5th. Because the proposition now under consideration is substantially the same with those which were made last year—one for uniting the operations of the A. H. M. S. and Board of Missions, in the West, and the other for organizing an independent Western Missionary Society—the first of which was rejected and the last deemed inexpedient.

#### PRESBYTERY OF MIAMI, OHIO.

The following preamble and resolutions were adopted by our Presbytery at its late meeting almost unanimously, viz:

Whereas a resolution of the last General Assembly, has made it the duty of this Presbytery to state explicitly their views respecting the best method of conducting domestic missions in the west; and whereas a convention has been proposed. Therefore,

*Resolved*, 1. That in the opinion of this Presbytery, the entire management of domestic missions in the Presbyterian Church ought to be under the control of the General Assembly.

*Resolved*, 2. That this Presbytery do entirely acquiesce in the plan of conducting domestic missions which has already been adopted by the Assembly.

*Resolved*, 3. That although this Presbytery are fully convinced that the Home Missionary Society has under God been the instrument of great good, yet considering the present state of our churches, we feel it to be our duty to withdraw our auxiliary connexion from that Society.

*Resolved*, 4. This Presbytery are not aware that there exists at present sufficient reasons for calling a convention of the Western Churches, nevertheless, if the Synod of Cincinnati should be favorable to a Convention, in that case, resolved that D. V. McLean, minister, and William Lowry, Elder, be, and they hereby are, appointed delegates to attend said Convention, and that the Stated Clerk be required to furnish the delegation, with a copy of these resolutions."

(A true copy.)

JAMES COE, *Stated Clerk*.

"*E pluribus unum.*"

You are aware that the fact of there being ministers in the Presbyterian Church, who have never answered the questions required to be put to ministers at their ordination, has been again and again called in question. On enquiry at our late meeting, a candidate for membership was asked, whether he had ever answered those questions; he replied that he never had! They were therefore put to him and answered before his reception. Should you think it necessary that this fact and the foregoing resolutions, or either of them, should obtain publicity in your section of the church, you are at liberty to make such use of them as you think proper. And should the statement in the latter case be called in question you shall have all the evidence necessary.

J. C.

## REPORTS OF MISSIONARIES.

## NEW YORK.

From the Rev. H. HALSETT, Cambria, Niagara county, N. Y., Oct. 3, 1831.

I have administered the ordinance of the Lord's Supper three times; admitted eleven persons to the communion of the church; baptized six adults and thirteen infants; assisted in organizing a church in a neighbouring town, consisting of nineteen members; paid some attention to catechetical instruction, and the visiting of common schools, and attended Bible Classes and Sunday Schools. I have paid some attention to the circulation of Tracts, and the promotion of benevolent operations. No extensive or general attention to religion has been awakened, but individual cases of awakening and conversion have occurred. These however have been few, and it is to be feared that truth would compel the acknowledgment, that our present condition is one of spiritual declension.

The standard of benevolent effort in the church generally is low. Some few it is hoped, begin to understand the subject better than they have done.

Some of our Sabbath Schools flourish, but others languish.

## PENNSYLVANIA.

From the Rev. A. B. QUAY, dated, Dillsburg, October 3d, 1831.

*Revival in Dillsburg, York county, Pa.*

Since my last report, I have had more to encourage and animate me in the glorious work of winning souls to Christ than ever before. The Lord has somewhat increased these feeble congregations to which I preach, with those whom I trust will be everlastingly saved. I think I intimated in my last report, that there were indications of good; that little cloud has come up over us, and a few mercy drops have fallen.

In June last, I was assisted by several of my brethren of the neighbouring churches, in holding a four days meeting in this place. I have no doubt the great Head of the Church was with us. It was a solemn season to many a soul. The members of the church appeared humbled and revived. Many of the careless and impenitent were awakened to an awful sense of their danger. At the anxious meeting held during the season, there were present perhaps about 40 or 50 who were anxiously enquiring, "What shall I do to be saved?" It appears that God has not yet forsaken us—new cases of awakening are still occurring. The Lord's Supper was administered here

two weeks ago yesterday, when 16 were added on examination. Several others applied, who, we thought might be better prepared by putting them off until the next communion, not that we supposed them *inincere*, but that they might have more time to pray over it, and make themselves more familiar with the nature of the ordinance. We are persuaded that it is not best to admit persons *too soon* (after their awakening) to the Lord's Table, but on the contrary, that it is often followed with painful consequences, both to themselves, and to those who admitted them.

There continues to be considerable excitement among us, though not so great as it was a few weeks ago. On the Sabbath previous to our communion here, the Supper was administered in Petersburg; when six were added on examination, and one on certificate. There is at present a general attention to the subject of religion there, though no unusual excitement. Now I think, I have reason to hope, that my *feeble labours* are not in vain in the Lord.

## VIRGINIA.

From the Rev. J. PALM, Warm Springs, Va. Sept. 16th, 1831.

*Progress of a revival at Warm Springs, Virginia.*

It affords me great cause of praise and gratitude, to be able to state, that the Lord still continues to bless us in this part of Zion. We have been greatly encouraged during the last few months, by seeing the work of the Lord prosper in our hands. We have every reason to believe, that the Lord has owned and blessed our poor endeavours, for the building up of his church in this part of Zion. The Eternal Spirit has been with us, has convinced many of sin, righteousness, and judgment to come, and has so operated upon their hearts, as to turn them from a love of sin, to a love of holiness and Truth. And our hearts' desire and prayer to God is, that he may pour out more abundantly of his Spirit until all "the redeemed of the Lord shall return, and come with singing unto Zion," with gladness and everlasting joy upon their heads. The state of things is more encouraging now, than it has been at any former period.

We have lately had a communion season at this place, which was indeed a season of refreshing from the presence of the Lord. *Twenty two* were added to the Church on examination and profession of their faith in Christ. Many (perhaps forty) are anxiously inquiring the way to Zion. The prospect of useful-

ness here is very considerable. But the labourers are few. The wants of this county (Bath) and some of the adjoining counties are great and pressing. Bath contains a population of upwards of 4000 souls, and all the Presbyterian preaching they enjoy is the one half of my labours. In Allegheny, an adjoining county—there is a still greater moral waste, no Presbyterian labours there. Can you not send us a Missionary of the right stamp to occupy this destitute field? Truly "the harvest is great, but the labourers are few. Pray that the Lord may continue to make bare his arm for our salvation.

#### INDIANA.

From the Rev. WM. SICKELS, dated, Rushville, Rush Co. Ind. Aug. 3, 1831.

The term for which my last commission was granted, has now expired, and I here transmit my report for the last six months. During the time included in this Report, I have preached ninety-eight sermons, besides other occasional addresses. Six persons have been added to the church on certificate, and one on examination; and I have recently found two or three persons who are deeply anxious, one of which gives some evidence of a saving change. These are tokens for good in the midst of a great deal that is discouraging. There is, however, a very respectful and serious attention to the preaching of the gospel on the Sabbath, and often much solemnity, but no general seriousness among the impenitent. I trust, however, that a considerable measure of religious knowledge has been acquired, and that in answer to our supplications, God will eventually quicken the seed sown, and cause it to bring forth fruit. One fourth of my time has been spent in the adjoining county of Henry, and I have occasionally visited and preached in Hancock. In these counties there are a few Presbyterians, but no organized church of our denomination. In one of these counties, I believe, no Presbyterian minister but myself, has ever preached. In Henry Co. there is now a prospect of organizing a small church. In all places where I have preached stately, there are pretty good audiences, especially on the Sabbath. But the word preached seems to be attended with very little effect upon the minds of sinners. Sometimes indeed there is manifested a degree of thoughtfulness and relenting, which seem to say they are almost persuaded to make the "successful resolve." The tear is often seen to glisten in the eye, or steal silently down the cheek. With interest and hope, I have marked these indications of

feeling, anticipating soon to see these persons turn their faces Zion-ward. But these anticipations have been but in a very few instances realized. Indeed the state of religion continues very low, not only in the field which I occupy, but throughout this whole region of country, and perhaps there is no part of the church where the gospel is more pointedly preached, or where its ministers are more laboriously employed in their vocation. But while we seem to be labouring almost in vain, our hearts are rejoiced by the tidings which reach us of the progress of the kingdom of our God and Saviour in other parts of the land. Placed as we are, by the Captain of the Lord's host as watchmen upon Zion's outer wall, we feel that great responsibility rests upon us, and as we are called to "endure hardness," to contend with hardness, and especially to feel much hardness in our own hearts, we realize our insufficiency, and sometimes detect the secret wish, that some other had been assigned us. But, my dear Sir, whilst we have the consciousness in our own hearts, that we never entered the ministry, for the sake of ease, or wealth, or earthly distinction, we are not disappointed, and trust that through the grace of Christ, we shall neither be removed nor *remove*, on account of the lack of any of these things.

A manifest change, for the better, has taken place in public manners, and morals in this county, within the last two or three years. Intemperance and profaneness have received a very decided check, and a more general attention is given to literary and religious instruction. It is not to be questioned that these effects have resulted from the influence of the gospel, which instructs, enlightens, and restrains many whom it never converts.

The Sabbath School cause has received a new impulse in this county, and great efforts are making to accomplish the purpose of the American Sunday School Union. In this county, there are now eleven or twelve schools, with a prospect that more will be established. The Methodist brethren are engaging with much interest in the work. At a Methodist camp-meeting in this vicinity, a few days ago, one of their ministers delivered a very excellent discourse on the subject of Sabbath Schools. One of the Society's Methodist Agents resides in this neighbourhood, and he has been very successful in removing the prejudices which existed among his denomination against the Sabbath School cause, I have myself established three new schools, which are in successful operation, and might have done more, but was convinced

that Mr. Havens the Methodist agent, could do most among his own people. My Bible classes, have still been continued.

Our meeting house in this place is so far advanced that we are able to use it for preaching. This I consider as a very great object accomplished. We have now a meeting house in each of my congregations, and are thus freed from those perplexities and inconveniences to which we have heretofore been subjected.

#### ILLINOIS.

From Mr. I. BENNETT, Paradise, Coles Co. Aug. 5th, 1831.

#### *Increase and enlargement of new churches in the southern part of Illinois.*

During the early part of this quarter, I rode two hasty circuits through my old field, thus twice visiting each of the churches within my former bounds. In the latter round, I was accompanied by brother Hamilton, a devoted agent of your Board; whose visit (it being that of an old class-mate) was peculiarly cheering to me in this land of strangers, while his labours for the time being, tended greatly to alleviate my burden. Considering that it is here yet the day of very small things, his success in the object of his agency, I think was by no means discouraging; which he probably has repeated to you before this period. After parting from him, I concluded to spend some time among the brethren of the two new congregations. And accordingly commencing with Gilead, a church recently formed in Jefferson Co., the organization of which was noticed in my last, I remained in a manner stationary two or three weeks. And here I was not a little rejoiced to discover that the interesting state of things, which commenced among this people last winter, still, in a great measure, continued;—though, in general, they have enjoyed preaching only monthly, and even that frequently interrupted. A very gradual, but delightful work of the divine Spirit has been progressing here ever since my first visit to the place. His awakening and life-giving power has attended the word to the hearts of a goodly number, of whom I have been favoured with seeing one after another coming out to tell what the Lord has done for their souls, and in almost every case their subsequent lives have hitherto afforded me more than an ordinary degree of satisfaction that their change is deep and genuine.—Six of these (as I once stated) were admitted to the communion of the church in the latter part of March; and seven more have since been received, who, together with

two, that were, at the same time, received on certificate, made an accession of nine; an important addition to this little band of brethren, which previously consisted only of eleven members. And there are still some others indulging hopes, who we trust, will soon be visibly added to the people of God—yet there is one circumstance, which renders this little, but gracious work of the Lord, peculiarly interesting, that is, about one half of its subjects are young heads of families, who seemed very soon led to regard it not only as a duty, but as a precious privilege to worship God in the domestic circle, which has, as I believe, resulted in the erection of five family altars. They now have a Sabbath School, a Bible, a Tract, and a Temperance Society among them.

After this, with much reluctance I left this dear little group of disciples, and bent my way to the Embarras, in compliance with several earnest solicitations, to visit the Fair Prairie church, which was organized last fall, and then left ever since entirely destitute of preaching.—And after labouring a short time in this place, I obtained the aid of brother Bliss, in order that the brethren here might, for the first time, enjoy a communion season. This four day's meeting was evidently attended by the Saviour's smiles and life-giving presence; and made a precious blessing to this long famished church. Some of the saints seemed in a good measure excited to a solemn sense of their duty—several of the unregenerate were awakened to an alarming view of their sin and danger; and a few, as we trust, have found the Saviour precious to their souls; and in a word, all things which appeared gloomy before, assumed and still continue to wear a much more encouraging aspect, which evinces the presence of the Son of Righteousness. Fourteen were added to the people of God, three on examination, and eleven on certificate; and the prospect that some more will soon be received is very cheering. And I think that if they could have stated preaching here (which the brethren are amazingly anxious to obtain) with the blessing of God this would ere long become an extensive and flourishing church.

They have two small Sabbath Schools here, and a Tract Society; and at the meeting above mentioned a County Bible Society was organized, into which the people entered with a remarkable degree of cheerfulness and energy, notwithstanding the virulent opposition which this heaven born cause has met from the deplorable ignorance, or else desperate depravity of several here, who (horrible

dictu) call themselves the "ministers of Christ."

Soon after my arrival here, having but one church to preach to, I found a little leisure to explore the adjacent country.—And in this tour Providence directed my way to the forks of the Embarras, about 25 or 30 miles up the river.—There I fell into a settlement, which appeared to afford an inviting field of labor, especially as there were in this place scattered abroad a number of the lost sheep of the house of Israel. Consequently I was induced, for several times, to repeat my visit, till the services of brother Bliss could also be obtained here, when a new church was organized, with the name of Bethel, consisting of seventeen members, who were received on certificate.

The brethren of this congregation, and also those of the other two new churches, (Gilead and Fair Prairie) each contemplate the erection of a house of worship during the ensuing fall.—And may the Lord encourage them in it.

#### MICHIGAN TERRITORY.

From the Rev. R. SEARS, dated, White Pigeon, St. Joseph's County, Oct. 4th, 1831.

*A Church organized, and enlarged, at Saline, Mich. Ter.*

On arriving at that place, (Saline) I learnt that a Presbyterian Church, consisting of twelve members, regularly organized at Newark, Wayne County, N. Y. had recently settled in the town, but had not yet, by any public act, been made known as a Church. I proposed that this should be done on the next Sabbath. Accordingly, at the close of the morning service, the records of their organization, with their confession of faith and covenant, were publicly read, and they resolved to take the name of the Presbyterian Church of Saline, and proceed to act as such. After this, I was requested to tarry there awhile longer, until the people could become incorporated into a regular Presbyterian Society, according to the law of the territory. Consequently I continued there four Sabbaths longer, and in visiting round among the people, found Presbyterian members from different places, many of them recently come in, sufficient, when actually connected with the above-mentioned Church, to increase its number to about thirty. The necessary measures for incorporating a Society were taken, after which I left them. While there I preached in a wood-house, at a tavern, into which a back room of the tavern opened,

and at the end of which was another room, a very comfortable place for summer, but not at all suitable for cold weather. The audience consisted of from forty to sixty persons, who seemed to pay good attention. The people calculated to build a large school house, in which public worship might be held; but as many of them had their own houses yet to build, it will be late in the fall, before that work can be accomplished, if it be done at all this season. From the character of the people, however, I think they will persevere, and in time become a good congregation.

#### FLORIDA.

From the Rev. E. H. SNOWDEN, St. Augustine, E. F. Sept. 5th, 1831.

Soon after the receipt of your commission I came to this place and entered upon my ministerial duties. The Sabbath after my arrival, the Presbyterian congregation convened for the first time in the new building, which has been for years erecting, and which, though not entirely completed, affords very pleasant accommodations. Most joyous were the feelings of the people of God on this occasion. They had been in the wilderness for almost ten years, without rest or shelter; and it was truly cheering to their hearts to be permitted to worship in their tabernacle, having none to molest or make them afraid. Since that time the work of consolidation has gone on and we are now in a fair way to establish a respectable congregation.

Since my arrival, our Sabbath School which was in a languishing state, has received a friendly impulse. Several persons who have never before manifested any interest in the subject, have, within a few months come forward as teachers, and appear to be actively engaged in their work. Our Sabbath School library needs many additions. Most of the books having been read by all the scholars, but for this we must look to benevolence abroad. Is there no fund at the disposal of your society, from which we might obtain a supply? The wealthy are contributing of their abundance to supply the Valley of the Mississippi: is not our section of the country as important, and our claim equally strong? Although we are now under the American government, it should be remembered we have but recently passed from a foreign power, and are still surrounded by Catholicism. There has been an advance in morals and religion. Not long since a few females were seen going from house to house to collect children and explain to the people what a Sabbath School was.

Now we have four. The Spirit, of doing good on this small scale is extending into the interior where a number have his summer commenced operations under favourable auspices. Four weeks ago a Female Tract Society was formed which now consists of between forty and fifty members. I have proposed the monthly distribution of tracts which will be carried into effect as soon as tracts can be procured from the Parent Society.

I hope you will send on missionaries to Florida: but I would advise none to come who cannot endure hardness as good soldiers of Jesus Christ. They must labour long and faithfully with but little apparent success. In conclusion I would pray that the Lord may smile upon you in all your measures—guide you in all your deliberations, and cause the gospel as preached by your missionaries to be the power of God unto salvation.

### MISCELLANEOUS.

#### A LOUD CALL FOR A MISSIONARY.

The following is an extract from a letter recently received by one of our agents in the West, from Genl. Joseph M. Street, U. S. Ind. Agt. at Prairie du Chien. We hope it may meet the eye, reach the heart, and secure the services of some devoted preacher of the Gospel.

"There are about 400 inhabitants exclusive of the Army, which is generally 2 or 300 souls. Of these we can expect little help. The inhabitants, with the exception of 20 or 30 persons, are all Roman Catholics.

Of the few, who are not Catholics, only 5 or 6 could be counted on for help, and some of these are poor. There is a settlement about 30 miles off, of 15 or 20 families, where about as much would be given as here. I think the two places might give from 75 to \$100. I would board a minister free of any charge at my house, with his horse. Capt. L—— says he would do the same. This would help some. If he only designed to preach here, no horse would be required; if at Cassville 30 miles, he would want a horse. At Cassville are several pious, and many anxious for preaching.

Certainly my dear sir, if any part of the world is destitute and loudly calls upon the notice of the Board, it is those two places especially *this*. Besides the inhabitants, so large a number of Officers and soldiers ought to have preaching. It is alarming to reflect upon so many immortal souls in the depths of misery—under a fatal delusion, hurrying on to

eternal ruin. I do hope the Board will consider our case—and that the Lord will *constrain* some one of their faithful ministers to come over to us. O! it is distressing to see the ignorance, stupidity, and delusion of some, and the daring impiety of others."

#### PROGRESS OF TEMPERANCE.

The following brief statements are extracted from recent reports of the Missionaries of the Board in different sections of our country.

*Maryland, Kent. Co.* "I delivered an address on temperance, where we formed a temperance Society on the plan of total abstinence, and a number of the most respectable citizens, Presbyterians, Methodists, and Episcopalians, of both sexes joined it. I hope it will do much good, for I have smelled the liquor, in the breath of the young men with whom I conversed after sermon."

*Ohio, Wayne Co.* "A Temperance Society has been formed in one of my congregations, consisting of about thirty members. A number more, it is expected, will shortly join the Society. This good cause is rapidly progressing. I had the pleasure of attending the anniversary of the Wayne Co. Temperance Society in Wooster. The meeting was interesting, and about fifty added their names to the list."

*Prebble Co.* "The Temperance cause is gaining ground. We have had several speeches on the subject—the majority of this town is favourable to Temperance."

*Indiana, Rush Co.* "The Temperance reformation has had a very considerable influence even among those who have never become members of any society. There are whole neighborhoods in this county, in which the work is done without ardent spirits, and in others where it is still used, the quantity is greatly diminished. Many are ashamed to drink in the presence of temperance men, and others will hardly do it without some apology."

*Indiana, Dearborn Co.* "Through many hindrances the temperance cause is rapidly advancing. We have formed at this place the Dearborn County Temperance Society," which numbered within the first few weeks of its existence, 83 recruits to the ranks of abstinence. Among these is a man of fine talents who is reformed from an 18 year's course of drunkenness. Already his heart—his features—his dress exhibit the decided benefits of the reformation. Should we not rejoice to see him delivered "whom



Satan hath bound, lo! these 13 years?" To this County Society there is already one auxiliary, the like of which we hope soon to see planted in every township of the County. The whole accession of Temperance professors since my last, is 145, embracing much of the respectability and influence of the vicinity.

#### BORDER DARKNESS AND CRIMES.

A Missionary of our Board who has been stationed for a considerable time, in the frontier settlements of the South West, bordering upon the Indian country, in a recent communication, gives the following appalling description of the State of Society around him.

"I have sometimes thought it my duty to myself and to the Society to speak more fully and more particularly respecting the people amidst whom I dwell. Christianity blushes that I should record the scenes transacted here for the world to know. Heathens might stand and wonder that men with the Bible in their hands and in the light of gospel truth, should so trample on the ordinances and institutions of the Gospel—and humanity mourns for the depravity of heart daily manifest in the degradation of human power. I speak advisedly, the Sabbath is made a day of business and recreation, by the majority;—professing Christians are not at all scrupulous about making it a day of journeying. The name of the Lord is most profaned on the most trifling occasions. Children are gathered at the corners of the streets, and taught to utter the most horrid oaths and imprecations. The *Father*, while dandling the prattler on his knee, instructs his little child to say the "*Swearers Prayer*," perhaps the mother is the object of the infantile cursing for some trifling chastisement. While the little ones are taught to utter words they do not understand, great care is taken to inflame the tender heart with the spirit of the Prince of darkness. Here perhaps we may account for the reason why these children find use for such language only when they are angry.

Drunkenness is unblushing; and lewdness is not ashamed to walk abroad, unveiled in day-light. The anti-republican practice of treating with "ardent spirits" for electioneering purposes prevails here not only in this county, but others, to an alarming extent.

Bacchanalian revels are not uncommon, in which not only drunkenness and debauchery, but sometimes the most fear-

ful trifling with the solemn worship and sacred ordinances of God's house are practised. I might here descend to particulars, but perhaps not with propriety. When I have said this, and declare it to be in my opinion the characteristic of the majority of the population in this region, I have said no more than may perhaps be said of a few dark corners of Christendom, (though I have never seen them,) but more than this may be said of us in truth, for ignorance is so universal, the degradation of manners and morals is so great, that there seems to be no foundation for forming good society, or a decidedly pious tone of feeling. There are some reasons why society should be of the lowest order here. There are some very honourable exceptions to the character here given, but, as it respects the majority, in my opinion this must stand. I pray not that the Lord would take us out of the world, but that he would work a mighty work of grace for us. I relate these things to you, sir, not from any ill will to my neighbours—nor because I believe that the truth of God and the ordinances of the gospel are to be used without producing their effect—nor to persuade you that they are entirely without effect here; but that you in your extended and extending plans of bringing glory to God and happiness to man, may not act unadvisedly toward us; and that I as a servant of the Lord Jesus Christ, measurably at your disposal, may receive your friendly aid and counsel.

#### Commendable zeal for the Truth.

A Missionary in the State of Ohio, says, "Many persons in this region are alarmed at the idea of corruption in the Presbyterian Church, a few have attached themselves to other Calvinistic bodies. Our ministers must adhere to the doctrines of our church or many of their people will forsake them; they cannot all be induced to renounce our Form of sound words and doctrines of the Bible, and lead into every scheme of accommodation between truth and error, or speculations of what is falsely called philosophy."

#### APPOINTMENTS

From September 20th to November 1st.

Agreeably to an intimation given in the last Reporter, we now have the pleasure of presenting an unusually large number of new Missionary appointments. It will be perceived from the following list, that the twenty-four Missionaries appointed, are to

be located in *twelve* different states and territories, viz. Florida 1, Louisiana 1, Mississippi 1, Illinois 3, Indiana 1, Ohio 3, Alabama 1, Georgia 1, North Carolina 1, Virginia 3, Pennsylvania 7, New Jersey 1. It will also be perceived, that no less than *sixteen* of these Missionaries have been commissioned to labour in *ten* different states at the south and west. Three of the number will be sustained entirely by the people; and twenty-one will receive aid from the Board. *Twelve* of these Missionaries are from the Theological Seminary at Princeton, N. J.; and to most of them the Board have been under the necessity of *advancing* a portion of their salary, sufficient to carry them to their respective fields of labour. *Fifteen* of our Missionaries are young *licentiates*, and their *ordination* will of course, and in accordance with the decided preference of our Board, be left entirely to the discretion of the several Presbyteries, within whose bounds they may labour. We need hardly remind the churches, that the Board are, at present, in *great want of funds*; and we make no other appeal for immediate pecuniary assistance, than that which arises from this simple statement of facts.

Mr. John M. Harris for six months, to the city of New Orleans, Louisiana.

Rev. M'Knight Williamson for one year, to Papertown and Dickinson, Pa.

Mr. John Patten for three months, to Oxford and West Nottingham, Pa.

Mr. Joseph Mahon for six months, to the western part of Perry county, and vicinity, Pa.

Mr. Robert Davidson for one year, to Indiana, under the direction of the Corresponding Executive Committee of Crawfordsville Presbytery.

Mr. Robert H. Lilly for one year, under the Corresponding Executive Committee at Cincinnati or Louisville.

Mr. S. S. McRoberts for one year to Vicksburg, Mississippi, or Plains East Baton Rouge, Louisiana.

Mr. J. D. Matthews for one year, to St. Mary's, Georgia.

Rev. A. M'Creedy for one year, to Middle Brook, Union, and Beaver Dam, Pennsylvania.

Mr. Robert Glenn for one year, to Sandy Lake and vicinity, Pa.

Rev. W. B. Smith for one year, to the Valley of the Mississippi.

Rev. S. H. Morrison for one year, to Russellville and Bethel Green, Alabama.

Rev. Isaac Chase for one year, in the vicinity of Washington, North Carolina, under the direction of Rev. James Weatherby.

Rev. W. K. Stewart for one year, Missionary Agent for the *State of Illinois*.

Rev. Thomas Smith for one year, to Tallahassee, Florida.

Mr. A. O. B. Ogden for one year, to the Valley of Kenhawa, Virginia.

Mr. Alex. Ewing for one year, to Carmi and Sharon, Illinois.

Mr. J. P. Hudson for one year, to the Presbytery of Winchester, Virginia.

Rev. J. Larzalere for one year, to Tinicum and vicinity, Pa.

Rev. Alex. Heberton for one year, to Allentown and vicinity, Pa.

Mr. James Wycoff for one year, to the first and second churches of Stillwater and vicinity, New Jersey.

Mr. James Anderson for four months, to the Presbytery of Harford.

Mr. Rezeau Brown for one year, to Morgantown and vicinity, Virginia.

Mr. Wm. J. Gibson for one year to Morrisville, vicinity of Philadelphia.

#### RE-APPOINTMENTS.

Rev. John C. Campbell for one year, to New Hope, Vigo county, Indiana, and New Providence, Edgar county, Illinois.

Rev. P. Chamberlain for one year, to the Presbytery of Erie.

Rev. E. Hart for one year, to Springfield and Elk Creek, Pa.

Rev. A. Leonard for one year, to Truro and Lithopolis, Ohio.

Rev. J. L. Edgerton, for one year to Constable, Franklin county, New York.

Rev. Isaac Reed for one year, to Bedford, Lawrence co., Oak Ridge, Jackson co., and Richland Creek settlement, Indiana.

Rev. W. Brobston for one year, to Elizabethtown, Brown Marsh, South River, and Big Swamp, North Carolina.

Rev. Alvan Coe for four months, in Michigan and North Western Territories, among the Chippewa Indians.

Rev. R. H. Chapman, D.D., for one year, to Tipton county, Tenn.

Rev. Joseph Myers for one year, to Brockport, New York.

Mr. J. J. Rice for one year, to Dutch Neck, New Jersey.

Rev. A. Aten for one year, to New Jersey and Winchester, Preble county, and Jacksonburg, Butler county, Ohio.

Rev. T. E. Hughes for six months, to Dunlapville and vicinity, Indiana.

Rev. David Monfort, for one year to Franklin and vicinity, Johnson county, Indiana.

Mr. J. A. Mitchell for two months, to the Presbytery of Harmony, South Carolina.

### LETTERS RECEIVED

From September 20th to October 25th.

A. M'Iver, N. C., W. C. Anderson, Pa., S. Montgomery, Va., J. Ayers, Pa., T. Root Ala., O. E. Snowden, Florida, A. Steele, Geo. 2, R. H. Lilly, N. J., A. Leonard, O., Elders, Constable, N. Y., J. Smith, Pa., I. Chase, N. Y. 2, W. Ellison, O., J. W. Robinson, Geo., R. H. Hill, Ky., G. W. Hampson, Pa., I. N. Candee, N. J. 2, N. Murray, Pa., W. Brobston, N. C., J. Wilson, N. Y., I. Reed, Ia. 2, A. O. Patterson, Pa. 2, A. Coe and W. Andrews, O., A. N. M'Fall, S. C., R. Brown, N. J. 3, C. Cist, O., J. Alexander, Tenn., Z. Baird, S. C., G. W. Ashbridge, Ky., T. Barr, O. 2, W. R. Smith, Pa., J. S. Irvin, O., W. J. Frazier, Ill., J. Eaton and P. Chamberlain, Pa., A. Hamilton, Pa., J. Andrews, Pa., A. O. B. Ogden, N. J. 2, J. J. Rice, N. J., N. L. Rice, N. J., E. H. Walker, N. Y., A. M'Keelhan, Pa., H. Hamill, N. Y., C. Stewart, O., G. G. Sill, N. Y., E. W. Conklin, N. Y., Elders, Middletown, Va., B. F. Spilman, Ill., N. W. Calhoun, Va.,

J. B. Morrow, O., A. B. Quay, Pa., J. S. Ball, Mo., Several members of the Synod of Illinois, J. L. Belville, O., T. Smith, N. J., J. G. Bergen, Ill., J. Myers, N. Y., R. Smith, Miss., W. S. Potts, Mo., A. Halsey, N. Y., H. Galpin, N. Y., J. Stoneroad, Va. 2, A. Kitchell, N. J., R. Clapp, N. Y., S. H. Cowder, Ia., W. A. Moseby, Ala., D. Hoyt, Tenn., S. D. Blythe, Ky., S. Upson, N. Y., H. K. Averill, N. Y., W. K. Stewart, Ill., O. Jennings, Tenn., J. A. Mitchell, S. C., L. B. Sullivan, N. Y., Joseph Hamilton, Tenn., W. Reed, O., L. R. Morrison, Tenn., T. Cratty, O., J. G. M'Kee, Pa., L. C. Butler, Pa., W. Eagleton, Tenn., J. Bryson, Pa., J. Perkins, O., J. Spicer, N. Y., R. Sears, Mich. Ter., J. Campbell, N. Y., D. Boileau, Pa., It. Lambertson, Pa., Trustees, Cayuga creek, N. Y., J. Montgomery, Mo., J. Glenn, Pa., A. B. Gilliland, O., Committee of the Church, Cayuga Creek, N. Y., D. Monfort, Ia., D. Elliott, Pa., C. Aunsbaugh, Va., O. H. St. John, N. Y., F. Hamlin, O., G. Hawley, N. Y., J. S. Weaver, O., R. B. Dobbins, O., J. Campbell, Pa.

### NEW AUXILIARIES.

Shiloh, Indiana; Bloomington, Indiana; St. Marks, Alabama; New Providence, Alabama; First Church, Northern Liberties, Pittsburg, Penn.; Craggy Hope, Tenn.; Alexander's Creek, Tenn. Total 475.

### Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 20th of Sept., to the 20th of Oct., 1831.

<i>Aaronsburg, Pa.</i> monthly concert collection, per John Foster,	10 00
<i>Bloomington, Ind.</i> aux. soc. per Rev. I. Reed,	2 00
<i>Bellefonte, Pa.</i> congregation, per Jas. Lent,	15 00
<i>Brockport, Monroe co. N. Y.</i> aux. soc. per Rev. Jos. Myers,	24 00
<i>Cape May, N. J.</i> Cold Spring cong. monthly concert coll'n, per Mr. Williamson,	11 35
<i>Coalton and Mill Creek, Ohio,</i> col'n at sacramental meeting per Rev. T. Barr,	5 00
<i>Eaton, Preble co. Ohio,</i> aux. soc. per Rev. Chas. Stewart,	8 25
do. do. do. from do.	12 00
<i>Leacock, Pa.</i> aux. soc. per Rev. Jos. Barr,	28 12
<i>Newcombe, Ohio,</i> collection per Rev. Chas. Stewart,	4 75
<i>Oak Ridge Church, Ind.</i> collection per Rev. I. Reed,	2 00
<i>Octorova, Pa.</i> aux. soc. per Rev. Jos. Barr,	1 00
<i>Philadelphia,</i> Robert Ralston, Esq. his subscription for 1831,	100 00
Alexander Henry, Esq. do. do.	100 00
John Stille, Esq. do. do.	100 00
Solomon Allen, Esq. for the Valley of Mississippi, donation from Wm. F. Geddes,	1000 00
	17 87
<i>Pembroke, N. Y.</i> donation from Rev. Lot B. Sullivan,	1 00
<i>Philadelphia Church, N. C.</i> collection per D. M'Neill,	7 50
<i>Siber Spring Cong.</i> monthly concert collection, per Mr. Williamson,	25 00
<i>Three Springs, Huntingdon co. Pa.</i> donation from Rev. Alex. M'Keelhan,	20 00
<i>West Mendon, N. Y.</i> monthly concert collection, per G. G. Sill,	3 32
<i>Missionary Reporter,</i> from sundry subscribers,	21 00

\$1,519 16

SOLOMON ALLEN, Treasurer,  
No. 34, South Third Street, Philadelphia.

THE  
**CHRISTIAN ADVOCATE.**

DECEMBER, 1831.

**Religious Communications.**

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXII.

IV. There is a *justifying faith*, or a faith which, in the answer of the Catechism now under consideration, is called a *saving grace*. In treating of this grace, I shall endeavour to bring the several clauses of the answer before us under the four following particulars—

1. The object of saving faith—Jesus Christ, as he is offered in the gospel.

2. The author of faith—God in Christ, working by his Spirit a saving grace in the human soul.

3. The nature and acts of faith—receiving and resting on Christ alone for salvation.

4. Some of the consequences, fruits, or effects of saving faith.

We are first to consider the object of saving faith, which, although mentioned last in the short definition of the catechism, must manifestly take precedence of every thing else, in an orderly view of this important subject. Faith, it is plain, must always imply an object; that is, something to be believed; and this object, it is equally clear, must be distinctly apprehended, in order to a rational and unwavering faith or belief.

The whole revealed will of God,  
VOL. IX.—Ch. Adv.

so far as it is known and understood, is *the general object* of that faith which is unto salvation. God speaks in his word, as recorded in the Bible; and he who understandingly disbelieves any word that God has spoken, is chargeable with the awful sin of making him a liar, and certainly can have no faith that is saving. It is not, however, essential to salvation, however desirable in itself, that the whole of revealed truth, as it is now contained in the Bible, should be known and believed. The people of God at first had no written revelation; and for a series of ages they had but a small part of what we now possess. Even at the present time, the heathen, to whom the gospel is carried by the missionaries, and many of whom appear to receive its saving benefit, have, at first, nothing but oral teaching; and for a considerable time after being taught to read, they have only a few detached parts of the sacred volume. Nor is it, we believe, fatal to salvation, when, through mistake or imperfect information, some apparently good and honest men do not receive as canonical scripture, a portion of that which is really so. Luther, at least for a time, was disposed to exclude the epistle of James from the sacred canon; and till that canon was finally established on good evidence, several books of the New Testament were not received, by some of the primitive churches.

But when men possess, or may easily obtain, clear evidence that any portion of the Bible is the revealed word of God, and yet *perseveringly* reject, or grossly pervert, its plain sense and meaning, we believe this is really inconsistent with the possession of saving faith.

But there is a *special object* of saving faith, which may be summarily expressed by saying, *it is Christ in the gospel offer*. It is to this that the answer before us particularly refers, by calling it "faith in Jesus Christ." But here we must take into view the true character, work, and offices, of our adorable Redeemer; and what is required of the sinner, in order fully to avail himself of the benefits of the great redemption, set before him and offered to him in the gospel. The *special object* of saving faith then, may be briefly stated thus—That Christ is God, the second person in the sacred Trinity: that he is "Immanuel, God with us;" having been, as to his human nature, "conceived by the power of the Holy Ghost, in the womb of the virgin Mary, and born of her, yet without sin:" that he is thus "God and man, in two distinct natures and one person forever:" that he appeared in the world, to put away sin by the sacrifice of himself: that he fully accomplished the purpose of his mission, by "becoming obedient unto death, even the death of the cross,"—restoring the honours of God's law, which the sins of men had violated and dishonoured, by rendering a sinless obedience to it; and by fully answering the penalty of that law, by bearing its curse in the sufferings of his whole life, and especially in the inconceivable agonies which he endured in what has been emphatically called his *passion*, and which was consummated by his death on the cross: that he was entombed and remained under the power of death for a time; then rose from the dead, and after remaining on earth for forty days, and frequently conversing

with, instructing, and finally commissioning his disciples to preach the gospel to every creature, he, in their presence, ascended triumphantly into heaven, where he is made head over all things to his church—sustaining the Mediatorial office between God and man, and being the great prophet, priest, and king of all his elect people, and the appointed final judge of the quick and the dead.—Such is the *object of saving faith*, in relation to the person, work, and offices of Christ.

But certain essential doctrines, or fundamental truths of the gospel, are also the objects of this faith. These, indeed, partly consist of the points just stated, and the viewing of them as verities delivered to us by the word and authority of God, and to be received distinctly because they are thus vouched and sanctioned. There are, however, some other fundamental truths, always connected with these, which it may be proper very briefly and summarily to specify—such as the violation, by the primitive father of the human family, of the first covenant made with him by his Creator, by which he entirely lost the moral image of his Maker, became wholly corrupt and sinful in his nature, and transmitted the same to all his posterity—so that without exception his descendants are conceived in sin and shapen in iniquity, and on account of this entire native depravity are declared, by the unerring oracles of God, to be "by nature children of wrath." That hence it becomes indispensably necessary that every child of Adam should "be born again"—be regenerated by the power of the Holy Ghost; be brought to that unfeigned repentance for sin which needeth not to be repented of; to the exercise of that faith which sees in Christ Jesus "the Lamb of God who taketh away the sins of the world," by assuming the sinner's place as his surety, and in his behalf satisfying divine justice, both in its precep-

tive and penal demands—thus working out a righteousness, which by imputation becomes the believing sinner's righteousness, so soon as he is rendered cordially willing to accept it as offered, and by faith does actually accept and rely on it solely, for justification before God: that the evidence of this justification is a holy life; a life of communion with God, and an impartial and persevering regard and obedience to all his commandments, whether they relate to God or man—the believer being always disposed, as well as required, to adorn the doctrine of God his Saviour in all things, so that others seeing his good works, may glorify his heavenly Father: that he who is thus regenerated by the Holy Ghost, repents of his sins sincerely, relies by faith on Christ and his righteousness alone for salvation, verifies the genuineness of his faith by his works, and perseveres in the same to the end, shall assuredly be saved—the truth of God being pledged for the salvation of every sinner, even though he were the very chief of sinners, who in this manner passes from death unto life: that salvation in this form and manner, is “offered in the gospel” to all men without exception; that to proclaim it in all its freeness, is the principal design of the gospel ministry; and that he who believes it as thus freely offered must not except himself, but take it as a divine verity, that to him, as much as to any other individual of the human race, is “the word of this salvation sent.”—Such are the main facts, truths, and doctrines, which are the special objects of saving faith; and which will shortly be further illustrated, when the acts of such a faith will call for your attention.

I must further remark, however, before leaving this part of our subject, that it plainly appears, if faith must have an object, and its object comprises what you have just heard, that *knowledge* is essential to its

existence. Yes, my young friends, we are so far from believing that “ignorance is the mother of devotion,” that we hold there can be no true devotion without knowledge; and no genuine faith without an understanding of what we are required to believe. This is taught, or clearly implied, in many plain declarations, both of the Old Testament and the New. “I know that my Redeemer liveth,” said holy Job. “By his knowledge,” that is, *the knowledge of him*, “shall my righteous servant justify many, for he shall bear their iniquities;” said the evangelical prophet Isaiah. “This is life eternal,” said our blessed Saviour himself, “to know thee, the only true God, and Jesus Christ whom thou hast sent.” The apostle Peter said to his divine Master, “We believe and are sure (*εὐνοούμενοι*, have *known*) that thou art that Christ, the son of the living God.” And the apostle John says, “We have *known* and believed the love that God hath to us.” The absolute impossibility of exercising true faith without knowledge is also unquestionably implied, in the following interrogatories of the apostle Paul—“How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?”—Remember, therefore, my dear youth, that you never can exercise a saving faith in the Lord Jesus Christ, without having some competent knowledge of the way of salvation by him.

2. We are to consider the author of faith—who is no other than God in Christ, working by his Spirit a saving grace in the human soul. Each person in the ever blessed Trinity, is occasionally represented in holy scripture, as producing faith in the believer. Thus we are told in one place, that “faith is the gift of God;” in another that “Jesus is the author and finisher of our faith;” and in a third, that “the fruit of the

Spirit is—faith.” The truth is, we are taught in the sacred oracles that the Holy Spirit proceeds from the Father and the Son, who are therefore sometimes spoken of as doing that which is, in the immediate act, done by the Spirit; for in the economy of our salvation it is the *official work* of God the Holy Ghost, to make application of all the benefits of Christ’s redemption to the human soul. “He shall glorify me,” said the divine Saviour, “for he shall receive of mine, and shall show it unto you.” Hence the apostle Peter, speaking to the saints who were scattered abroad, calls them “Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, and sprinkling of the blood of Jesus Christ:” and the apostle Paul, addressing the believing Thessalonians, says, “God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.” And accordingly that beautiful cluster of Christian graces, “love, joy, peace, long suffering, gentleness, goodness, meekness, and temperance,” as well as “faith,” are all represented as fruits of the Spirit. My dear young friends, I wish to impress it on your minds that the gospel dispensation, which it is your unspeakable privilege to enjoy, is, in a peculiar degree, a dispensation of the Holy Spirit—is so in a far higher degree than the Mosaic dispensation, which preceded it. The Spirit’s blessed influences are far more diffusively and copiously imparted under the gospel than under the law. You are therefore called to honour the great Sanctifier; to feel your entire and immediate dependance on his gracious interposition and agency, to work in your hearts the grace of saving faith—called a *grace* because it is an unspeakable favour, freely conferred on the most unworthy—on sinners

who deserved to have been left to perish in their own devices. I have recently shown you, in lecturing on the answer of the catechism immediately preceding that which is now before us, that we are utterly unable of ourselves to exercise faith, or any other grace—that it is God “who worketh in us, to will and to do of his good pleasure.” On the general truth, therefore, it would be only a repetition to insist at present. But it is important that you should distinctly understand, and keep it constantly in remembrance, that it is God the Holy Ghost to whose direct agency you must look, and for which you must earnestly pray, and to whose blessed influence you must endeavour to open your hearts, and implore him to come in with his almighty energy and aid—if ever you perform those acts of saving faith which are to be described in the next particular, and which will form the principal subject of the following lecture.

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WITHERSPOON’S ESSAY ON JUSTIFICATION.

(Continued from p. 577.)

In the third place, he who expects justification only through the imputed righteousness of Christ, has the most awful views of the danger of sin. He not only sees the obligation and purity of the law, but the severity of its sanction. It is a fear of wrath from the avenger of blood, that persuades him to fly to the city of refuge. And if we compare the sentiments of others with his, either the generality of a careless and blinded world, or those who act upon contrary principles and a different system from that which we are now defending, we shall find, that not one of them hath such apprehensions of the wrath and vengeance of God due on the account of sin, as the convinced sin-

ner, who flies to the propitiation of Christ for deliverance and rescue.

I am very sensible, that many readers will be ready to challenge this argument as pressed into the service, and wholly improper upon my scheme: they will suppose, that every believer, in consequence of his faith in Christ, is screened from the penalty of the law and sheltered from the stroke of divine justice; he is therefore no more under this fear; and its being no more a motive of action, in the future part of his conduct, is the very ground of the objection I am attempting to remove. This is no doubt plausible; but let it be remembered, in what way it is that believers are freed from their apprehensions of the wrath of God; it is by their acceptance of his mercy through faith in Christ. Before the application of this remedy, they saw themselves the children of wrath and heirs of hell; and they still believe that every sin deserves the wrath of God, both in this life and that which is to come. Will they therefore incur the danger from which they have so lately escaped, and of which they had so terrible a view? will they do so voluntarily, even although they know the remedy to be still at hand, still ready to be applied, and certainly effectual? Suppose any person had been upon the very point of perishing in a violent and rapid stream, and saved when his strength was well nigh exhausted, by the happy intervention of a tender-hearted passenger: would he voluntarily plunge himself again into the flood, even although he knew his deliverer was standing by, ready for his relief? The supposition is quite unnatural; and it is equally so to imagine, that one saved from divine wrath, will immediately repeat the provocation, even whilst he trembles at the thoughts of the misery of that state from which he had been so lately delivered.

Let us only consider the strong

sense which a believer usually shows of the danger of others in an unconverted state, from a persuasion of their being under the wrath of God. He warns them, intreats them, pities them, and prays for them. He would not exchange with any one of them, a prison for a palace, or a scaffold for a throne. How then should he be supposed to follow them in their practice, and thereby to return to their state?

But perhaps, here again it will be urged, that this is improper: because, according to the principles of the assertors of imputed righteousness, a believer being once in a justified state, cannot fall from grace; and therefore his sins do not deserve wrath; and he himself must have, from this persuasion, a strong confidence that, be they what they will, they cannot have such an effect: and accordingly, some have expressly affirmed, that the future sins of the elect are forgiven, as well as their past, at their conversion; nay, some, that they are justified from all eternity, that God doth not see sin in a believer, that his afflictions are not punishments, and other things of the like nature. Now, though I must confess I look upon these expressions, and many more to be found in certain writers, whatever glosses they may put upon them, as unguarded and anti-scriptural; yet not to enter into the controversy at all, I suppose it will be acknowledged by all without exception, that a believer's security, and the impossibility of his falling from grace, is a security of not sinning, that is, of not being under the dominion of sin, as much as, or rather in order to, his security of deliverance from the wrath of God. His pardon is sure; but this security is only hypothetical, because his faith and holiness are secured by the promise of God; so that, to suppose a person to sin without restraint, by means of this persuasion, that his salvation is secured by his first acceptance of



Christ is a supposition self-contradictory. However strongly any man may assert that a believer's salvation is secure, he will not scruple at the same time to acknowledge, that if such believer should sin wilfully and habitually, and continue to do so, he would be damned: but he will deny, that any such case ever did, or ever can possibly happen.\*

The objection must surely appear strongest upon the principles of those who make the nature of faith to consist in a belief that Christ died for themselves in particular, or of their own personal interest in him, and the pardon and life which he hath purchased, making assurance essential to its daily exercise. Yet even these will not deny, that their faith is not always equally strong, and that their assurance is sometimes interrupted with doubts and fears. Now, what is the cause of these doubts, and this uncertainty? Is it not always sin, more directly, or by consequence? So that sin renders their faith doubtful, which is the very same thing with putting them in fear concerning their future state. Indeed, it is not more sure that our Redeemer invites all weary, heavy-laden sinners to come unto him that they may find rest, than it is that the unrighteous shall not inherit the kingdom of God. So that every instance of voluntary sin, must throw back the believer, (at least as to his own sentiments,) into his former state, till he be again restored, by faith and repentance.

\* Indeed, there can be nothing more unfair, than to take one part of a man's belief, and hence argue against another part, upon which the first is expressly founded. If I should say, I am confident I shall never be drowned in a certain river, because I am resolved never to cross it at all; would it not be absurd to reason thus: here is a man who hath a persuasion he will never be drowned in this river, therefore he will be surely very headstrong and fool hardy in fording it when it overflows its banks, which is contrary to the very foundation of my security?

From this I think it evidently appears that the motive of the danger of sin is not weakened, but hath its full force upon those who expect justification by the imputed righteousness of Christ. And, if it is not weakened, it must be strengthened by this persuasion, since, as I have shown above, none have so deep a sense of the obligation of the law, and the evil of sin, and by consequence, none can have so great a fear of its awful sanction. That this is agreeable to Scripture, might be shown at great length, where the putting their right to the favour of God and eternal life more and more beyond all doubt and question is recommended to believers, as an object of their care and diligence. Thus says the apostle to the Hebrews, "And we desire that every one of you do show the same diligence, to the full assurance of hope, unto the end."\* And the apostle Peter, after a long enumeration of the graces of the Christian life, says, "Wherefore, the rather, brethren, give diligence to make your calling and election sure."† Nay, the fear of wrath, and of finally perishing, is represented by the apostle Paul himself, as one view at least, which habitually influenced his own conduct: "But I keep under my body, and bring it into subjection, lest that by any means when I had preached to others, I myself should be a cast-away."‡

In the fourth place, Those who expect justification by the imputed righteousness of Christ, have the highest sense of the purity and holiness of the divine nature; and therefore must be under an habitual conviction of the necessity of purity in order to fit them for his presence and enjoyment. If this doctrine in its main design, or by any of its essential parts, had a tendency to represent God (I will not say as delighting in sin,) but as

\* Heb. vi. 11.

† 2 Pet. i. 10.

‡ 1 Cor. ix. 27.

easy to be pacified towards it, passing it by with little notice, and punishing it but very slightly, there might be some pretence for drawing the conclusion complained of from it. For I think it may be allowed as a maxim, that as is the God so are his worshippers, if they serve him in earnest. Whatever views they have of the object of their esteem and worship, they will endeavour to form themselves to the same character. But if, on the contrary, this doctrine preserves the purity of God entire; nay, if it gives us still more strong, awful; and striking views of it; it can never encourage such as believe it in the practice of sin.

But that this is the case with all such as believe and understand the doctrine of justification by the imputed righteousness of Christ, may be demonstrated in the clearest manner. It might indeed be shown from a great variety of arguments founded upon the mediation of Christ; at present I shall mention but two, the propriety of which, and their relation to the subject in hand every one must immediately perceive. In the first place, That Christ behoved to suffer by divine appointment for the expiation of sin is not only equal with, but stronger than all other evidences of the purity of God and his abhorrence of sin. It is an event of the most striking and astonishing nature, every reflection of which overwhelms the mind, that the eternal and only begotten son of God should assume the likeness of sinful flesh, and stand in the room of sinners; even though the merited punishment had been inflicted upon the offenders themselves, it would not have been such a proof of the purity of God. Here, even when he is inclined to mercy, its exercise is obstructed till justice is satisfied. Can any one consider this without being deeply convinced that he is a God of "purer eyes than to behold iniquity," and with whom un-

righteousness can have no communion? Will any, after such views, hope for his favour, while they retain the love of sin, or expect to dwell in his presence, while they continue stained with its pollution?

The same thing must also carry convincing evidence with it, that to suppose Christ to have bought an impunity for sinners, and procured them a license to offend, is self-contradictory, and altogether inconsistent with the wisdom and uniformity of the divine government: that he never could hate sin so much before, and love it after the sufferings of Christ; that he could not find it necessary to punish it so severely in the surety, and yet afterwards love and bear with it in those for whom that surety satisfied. Not only may this be clearly established by reason and argument, but it must be immediately felt by every one who sees the necessity of the atonement of their Redeemer. They will be so far from taking a liberty to sin, that on the contrary they will be ready to cry out, "Who can stand before this holy Lord God?"\* Accordingly we shall find in experience, that none are more ready to call in question the integrity of their own character, none more ready to fear the effects of the sins that

\* It is a certain fact, that the number of persons under distress of mind by perplexing doubts, or anxious fears, concerning their future state, is incomparably greater amongst the friends than the enemies of this doctrine. By this I do not at all mean, either that their doubts are dutiful or their fears desirable. Such a state is to be looked upon as the fruit of their own weakness and imperfection, and as a chastisement from a wise and gracious God, either more immediately for correcting their sins, or for the trial, illustration, and perfecting of their grace and virtue; but its being more common among those who believe in Christ's imputed righteousness, than others, is a plain proof that this doctrine doth not naturally tend to inspire any with an unholy boldness, or a secure and slothful presumption.

cleave to them as unfitting them for the divine presence, than such as trust solely in the merits of Christ for their acceptance with God.

The second thing I proposed to mention in the doctrine of Christ's mediation, which shows the purity of the divine nature, is our continued approach to God by him as an intercessor and advocate. It contributes to keep continually upon our minds, a sense of the divine holiness and purity, and of our own unworthiness, that we are not permitted to approach him but by the intercession of another. Such a conduct in human affairs, properly serves to show dignity and greatness on the one part, distance and unworthiness on the other. The same conduct then, in God towards us, doth it not convince us, that he must be sanctified of all them that draw near to him? And

whilst it makes imputed righteousness the condition, plainly shows the necessity of inherent holiness, as a qualification in our approaches to his throne. Suppose an earthly prince were to be addressed by two different persons, one who thought he had a title upon his own merit to make an immediate application, and another who could not approach him without one nearly related to him, and in high favour at court to procure his admission, and to back his request; which of these would probably be most respectful to his sovereign, and most solicitous to avoid giving offence by his conduct? Surely the latter; and so it is always with the humble, mortified believer, who "counts all things but loss for the excellency of the knowledge of Christ Jesus."\*

\* Phil. iii. 8.

#### THE MISSIONARY.

My soul is not at rest. There comes a strange  
And secret whisper to my spirit, like  
A dream of night, that tells me I am on  
Enchanted ground. Why live I here? The vows  
Of God are on me, and I may not stop  
To play with shadows or pluck earthly flowers,  
Till I my work have done, and rendered up  
Account. The voice of my departed Lord,  
"GO TEACH ALL NATIONS," from the eastern world  
Comes on the night air, and awakes my ear.

And I will go. I may not longer doubt  
To give up friends and idol hopes,  
And every tie that binds my heart  
To thee, my country! Why should I regard  
Earth's little store of borrowed sweets? I sure  
Have had enough of bitter in my cup,  
To show that never was it His design  
Who placed me here, that I should live in ease,  
Or drink at pleasure's fountain. Henceforth, then,  
It matters not, if storm or sunshine be  
My earthly lot—bitter or sweet my cup;  
I only pray, God fit me for the work,  
God make me holy, and my spirit nerve  
For the stern hour of strife. Let me but know  
There is an arm unseen that holds me up,  
An eye that kindly watches all my path,  
Till I my weary pilgrimage have done,—  
Let me but know I have a friend that waits  
To welcome me to glory,—and I joy  
To tread the dark and death-fraught wilderness.

And when I come to stretch me for the last  
 In unattended agony, beneath  
 The cocoa's shade, or lift my dying eyes  
 From Afric's burning sand, it will be sweet  
 That I have toiled for other worlds than this;  
 I know I shall feel happier than to die  
 On softer bed. And if I should reach heaven—  
 If one that hath so deeply, darkly sinned—  
 If one whom ruin and revolt have held  
 With such a fearful grasp—if one for whom  
 Satan hath struggled as he hath for me,  
 Should ever reach that blessed shore! O how  
 This heart will flame with gratitude and love!  
 And through the ages of eternal years,  
 Thus saved, my spirit never shall repent  
 That toil and suffering once were mine below.

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 HYMN.

My Saviour! while with raptured eye  
 I see thee in the manger lie;  
 With wonder, yet with love, I scan  
 The weakness of the Son of Man.

But when, throughout thy mortal race,  
 Thy meek and lowly course I trace,  
 In ev'ry path thy footsteps trod,  
 Thou stand'st reveal'd the Son of God.

And oh! when rais'd by murd'ers high,  
 I see thee bleed, and faint, and die;  
 'Tis then, my dear, my gracious Friend!  
 The creature and Creator blend.

Transcendent mercy! matchless love!  
 Which brought Jehovah from above:  
 Mysterious union! wond'rous pow'r!  
 Which conquer'd in th' expiring hour.

Oh, for a harp by angels strung!  
 A seraph's fire, a cherub's tongue!  
 To chant, in loud triumphant strains,  
 That Christ a Prince and Saviour reigns.

Hell and the grave are vanquish'd now;  
 Their spoils adorn the victor's brow:  
 Let saints on earth their homage pay,  
 And saints in heav'n repeat the lay!

H. E.

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 Miscellaneous.

SKETCH OF THE LIFE OF REV. JACOB  
 GREEN, A. M.

(Continued from page 581.)

I generally had great fervour and engagedness of soul when alone, and before God in secret prayer; and it sometimes seemed impossi-

ble that I should lose that sense of things which at such times I had; but when I come to be among people, I found myself bashful and reluctant to speak to others with any freedom; and when I did speak, it was from my judgment, and not from any present view or sense of divine things, such as I had in secret.

This I am ready to think has been something peculiar in me, and what I cannot fully account for. Something of it has been remarkable with me through the whole of my life. I used, in those high times of religion while at college, to hear some persons, even young ones, speak with freedom and earnestness to others, but it always seemed strange to me—or rather strange that I could not do so too. I seemed to have as clear and strong views of things, when alone before God, as I ever heard others speak of; but when I came into company they were gone—yet so as that I retained the same rational view of them in my judgment. Similar to this was my difficulty in praying before others. When in secret, I could pray with the utmost freedom and enlargement, but when I came to pray before others, I quite lost that freedom. I was sinfully awed by my fellow creatures, and was afraid that I should not express myself well. Thus pride cramped me, so that before others I could not pray from feeling, but prayed from my judgment: and something of this kind has remained with me through life, and has been a great difficulty in my ministry.

Soon after the change I met with, as above related, I was advised to go out among people and exhort. Many others did so; some who never had been at college, and some of my fellow students did it. But though I was urged to it, and had many inclinations to comply, yet what I have just mentioned was one great reason of preventing it. I could never break out into that freedom of praying and speaking, that I saw in some others who attempted it. I found indeed a remarkable desire for the good of others, soon after the shock I received from Mr. Tennent's preaching—found a strong, lunging desire for the good of souls, and wished and prayed fervently for the conversion and salvation of others, and hoped that

in time I should be properly qualified to preach.

I met with my great change in the first year of my college life; and by the fourth and last year of my remaining in college, I came to be in a more even state. My *ups* and *downs* in religion were not so frequent, yet similar to what they had been. I also lost considerable of my fervour in a general way, though at times I had a great sense of divine things.

In June, 1741, after I had been at college about a year, I began to keep a diary, and wrote every day for a long time. I wrote many things with little judgment, and like a raw and ignorant boy as I was. I wrote a great deal too much, so that in time I did but repeat many things which I had written before. For the sake of some things in this diary, I have not yet destroyed it; but I hope I shall, and design to do it before I die. Should any thing however prevent my destroying it, I hope those who come after me will do it; or at least keep it from the world—I write this July 16th, 1777.\*

\* It is believed that the subject of this memoir executed the purpose here intimated, of destroying his *college diary*, as the present writer has found no part of it among his father's manuscripts. He, however, kept a diary with great exactness through the whole of his after-life, except when prevented by sickness. But he needed to leave no caution against giving it to the world. For except a year or two at the beginning of the part which remains, and a marginal part, which contains a monthly account of the weather for about forty years, the whole is written in Weston's short-hand; which it is remembered he affirmed was nearly as difficult to be acquired, as a new language. In this short-hand he has left the notes of almost all his weekly preparations for the pulpit, during the whole period of his ministry. A few discourses only appear in a hand generally legible. One written with great care, is supposed to have been a part of his trials for licensure. Several manuscripts, not sermons, are not in short-hand characters, but written out fairly. One appears to have been prepared for publication.—EARR.

I used sometimes to think of my dream and the unpardonable sin; but I had at times such a clear strong view and sense of the infinite merit and satisfaction of Christ, and such freedom to venture and rely upon him, that I could not but hope and be persuaded there was forgiveness for me. I often found he need, yea, the absolute necessity, of the all-sufficiency, yea, infinity, of the merit and satisfaction of Christ, for my other sins: and whilst I had that sight and sense of things, I seemed to be satisfied that I had no sin but what might be forgiven.

I studied too hard while I was at college—early and late, and sometimes all night, without a wink of sleep. I was very imprudent, and hurt myself, so that I could not ever after study as much as otherwise I might have done. I had nobody to advise or direct my studies, which was a great disadvantage. I did not allow myself proper exercise of body, nor was I then sensible of the need of it; for having a remarkably strong and firm constitution, I did not bring myself immediately into a bad state of health—I will here give a small specimen of the manner of spending my time at college. In my third year as a college student, and in the winter season, my chamber mate, (who was a studious person but not religious,) was reading a book—I think it was the Spectator—which proposed to persons to keep an exact account, for one week, of the way and manner of spending their time, from hour to hour. My *Chum*, (for so we called a chamber mate,) proposed to me that he and I should do so for a single week, and let each other see the account. For certain reasons I did not agree to his proposal, yet concluded with myself to keep such an account, without letting him or any body else know any thing of it. I did so, without the least thought that it would ever be seen by any mortal but myself; and hitherto no

one has seen it; but I now transcribe it as a sort of curiosity for my children. There was nothing special in that week. I studied neither more nor less than common, nor altered in any particular because I kept the account. I began on Thursday and continued it a week, except that I did not think it proper to keep such an account on the Sabbath—it is as follows.—*Thursday*. Waked a little after 6 o'clock, dressed me, made a fire, called Moody, [supposed to be the college servant,] read 2 chapters and 8 psalms, till 7 o'clock. Attended prayers in the college Hall, prayed in secret, and read part of a chapter in Hebrew, till 8 o'clock. Finished the chapter in Hebrew and breakfasted, till 9. Talked with a man about buying a load of wood, then read Mr. Ray's *Consequences of the Deluge*, till 10. Read the same in Ray, from 10 to 11. Bought a load of wood and read Spectator, till 12. Read Spectator from 12 to 1. Prayed in secret, and read the Bible, from 1 to 2. Read a chapter in Hebrew, borrowed an Arithmetic, and studied it till 3. Studied Arithmetic, from 3 to 4. Studied Arithmetic, from 4 to 5. Attended

• It has not been without considerable hesitation that the editor has determined to publish this account. But he thought on the whole, that it might be gratifying, and perhaps useful, to see a little of the course and subjects of study, and the manner of a college life, in the oldest college of our country, ninety years ago; and also to observe the diligence and piety of the subject of the memoir. It had been easy to omit the repetitions, but that would have destroyed the design of the whole; and nearly the same effect would have been produced by omitting a part. At the time to which the memoir refers, Cambridge college was conducted agreeably to the intentions of its founders—*quantum mutatum ab illo!* and the whole system of study had a special reference to preparation for the gospel ministry. For such preparation, we cannot but think the course of instruction in all our colleges, notwithstanding some unquestionable improvements, is now less favourable, than that which the subject of this memoir received.

prayers in the Hall, and studied Arithmetic, from 5 to 6. Studied Arithmetic, from 6 to 7. Attended a religious society meeting from 7 to 9. From 9 to 10, supped and smoked a pipe. After 10 prayed in secret, and went to bed a little before 11.

*Friday.*—Waked at half past 6. Dressed me and made a fire till 7. Attended prayers in the Hall, and punished delinquents, till 8. [The author here says in a note—"I was monitor, to observe who were absent from public prayers through the week—The punishments were small pecuniary fines."] Read 2 chapters and 4 psalms, and breakfasted, till 9. Read Hymns of Dr. Watts, prayed in secret, and studied Arithmetic, till 10. From 10 to 11 studied Arithmetic. Studied Arithmetic, and looked over my Chum's Thesis, till 12. From 12 to 1 read Spectator. Read Spectator, dined and prayed in secret, till 2. After 2, spent half an hour idly, I know not where; then went into Mr. Winthrop's, to be instructed in Arithmetic, till half after 3. Spent my time idly in the Buttery till 4. From 4 to 5 read Mr. Ray, and wrote in Common Place. Attended prayers in the Hall, and talked with Wm. in the Buttery, till 6. Read Mr. Ray, and wrote in Common Place, till 7. Prayed in secret, read the Greek Testament, and got a recitation in — [illegible] till 8. Read Spectator from 8 till 9. Sat in company about a quarter of an hour, and then wrote out of Spectator into Common Place, till 10. Read Mr. Allein's Alarm, and talked with my Chum, till 11. Went to bed and lay and talked till almost 12.

*Saturday.*—Waked a little after 4, lay and talked till a little after 5. Dressed me and made a fire till 6. Read a chapter and 4 psalms, and then Spectator, till 7. Attended prayers in the Hall, and read part of the 119th psalm in Hebrew, till 8. Breakfasted and prayed in

secret till 9. Read Spectator about half an hour, and then went into the Hebrew professor—came out from the Hebrew professor at half after 10. Read a paper in the Spectator, then sat and talked till half after 11—our discourse chiefly about declamations—then shaved me till 12. Read Spectator from 12 to 1. Dined and talked with my Chum about fixing the attention, till 2. Prayed in secret, went to the Buttery and tarried with Sir Bridges lately come home, till half after 3—[a graduate always acquired the title of Sir]. Went to my chamber and studied recitation in Euclid, till 4. Read in Mr. Locke, talked with my Chum, and made logical arguments, till 5. Attended prayers in the Hall till 6. Read the Greek Testament and prayed in private, till 7. From 7 to half after 8 in society meeting. After meeting, sat and conversed till half after 9. Went to my chamber, prayed in secret, and read Mr. Allein's Alarm till 10. Went to bed soon after 10.

*Monday.*—Waked about 6, lay and talked Latin with my Chum till 7. Attended prayers in the Hall, and recited till 8. Prayed in secret, and breakfasted till 9. Read in the Bible, and wrote out of the Spectator into my Common Place, till 11. Read and wrote out of Mr. Ray, till 12. Went to borrow a book, and read Spectator till 1. Heard my Chum read Satires, dined, smoked a pipe, and talked with a friend that came to see me till 2. Prayed in secret, studied in the Bible, and read in the Greek Testament, till 3. Got my recitation, and read Ray till 4. Recited, read Ray, and wrote out of him till 5. Attended prayers in the Hall, went to Emerson's chamber, went down and walked round the college, went to Willman's chamber, then to my own, till 6. Got my recitation in Euclid, till 7. Still got recitation, talked with my Chum, and went to Willman's chamber

ill 8. Borrowed a book at Gilman's chamber, went to my own and read Mr. Ray, till 9. Read Mr. Ray and prayed in secret till 10. Looked over recitation, and read Spectator till 11. Read Spectator and Mr. Ray, till after 12. Went to bed between 12 and 1.

*Tuesday.*—Rose at 7. Attended prayers in the Hall, and recited till 8. Prayed in secret, and breakfasted till 9. Read in the Bible, and made logical arguments from 9 to 10. From 10 to 11 made arguments. Disputed publickly, then talked with my class-mates about disputing, then read and wrote out of Ray till 1. Got a recitation in Greek, prayed in secret, and dined from 1 to 2. Studied Greek Testament, and read Mr. Ray till 3. Read Mr. Ray and went into town to buy some candles, till 4. Studied recitation and recited till 5. Attended prayers in the Hall, went to my chamber and looked on my recitation till 6. Studied my recitation from 6 to 7. Studied recitation, looked a quarter of an hour for a freshman for my tutor, and prayed in secret till 8. [Freshmen were sent by the tutors on their errands, and often performed services for them of a still humbler kind.] Studied recitation till 9. Read Spectator, and a Voyage to the East Indies, till some time after 12. Went to bed a little before 1.

*Wednesday.*—Rose at 7. Attended prayers in the Hall, and recited till 8. Prayed in secret, and breakfasted till 9. Read the Bible till 10. Got recitation in Virgil till 11. Recited, went to Gilman's chamber, and talked till 12. Read a chapter in Greek, and prayed in secret till 1. Dined, washed and dressed me till 2. Went to hear Mr. Appleton preach till 5. Went to my chamber and studied recitation in Euclid till 6. Looked on the moon through a telescope, prayed in secret, and meditated till 7. Studied recitation till 8. Studied recitation, and read

Spectator till 9. Studied recitation from 9 to 10. [In a note, the author says—"These I think were recitations in Euclid."] Read Spectator till 11. Read Spectator, and a Voyage to Borneo till 12. Read the Voyage to Borneo, and went to bed a little before 1.

(To be continued.)

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THE PRESENT STATE OF THE PRESBYTERIAN CHURCH.

No. VI.

Instead of proceeding immediately to a consideration of at least one other important transaction of the last General Assembly, in addition to those we have already noticed, we shall, in our present number, take up three or four distinct topics, which do not appear on the minutes of that body, but which have a connexion of some importance with the present state of the Presbyterian church. The first of these is, *the manner in which the ministers and churches of New England are regarded, by the ministers and members of the Old School Presbyterians of our own church.*

An impression has been made, and we believe it had its origin from the Christian Spectator's "Review of the case of the Rev. Mr. Barnes," that the Old School Presbyterians are opposed, without discrimination, to all the Theology of New England. This impression is certainly a false one, so far as we are concerned; and so far, we verily believe, as a knowledge of the true state of things in New England is possessed. It would be strange indeed, if men were found *knowingly* opposed to their own friends and auxiliaries. The true state of the case, we are persuaded, is just this—The Old School Presbyterians are universally and irreconcilably opposed—and may they forever be so—to the Pelagian system of the New Haven professors of theology; to the no atonement notions—for such they



really are—of Dr. Murdock and the Christian Spectator; to the absurd and shocking dogma—be its author who he may—that God is the immediate or proximate cause of sinful volitions in men and devils; and to all who think that man's natural or moral ability is such that unsanctified sinners may convert themselves, without the immediate and special influence and aid of the Holy Spirit. But it must be entirely from the want of correct information, if any in the Presbyterian church—whether of the Old School or the New—believe that these monstrous errors have pervaded and given character to the whole Theology of New England. We, and those with whom we have intercourse, are not so ignorant. No indeed—we are fully aware, and greatly rejoiced to know, that there is a large and efficient body of Theologians in New England, who abhor all the errors we have mentioned, as much as we do ourselves; and we unfeignedly love them as brethren, and highly esteem them as coadjutors in the arduous work of withstanding the innovations of heresy and false philosophy, which threaten to subvert the entire gospel system in our land; and to introduce in its place the detestable neology of Germany, in some of its ugliest features, and ultimately in its full length likeness. We know, indeed, that many of the New England brethren of whom we speak, differ from us in some unessential particulars; but this does not destroy our confidence in them, nor our attachment to them. For himself, the writer can say, that for about five and twenty years before the death of the venerated Dr. Dwight, there subsisted between him and that excellent man, a warm and cherished friendship. A friendship of the same character he has recently formed, with another distinguished Theologian, now living. There certainly have been minor points, in making out our Theological sys-

tem, in which we did not, and do not, exactly agree with either of these eminent men. But none of these points touch any thing that is vital, or of high importance in doctrinal or practical religion; although we certainly deem them worthy of some regard—more on account of their tendency, as we apprehend, to introduce what is seriously objectionable, than because they possess this character while they remain stationary. On ecclesiastical order, or church government, it is known that the brethren to whom we have referred, are Congregationalists—practically we mean, for in opinion, some of them are decidedly Presbyterians. In relation to this, we can also say with truth, that we regard their churches as sister churches; and that if we were so circumstanced as not to have easy access to a Presbyterian church, we could conscientiously and comfortably commune with one of theirs, to the end of life. But sisters may have different households; and each may make certain arrangements, with which it would be improper and justly offensive for the other to interfere. This expresses our view pretty correctly, in regard to the "household of faith," as arranged and superintended by Presbyterians and Congregationalists. We say—"sister, we like the arrangement and order of our household better than we like yours. We doubt not you can say the same, and we are entirely willing that you should. Let us, then, each keep to her own. Two families generally maintain their friendship and affection best and longest, when they live wholly apart—they are exceedingly apt to get uneasy, and fall into contentions, if they attempt to amalgamate into one family. Let us therefore be good, and kind, and affectionate neighbours; but let us not attempt to mingle at all; and do not think it hard if we object to this altogether; and if we choose to manage

the great concerns of education and missions by ourselves, without interfering with others, or being willing that they should interfere with us. We will afford you neighbourly help, and wish you success in all the good you attempt, but suffer us peaceably to order our own affairs in the way that we like best."

We have made the foregoing candid statement, in hope it may have some influence in correcting the false impression mentioned at the entrance. A formidable phalanx of errorists exist in our own church, of exactly the same character and the same principles, as those with whom our orthodox brethren in New England have to contend. They are a common enemy, and we ought to oppose them unitedly "with the whole armour of God." They would like to see us alienated from each other; and if they had not endeavoured to cherish this alienation, by spreading the false impression which we have endeavoured to remove, we are persuaded it would not have become so extensive as we know it has. "What!" we have heard it said, even by some who love us—"What! are you arraying yourselves against the whole Theology of New England?" No—we have answered privately, and now answer publickly. No—we are arraying ourselves against Taylorism, and Fitchism, and Murdockism, and Emmonism, and self-conversionism. But we thank God, this is not "the whole Theology of New England," and we hope and believe it never will be. We know that there is there a host of men sound in the faith, who dislike and oppose most decisively, this whole mass of error; and we hail these men, and love them as fellow labourers in the cause of sacred truth, and bid them God speed with all our hearts.

The second topick to which we wish to draw the attention of our readers is, the cry which began in the last General Assembly, and has

been continued ever since, that the Old School Presbyterians, are *disturbing the peace of the church*, and producing an unnecessary alarm, as to her danger. Now, that there are occasions when the peace of the church ought to be disturbed, and when the alarm of danger should be sounded, if her watchmen would be faithful to their trust, and the hope of rescuing or saving the church from deep corruption and final ruin, be not utterly hopeless and abandoned—are truths abundantly taught and inculcated in the oracles of God, and have been exemplified in the history of every reformation of religion, both before and since the completion of the sacred Canon. The proper questions then, in regard to this subject, can be no other than these. Is the Presbyterian church, at the present time, so corrupted, or in such danger of corruption, as to justify alarm? and if so, who are the criminal disturbers of her peace?

As to the first of these questions, we are aware that we and our opponents are completely at issue. We think that the Presbyterian church—taken in its extent, as under the supervision of the General Assembly—is already greatly corrupted, and in imminent danger of becoming more so, even to the total loss of her attachment to the doctrines of the Protestant reformation—to the truth as it is in Jesus. On the other hand, some of our opponents think that what we call corruptions are real *improvements*, evidences of *the march of mind*, and laudable indications of *the spirit of the age*, freed from the trammels and the bigotry of the ages which have gone by; and others, who do not go this length, still regard the novelties which are broached as no more than those varieties of opinion in regard to non-essentials, which may be safely let alone; or which at any rate should be combatted only in writing and speaking, and that their authors ought by

no means to be subjected to the discipline of the church. We shall not enter far at present into a discussion on this difference of opinion. One thing we think is clear—Things which were considered and treated as proper subjects of church discipline twenty years ago, are not so considered and treated now. Some of the doctrines of the Rev. W. C. Davis, promulgated in a book entitled "The Gospel Plan," and condemned by the General Assembly of 1810, as "contrary to the Confession of Faith of the Presbyterian church," and for which he was ultimately suspended from the gospel ministry, were the following—"That the active obedience of Christ constitutes no part of that righteousness by which a sinner is justified—That obedience to the moral law was not required, as the condition of the covenant of works—That God could not make Adam, or any other creature, either holy or unholy—That regeneration must be a consequence of faith. Faith precedes regeneration—That faith, in the first act of it, is not a holy act—That if God has to plant all the principal parts of salvation in a sinner's heart, to enable him to believe, the gospel plan is quite out of his reach, and consequently does not suit his case; and it must be impossible for God to condemn a man for unbelief; for no just law condemns or crimiates any person for not doing what he cannot do." [See Assembly's Digest, pp. 145, 6, 7.] Most unfortunate Davis!—he published his book twenty years too soon. Had he reserved it till 1831, he would not have been suspended from the gospel ministry. He might have been written against *perhaps*, but he would have received no disciplinary censure whatever; or if he had, the General Assembly would not have confirmed, but removed it. It is too notorious to admit of denial or to require proof, that some of his errors, greatly aggravated, and some worse than any

of his, are now preached and printed freely, without fear, and with little notice. He thought, for instance, that the active obedience of Christ, constitutes no part of his justifying righteousness. Now the doctrine is, that no part of Christ's righteousness has any thing to do with the sinner's justification—the sinner is never justified at all by Christ's righteousness; but in consequence of what Christ has done, the sinner is pardoned by a sovereign act of God, and remains to all eternity the same guilty creature that he ever was. So also in regard to the covenant of works, it is thought idle to talk about obedience or disobedience to that covenant, for there never was such a covenant. As to the rest of the condemned articles of Davis's doctrines, we have some of them in currency, almost exactly as he taught them, and others with vast improvements.

Now, when doctrines which were once considered so dangerous that the teacher of them was suspended from the ministry, are thought to deserve no censure at all, or at any rate not to require that their propagators should be disciplined at all, we think it follows unavoidably, that either the former judicatories of the church were criminally and cruelly severe, or that those that we now live under, are carelessly and censurably negligent of their duty. For ourselves, we do not believe that in the American Presbyterian church, there has ever been too rigorous a discipline. The complaint of our wisest and best men has always been, that we had too little discipline, and that little too lax: and when we see that little become less, and as to doctrine, almost extinct, we confess we are alarmed. Doctrines are the *stamina*, the vital parts, of every church system. Ecclesiastical order is chiefly valuable, for the sake of preserving doctrinal purity. Let doctrinal soundness be lost, and church

government may become even a curse, instead of a blessing. It may be rendered an engine of heresy and tyranny, to suppress vital piety and to persecute its friends. It is doing this very thing in the Swiss Cantons, at the present hour—doing it in churches formed and indoctrinated by Calvin himself. These churches took the precise course which we are taking. They relaxed their discipline *as to doctrine*, and one error came in after another, till the church has become Unitarian; and now, having retained their ecclesiastical order and power, the church authorities are denouncing, and ridiculing, and cruelly persecuting, the few orthodox men that remain, and even banishing some of them from their country. We have reason to be thankful to God, that church power in this country cannot inflict civil pains and penalties. But if our church loses its doctrinal purity, our ecclesiastical order and influence, whatever it may be, will all be turned against sound doctrine and evangelical piety: and when we have already gone so far that hardly any error short of avowed Unitarianism can be touched by discipline, and are in the very track which has always led to the introduction of that too, we think it is time to sound the alarm; and we only wish we could sound it, so effectually as to wake up every lethargick Presbyterian throughout our whole communion. Most sincerely do we deplore the present divided state of our church; but the existing affliction we regard as necessary to prevent—if prevention be yet possible—a thousand fold greater evil: and therefore we hesitate not to say, that we regard the present state of things as far less to be lamented than the apathy into which, three or four years ago, our church had sunk, and in which she was in danger of sleeping the sleep of death. Now if she perishes, it will be with her eyes at least par-

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tially opened. But we hope and trust in God that she will not perish—that she will see the gulf and avoid it.

In view of the foregoing statement, we think our second question—who are the criminal disturbers of the church's peace? may be answered by the quotation of a single passage from the sacred volume: 1 Kings, viii. 17, 18. "And it came to pass, that when Ahab saw Elijah, that Ahab said unto him, art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandment of the Lord, and thou hast followed Baalim." Pretesting that we neither mean to intimate that those with whom we act are worthy to be compared with Elijah, nor that those whom we oppose are so unworthy as Ahab, but that the scope of the passage answers correctly, as we believe, the question before us, we leave the text without farther comment, and quit for the present this ungrateful subject.

A third topic, which we wish to notice a little in this miscellaneous number of our work, relates to *revivals of religion*. In the General Assembly of 1830, a particular friend came to us, and used in substance this language. "Those who oppose you, are circulating it among the members, that you are an enemy to revivals of religion. I know it is not true; but I wish you would take some opportunity to deliver your sentiments on that subject before the house." This took place within a few hours after we had read to the Assembly the copy of the letter, which was sent down to the churches, recommending a more general and devout observance of the monthly concert of prayer; every word of which was penned by the hand which writes this, and in which the importance of revivals of religion held a prominent place. This did, at the time, appear to us

unaccountably strange. Since that time, however, we have become so familiar with similar misrepresentations, made in the face of notorious facts, that we can no longer denominate them strange—they at present neither surprise nor move us much. The Editor of the *Christian Advocate*, from the earliest period of his ministerial life to the present hour, has been the decided and earnest friend of revivals of religion—in conversation, in preaching, and in most of the publications which he has given to the world: and he has the pleasure to say, that among all the brethren with whom he harmoniously acts in ecclesiastical courts, or in the common service of the sanctuary, he knows not an individual who is not, as far as can be known by speech and action, a real friend to religious revivals. Yet the whole of the Old School Presbyterians have been represented as hostile to these glorious displays of divine power and mercy. The design is evident—the destruction of their character and influence among the friends of vital piety.

It is indeed true, that many of the Old School Presbyterians, and the writer among the number, are deliberately, and we believe irreconcilably opposed, to certain *new measures*, as they have sometimes been called, for getting up, promoting, and conducting revivals. But this opposition is wholly directed against the unscriptural extravagances which were pointedly condemned by Edwards and Dickenson, in the great and general revival which took place in their day; and more recently condemned, and more pointedly too, in a very able paper, of which Dr. Beecher of Boston was the reputed author, and which was directed against some of the *new measures* of Mr. Finney, Dr. Beeman, and their associates. It was exceedingly well shown in that paper, that the wild doings condemned, were so far from being friendly to

genuine revivals of religion, that they were calculated to injure, arrest, and bring them altogether into disrepute. We have been greatly gratified in seeing this subject treated with ability and just discrimination, in the last number of the *Biblical Repertory*, which we earnestly recommend to the careful and candid perusal of all our readers.

In closing this long paper, we shall remark for a moment on an idea thrown out in the last General Assembly, which we then imputed to excitement, but which we have since found is cherished, by some at least of the New School party. It is, that the present Board of Missions is not the Board of the General Assembly, because the Assembly continued it as a matter of compromise. What is a compromise? Johnson says it is "a compact or bargain, in which some concessions are made on each side." And is not a compact or bargain binding, both in law and conscience, when, in forming it, concessions are made on each side? We should suppose that no man, who wished to preserve his character for understanding, would say *no*. Yet this is in effect said, by those who hold the language on which we remark. A better description could scarcely be given of what was done in the Assembly in relation to the Board of Missions, than is given by Johnson in his definition of a compromise. Shortly after the Assembly rose, we asked a member of a state legislature, a good deal versed in law making, whether laws were not sometimes made by compromise? He replied, that a great part of them were made in that, and in no other way. And every American citizen, who knows the history of the Federal Constitution under which he lives, knows that it was formed by compromise, and never could have been formed but on such a principle; and that this was distinctly intimated in the circular letter of President Washington, in

which a copy of the instrument was transmitted to the executive of the several states. Yet the Board of Missions is not the Board of the Assembly, because it was continued by compromise! It is surely not necessary farther to expose this monstrous absurdity.

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MENTAL SCIENCE.

*Doctrine of Freedom.*

There are few facts more certainly ascertained than man's *free* agency, and yet few things have been subject to greater diversity of speculation. We have not time now, nor will the limits of the pages allotted to this discussion permit us, to review the speculations and theories of man's freedom, which have occupied the schoolmen, and perplexed philosophers. Nor is it necessary to our present purpose, that we should encumber our discussion with the statement and refutation of errors, which serve only to perplex the subject. A simple exposition and plain illustration of the true doctrine, will be entirely sufficient for our purpose.

Let the question first be answered, what is freedom? The abstract notion of liberty is, the absence of all restraint from action, external, or internal. But the thought is modified by the relations; or subjects, to which it is applied. Political freedom does not imply the absence of law and government, which are intended to operate as a salutary restraint. The absence of all the restraints of law and government would be political licentiousness, undesirable and disastrous to man's best interests and happiness. With this liberty we have no concern at present, any further than to distinguish it from the subject of present discussion. Nor do we intend to discuss the franchises, immunities, or privileges of

political, social, or religious freedom. What we have in view, is *personal liberty*, which belongs to every rational man, in all his external actions, and in all the volitions of his mind.

Every man, having the faculties of understanding, heart and will, underanged, possesses two kinds of liberty or freedom. One relates to external action, the other to the mind alone.

*External liberty*, when examined inductively, will be found to consist in an unbroken connexion between choice and external action. We have already seen that one important use of the will, is to move and direct bodily action. Whenever those actions are unrestrained and so directed, they are free, because there is a connexion between the choice and the action. This kind of liberty may be partially or wholly obstructed. The slave has this connexion often broken by force. It is true that many of his actions are free—entirely the result of choice, but others are the result of constraint. The violence done to the freedom of external action in the case of the slave, rather respects some privileges and immunities, than the connexion between the actions which he does perform, and the choice of his mind. The child also has his external liberty interrupted by force. He chooses to do many things, and to obtain many things, which the watchful parent prevents in various ways. Men often have this external liberty obstructed—sickness, palsy, a broken limb, and external force, may break the connexion between volition and choice. But it is of less importance to discuss this kind of liberty, than that which belongs to the mind. There is no difficulty in understanding, and accurately defining, external freedom. Every man of common observation can tell what it is; and although he may not be able to give the shortest or most technical definition of it, he

will make out an intelligent description of its exercise, and point you to that in which it consists. Every man can tell when it is obstructed, and it would be strange if he could give no account of that which suffers obstruction.

Mental liberty, or as it is sometimes called, moral freedom, is more difficult to define, and vastly more important to be described. It requires a careful examination of mental exercises, their connexion, relations and laws, in order to understand definitely and clearly what mental freedom is. Without lingering here to write the process of discovery, which is inductive, we state the result in brief and plain terms.

Mental, or moral freedom, consists in a connexion between the *pleasure* of the heart and the *choice* of the will. Or if any person should object to the distinction of faculties implied in this statement, we say the mind chooses just as is most agreeable to itself, which in our view implies the same thing—a connexion between pleasure and choice. This is freedom, and nothing else can be mental liberty. It is the highest kind of freedom conceivable, and the only kind of freedom desirable for the mind. Indeed the whole is implied in the single term *choice*. The mind always chooses just as is most agreeable, and in no other way—nothing else is choice. If it were conceived that men had liberty to choose for the sake of pain, they never would use it, nor is such a supposition possible; it is not choice, nor freedom. It is however true, that men sometimes choose objects which are disagreeable, and even painful; but always do this for the sake of something which is agreeable: so that in all these cases the connexion subsists between the pleasure and the choice. This statement involves the doctrine of ultimate and subordinate objects of choice, which we have discussed in a former ar-

ticle. In the same article, we think the doctrine of motive, there settled, shows conclusively that pleasure always governs the choice.

It has been supposed by some, that moral freedom includes an independence of the will, and a control over the temper, or disposition of the heart. The doctrine of self-determination belonging to the will, was once a popular doctrine, and it bids fair to become so again, although it has been so often and so ably refuted. Its refutation is exceedingly simple, plain and conclusive.

The operations of mind, in a connected order, may be thus briefly stated; perception, feeling, choice. The first operation, is *perceiving* the object, the next is *feeling* pleased or displeased with it, and the result is *choice*, or *refusal* of the object. This is substantially the analysis of mental process in choice. We appeal to every man, who can hold his mind fixed to the examination of his own mental process, for the correctness of this statement. Now if this be so, where is the self-determination of the will? It is out of the question altogether; it is not possible that moral freedom should involve such an independence of will. But if there be no such self-determination of the will, it can exercise no control over the temper of the heart.

It has been denied by some, that men are free moral agents, and there has been much philosophical speculation on the subject. But one single argument sets aside all the philosophy which has denied, and mocks at the speculations, which would deprive man of his mental freedom. It is an argument founded upon consciousness. Every man is conscious of choosing as he pleases, or in other words, is conscious that his mind is free, whether he choose right or wrong. All arguments against a man's consciousness are useless, because its testimony is paramount to all other.

We may perplex a man on the subject, but to convince him that his mind is not free, is impossible; it is the same thing as to convince him that he does not choose at all. Consciousness furnishes incontrovertible evidence of choice to every man. If it were necessary to confirm the decision of consciousness, we could do it by the evidence furnished from the actions of man, many of which would be inexplicable on any other ground; and we could do it from the word of God, which every where describes man as a free, responsible moral agent. But we think it altogether unnecessary in this place, to give any details of this confirmation. The whole administration of God, under which we live, is confirmation strong and conclusive.

There is a question, here, that has perplexed many a theologian, as well as the plain unlearned Christian, which we ought to consider. Is moral freedom consistent with dependence on God? We answer in the affirmative, without the least hesitation. There is one very short method of making out this consistency, which must be perfectly satisfactory to every mind. It is as simple as it is short, because inductive. All men are conscious of this freedom—all men who reason at all, are convinced that they are dependant on God for all that they have—and their experience has always shown their agreement. Thus, men have the testimony of consciousness that they are free—the testimony of reason that they are dependant—and the testimony of constant experience that they are consistent. No man has ever known them to come in collision, through the whole course of his life. Each of these is also confirmed by the testimony of scripture.

There are other methods of illustrating this consistency, equally satisfactory. One method is, to obtain a distinct apprehension of each, and then compare them together.

A plain definition of moral freedom is, as above stated, a connexion between pleasure and choice. Of dependance there are several definitions and theories, some of which are absurd. But it is not necessary now to examine theories. Facts are all that we need. Take the following illustration of dependance: God gives and sustains our life and our faculties, preserves their connexions and relations, gives vigour and activity to them all. In the language of inspired philosophy, "we live, move and have our being in God." So that this dependance on God is entire. Take, now, the two thoughts and compare them together. Their consistency is obvious. Here are faculties sustained by God's power, acting in dependance on him, always in a certain relation and connexion, which constitutes the essence of freedom. Is there any inconsistency in this? So far as the present question is concerned, we care not with what notion of dependance this definition of moral freedom is compared. Only admit the fact as it is, a connexion always between pleasure and choice, and the more absolute or entire the dependance, the more certain and permanent the freedom. Any change wrought in the temper of the heart, or the entire dependance on sovereign grace to effect it, can never affect the principle of mental liberty. The temper of a man's heart is pleased with sin, and he therefore chooses it—God changes that temper, and then his heart is pleased with holiness; he now chooses holiness for the same reason that he before chose sin—because it pleases him. His moral freedom is not at all affected. The character of his feelings and choice are widely different, but his freedom is the same.

A still more perplexing question is often asked:—Are free moral agency and God's decrees consistent with each other? A common



form of pressing this inquiry is the following: If God has irreversibly decreed a man's actions, he cannot do otherwise, and if he cannot do otherwise, then he cannot be free. This form of the statement involves both kinds of liberty, external and moral. Let us compare them both with the divine decrees. Suppose God has irreversibly decreed that a man shall act just as he chooses to act in accomplishing a given purpose, or in all his life; does this destroy the connexion between his external action and his choice, which is external freedom? Certainly not. But suppose God has decreed that a man shall not, in a given case, accomplish what he chooses to do; then there may, or there may not be, an obstruction of his external freedom. If it relate to an ultimate object or action, there is no abridgment of liberty, so far as subordinate actions are concerned. Take, for illustration, the case of the Iyers in wait for Paul's life. God decreed that they should not do the ultimate thing they chose, but all the subordinate actions, banding together, providing their weapons, selecting their stations, abstinence from eating, and lying in wait, were done, and freely done. Take another illustration; men choose to obtain riches, but God disappoints them by his Providence; yet all their efforts are directed to the object as the result of choice. But a man chooses to walk, and God has decreed that his limbs should be paralyzed. In such case his external liberty is obstructed; he is not free in this case. In all cases when God's decree cuts off the connexion between the choice, and the direct object of choice, this kind of liberty is destroyed, but never otherwise.

Let us now examine the consistency of moral freedom with divine predestination. Here it is important to be remembered that God has decreed this connexion between pleasure and choice, in every ra-

tional mind, and nothing can ever obstruct it. The more irreversible we may suppose this decree, the more secure the freedom. We need not enter into an argument to prove that the human mind is so constituted as always to choose as is most agreeable. The fact, as already shown, is proved by consciousness, and no rational mind can doubt it. Without undertaking in this place an exposition or defence of the doctrine of God's irreversible decrees, which, in its appropriate place, might be profitably and triumphantly done, it is sufficient now to say, that they never do, and they never can, interfere with moral liberty. Suppose God has ordained every choice of the mind, and the mind invariably chooses just as it pleases, or in other words that the connexion between pleasure and choice is never broken—then this kind of freedom is not interrupted. Let the supposition be varied as often as will suit any caviller, only retain this connexion, and there cannot possibly be any infringement of liberty. Suppose God has decreed the temper of the heart, the object of its pleasure and the choice: the mind remains as truly free as is possible. Now compare this definition of moral freedom with the doctrine of special grace, or the controlling influence of the Holy Spirit, and their consistency will be just as obvious. In all the operations of the Holy Spirit on the minds of men, this connexion is never broken. We have already seen that in renewing the heart, there is a preparation to be pleased with holiness, and that holy objects are then freely chosen. In all Christian graces, which are called fruits of the Spirit, because produced under his influence, this freedom is never interrupted. We refer the reader to the descriptions which are given of the Spirit's influence in the holy scriptures, and request him to compare our definition of liberty with these descrip-

ions, to satisfy him that they are entirely consistent. We have not room to protract this discussion. Man is morally free in his fallen state. Whatever else he may have lost, he cannot have lost his mental liberty. He has lost power and goodness, privilege and happiness, but moral freedom he has not lost, and never can lose it, while he remains in possession of his mental faculties.

There is one error on this subject which deserves some attention. It is the confounding of *ability*, and *freedom*. We design, in our next article, to examine the doctrine of power, and cannot now enter upon its discussion. But while men's minds are only vaguely and indefinitely informed on the subject of power, they often blend it with freedom, and are bewildered, and find it a profitless task to inquire into its consistency with some of the revealed doctrines of grace. The reasons of this confusion are these—men usually take their notions of power from the connexion between choice and external action, and their apprehensions of freedom from the same connexion; and when this is done, they transfer both together to their views of mental liberty. After all this, if they contemplate the commands of God, they seem to infer that liberty and ability are the same. But let a man take the definition of mental liberty as consisting simply in a connexion between pleasure and choice, and we think he will have separated many vague and perplexing thoughts which often improperly cluster with freedom. Agency or action supposes power; but the freeness of the agency respects not the power, only the manner in which it is employed. This is sufficient for our present purpose, hereafter it will be more fully examined.

This doctrine of moral freedom conducts us to what may be called the basis of accountability, respon-

sibility, or moral obligation, in men. Primarily the faculties of knowing, feeling, and choosing, are the basis; and secondarily, the uniformly existing connexion between pleasure and choice. Take these together, and man is a fit subject of moral government, of obligation, of reward and punishment. Although liberty is not the basis of moral obligation, it is essential to its existence, in all cases where choice or external action is concerned. There are, it is true, some cases in which men are under moral obligation to perceive and feel, and so far as the specific duty is concerned, it includes no choice; but even in those cases there are inseparable duties associated which do include choice. To perceive the glory of God is a duty—to love it is a duty—but obedience is inseparably connected, although in the perception and the affection there is no act of will. No being can be a complete moral agent without this kind of liberty. His volitions must be according to the pleasure of his heart, in order that his agency should express his character, and procure objects that may promote his own happiness, or that of others. Let it here be remembered that we speak of those faculties as described in our previous articles. This is necessary to be recollected, lest it should be inferred from so summary a statement of the basis of responsibility, that all animals that perceive, feel and act, are proper subjects of moral obligation. Man has a faculty of perceiving moral relations, a faculty of feeling in view of them, and a faculty of choosing or refusing freely moral objects. This renders him a proper subject of responsibility.

We conclude this article with a brief statement of the doctrine of moral obligation, corresponding with the above view of its basis in man. Obligation supposes a standard of right, which may be called its foundation. This must be in him to whom we are responsible.

It supposes, also, proper qualifications on the part of those who are responsible, and a relation subsisting between them and him to whom they are obliged. But this is too abstract. Let us state it more fully. God's perfections are the standard of right for the universe. They are holy. We are fully authorized to say that holiness is the standard or principle of right, and as such the foundation of moral obligation.

The faculties described in this series of articles, qualify men to perceive, feel, and choose, in view of laws which embody the standard; and qualify them to sustain a relation of responsibility. The sum of the matter is, therefore, that men are bound to be holy, because God is holy. This is the whole tenor of his law—"Be ye holy, for I, the Lord your God, am holy." F.

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## Review.

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We have been delayed longer than we expected we should be, in fulfilling an intimation given in our September number, that we would before long, *Deo juvante*, review a Review in the *Christian Spectator* for June last, but published in the month of May—We are now to redeem our pledge.

The Review on which we are going to remark, is entitled—"CASE OF THE REV. MR. BARNES.—*The Way of Salvation, a Sermon by the REV. ALBERT BARNES.*" Now we certainly are not disposed to question the right of the *Christian Spectator* to review this sermon, or any other publication, and to express his opinion of its inherent merits or defects, with all possible freedom. But this paper, although appearing as a Review, is, in fact, and indeed without any disguise, a plea in favour of Mr. Barnes, against the censure passed upon him by the *Presbytery of Philadelphia*.—and we might add of the Synod of Philadelphia too; for the Synod had participated in the measures which the *Spectator* condemns. Had the Review been of the ordinary character, it assuredly would have received no formal notice from us. But the doings of two judicatures in the Presbyterian church are deeply implicated by it; and it was sent abroad a considera-

ble time before the stated period of issuing the publication in which it appears, that it might be read, and have all its influence on the members of the General Assembly, before they should even hear the statement of the parties criminated, and on whose proceedings they were to pronounce a sentence either of approbation or censure. Was not this very much like a partial friend endeavouring to get the ear of judges or jurors, to impress them favourably in behalf of a party, before they hear the cause in which he is concerned opened in court? And where, in such a case, is the respect due to the court itself?—and in this case, the highest ecclesiastical court in the Presbyterian church? We verily think the hope expressed by the *Spectator*, that he "would not be thought obtrusive," was an unreasonable and vain hope; a hope that must meet with complete disappointment from every candid mind. He expresses great solicitude that concord and fraternal feeling should be preserved between Presbyterians and Congregationalists; but if the course he has taken has any tendency to secure such a result, or rather, if it is not calculated to produce exactly an opposite effect, then we must acknowledge our utter ignorance of the principles of human

nature. Men do not readily yield their affections and confidence to those who treat them with marked unfairness and disrespect.

We have heretofore, in describing the state of the Presbyterian church, said that plan and preconcert were employed to render the last General Assembly what it actually was. The truth of our statement has been vehemently opposed; but the proof that we have made no misrepresentation is fast coming before the publick, and will, ere long, be too strong to admit of plausible denial. And when the character of the Review before us, and the time and circumstances of its emission are considered, we think it is no violent presumption, to suppose that this formed a part of the plan—that it was a matter understood, if not distinctly agreed on, that the powerful writers of the Christian Spectator should throw in their mighty influence, at the critical juncture when their friend and fellow labourer might need its aid. The use of plan and preconcert to secure a majority in the Assembly, when no improper means are used to obtain it, is what we have never condemned; and we have truly wondered to see what industry and zeal have been employed to deny a fact, which, if admitted, was not in our judgment objectionable in itself—that is, at a time when great interests were in conflict in our church. But we have objected most strenuously to the unconstitutional introduction into the Assembly of committeemen and mere church members; and we still more strenuously object to the calling in of *foreign aid* from the New Haven school of Theology, in order to secure a party decision.

But we not only object absolutely to the interference of any other religious denomination in a controversy about doctrine and order, as taught in the standards of the Presbyterian church, while the cause is

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yet pending;\* but to nearly the whole of the statements of the Christian Spectator in the case before us. "We hope (says the reviewer) it will not be thought obtrusive in the Christian Spectator, to offer a few remarks designed to promote a spirit of concession upon minor points, between men who are all devoted to the same great cause of evangelical truth and holiness." What we think about his being "obtrusive," we have shown above; but here is a gratuitous assumption at once, in favour of Mr. Barnes and his friends, of the chief matter in dispute. They constantly plead, that all the difference between him and his opposers lies in some "minor points," and some peculiarity of manner in expressing his opinions. The entire review of the Spectator proceeds on this basis. He endeavours to show that Mr. Barnes differs from his opposers, not in substance, but only in words; and this is the favourite representation of the whole party throughout the country. "Why do we contend? We all think alike. Why should brethren differ about mere trifles, and different forms of expression?" Such, or similar, is their common language. The design no doubt is to impress the publick with the belief that the orthodox are formal bigots, who would break the peace of the church by making a brother an offender for a word. Thus they seek to destroy our influence with all who turn with disgust from a strife about words, and especially with those who know that orthodox opinions may exist without vital piety and practical godliness, and who think the former of little account when separated from the latter. Hence too the claim

\* After a decision on a controverted point has been made by a religious body, and is published to the world, we regard it as a fair subject of remark; and if the decision affects important points in the Christian system, it may even be an incumbent duty publickly to commend or to censure it.

of this party to be the peculiar and exclusive friends of revivals of religion, and their endeavours to have it believed that the orthodox are real enemies to such revivals. Now we affirm that there is neither justice nor truth in any part of this representation. We affirm that not *minor* but *essential points* are the matter in dispute; for we believe that the doctrine of *imputation* is fundamental in God's revealed will; and this is denied *in toto*, by many of those whom we oppose. They avoid the very term, at least till they have told us that it is applicable only to something that is possessed before it is imputed. They deny not only the imputation of Adam's first sin to his posterity, but the imputation of the sins of believers to their surety Saviour, and the imputation of his finished righteousness to them, as the sole meritorious cause of their justification before God. If they dispute with us only about words, while their meaning is the same as ours, and they think that the whole dispute is useless and injurious, pray let them put an end to it at once, by using our words. We think the orthodox use of language on the subject is important; they say they do not; let them, then, give us a noble instance of concession, and restore the peace of the church without delay. No, the truth is, there is a radical difference of ideas and sentiments between them and us—a radical difference on the all important points we have mentioned; and we might go over the whole controverted ground, and show that their positions and ours are as opposite as any two points of the compass. A principal reason why this is not generally seen is, that they use the old orthodox terms, such as *atonement*, *justification*, &c., in a new sense of their own.

Now, we believe that sound doctrine in the fundamentals of the revealed system is of vital impor-

tance to practical piety—that men may have, as we see in the Romish church, great apparent zeal in religion, and yet be destitute of that which will save the soul. We, indeed, undertake not to say, what is the *maximum* of error that is consistent with salvation—this we believe belongs only to God. But we believe that all important error in religion puts the soul in jeopardy; and that it is, therefore, a sacred duty of Christian charity to oppose it; and thus to endeavour to save our fellow sinners from its dangerous influence. We dissent, therefore, from the Spectator's declaration that "we are all devoted to the same great cause of evangelical truth and holiness." We do indeed most firmly believe that *the connexion between truth and holiness is inseparable*; and the reason why we have some zeal in this controversy is, that we think evangelical truth, in some of its vital parts, is perverted and set aside by our opponents; and that if the influence of their errors on practical holiness is not apparent at once, it will before long be seen and felt in the most sensible and lamentable manner. To real revivals of religion we claim to be better friends than those who reproach us as their enemies. At this hour—thanks, unspeakable thanks, to a gracious God!—there are in the Synod in which Mr. Barnes was censured, and in which the favourite doctrines of the Christian Spectator are abhorred, and notwithstanding his intimation that our opposition to his notions would check these displays of divine mercy—such revivals of religion as we never before witnessed, and such as are not exceeded in power and in the happiest influence, in any part of our country; and there are those who hesitate not to suggest the thought, that God may have vouchsafed this unspeakable favour *at this time*, as a testimony of his approbation of the firm stand we have taken, in support of his truth against

those very errors to which we have now referred.

The Spectator, after showing, as he thinks, the fearful responsibility of the opposers of Mr. Barnes, in causing "a sacrifice to an immense extent of some of the dearest interests of the Redeemer's kingdom, both at home and abroad"—at home, for example, in the revivals of religion just noted—immediately adds, "We state the subject thus strongly because any one, we suppose, understands that the case of Mr. Barnes is not that of an individual merely. The real question at issue is, *whether New England Calvinism shall any longer be tolerated in the Presbyterian church of this country.*" Yes, truly, we do "understand that the case of Mr. Barnes is not that of an individual merely." This is just what we have always said. His case is identified with the New Haven school of Theology, and with the doctrines of the Spectator, to which he is known to be a favourite contributor. He and the Spectator are so much one, that if you touch one you touch the other: of which the review before us affords palpable evidence. We also understand very well, that there are a considerable number in New England, and we fear not a much less number in our own church—some who have emigrated from the east, and some who, without emigration, have drank from the streams that flow from the fountain opened there—who symbolize and fraternize—some perfectly, and some not perfectly but prevalently—with the Christian Spectator and his associates. These all had such a fellow feeling with the case of Mr. Barnes, that they determined to exert all their force, and did exert it at the last General Assembly, and with a measure of success, to shield him from censure.

But we have a few words to say more particularly about "New England Calvinism," and whether it "shall any longer be tolerated in the Presbyterian church of this

country." Here we believe, as we have intimated in another place, is the origin of the rumour circulated far and wide, that the Old School Presbyterians are hostile to the whole Theology of New England,—a rumour credited, we suspect, pretty generally in New England, and to some extent in the Presbyterian church, by those who have not been informed as to the true state of facts. In our present number we have already said something to correct the false impression that has been made, and we shall now take the liberty to say something more—Our readers will forgive us the use of a little repetition. "New England Calvinism," then,—be it known to those who do not already know it—is of two kinds. One kind is that of Edwards, and Bellamy, and Dwight, with a tincture of Hopkinsianism, and perhaps with some other immaterial modifications. The men of this class we regard as *real* Calvinists, differing from us in some particulars, not regarded either by them or by us as the ground of any alienation. The second class of Calvinists—for they insist on being so called—consists of those who hold the system of the Christian Spectator, and of which we have already said enough to give a general view of its distinguishing features. Now the Calvinists of the first class in New England, think of those of the second class very much as we do. This is proved by a number of publications, in which the errors of Dr. Taylor and his associates are exposed, and the unspeakably dangerous tendency of their principles is set in a true and strong light. The *quasi* Calvinists, however, have a talent of showing, or of endeavouring to show, that they do not disagree either with their opponents in New England, or with the writers of the Biblical Repertory at Princeton, or with the Christian Advocate himself—although they publish pieces of no ordinary length and number, to prove how exceed-

ingly erroneous we all are, in points of Theology of the highest importance. Still, however, by their talent of showing that every thing agrees with every thing, they maintain that *we* think very nearly, if not exactly, as they do. They have really reminded us of the scene in Swift's Tale of a Tub, in which, if we rightly remember, Lord Peter undertakes to prove to Martin and Jack that a Sir-loin of Beef is a loaf of brown bread; and in all seriousness we think that their system and ours differ as widely in their nature as beef and bread, and considered as food for the mind, infinitely wider.

Identifying themselves, then, with the real Calvinists of the east, with whom they are in controversy, the Spectator asks in behalf of himself and his associates, "whether New England Calvinism shall any longer be tolerated in the Presbyterian church?" We answer that New Haven is in New England, and that the Calvinism of that fountain, if our wishes could prevail, should not be tolerated;\* that is, should not escape merited ecclesiastical discipline in the Presbyterian church; because we conscientiously believe it to be no Calvinism at all, but a miserable compound of Pelagianism and Arminianism, with a dash only of Calvinism,

\* We abhor every species and degree of the interposition of the civil power, in matters of religion, and all infliction of pains and penalties of a temporal kind, even on the grossest heretics. Whether the Spectator used the equivocal word *tolerated*, ad captandum vulgus, or to catch those who might formally answer his question, or both together, or neither the one nor the other, he can better tell than we. We choose, however, to be explicit.

mixed up with the chief ingredients, disguising their real character. This system, however, we grieve to say, is not only tolerated but adopted, to a considerable extent, in the Presbyterian church. Whether it will ultimately prevail in its conflict with the orthodox faith of this church, remains to be seen. Our hopes and prayers are that it may not. But as to the real Calvinism of New England, that of the first class we have mentioned; it is not and never was treated with hostility, by the orthodox part of the Presbyterian church. We not merely tolerate it, but sincerely love many of those who have adopted it; and regard them as adjutors in contending earnestly "for the faith once delivered to the saints." If such sentiments as they hold were those only that had come among us from New England, the whole of the existing controversy on doctrinal points, would have been avoided. Our peace has been disturbed by the doctrines, and teachers, and pupils of the New Haven school, and by nothing else—unless it be by a leaven of Emmonism in a small part of our church: and now they cry peace, peace, and want to know if the Calvinism of New England will be tolerated in the Presbyterian church. The question, as asked by them, is put *invidiously*. They try to represent themselves as one with the real Calvinists of the east, with whom they are in direct and earnest collision, and then inquire if we mean to be intolerant to the whole. We answer—No; but we certainly will not symbolize with you.

(To be continued.)

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## Literary and Philosophical Intelligence, etc.

*Apples of Sodom.*—Every reader, has heard of the apples of Sodom, a species of fruit which, extremely beautiful to the eye, is bitter to the taste and full of dust.

Tacitus, in the fifth book of his history alludes to this singular fact; but as usual in language so brief and ambiguous, that no light can be derived from his descrip-

ion, *atra et inania velut in cinerem vaneant*. Some travellers, unable to discover this singular production, have considered it merely as a figure of speech, denoting the deceitful nature of all vicious enjoyments. Hasselquist regards it as the production of a small plant called *Solanum melongena*, a species of nightshade, which is to be found abundantly in the neighbourhood of Jericho. He admits that the apples are sometimes full of dust; but this, he maintains, appears only when the fruit is attacked by a certain insect, which converts the whole of the inside into a kind of powder, leaving the rind wholly entire, and in possession of its beautiful colour. Mr. Seetzen, again, holds the novel opinion that this mysterious apple contains a sort of cotton resembling silk; and, having no pulp or flesh in the inside, might naturally enough, when sought for as food, be denounced by the hungry Bedouin as pleasing to the eye and deceitful to the palate. Chateaubriand has fixed on a shrub different from any of the others. It grows two or three leagues from the mouth of Jordan, and is of a thorny appearance with small laping leaves. Its fruit is exactly like that of the Egyptian lemon, both in size and colour. Before it is ripe, it is filled with a corrosive and saline juice; when dried, it yields a blackish seed, and may be compared with ashes, and which in taste resembles bitter pepper. There can be little doubt that this is the true apple of Sodom, which flatters the sight while it mocks the appetite.—*Edinburgh Cabinet Library.*

*Atmospherical Phenomena in Europe.*—We learn from a London paper, that in the two first weeks of August remarkable appearances were repeatedly presented in the sky, in different parts of the middle and south of Europe.

At Madrid, between the 4th and 8th of August, an extraordinary brightness appeared in the west after sunset, which enabled persons to read in the streets, yet the evenings were very cold, and sometimes cloudy. Different accounts from Berlin, Geneva, Rome, and Odessa, in general concur in similar representations. A letter from Odessa says:—

“Contrary to all precedent, we have had nothing but continued rains ever since the winter and up to the middle of July. Dry weather then came on, and lasted until the seventh of August; but, during this interval, every night brought with it an unusual vivid brightness in the sky, apparently rising from the northwest; it was so intense as to occasion many whimsical blunders against time and punctuality. On the night of the 4th, indeed, it was so brilliant, and lasted so long, that

you could read the smallest print at midnight. The rain renewed its visit on the 8th; the next day the sky was overcast, and the sun was shrouded with a scarcely perceptible vapour, which stripped it of its rays, and gave it an appearance precisely similar to the moon, only that it had a tint approaching to violet.

For some moments a large black spot was observed in its centre, and here and there vertical shadowings, which seemed to chase one another across its surface. This phenomenon lasted during the whole of the afternoon, and the sun took leave of us without having once given token of his accustomed splendour.” A resident at Madrid likewise mentions that between the 4th and 8th of August, and after sunset, so extraordinary a degree of brightness rose from the west as to enable men to read in the streets, nor did this luminous appearance seem at all affected by the clouded state of the heavens. The evenings, he adds, were pinchingly cold.

*Tortoise Shell.*—At San Blas, on the coast of Darien, there is a small settlement of Indians, established for the sole purpose of taking turtle. It is under the management of three English, two American, and three Columbian traders, who make a great profit—the average value obtained per year being \$28,000. It is stated as a curious fact, that the handsomest and most valuable shell is taken from the animal while alive, the beauty of the shell becoming less after the animal is dead.

*Indigo.*—The Tallahassee Floridian says that the Indigo plant is found in abundance on the pine lands in that territory. It grows very luxuriantly, frequently attaining the height of six or eight feet. The paper supposes that the culture of the plant might become as profitable as that of sugar or cotton.

*Female Education.*—Vocal music should never be neglected in the education of a young lady. Besides preparing her to join that part of public worship which consists, in psalmody, it will enable her to soothe the cares of domestic life; and even the sorrows that will sometimes intrude into her own bosom may all be relieved by a song, where sound and sentiment act upon the mind. I here introduce a fact which has been suggested to me by my profession; and that is, that the exercise of the organs of the breast by singing, contributes very much to defend them from those diseases to which the climate and other causes exposes them. The Germans are seldom afflicted with consumptions, nor have I ever known but one instance of spitting blood among



them. This I believe is in part occasioned by the strength which their lungs acquire by exercising them frequently in vocal music, for this constitutes an essential branch of their education. The music master of our academy has furnished me with an observation still more in favour of this opinion. He informed me that he had known several instances of persons who were strongly disposed to consumption, who were restored to health by the exercise of their lungs in singing.

—*Dr. Rush.*

*Sleep.*—Few of our readers, perhaps, are aware that the human body falls asleep by instalments. According to M. Cabanis, a French physiologist, quoted in a late number of the Quarterly Review, the muscles in the arms and legs lose their power before those which support the head, and these last sooner than the muscles which sustain the back; and he illustrates this by the cases of persons who sleep on horseback, or while they are standing or walking. He conceives that the sense of sight sleeps first, then the sense of taste, next the sense of smell, next that of hearing, and lastly that of touch. He maintains, also, that the viscera fall asleep one after another, and sleep with different degrees of soundness.

*Endicott Pear Tree.*—The famous pear

tree, planted by Gov. Endicott, in 1628, (203 years ago,) on his farm in Danvers, then a part of Salem, has this year borne three bushels of pears. Their species is *bonchretien*. This tree has survived many generations of men, and is almost the only *first settler* remaining.

*Speaking Pipes.*—The mainmast of the Briton is fitted with a tin pipe, for the conveyance of the voice in boisterous weather from the quarter-deck to the maintop. The pipe is about one inch in diameter. It was a proposition of Mr. Parsons, of this dock yard.—*Hampshire Telegraph.*

*The Rattle-snake.*—Dr. Harlan exhibited the following experiment to Capt. Basil Hall, and some gentlemen. He severed the head from a rattle-snake, and afterwards grasping the part of the neck adhering to the head, with his thumb and finger, the head twisted itself by violent movements, and endeavoured to strike him with its fangs. Afterwards a live rabbit was presented to the head, which immediately plunged its fangs into the rabbit very deep. Dr. H. then asked Capt. Hall to take hold of the tail, which he had no sooner done, than the headless neck bent itself quickly round as if to strike him. This last movement may be attributed to muscular habit.

## Religious Intelligence.

### FOREIGN.

As the nature of our work does not permit us to give many details of Foreign Missions, we are always glad when we can find a condensed account, known to be authentic, of the state of a mission in a particular foreign region. Such an account is the following, prepared by the London Missionary Society, and published in the Missionary Chronicle, for September last. The Mission at Batavia is a central one, from which missionaries go, as the following narrative summarily states, to several of the islands in the Indian ocean. As our own seamen often go to Batavia, it is pleasing to observe, that they may there have the opportunity, at least occasionally, of attending on the preaching of the gospel. The prospect of bringing the Malays under the in-

fluence of evangelical truth, is indeed interesting, in a variety of respects. It may be the means of saving many lives of Europeans and Americans, as well as of bettering the temporal condition and saving the souls of this ferocious and murderous race of men.

### BATAVIA.

The mission at Batavia was commenced in 1814; the immediate object being the dissemination of the knowledge of Christianity among the Malays and Chinese; more particularly the Chinese settlers in Java, whose number was, at that time, calculated to be about 100,000. The Chinese New Testament, translated by Dr. (then Mr.) Morrison, furnished the means of forthwith making the proposed attempt among the latter: while the excellent character of Governor Raffles, and the liberal spirit of his government, were a pledge that he would afford protection to the missionaries, and, to the utmost of his power, promote their benevolent

forts. We scarcely need to add, that his expectation was afterwards fully realized.

The restoration, however, of Batavia to the Dutch, by the treaty of 1815, allowed Governor Raffles but a comparatively brief opportunity of manifesting, on the spot, his favourable disposition towards the mission; but while the missionaries, on the return of the Dutch authorities, had to lament his departure, their regret was alleviated by the promise of his successor, Baron Van der Capellen, of countenance and aid to the mission, which he subsequently fulfilled. It may not be improper to add, that Sir Stamford Raffles, after his appointment as Governor of Bencoolen, &c., which subsequently took place, had many opportunities of showing favour to the missionaries, and promoting their object, which he did with the enlightened zeal of one who felt that, independently of the sublime hopes it inspires, and the eternal benefits it confers, Christianity was, as to its political and civil results, the best boon that he could impart to mankind.

At an early period of the mission, many pleasing evidences were afforded of its beneficial influence. The preaching of the gospel by the missionaries was made useful to many of the Dutch residents; an Auxiliary Missionary Society was formed at Batavia—while the Chinese New Testament, Mr. (afterwards Dr.) Milne's *Chinese Magazine* and tracts in that language, were circulated, with much benefit to the Chinese, some of whom were induced to tear down from the walls of their houses the symbols of their idolatry.

The mission has been subsequently prosecuted with various measures of success, particularly as to the preparation and practical application of means. Indeed, it is in this latter point of view in which, for some considerable time, the effectiveness of missions, in these regions, and in various other parts of the world, must be appreciated, rather than by the number of heathens who actually turn from their idols, and openly profess themselves disciples of Christ. A system of well-adapted means and instruments is brought into operation, which, with the divine blessing, is calculated to awaken a useful curiosity—to shed a portion of light into the mind—to soften antipathies—to dissolve prejudice—to produce confidence in the missionary—to open between him and the heathen a more friendly and beneficial intercourse—to secure, on the part of the latter, a more serious attention to his addresses, and a more candid perusal of the books which he may put into their hands. All this (as bearing in its results on the great object in view)

cannot but be regarded as a highly important preparatory process; while we are warranted to cherish the most unshaken confidence and expectation that, in due-time, if we faint not, we shall reap the spiritual fruits to which we look forward, and reap them abundantly.

The means which have been brought into active operation, in connexion with the mission at Batavia, are the preaching of the gospel to the Malays, Chinese, and English—the distribution of the Scriptures, magazines, tracts—the institution of schools—discussions with the better-informed among the heathen—conversations with, and occasionally addresses to, the people in the bazaars, in their shops, in the streets, and by the way-side—to the patients in the hospitals, and the convicts in the jails—also in a dispensary, connected with the mission, where medicine for the body, and instruction for the mind, are both gratuitously imparted—and, lastly, to English and American seamen on board vessels in the harbour.

Great reluctance has generally been manifested by the people, by the Chinese particularly, to assemble, as a congregation, in a place of worship. The missionary, therefore, has endeavoured to make up for the want of opportunities to preach to large and stated assemblies, by frequently addressing small and casual auditories; while experience and observation have led to the conclusion, that the disinclination of the Chinese to attend Christian worship arises less from a bigoted attachment to their own superstitions, than from an indifference to all religion whatever.

Beside a very extensive dispersion of the Scriptures, in Chinese and Malayan, between 100,000 and 200,000 of books and tracts, in various languages, the larger number printed at the mission press at Batavia, have been dispersed abroad in various regions, embracing China, the Malayan Peninsula, and many of the islands of the Indian Archipelago.

The books of the mission circulated among the heathen at Batavia are ascertained to be frequently read, and to form topics of conversation and discussion among themselves when the missionaries are not present; and there is ground to hope that the moral leaven has begun to work among the heathen population there, which, in process of time, will leaven the whole lump. The Malays, in particular, now manifest an eagerness to obtain books and tracts. Those only who are aware of the great repugnance of this people to hold intercourse with Europeans—their deadly prejudices, as Mohammedans, against Christians, and the determined mind with which they turn a

deaf ear to religious instruction—rejecting a tract as they would avoid infection—can alone appreciate fully the extent and importance of this change. The change itself is attributable, in part, to the relaxed prejudices and more liberal views of the natives themselves; but the missionary who announces the change, “would fain hope that it has been brought about by the powerful interference of the Almighty Saviour in their behalf, working by his providence and spirit.”

The Chinese schools, in which the number of scholars has fluctuated between 50 and 100, have exhibited pleasing evidence of improvement in the attainment of Christian knowledge, and of its effect in impressing their minds with the folly of idolatry. After many abortive efforts, a Malay school has been, at length, established under the superintendence of the mission.

Latterly, the desire among the people to obtain Christian instruction has much increased. The distribution of tracts among the Malays is represented as unprecedented, and the attendance, both of Malay and Chinese, on public worship, has been more encouraging than at any antecedent period since the commencement of the mission. The Malay congregation, in particular, has greatly increased, so that, including the children in the schools, and the people resident in two or three, more or less distant and populous villages, the number of natives now regularly brought under Christian instruction amounts to about 500, exclusive of those who are occasionally addressed in the bazaars, in the shops, and by the way-side; and it is with much satisfaction, we add, that, among both Chinese and Malay, respectively, a few instances have occurred of decided conversion to God.

The missionaries at Batavia have not confined their labours to that city and its vicinity, but have repeatedly visited distant parts, embracing other large towns in the island of Java; sometimes extending their tours to places more remote, including the western coast of the Malayan Peninsula, Borneo, and Balé, preaching the gospel and distributing the Scriptures, and in many places never before visited by a missionary.

Such are some of the particulars connected with the history of the Society's mission in Java, which call for the gratitude of the Society, and encourage its Directors to prosecute its undertakings there, in the firm hope that, notwithstanding the formidable character of the difficulties which stand in the way of missionary operations in this part of the world, the Gospel will, at length, extend

its triumphs, and dispense its blessings, not only in Java, but in all the islands and regions round about.

Let us then pray that the impediments to the spread of the Gospel in pagan countries may be speedily removed, and a still more influential blessing attend the labours of the missionaries at this station in particular, and at all other stations where evangelical ministers of the cross faithfully labour in that capacity: and remember in our supplications, both in regard to himself and his brethren in the work, the following request of our brother at Batavia, Mr. Medhurst, contained in a letter lately received from him, and with which we shall close the present paper.

“I greatly need your prayers, and those of all God's people who are interested in the welfare of missions, that the flame of piety and zeal may be kept alive in my heart; that I may see the vast importance of my work—the awful danger of leaving souls to perish around me, and the immense responsibility which lies upon me to labour while it is called to-day; because the night cometh in which no man can work.”

Our readers have heard much of the Cholera, and the following is descriptive of some of its effects at St. Petersburg, during the last summer. It reminds us, and will remind some others, of similar scenes, witnessed by themselves in former years, when the yellow fever desolated the city where we write, and other cities and towns of our country. But our chief motives for republishing it are, the fervent piety it breathes, the true Christian magnanimity it exemplifies, and the instructive remarks with which it is concluded.

#### PETERSBURGH.

*Extracts of a Letter from the Rev. R. Kull, dated Petersburg, July 20, 1831, addressed to the Directors.*

HONOURED AND BELOVED,—The dealings of our heavenly Father with me for the last few weeks, have been peculiarly solemn! Tears have been my meat day and night. My wife, and myself, and our children and servants have been brought very low, and two of my darling children are numbered with the dead. These trials came upon us so rapidly, that I was struck dumb! I was overwhelmed! my flesh

rembled for fear of his judgments, yet my heart cleaved to him as my God, my Father, and my friend.

My mind is now regaining its tranquillity, and my poor frame is daily recovering strength, and I feel that it would be a relief to write to you. I shall therefore give you a distant view of the scenes through which we have passed.

A little before brother Swan left us we received three hundred roubles from our dear friend J. D. Lewis, Esq for the express purpose of procuring a summer residence in the country—and thither my wife and children repaired on the 26th of May, O. S. I stopped a few days with them now and then, as circumstances permitted, and found it very invigorating after the busy scenes of a long winter.

On Wednesday, the 17th of June there was a great alarm in the city on account of the *cholera*. It was reported that the city would be shut, and a cordon placed round it. Three families near us immediately returned to town, that they might procure medical aid if needed, &c. My duty was plain as it regarded myself. I ought to be with my flock; but it was not so plain respecting my family; for it is a serious step to take a family in full health into a place infected with disease. We thought and prayed much on the subject; and, on Thursday evening, I addressed a few friends from these words, "I beseech you therefore by the mercies of God, that ye present your bodies a living sacrifice acceptable unto God, which is your reasonable service." We then committed ourselves into his gracious hands, and determined not to be separated from each other, but to go and try to do what we could for the honour of God and the benefit of our suffering fellow creatures.

Friday the 19th we returned to town. The disease was going on with its ravages; but nothing particular happened among our friends until Wednesday the 24th, when Mrs. Dixon, one of our earliest friends, was attacked, and was soon thought to be lying. I went to see her, and took, as I thought, my last farewell—but she is now recovered.

25th. My dear little Joseph was seized with convulsions. These are alarming at all times, but were rendered peculiarly so at present. But this was not enough. God had more in reserve to exercise our faith and patience, and love and resignation. About midnight Mr. Venning's steward sent us word that he was seized with cholera, and intreated us to come to him. We ran—and after consulting for a few minutes what should be done, I hastened for a doctor, and found one who administered immediate assistance and relief. By the prompt assistance afforded

to this man his life was preserved. Indeed, in almost every instance where immediate aid could not be procured the patient died. I remained up all night to watch, lest the malady might take any sudden change. This, together with the circumstances of my dear suffering child, greatly affected me. But I was not permitted to rest, for early on Friday, (26th) a note came from Mrs. Chapman, the excellent mistress of our Lancasterian school—written with her own hand, saying that she was very ill. Our friends, Mr. Gillebrand, and Mrs. Merrielee, immediately went to her and procured for her all possible assistance—but alas! it was of no avail. This was a dreadful day in St. Petersburg. Among the hundreds of people who were attacked with cholera, I never heard of one who recovered. A kind and excellent doctor came home at night and wept like a child—every one whom he had visited that day died under his hands. Dear Mrs. Chapman left a delightful testimony. She rejoiced in God her Saviour. On Saturday morning at four she expired. Dear Mrs. Gillebrand took her little orphan daughter to live with them. In the afternoon I performed the funeral service, and, together with the members of the School Committee, accompanied the body to the ground expressly appointed for persons who died of cholera. Here the scene was truly awful. Numerous coffins were resting, some on carts and others on the ground, waiting till graves could be dug for them. We procured two men to dig a grave for our friend, and we saw her committed to the dust, in sure and certain hope of a joyful resurrection to eternal life. Little did I then think that her grave would soon be opened to receive one of my sweet boys—but so it came to pass.

About ten in the evening I returned from the funeral and found my wife unwell. This was Saturday night. My next business was to go in search of a doctor, and happily met with one at home. He ordered bathing, bleeding, &c. This kept me up all night. A dear Christian friend watched with us. It was a good preparation for the pulpit, as far as it respected the *subject*, but it exhausted my strength. Our morning service was thinly attended. Some were sick, others were watching, and others were afraid to venture out. My text was "Blamed is that servant whom his lord when he cometh, shall find watching." It was my last text; and I have often thought since, that I should never preach again. Monday passed over pretty peacefully; but on Tuesday, the 30th, my little Joseph was seized with symptoms nearly resembling cholera, yet we fondly thought that chil-

dren were exempt from the malady. The night came on, and the child grew worse. It was a night long to be remembered. It was spent in watching and prayer. The dear little fellow frequently said, "I thirst;" and I believe he never repeated it but I thought of the Redeemer and his agonies, and drew comfort from his dying love. At four the following morning, when the child appeared to be dying, I called my wife into the adjoining room, where our other two boys were sleeping, and we knelt down together, and once more gave up ourselves and our offspring to the Lord, committing in an especial manner the spirit of our Joseph into the Saviour's hands. Ah! dear fathers and mothers, who have been bereaved of your children, you will understand what were our feelings. And now, while we stood in silent waiting, to see the child expire, another wave was preparing to roll over us. A sound from another quarter pierced our hearts—"Johnny is seized." This seemed like a sword in our bones. I hastened to a dear friend, Mr. Ropes, from America, who was now staying with us, and begged him to arise and help us. Two doctors came. My wife, and servants, and friends were employed in bathing, rubbing, blistering, &c., this lovely boy, while I was left to watch and weep over the other dying child. The cholera made dreadful havoc on John. He seemed death-seized, and amidst tears, and sighs, and groans, and efforts of no common kind, he sunk into the arms of death before noon. So rapidly did death execute his commission! In the evening our friends conveyed his body to the cholera-burying ground, and placed him in Mrs. Chapman's grave. "Glory be to God! Glory be to God! Glory be to God!" were the only words which my wife and myself could utter when we saw ourselves so suddenly bereaved; and I hope these will be the burden of our song through the ages of eternity.

My heart sinks at the recital, but I must go on. At this moment, when we needed every assistance, our servant man became alarmed and requested his wages, that he might go to his family in the interior; and I was actually compelled to dismiss him at the very time when the undertaker was putting my darling John into his coffin. Thus wove after wove rolled in upon us, redoubling all our woe. But this was not all. As soon as the corpse was carried out of the house, my beloved wife, who had rallied all her strength to nurse her lovely children, immediately sunk, and was confined to her bed for several succeeding days. I felt amazed and bewildered, and threw myself on my couch, to compose my troubled mind for a few

minutes, but another wave was preparing! I had scarcely laid my head on the pillow, when a person came and roused me with "Your kitchen maid is attacked with cholera." "Is it possible," said I; "is it possible?" I really trembled. There was no time for reflection. If I thought at all about any thing beyond the present moment, it was this, "Surely God is going to make a short work of it with us: but we shall not be lost, for He is our God." We ran to the kitchen and found the woman suffering, and gave her powerful medicine. Two doctors were called in: and I rejoice to add, she is now convalescent.

My house was now in complete confusion and distress. One child dead—another in the agonies of death—my wife confined to her bed—and one servant also sick in bed.

The next morning, dear Mrs. Merriees took our eldest, and now only child, to reside with them.

On Saturday, about mid-day, our sweet little Joseph expired; and in the evening our friends carried him to the grave, where he rests with his dear sister—our first born. I was now unable to support any longer, both body and spirits were exhausted—I took to my bed also, and was much afraid of cholera, though it was checked at the commencement, and was not permitted to prey upon me. As my dear partner and myself lay bemoaning our afflicted state, and endeavouring to comfort each other with the consolations of the gospel, we looked around and rejoiced to see our pious nurse still spared to us. But, as if to complete the scene of our distress, about midnight this faithful servant was also seized. Now the house was turned into a hospital; and we were thrown into the hands of strangers.

Thus, in the course of ten days, my happy, healthy family, were shattered in pieces; and we are now attempting to repair the wreck against another storm. When *that* will come God only knows.

During this short sickness we have had seven doctors; as we were happy to call in the first we could meet with. Three silent Sabbaths have been our portion. This has grieved me, but we cannot resist the will of God. I believe that the best relief for a preacher with an *afflicted mind* is to *preach*, but the duty of a preacher with an *afflicted body* is to be *quiet*, for by attempting to preach when he is unable, he may injure his usefulness through all his future days. On this plan I have acted. We are now in the country, but I hope to be able to preach next Sunday.

The scenes which I have attempted to describe, seldom fall to the lot of one man. In reviewing them I tremble and rejoice.

ere is much in them to make me tremble, but I also behold many things to call for my loudest praises.

1. I believe that, from the beginning of our distress until now, we have not uttered a rebellious word, nor cherished the murmuring thought. We have felt, and felt deeply; but we have been wonderfully supported, and strengthened, and comforted. The High and Holy One is not forsaken us, no, not for a moment, and we can recommend Him to all future sufferers, as a very present help in time need.

2. None of our particular friends who are near us were afflicted, and they were incessant in their attentions, night and day. Had they, or their families, been sick, they could not have attended to us, and then we knew not where to look for help.

3. It was a great mercy that we could procure people to work for us in the room of our afflicted servants. If the people had taken the alarm, as we were afraid they would, then no one would have come near us, and we should have perished alive. Oh, if the Lord had conduced his strokes only a few days longer, we can easily perceive how deplorable our situation would have been.

4. It was very consoling to us that two of our spiritual children, good Mrs. Mickleton, who sold her watch to buy Bibles for the Finns, and our pious nurse, were enabled to perform the last kind offices for our John and Joseph.

5. Though we know of no other family who have been afflicted like ourselves, yet we do not view it as a mark of the Almighty's displeasure. Whom the Lord loveth he chasteneth, and we bless him for his fatherly chastisement. May it make us more than ever the partakers of his holiness: "Every branch in me that beareth fruit he pruneth it."—He has pruned off two boughs from us at a stroke, but our prayer is that it may render us more fruitful. It became the Moral Governor of the world, to make the Captain of our Salvation perfect through sufferings, and we hope and pray that our sufferings may be so sanctified as to render us fitter instruments for bringing many sons unto glory. Pray for us, dear fathers and brethren. Pray that this may be the happy result of the Lord's dealings with us. Amen.

I have many friends to whom I am greatly indebted, and to whom I wish to write, but I am not able to do it; yet I feel that we need their sympathy and their prayers, which I am sure they would not withhold if they knew our situation. May I beg you, therefore, to insert this letter in the *Missionary Chronicle*, and

believe me, your afflicted and affectionate fellow-servant,

RICHARD KNILL.

[*Missionary Chronicle for Sept.*]

From the *Boston Recorder*.

ABYSSINIA.

The following extracts of letters from Messrs. Gobat and Kugler, of the Church Missionary Society, though not of so late a date as those published in the *Recorder* of July 20, will be read with interest. The letters here quoted were delayed on the way from Egypt. This is a very important mission, and seems now to be far more promising than was expected.

At Bechat, Mr. Kugler writes:

"I had a very interesting conversation, for about three hours, with an old Priest, who understood the Ethiopic. We read together the third chapter of the Gospel of St. John. Having proved that baptism was not in itself regeneration, I went on to argue that neither their fasts nor their alms could effect this new birth which is absolutely necessary to salvation. The Priest had always something to say too; but he was very modest, and did not speak a word against passages of the Gospel, though they were always very pointedly against him. He tried, repeatedly, to bring in the authority of the fathers; but I declared that the Gospel was the foundation of the Christian Faith, and this foundation was strong enough by itself, without any human support. I then read with him the conclusion of the sermon on the Mount: *He who hears these words and keeps them, is like a man who builds his house upon a rock, &c.* I added, that we endeavoured to act according to the word of Christ; and said with feelings of compassion, that the Christians in the east had forsaken that sure foundation, the Word of God, observing now the doctrines of men; and their faith was therefore standing on sand. The Priest could say nothing against these truths, as I had always passages of the Gospel ready in proof of my words. In conclusion, I exhorted him to teach the people what he understood, from the Gospel; and showed him how guilty he would stand at the bar of God in case of neglect. He heard this without saying a word. This conversation confirmed him in the idea that I was a Priest; and he asked absolution from me, before he left. The term used here, in giving absolution, signifies, to open, to loose. I therefore asked who had bound him. He then turned to me, asking whether I would not absolve him. I told him that if he had an idea of having offended me, I could assure him that it was not the

case; but with regard to the absolution, it must be obtained from God, in Jesus Christ our Mediator."

The following extracts show the encouraging reception of the Missionaries by Sebagadis, the Ras, or Chief of Tigre, and their subsequent prospects:

"Sebagadis was exceedingly glad to see us, and received us with greater warmth of love and regard than we ever expected. We entered his house on the 15th of February: the breakfast was ready before him, to which we were invited. Sebagadis sat on a sofa; and a carpet was spread on the left side, for us. The conversation commenced after breakfast, with questions. We were asked on what errand we were come to Abyssinia. We replied, "We are come to see the country, to get better acquainted with the people; and knowing the ignorance of the Abyssinians, we should like to instruct them in some branches of useful knowledge." We at the same time stated to Sebagadis, that we were not come to Abyssinia merely for eating and drinking; but that we and our friends at home had the welfare of Abyssinia at our hearts many years since, and that we now should like to try what we can do in behalf of the welfare of Abyssinia. Sebagadis was much pleased with our statement; and having informed us of his descent from Solomon by Menelit, he called us his brethren.

"Mr. Kugler asked leave to have a private conversation with Sebagadis, which was granted. Mr. Kugler informed Sebagadis that he wished to know his principal residence, having a desire to remain near him. Sebagadis replied, that he liked four places in his dominions besides Adi-Grate; and that he would go himself with Mr. Kugler to see those places, give him his choice of one of them, and then he, Sebagadis, would make that place his own residence. Mr. Kugler also mentioned, that, as he was very fond of instructing young people, he should like

to have five or six boys with him, whom he could teach the English language, &c. The answer of Sebagadis was, that these people were very ignorant, and he should be very glad to have them taught useful things; and added that Mr. Kugler should have such boys.

"A principal object of Mr. Gobat's going to Gondar, at so early a period after his arrival in Abyssinia, was to distribute the Amharic Gospels in Ambara. Sebagadis gave Mr. Gobat one of his chief men to conduct him safely."

Under date of July 10th, Mr. Kogler writes—

"My principal employment, hitherto has been the study of the Tigre dialect. I have at present but little hope of finding a good Translator until I have instructed some for this purpose. Ali whom I have heard translate with Sebagadis, and those whom I have tried for myself, have no idea of a correct translation, even if they understood the Ethiopic pretty well. They cannot help adding a good deal of their own talk to their text; so that their translating is rather commenting on their subject.

"I shall commence my instruction with four scholars, two boys and two men; but I think this small number will gradually increase. I shall soon have finished a Spelling Book in Tigre. I have read much of it to my people, and they understand it well. The contents are, 1. A translation, in part, of those school-books I took with me from England; 2. Observations on some bad habits which are general amongst the people; 3. Conversations; 4. Prayers.

"Mr. Aichinger has also undertaken the building of a church in the European style, at the request of Sebagadis; he is to begin the work after the rain. Perhaps this protected church will become mine for preaching the Gospel in. I have already commenced translating a chapter of the Gospel of St Luke into Tigre, for my people on Sunday."

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of seventy-eight dollars and seventy-two cents, from the Rev. Dr. E. S. Ely, on account of his subscription for the Professorship, to be endowed by the Synod of Philadelphia, in the Theological Seminary at Princeton, New Jersey, \$78.72

## Views of Publick Affairs.

### EUROPE.

We have seen no later dates of intelligence from Europe than of October 25th from Liverpool, of the 24th from London, and of the 21st from Paris.

BRITAIN.—The Reform Bill which had been before the House of Commons for some months, was passed, by that house, on the 22d of September, by a majority of 109

votes; and on the same day was carried up to the House of Lords by Lord JOHN RUSSELL, Lord ALTHAM, and more than one hundred members of the lower house. It was not long in being disposed of in the House of Lords. On the 8th of October, after a warm debate, in which Lord Chancellor Brougham is said to have outdone all his former outdoings, in defence of the Bill, and Lord Grey to have spoken in its favour with unusual power and eloquence, it was, notwithstanding, rejected by a majority of 41 votes. The Archbishop of Canterbury, with most of the other bishops, and Lords Lyndhurst and Eldon, with many of the other law lords, opposed the Bill. It is said that the ancient nobility were generally in its favour, and the more recent nobility generally opposed to it. There were, however, many exceptions to this statement, in both classes. Great excitement was immediately occasioned in London by the rejection of the Bill. The unwelcome tidings flew like lightning in all directions, and meetings and mobs of the friends of reform, were numerous in every part of the country. The royal castle of Nottingham, belonging to the Duke of Newcastle, was secretly set on fire, and with the exception of the walls entirely consumed. Great excesses and tumults were witnessed in other towns. In London, the Lord Mayor, Sheriff, and city authorities, and followed by an immense concourse of people, estimated at 200,000, went in procession to present an address to the king—to approve of his past course, and to assure him of their readiness at every sacrifice to support him in it. The king received the address most graciously, and assured them of his “sincere desire to uphold and to improve the securities afforded by the constitution for the maintenance of the just rights of his people;” at the same time, he earnestly recommended to them to use all their influence with their fellow citizens “to preserve the publick peace from any interruption by acts of violence and commotion.” The mob before this had pelted the Duke of Wellington with mud, and more seriously assailed the Duke of Cumberland and Lord Londonderry, both of whom were wounded, but not very seriously. It appears to be an object of great solicitude with the king and ministry, to keep the people from excesses. On occasion of presenting a petition to the House of Lords in favour of reform, a few days after the rejection of the Bill, the Lord Chancellor Brougham took the opportunity to speak on this subject, and to say “that one of the most certain and surest means of retarding reform, particularly the great measure of reform, which has so long occupied the attention of the country, is a breach of the publick peace.” And in regard to this, speaking of the people at large, he said—“Such conduct, above all others, they must avoid if they wish the Bill to succeed. I tell them that Reform is only delayed for a short period: I tell them that the Bill will pass—that the Bill must pass—that a Bill founded on exactly similar principles, and equally extensive and efficient as the Bill which has just been thrown out, shall, in a very short period, become part and parcel of the law of the land.” It was expected by some that the ministry would resign when the Lords rejected the Bill; but Lord Grey, the head of the ministry, and by whom the other members were nominated, took an early opportunity to declare in the House of Lords, that he would not resign, so long as his Majesty should request his services, and he thought he could be of use to his country. He has received a number of addresses, thanking him for this resolution. The House of Commons, on the motion of Lord Ebrington, passed a vote pledging that house to the renewed support of ministers.

On the 20th of October the Parliament was prorogued to the 22d day of November. On this occasion, the king went to the Parliament House, and delivered his speech in person, “in a firm tone, pronouncing the concluding paragraph with a very marked emphasis.” The speech adverts to the length of the session, to the bills that had been passed, to the provision for the queen in the event of her surviving the king, to the state of the publick burdens, to the assurance received from foreign courts of friendly and pacifick dispositions, and then concludes in these words:—

“My Lords and Gentlemen,—In the interval of repose which may now be afforded to you, I am sure it is unnecessary for me to recommend to you the most careful attention to the preservation of tranquillity in your respective counties. The anxiety which has been so generally manifested by my people for the accomplishment of a constitutional reform in the Commons House of Parliament, will, I trust, be regulated by a due sense of the necessity of order and moderation in their proceedings.

“To the consideration of this important question the attention of Parliament must necessarily again be called at the opening of the ensuing session; and you may be assured of my unaltered desire to promote its settlement by such improvements in the representation as may be found necessary for securing to my people the full enjoyment of their rights, which, in combination with those of the other orders of the state, are essential to the support of our free constitution.”

Both in going to and returning from the Parliament House, the king was cheered by an immense populace, in the most enthusiastick manner.



The subject of reform so engrosses the attention of the whole British nation, that the publick papers scarcely say a word on any other topick.

FRANCE.—In the early part of the last month the publick papers announced great excitement in Paris, and in other parts of France, occasioned by the supposed neglect of the French ministry to interfere effectually in behalf of the Poles. The ministry, however, were sustained in the Chamber of Deputies, by an overwhelming majority. Then the rejection of the Reform Bill by the British House of Lords, was the engrossing subject for a few days. At the last accounts, however, the French Chamber of Deputies, leaving other people to take care of themselves, had been for some time busily and quietly engaged in disposing of the momentous question of the Peerage among themselves. The result is contained in the following extract from a communication from Paris; and is the only important article of French news that we have to report.

"The Bill for the Reformation of the Peerage has been finally disposed of by the Chamber of Deputies. It is founded on the principles that the Peerage should endure for life; that the nomination of the Peers should exist in the crown, and that their number should be unlimited. On these clauses there were ingrafted no less than 30 amendments, proposing different modes of election, instead of the royal nomination, limiting the privilege of their legislative functions to terms of years, and restricting the number of members in the Chamber. Over all these proposed changes, the ministerial project triumphed. It proposed classes or categories of persons, to which the Royal choice should be limited; but these categories, like the categories of Aristotle, were so general as to include nearly every supposable individual to whom the favour of the crown could be extended. They were accordingly adopted with some slight variation, and now compose a part of the Bill which has received the sanction of the Deputies. The Chamber came on Tuesday to a vote upon the whole bill, as amended on the discussion of its details, when there appeared in favour of its passing 386, and against it 40. The minority was, no doubt, composed of the two extreme parties,—those who objected to the Bill, because they desired a senate elected by the people,—and those who resisted it, because they desired to return to an hereditary nobility. The chief interest of the piece now begins, instead of being terminated. The project of declaring the Chamber of Deputies a constituent body *pro hac vice*, [that is, a body to dispose finally of this question, without sending it to the Peers,] has been abandoned, and consequently the Peers will be called upon to decide on the retention, or surrender of their own honours and power.

SPAIN, PORTUGAL, and GREECE.—In regard to these states, the following article from a French paper gives nearly all the most recent intelligence—The National says: "We have learnt from good authority that the Spanish Government is not only urging the levy of the 20,000 men recently decreed, but is taking secret measures for raising double the number. The provinces which are exempt by their conscription, as Guipuzcoa, Alava, and others, have received orders to arm and equip a battalion of 1,000 men each. Two Portuguese Frigates and a Corvette with three hundred troops sailed from the Tagus on the 24th, to reinforce the garrison of Madeira, and the forts near Lisbon were putting in a state of preparation to meet the apprehended visit of Don Pedro. The further contents of these papers, as they relate to Greece, are not without interest. After the destruction of the Greek fleet, the troops of Government took possession of the fortress of Poros, and of the Steam Boats which escaped the conflagration. It is said that lighted matches were discovered both in these vessels, and in the cellars of the houses, whence it was inferred that it was intended to spread the work of destruction much farther. Hydra is now blockaded by Russian ships, and some say by English and French ships also; and it is remarked that Mavrocordato, the chief of the discontented, who had fled, and his adherents, to Hydra, had been stoned by the people." The last European intelligence contains an article from Spain, stating that Ferdinand had issued a proclamation of amnesty to all those who were concerned in the Spanish revolution, save those excepted by name and by a particular designation—Who will trust him?

BELGIUM and HOLLAND.—In the speech of the British monarch which preceded the prorogation of his parliament, we find the following paragraph, which we quote because the information it contains is doubtless authentick—"The Conference assembled in London has at length terminated its difficult and laborious discussions, by an arrangement unanimously agreed upon by the Plenipotentiaries of the five Powers for the separation of the states of Holland and Belgium, on terms by which the interests of both, together with the future security of other countries, have been carefully provided for." It appears that neither the Belgians nor the Dutch are left at liberty to modify the articles of the treaty, or to propose new conditions of arrangement. They

must adopt or reject the award as final; and in the latter alternative must place themselves in hostility to the Great Powers. The Belgic Ministry seem sadly perplexed at this peremptory demand of acquiescence. And it is also stated in the last advices that Holland is as little pleased as Belgium with the arrangement. It was even suspected by some, that on the expiration of the truce, which was just at hand, the war between these powers would be renewed. We think this improbable; both parties will grumble and submit. The award is probably as good an one as could be made. The French negotiator would take care of the interests of Belgium, and the Prussian negotiator of those of Holland. The arrangement, it appears, was unanimous.

**POLAND** is no more. It always appeared in the highest degree improbable to us, that the Polish armies which could not, or did not, maintain themselves against the Russians within the fortresses of Warsaw, could make any effectual opposition afterwards. The following statements appear to be correct:—"The cause of the patriots is for the present utterly lost. Of the treachery of a part of the Polish leaders there is no longer any doubt, and Krukowiecki, who was the latest commander in Warsaw, seems to have acted a conspicuous part in the sacrifice of his country. Modlin had surrendered, the Russians entering on the 9th October, and the army was entirely dispersed. The Grand Duke Michael and Marshal Paskewitch had returned to Warsaw on the 8th of October. A number of Russian officers of rank had arrived there, and fifty officers also of different grades in the Polish army. Prince Czartoryski, General Skrzynecki and Count Malachowski, had retired into the Austrian territory; General Chlopicki, whose wounds were not yet healed, remains at Cracow."

"*Warsaw*, Oct. 9.—General Witt has issued a proclamation, in which he announces that in spite of the order to deliver arms of all kinds into the arsenal, and repeated warnings of the consequences, Joseph Ullerman, an inhabitant of Warsaw, had concealed in his house several carbines, and a considerable quantity of ball cartridges, for which he had been condemned by a court-martial to be shot, and was executed yesterday according to his sentence. Count Witt, in announcing this event, considers it as his duty to warn every one of the inevitable consequences of disregard of the order of the superior authorities."

In the fall of Poland another impressive lesson has been given to the world, of the direful effects of discord, insubordination and treachery, among a people contending for their rights. Had the Poles remained united, and retained their confidence in their gallant and accomplished commander-in-chief, Skrzynecki, we have little doubt that the Russians would not have been able to capture Warsaw, but must have retreated before the winter set in. It is perhaps not known to all our readers, that during the American revolution, a fiction in our own Congress made a vigorous effort to displace General Washington. But the God of our fathers watched over us, and defeated their attempt; and our previous moral and social habits as a people, prepared us better for all the blessings of freedom than we think the Poles were prepared. We greatly rejoice that Skrzynecki and his firm co-patriots have escaped into Austria. We trust they will not be delivered up, but pass on to France, Britain, and perhaps the United States. Who would not rejoice to see them here?

**RUSSIA**.—The Emperor of Russia has issued a proclamation relative to Poland. The country is to return to its state before the war. Intimations are given of great lenity to be used toward those who implicitly submit to the Russian power; but no favour will be shown to those who, in any degree, oppose the constituted authorities. Marshal Paskewitch is made governor of Warsaw, with the title of Prince Warsanaki. Perhaps he will make as good a governor as any other—better, we think, than the Grand Duke Michael, and we hope far better than his deceased brother Constantine. A Russian item of news says—"Field Marshal Count Diebitch Sabalkanski was buried with great ceremony at St. Petersburg, on the 27th of Sept. in the forms of the Protestant church. He was a Prussian." The cholera had increased at Petersburg.

**AUSTRIA AND PRUSSIA**.—We have nothing for the present month to chronicle, in regard to these great powers, except that the fearful cholera still exists, and spreads in various parts of their dominions. At Vienna it had once diminished, but again appeared to be increasing.

**TURKEY**.—The dreadful fire at Pera, one of the suburbs of Constantinople, which we mentioned last month, appears to have been more destructive than any thing of the kind we recollect in modern times. An English account of this catastrophe, which is going the round of the papers, seems more like a romance than the narrative of facts—Yet we believe it is materially true. This fire, with the plague and the cholera, have produced incalculable distress in Constantinople.

## ASIA.

It appears that a disturbance has taken place in Canton;—that the Chinese, some say, headed by the Viceroy, had made an attack upon the factories, principally the English—had totally destroyed them, pulled down the King's picture—trampled upon it—that several of the Hong merchants, and some of the populace, had been killed, and that a total cessation of business had of course ensued. The British authorities threatened to stop the whole English trade, and issued notices to that effect, but finding that the proceedings of the Chinese emanated from Peking, they have *withdrawn* their notice, and referred the affair to the Governor General of India, and the English government at home. A vessel has been despatched to the former, and they have chartered another to go to England. In the meantime, however, the trade continues.

## AFRICA.

ALGERIENS.—A French paper contains the following article:—

*“Algiers, in October.*

“Usury is one of the scourges of the colony. Numbers do not blush to lend money at 4 per cent. per month. A good tribunal, we hope, will soon do justice on such dishonourable proceedings.

“It is in contemplation to introduce the cochineal here. An American, settled at Bogota, intends, it is said, to import here, 1200 Nupal plants. We might easily have 10,000 plants in three years.

“Perfect tranquillity prevails here. But for the fatal south winds, which are detrimental to the health of the inhabitants, we should have every reason to congratulate ourselves on the present state of things.”

Although tranquillity prevails at Algiers, it is otherwise at Bona, a small town on the coast, heretofore occupied by the French. The Bedouins, it appears, have taken it, and massacred all the French they could find!

If we had time and space, we should like to say something at length, in relation to the American Colony at Liberia. We can only state, that the Rev. Mr. Crosby, an agent of the Colonization Society, is travelling through the country, to endeavour to awaken a more lively interest in regard to this most interesting institution and enterprise, than exists at present. We heard him deliver a discourse on the last Lord's day, which we think was in no respect unsuitable to the solemnity of the sanctuary on the Sabbath, and calculated to stir up Christians, and philanthropists generally, to an attention to a neglected duty. We recommend his object to the favourable regard of our readers.

## AMERICA.

It appears by the most recent accounts from the Southern part of our continent, that present appearances are more favourable to the peace and prosperity of our sister republics there, than they were some time since. What is called the patriot army, after putting an end to the civil war in the United Provinces, had returned to Buenos Ayres, and was greeted with a kind of triumphal celebration. In Colombia appearances were favourable. It was expected that General Santander would be made president, and much good was anticipated from his administration. An insurrection in Peru had been put down: and the establishment of friendly relations between Colombia and the United States was confidently expected. Much the same may be said of Mexico. In Brazil, all was confusion—Confidence was destroyed, and commerce was nearly at an end.

UNITED STATES.—While we write, expectation is on tiptoe for the President's Message—it has not yet reached us. When it appears, if it contains any thing within our province of remark, as heretofore marked out, our readers will hear from us, *Deo volente*, in the coming month. One thing we have always inculcated, and now reiterate, the duty of constant and fervent prayer for our magistrates and legislators.

The Influenza appears to be taking a sweep through the whole of our country. We have not indeed yet heard of it to the south and west. But it came to us from the north and east, and we have little doubt it will pervade the whole land. It is not in general a violent, although a very troublesome complaint—We have written our whole view of Public Affairs under its oppressive influence. Scarcely an individual escapes it. But what cause of thankfulness have we to the Sovereign Disposer of all events, that in place of the awful visitation of the cholera, which now pervades and desolates so many regions of the old world, we are chastened with so light a rod!

☞ *An Index to the Ninth Volume of our work, which now closes, will be sent to our Subscribers with our next Number.*

# THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

DECEMBER 1, 1831.

## SYNODS AND PRESBYTERIES OF THE WEST.

In our last number, we published the resolutions which have recently been adopted by the Presbyteries of West Lexington, Steubenville, Redstone, and Miami, on the subject of Domestic Missions, and the Missionary Convention at Cincinnati. We now publish the resolutions of several other Synods and Presbyteries on the same subjects; and we earnestly invite the special attention of our readers, to these very important official documents. They express the sentiments of the Western churches in language so plain, and unequivocal, that, he who runs, may read and understand.

### SYNOD OF CINCINNATI.

The Committee, on the recommendation of the General Assembly, and the communication of the Synod of Ohio, on the subject of Home Missions, recommended the adoption of the following resolutions.

*Resolved* 1st. That as the Presbyteries of the Synod are already auxiliary to the Board of Missions of the General Assembly, or to the American Home Missionary Society, allowing to individuals and churches the privilege of co-operating with either of them which they may prefer; and as no regulation in the power of the Synod to adopt, can oblige individuals or churches to contribute contrary to their own views; a full and fair experiment of the measure already adopted ought to be made before any other method is proposed.

2d. That as no effort which this Synod can make would be likely to induce all the ministers and churches to unite either with the Assembly's Board, or the A. H. M. S., so it would be equally fruitless to attempt an amalgamation or united agency of those two institutions, or even the erection of a new Board to conflict with those already in existence, because a united agency, or a new Board, would be likely to foster old collisions, and originate new ones instead of allaying and removing them.

3d. That the Stated Clerk of Synod be directed to transmit a copy of the above resolutions of the Moderators to the Synods named in the minute of the General Assembly, and to the next General Assembly.

### SYNOD OF KENTUCKY.

The following preamble and resolutions were adopted at the late stated meeting of the Synod of Kentucky; the first resolution unanimously, the preamble and second resolution by large majorities.

The General Assembly of the Presbyterian Church at its last meeting, recommended to the Synods and Presbyteries of the church in the West, to agree on some plan for conducting Missions in the Valley of the Mississippi. In consequence of this recommendation, it becomes the duty of this Synod to express its opinions on this important subject.

The power to send Missions to any part, to plant churches, or to supply vacancies, is one of great importance. The peace and prosperity of our church depend on the proper exercise of this power:—Those who wield it can give to the church almost any character they please, and the question to be decided is, where can this power be deposited to do the most good, with the least danger of abuse. The tendency of all power is to accumulation and abuse; and has been a matter of great difficulty in church and state to select proper agents to execute important trusts, and to secure their strict accountability. The powers of government have been usually vested in one man, or a few men, and the result has been the abuse of their authority, and the oppression and misery of the great body of the community. Power once obtained has been held with a firm hand, and the only remedy in most cases has been *revolution*.

The statesmen who formed the civil government of our country adopted the principle that the *people* are the source of all power, and provided for their choosing and removing the officers of government. Should those in office abuse the trust reposed in them, the people upon whom their acts operate will soon see

and feel it, and apply the remedy. The same principles are recognized in the government of our church, and we believe they are "agreeable to scripture." All our churches in the United States constitute one church, in which a majority governs. Those who exercise authority in the church are elected by, and are accountable to, the people.

The General Assembly which is elected annually, is the highest judicatory in the church, and represents in one body, all the particular churches of our denomination. It "constitutes the bond of union, peace, correspondence, and mutual confidence among all the churches." "To it belongs the power of superintending the concerns of the whole church," and of "sending Missions to any part, to plant churches, or to supply vacancies."

Shall we now change the constitution of our church, which all our ministers, elders and deacons have publicly and solemnly approved, and take from the whole church, through their representatives, the power of conducting our Missions, and vest the power in a part of the church, or any other body of men?

Who would most faithfully perform this high and important trust? And if it be abused, where can the remedy be most easily and certainly applied? The members of the General Assembly are elected annually, and if they do not faithfully represent the churches, they will not be re-elected, but others will be chosen who will represent them. If our Missionary concerns were all under the control of the General Assembly, efficient and useful Missionaries would be employed, and our union cemented. For should the General Assembly, or their agents, so far forget their duty as to become the organs of a party, the days of their power would be numbered. But if independent Missionary Societies have power to send Missions into all our churches, they will be formed by parties, and conducted to promote party purposes. Where is the remedy? The church will be afflicted with continual ecclesiastical warfare, its union and peace destroyed, and it will have no power to prevent it.

In favour of the union of our church, we would adopt the language of *Washington*, concerning the union of this Republic: "We should watch for its preservation with zealous anxiety; discountenancing whatever may suggest even a suspicion that it can in any event be abandoned: and indignantly frowning upon the first dawning of every attempt to alienate any portion of our (church) from the rest, or to ensueble the sacred ties

which now link together the various parts."

The rulers in our church have been careful to prevent collisions between its various parts, and to secure them from foreign interference. In our Directory for worship, chap. 6th, it is provided, that it is expedient that no person be introduced to preach in any of the churches under our care, without the consent of the pastor, or church session. The "Form of government" provides, "that when any Presbytery shall send any of their ministers or probationers to distant vacancies, the Missionary shall be ready to produce his credentials to the Presbytery, or Presbyteries through the bounds of which he may pass, or at least to a committee thereof, and obtain their approbation." And to the General Assembly alone is given the power "to send Missions to any part, to plant churches, or to supply vacancies." Recent events have demonstrated the wisdom of these regulations.

It has been objected that the General Assembly is not a safe depository of power, and that there is no security in its annual election, because the whole church may become corrupt, and that this is possible, the history of the church in past ages affords sufficient proof, and then the General Assembly itself would be a most terrible engine of evil. If the whole church be not a safe depository of the power of conducting its own missions, it is not of any other power. But there is safety in the annual election of the General Assembly until the church does become corrupt; and it is more liable to become corrupt than a Missionary Society composed of all who will pay their money?

The history of the world in past ages affords sufficient proof that *Republics* have become corrupt, and then the *people* were not safe depositories of power.

Shall we therefore abandon our republican institution, and bestow the powers of government on a few—a society or a king; or have no government at all. The time may come when all men, under the influence of the gospel, will do right, and then there will be no necessity for any government. But melancholy experience tells us that this time has not yet come: and so long as it is necessary to vest power somewhere, we subscribe to the doctrine that a majority of the whole shall govern.

Entertaining the foregoing opinions we have come to the following resolutions, viz.—

1. *Resolved*, That we still approve of the form of our church government on the subject of Missions; and that we will

ot agree to any plan for conducting Missions in the Valley of the Mississippi, which shall take that important power from the control of the representatives of the whole church in the General Assembly.

2. *Resolved*, That it be recommended to all the Presbyteries connected with his Synod, to send delegates to the proposed Convention on the subject of Missions, which is to be held in the city of Cincinnati, on the 23d of November, 1831.

#### SYNOD OF PITTSBURGH.

The Committee appointed to take into consideration the resolution of the last General Assembly relative to missions in the Valley of the Mississippi, beg leave to report:

That in their opinion the Synod is called upon to give a distinct expression of their views in relation to this subject. The friends of the American Home Missionary Society allege that the *separate action* of that institution, and the Assembly's Board of Missions, has produced very unpleasant collisions and animosities in the church; and in view of these evils, they have called on the General Assembly to compel their Board to conduct all their missions in the Valley of the Mississippi, through a board of agency at Cincinnati, who shall at the same time, be the agents through whom alone the American Home Missionary Society will operate in that Valley.

To this course your committee object, on the ground that it would be a virtual surrender of the principle on which that board was originally organized, and on which it was re-organized in 1828—a principle which your committee believe is interwoven with the very constitution of the church of Christ—that the management and control of missions belong to the church through her judicatories. The great Head of the Church intended her to be a missionary society, and gave her that organization, which in the view of infinite wisdom, was best calculated to render her a safe and efficient missionary society. Believing this to have been one of the ends for which the church was instituted; and believing the Presbyterian form of organization or government to have been chosen by the King of Zion, your committee believe, that our duty to him imperiously requires us to employ that organization in our missionary operations. And they believe it to be not only more safe, but more efficient than any that man can devise. If the evils complained of are the necessary results of the separate action of these

two institutions, some other remedy should be sought; the friends of the Home Missionary Society should consent to act through the Board rather than attempt to compel the Board to act through any other than an ecclesiastical organization. Your committee, therefore, recommend the adoption of the following resolution:

*Resolved*, That in the opinion of his Synod, the Board of Missions of the General Assembly should be left to conduct their missionary operations on the plan which they have pursued with so much success for the three last years; and that no such connection between that Board and the American Home Missionary Society, as is contemplated, ought to be formed.

#### SYNOD OF ILLINOIS.

The Synod of Illinois, in session at Hillsborough, have had under consideration the subject of Domestic Missions, and have endeavoured to ascertain the best mode of conducting them within their bounds. They have viewed with regret the apparently conflicting interests of the two great missionary Boards. Our missionaries are from both, and find themselves obliged to unite all their efforts in building up the public churches of this wide waste. We have enemies to meet, and conflict with, who leave us no time, nor strength to contend with each other in regard to those great and good institutions, which bless us, and our people with their patronage. We love, and cherish; and pray for both, as the fountains of benevolence; and we look to them, we cry to them, unceasingly, "Come over and help us." When a messenger comes, filled with *love*, and joy, and *peace*, from either, we all hail him as a brother, and buckle on the harness with him, as a "true yokefellow." But should our brethren continue to send among us pamphlets, whose tendency must be to stir up wrath, or, should they, at any time, send agents unhappily disposed to sow the seeds of strife and sedition, we must turn away our eyes and weep for wounds, which will thus be inflicted on our beloved Zion.

To shut out these evils from among us, and close our doors against all efforts to introduce them, in future, we express our strong desire, that the missionary operations within our bounds may be under the contract of committees appointed by our own judicatories. Therefore,

*Resolved*, that the Assembly's Board of Missions, and the Board of the Home Missionary Society, be respectfully requested to communicate freely with our

Presbyterial and Synodical Committees, on all important subjects connected with Missionary operations within our bounds, and without the mediation of any other Board whatever.

Adopted, unanimously, at Hillsborough, Illinois, the 17th of September, 1831.

Signed by order of the Synod,  
JOHN G. BERGEN, *Moderator.*  
WILLIAM S. POTTS, *Clerk of Synod.*

#### PRESBYTERY OF WEST TENNESSEE.

Almost every day brings some refreshing intelligence to the hearts of those who have been trembling for the fate of the Presbyterian church. The lethargy which has prevailed, and the evils which have been gradually admitted, seemed to threaten her very existence; but a healthful reaction is taking place, which promises new life and power to the whole body. She is rousing up from her base slumbers, and we hope soon to see purity and harmony restored, and her undivided energies directed to her master's work. A struggle, however, must first take place. We lament its necessity, but rejoice in its approach; assured that she will come forth purified from the fire, and strengthened by the tempest. The following has been kindly furnished us by a correspondent:

"It will gratify the friends of the Assembly's Board of Missions to learn the course taken on the all-absorbing subject of Missions by the Presbytery of West Tennessee, at its late session. The subject of a convention being brought up by the Stated Clerk, in handing in an overture from the Presbytery of West Lexington, after considerable discussion a committee was appointed to prepare a minute for the Presbytery, which, as nearly as I can recollect, was as follows:

Presbytery having considered at length the overture from West Lexington, in reference to the proposed convention in Cincinnati, as well as the general subject to which it relates, adopted the following resolutions—viz:

1. *Resolved*, That this Presbytery do most cordially approve of the present organization of the Board of Missions of the General Assembly; and of the mode of conducting Domestic Missions as pursued by the said Board.

2. *Resolved*, That while this Presbytery cheerfully admit that the A. H. M. Society has been the instrument of much good in propagating the Gospel in destitute places, and while they rejoice in the good thus accomplished, they do feel themselves especially bound to patronize the Assembly's Board, and to extend its influence, as being more congenial with

the Constitution of the Presbyterian Church in the United States.

3. *Resolved*, That this Presbytery does not perceive the necessity or propriety of *deciding* or adopting any other plan for conducting Domestic Missions than that now pursued by the Assembly's Board.

4. *Resolved*, That a copy of the above resolutions be forwarded to the Chairman of the convention to be held in Cincinnati; and that he be informed that this Presbytery is entitled to four representatives in the General Assembly.

These resolutions passed twelve to one.

It will be observed that many of the members were not in attendance, whose presence we are assured would have increased the majority.

#### PRESBYTERY OF VINCENNES.

Vincennes, Oct. 26, 1831.

To the Moderator, and other members of the Convention, met at Cincinnati, for the purpose of recommending to the General Assembly of the Presbyterian Church, the best method of conducting Missionary operations, within the Valley of the Mississippi.

The Presbytery of Vincennes sendeth greeting—

*Dear Brethren*:—We have thought it not absolutely necessary to appoint commissioners to attend your meeting. We pray the Great Head of the Church to preside in your deliberations, and to direct them to such an issue as may best promote his glory, and the peace and prosperity of his kingdom in these regions.

It is greatly to be deprecated that any thing should arise to interrupt the harmony, or distract the efforts of the friends of Missions at any time, but especially now, when the call for such efforts is so urgent; and for ourselves, we can sincerely say, in reference to those sent out amidst the desolations of this vast country, to preach Christ, and him crucified to the guilty and the perishing, by whomsoever they may be sent, we do rejoice that Christ is preached by them; yea, and we will rejoice. Union of affection and sentiment we greatly long for among all who are professedly engaged in promoting the cause of Christ; without this, union in action is not desirable.

That the agency of the Assembly's Board of Missions should be relinquished entirely, none can expect, who know any thing of the events of the years that have past since the commencement of the present century; and while it continues, we have no desire that its operations is

the west should undergo any new modification. Hoping, therefore, that you will excuse the appearance of a representation in your presence, on our behalf, we wish our vote to be considered, and if necessary, recorded in favor of the present order of things, as observed by the General Assembly's Board, in relation to missionary operations in the Valley of the Mississippi.

ISAAC REED, *Moderator.*

RANSOM HAWLEY, *Clrk.*

Signed—SAMUEL R. ALEXANDER,  
*Stated Clrk.*

New Hope, Vigo Co. Ind. Oct 7, 1831.

#### PRESBYTERY OF MISSISSIPPI.

Port Gibson, Miss. Oct. 13, '1831,

The following Preamble and Resolutions were introduced, discussed, and passed at the meeting of the Mississippi Presbytery, now in session in this place; viz:

Whereas, the subject of Missions is, in the opinion of this Presbytery, of vital importance to the peace, purity, and prosperity of the Church,—and whereas, the Assembly's Board of Missions, who send forth Missionaries, and control our Missionary Funds, are appointed by and accountable to the General Assembly for their acts—and the American Home Missionary Society (whose labours of love we nevertheless appreciate) is not,—Therefore.

*Resolved 1.* That this Presbytery, for the above reason, do hereby give the decided preference to the Assembly's Board of Missions, in conducting our Missionary operations.

*Resolved 2.* That as our Presbytery being nineteen in number, is entitled to a representation in the General Assembly, of 2 ministers, and 2 elders, the Convention which is to assemble at Cincinnati, in November next, be, and it hereby is directed, to give on all questions which may come before the Convention, the votes of this Presbytery, in accordance with the first resolution.

*Resolved 3.* That in compliance with the recommendation of the West Lexington Presbytery, this Presbytery set apart the 1st Thursday of November, as a day of Fasting, Humiliation and Prayer, in reference to the Convention and its object.

*Resolved 4.* That the Rev. George Potts, of Natchez, without delay, send a copy of the above Preamble and Resolutions to Dr. Joshua L. Wilson, or some other minister of Cincinnati, and that he be requested to present it to the Conven-

tion which is to meet on the 23d of Nov. next, in that city.

*Resolved 5.* That the Rev. George Potts be, and he is hereby appointed in behalf of this Presbytery, to hold correspondence with the Convention, or any committee of correspondence which that body may appoint.

W. C. BLAIR, *Moderator.*

JAMES SMYLLIE, *Stated Clrk.*

#### PRESBYTERY OF INDIANAPOLIS.

This Presbytery met at Hopewell Church, Johnson County, Ind. on the 13th October. Rev. David Monfort was chosen Moderator, and the Rev. Wm. W. Woods clerk. Besides the ordinary business of Presbytery, the subject of missionary operations was introduced, which was referred to a select committee, who reported the following resolutions, which were adopted by the Presbytery:

1. *Resolved,* That this Presbytery entertain the fullest confidence in the Board of Missions of the General Assembly of the Presbyterian Church. That the plan of conducting domestic missions, adopted and pursued by that Board, meets our entire approbation.

2. *Resolved,* That we consider it the province and duty of the Presbyterian Church in her distinctive character, to conduct the missionary operations within her own bounds; and that a Board of Missions, all of whose official acts are subject to the review of the Supreme Judiciary of the Church, does afford a pledge for the maintenance of purity in doctrine and discipline, which is not, and cannot be, afforded by any voluntary association of irresponsible individuals.

3. *Resolved,* That this Presbytery are opposed to any amalgamation of the Board of Missions with the A. H. M. Society, as they believe that neither the peace nor purity of the Church would be in any way promoted by such an amalgamation; and, moreover, as the Book of discipline makes it the duty of the General Assembly to conduct missionary operations, and as these operations are now in successful progress, we consider it our duty as *Presbyterians*, to sustain, by our countenance and patronage, that Board which is the constitutional organ of that branch of the Church to which we belong.

4. *Resolved,* That this Presbytery deem the contemplated convention for the purpose of consulting on the subject of missionary operations in the Valley of the Mississippi, entirely *unnecessary*, as they believe that no more safe, economical, or judicious system of operations can



be devised, than that which is now pursued under the authority of the General Assembly. Nevertheless, as such a convention will, in all probability, be held, this Presbytery, as a matter of courtesy, will comply with the request which has been made by our respected brethren of the West Lexington Presbytery, and appoint two delegates to that convention: reserving to themselves the right of hereafter approving or disapproving of the acts of that convention.

5. *Resolved*, That while this Presbytery do not impugn the motives of those who differ from them in their views as to the best method of conducting missions, they do, nevertheless, conscientiously believe, that the missionary work is of too vital importance to the interests of religion, to be conducted without the most careful inspection of the judicatories of the church, and especially, to be committed to those who acknowledge no visible responsibility but that which is due to an undefinable and vacillating public opinion.

6. *Resolved*, That this Presbytery declare itself auxiliary to the Board of Missions of the General Assembly, and that a committee of missions be appointed to correspond with the Assembly's Board, and to devise such measures as they may deem most expedient, for raising funds, and sustaining the operations of the Board.

7. *Resolved*, That the committee of missions of this Presbytery be authorized to arrange the destitute Churches in this Presbytery into a circuit or circuits, and apply to the Assembly's Board for one or more missionaries to be employed in ministering to these vacancies.

The Rev. J. R. Moreland, and Mr. John Coovert, elder, were elected delegates to the Cincinnati Convention.

The Presbytery also adopted the following as a standing rule:—

"Every minister or licentiate from any other Presbytery or corresponding body, applying to be received as a member of this Presbytery, shall submit to an examination on the doctrines of our Confession of Faith, provided any two members of Presbytery shall require it."

#### PRESBYTERY OF LANCASTER.

Zanesville, Sept. 28, 1831.

The subject of a Western Agency, referred by the last General Assembly to the Presbyteries and Synods of the West, was taken up and committed to Messrs. Culbertson, Hunt, and Pitkin, to report thereon as early as practicable.

The committee appointed on the subject of a Western Agency, reported, and their report was accepted and adopted, and is as follows:

The Presbytery of Lancaster, after mature deliberation on the subject of Missions as referred by the last General Assembly to the Presbyteries and Synods of the West, adopted the following, as the expression of their views.

1. That they are already as a Presbytery auxiliary to the Assembly's Board of Missions, allowing to individuals and churches the privilege of co-operating with any other Board, and they have had no reason to be dissatisfied with this arrangement.

2. That they have, in resolutions adopted October, 1830, declared themselves unfavourable to any union between the Assembly's Board, and the American Home Missionary Society, which would, either *directly* or *constructively* change the character—plan of operation—or responsibility of the Assembly's Board.

3. They deem such an arrangement unnecessary, as every thing proposed, can be gained by the Assembly's Board, and her executive committees.

4. That in their apprehension, such an agency would *create* and *cherish* rather than *allay* and *remove* collision.

5. That under these views, they are opposed to the agency contemplated.

6. That as Presbyteries and Synods are called on to adjudicate on the subject, they can see no necessity for the proposed convention.

7. That should said convention meet, the Stated Clerk is hereby directed to transmit to it a copy of these proceedings.

8. That a copy of these proceedings be transmitted to the next General Assembly, as the decision of this Presbytery on the subject referred to their consideration.

A true copy.

JAMES CULBERTSON, *Stated Clerk*.

N. B. Our Presbytery consists of 13 members, and we are therefore entitled to 2 representatives to the General Assembly.

J. C.

#### PRESBYTERY OF ALLEGHENY.

In conformity to the recommendation of the last General Assembly, to the Synods and Presbyteries in the West to correspond with one another, and devise a plan for carrying on Missions in the West, the Presbytery of Allegheny, at its meeting at Slate Lick, on the 19th day of October, 1831, adopted the following resolutions, viz:

Resolved 1. That in the opinion of this Presbytery, the General Assembly is equally competent to the entire supervision and control of Domestic Missions within its pale, as to the management of any other ecclesiastical concerns.

2. That whereas it has been agreed upon by many Presbyteries in the West, to appoint delegates to meet in convention at Cincinnati, on the 23d of November next, in order to carry the recommendation of the General Assembly into effect, the Presbytery have appointed, and do hereby appoint, the Rev. John Munson, to meet in said convention, and to deliberate and vote on any business that may come before that body.

3. That this delegate be instructed to represent in said convention, that, in the opinion of this Presbytery, all Missionary operations connected with the Presbyterian church, ought to be under the sole direction of the General Assembly, unconnected with any voluntary associations whatever.

4. That should this delegate be prevented from attending said convention, then a copy of these resolutions, properly attested, shall by him be forwarded to said convention, as expressive of the views of this Presbytery on the contemplated subject.

Signed by order of the Presbytery.

CYRUS RIGGS, Moderator.

Test. JOHN GLENN, Clerk.

## REPORTS OF MISSIONARIES.

### NEW YORK.

#### *A powerful revival in Elba, Genesee co.*

The following account of the revival experienced in the congregation of Elba, during the last spring and summer, has recently been received from our missionary in that place, the Rev. George Colton.

Sometime in the month of March, the present year, God began to pour out his Spirit upon some of the inhabitants of Elba. The work commenced in a particular street, and not long afterwards in two more sections of the town. To these school districts or sections, this work of divine grace, was, for five or six weeks chiefly confined. Soon it appeared in other parts of the town; and it was discovered by an increasing number and the anxious faces of the assembly, on the Sabbath, in the meeting house; by numerous and solemn conferences and prayer-meetings, and lectures—and by many cases of obvious conviction, and sundry instances of quite hopeful and manifest

conversions unto God. A while after the commencement of the revival, "a four-days meeting" was held at Rochester, another in Batavia, at Bergen and Byron, &c. &c. Sometime in April, the Baptists had a *protracted* meeting, in the church or meeting house on Pine Hill, (which they hold in common with us,) which was common to the cause. On the 28th of the same month, our protracted meeting began; it lasted *seven days*: about 60 persons took the anxious seats, and these meetings were regular and lively, were deeply solemn and awful—were *evangelical, spiritual, powerful, and prosperous*. About 40 persons, *it is thought*, were renewed and forgiven, and some suppose, still more "passed from death unto life," at the time, and not long after, this long and peculiar meeting. On one day of meeting, about 1200 people were present; and every day the congregation was large. The Rev. brethren who assisted, were Rawson of Barre, (who was preaching stately in Royalton and Shelby, Niagara Co.) Cheeseman of Byron, Crawford of Le Roy, and Miller of Avon. The prayers were "ghostly" and fervent; the exhortations were tender and melting; the sermons were orthodox, clear, forcible, solemn, argumentative and spiritual. The total depravity of the unregenerate; the necessity of the *sovereign grace of God*, and the *special work of the Holy Spirit*; the *person, the atonement* and righteousness of Christ, and the *endless and just damnation* of hell, were among and were the principal truths that were preached to the people. Many suppose, and it may be true, that from the middle of March to the first of July, there were more than one hundred conversions in the town of Elba; but in *my* opinion, there were not more than 80. Of them about 70 have made a public profession of religion. Not more than 30, I believe, have been received into our church; probably 20 more will be added: and, had not certain circumstances, (which might be named,) prevented, full 60 would probably have come into our church. Of the astonishing and *far greater displays of sovereign and rich grace* in many other places in the county of Genesee and still farther off. I say nothing, for want of time to relate, and room in this paper to insert it. In our *temperance* society of Elba, there is about 250 members. There are two Sabbath Schools, and a Female praying, and Missionary Society. Prayer meetings, conferences, lectures, &c. are kept up. Brethren, pray for us.

From the Rev. **ASABEL BROOKS**, dated Cayuga Co. N.Y. October 23d, 1831.

*Revival in Lyander, N. Y.*

I commenced my labors as a missionary in this place on the 22d of June. Soon after I arrived here, there appeared to be an unusual religious excitement amongst some of the people. About fifteen persons became pious in the estimation of Christian charity; twelve of whom have since united with the Presbyterian church. About four weeks since, we had a protracted meeting. It was an unusually solemn time. The meeting continued five days. Not far from sixty persons, as nearly as can be ascertained, have found peace in believing in the Lord Jesus Christ. Among this number are to be found some who were decided deists and universalists. The work of the Lord is still progressing. My ministerial labours have been constant. I have preached from four to six sermons in each week, besides attending prayer meetings and visiting from house to house. I have baptized four adult persons and two infants. I have administered the Lord's Supper once. A temperance society has been organized, and a Sunday School established.

From the Rev. **J. MERRIS**, dated Brockport, Sept. 27, 1831.

Another year's service as a missionary of your Board was finished on the first of this month. A variety of circumstances have concurred to delay my report to a later period in the month than it should have been. Among these has been the meeting of the Synod of Genesee, which held their sessions in our church the other week: and a most blessed meeting it was—the most so by far that this Synod has ever enjoyed. Besides attending to the ordinary business of review, the Synod had little to do, and seemed desirous of doing but little except to tell and hear of the wondrous things God has wrought within our bounds during the past year, to devise plans, and form purposes of greater usefulness, and to encourage each other to hope for richer blessings for the year to come. The free conversation on the state of religion, interspersed as it was with prayers of thanksgiving and songs of praise to God for all his mercies shown, was of the most thrilling interest.

The aggregate number of communicants received by all the churches within the bounds of this Synod the last year, was reported to be about 4035; and the number of churches blest by the Holy

Spirit with special revivals is 74 or 75, which is about two thirds of the whole number of churches under the care of Synod.

Since my last report, in March, the Lord has blest my little portion of his vineyard with some additional showers of his grace. In the former part of the month of June we held a four days meeting, which the Holy Spirit honored and made instrumental in the hopeful conversion of several souls. During the meeting and within a few days after, we trust about 30 persons were brought to bow in willing subjection to the Prince of Peace.

Of these, about 20 have united with the church under my care, and a few others are expected still to do so. We have received in all since my last report, 30 on examination, and 5 by letter: The present total number in this church is 102.

**PENNSYLVANIA.**

From **Mr. I. TOBB**, dated Gibson, November 3d, 1831.

*Revival in Gibson, Pa.*

In my last I informed you that the Lord had begun to favour us with a refreshing from his presence. It gives me pleasure now to have it in my power to say that he has continued to bless us with the gracious influences of the Holy Spirit ever since. In September we had a four days meeting in this place, which the Great Head of the Church was pleased to favour with his gracious smiles. No sooner were his people "all with one accord in one place," than the Lord made us sensible of his special presence. A deep solemnity seemed to rest on, and appeared to continue from day to day on the minds of both saints and sinners. God was pleased to give his people near access to the mercy seat. The heralds of the cross who were present were enabled to exhibit the truths of the gospel with great earnestness and much affection, and to accompany those truths which they delivered with powerful appeals to the heart. The result was that the convictions of a number who had been awakened before were deepened, and several who come to the place altogether unconcerned were pricked to the heart. Nor is this all; twelve or fourteen entertained hopes before the close of the meeting. Half of this number were from abroad. Not a few left the place with serious impressions resting on their minds and some under deep anxiety. I understand, that not less than sixteen, belonging to neighbouring societies, who now give the pleasing evidence of having been born again, received their first

impressions at the four days meeting in this place.

Fourteen belonging to this society have, as I have reason to believe, passed from death unto life since I last wrote. One of these is a man of seventy, another a child of ten. Two others were persons who had gone to such lengths in iniquity, that I was almost induced to believe, that God had already said concerning them, as he did concerning Ephraim of old. "They are joined to their idols, let them alone." Ten stand now propounded for admission. They will probably be received the second Sabbath of this month, on which will be our next communion season.

Previous to the revival in this place our church numbered only 26 members. If all that now stand propounded are added, there will be 52 belonging to this church. This will make just double the number. Several others who do not come forward now, will probably before long.

From the Rev. J. Andrews, dated Pittsburgh, September 27, 1831.

Since the date of my last report, I have succeeded in forming two Sabbath schools, which have done well. One of them was opened with 40 scholars. These have punctually attended, and made evident improvement. Several adult persons, who failed to obtain an education at the proper season, have become learners at this school, and, in consequence of indefatigable industry, will soon be able to read the scriptures and become acquainted with their precious contents. The superintendent is much gratified with the close attention, good order and increasing knowledge of the scholars in general. Besides these schools, another has come into operation in a place where efforts were used in vain to establish one last winter. It is conducted by a single individual. On the 10th of July, the scholars of three schools were collected at the house of worship in Duff's congregation, and a discourse, adapted in simplicity to their capacity, was delivered. They conducted with great propriety, and appeared to be highly attentive to the truths communicated. On the 28th of August, I visited and addressed a school at Sawickly church. It commenced with 19 scholars, who have increased to 40. From a late report of the superintendent it appears that their improvement has been great, and that the teachers deserve much credit for their diligent attention. This school has a library, which has contributed to give it interest. And such has generally been the effect of libraries where the people were willing to

procure them. I have continued to attend a Bible Class at Sawickly, consisting of about 20 members; and one at Duff's, containing about 30.

#### *Guarding against Error.*

Considering the prevalence of numerous and dangerous errors, I have deemed it my duty to deliver discourses on several of the distinguishing doctrines of grace, or of the Reformation; such as those of the Trinity; the Divinity and vicarious righteousness of the Son of God; the Deity, Personality and effectual work of the Holy Spirit; the decrees and sovereignty of God, personal election and the final perseverance of the saints; justification through the meritorious righteousness of Christ, imputed to those who believe; the original and total depravity of men, and their absolute dependence on God for a new heart and progressive sanctification. And, that I might be able to exhibit these doctrines in the light of revealed truth, I have devoted as much of my time as could be spared from public labours to study and meditation upon these subjects. I have also been recently more convinced than ever of the necessity and importance of a systematic knowledge of the truths and precepts of the Christian religion; or of seeing them in their connexion and relation to each other. It is a means of giving stability to the mind, and of preserving it from being "carried away with every wind of doctrine." These remarks are peculiarly applicable to the young. I have, therefore, considered it my duty, in the present state of things, to form catechetical classes, for the purpose of instructing this interesting class of the people, among whom I labour, in the knowledge of the principles of Christianity in that systematic form in which they are exhibited in the Shorter Catechism. In Sawickly I have formed such a class, consisting of 16 members. Its meetings are held once in every two weeks. The members are required to commit the answers of the catechism accurately to memory, and study with care the lessons assigned. At the first meeting, they recited and were examined on the answers of the first ten questions; at the second they recited the same and ten additional answers, and were examined on the last ten; on the third they recited all the answers from the beginning to the thirtieth inclusive, and were examined on the last ten. This course, if Providence permit, will be pursued until we shall have gone through that excellent and most comprehensive form of sound words. It is also intended, if Providence afford health and opportunity, to form two or three catechetical

classes in Duff's congregation, to be conducted on the same plan. To assign shorter lessons might seem to promise the attainment of a more accurate knowledge of evangelical truth and duty. But there is reason to apprehend, that too many would become weary of a course which could not be completed within the compass of six months or a year. At the close of each examination, I endeavour to address a practical exhortation to the members of the class; and I find no doctrine which will not admit of a practical application. The congregations in which I labour as a stated supply, are not divided in their views of Christian doctrine. They are firmly attached to the doctrines, government and discipline of the Presbyterian Church, as laid down in our standards; and would be afraid of the boasted *new light* of the present day, lest it should prove to be darkness; and of a form of ecclesiastical government which, from its feebleness as a bond of union, is justly comparable to a rope of sand.

#### VIRGINIA.

From the Rev. W. D. SMITH, dated Grave Creek, Ohio co. Va. Nov. 1st, 1831.  
*Revival in the congregations of Wolf Run, and Unity, Va.*

I stated in my last communication that solemnity began to prevail our meetings at Wolf Run. On the fourth Sabbath of August we enjoyed a very comfortable communion season. On the Thursday preceding, I appointed a conversation meeting after preaching, which was more numerous attended than I had anticipated, although our meetings for some weeks previous had been unusually solemn. The meeting was indeed solemnly interesting. The aged sinner of seventy mingled his tears with those of the youth of sixteen; and the profane, intemperate sabbath-breaker bowed with him who had trusted much to his morality—all seeming equally "to loathe themselves" as the "chief of sinners." After some hours spent in conversation and prayer, the meeting was dismissed with the intimation, that on Saturday morning the church session would receive members. Fifteen applied, and upon examination were received. Two others were received on certificate, making in all an addition to our number of seventeen. Our meetings still continue solemn and interesting. I preached there on last Sabbath. There was more depth of feeling, more bowed heads, more flowing tears than I have witnessed on any previous occasion. The presence of the Heavenly Messenger sent to "convince of sin, of righteousness and of a judgment," was very manifest. May he not

be driven from us until every heart shall be brought to feel his influence, convincing, comforting and "building up."

His influence has, I hope, been also beneficially felt to some extent at Unity. At our meetings there for some time I had observed much seriousness, and in some cases apparently deep conviction and anxiety. A four days meeting was appointed, commencing on Friday the last day of September, and the Lord's supper to be administered on the Sabbath following. Although a number appeared among the anxious on Friday and Saturday, only two applied for admission who, upon examination, were received. The meeting throughout was attended with considerable excitement, particularly on Sabbath evening and Monday. On Monday evening a number professed to have obtained hopes of mercy; four of whom have since, upon examination, been received as members. Those who have been received, both at Wolf Run and Unity, are of the most respectable class; whose example and influence it is to be hoped, will have a good effect. May the great Head of the Church continue to bless us while the present "fittle shower" shall increase to a "great rain."

#### *A distillery relinquished.*

The cause of Temperance advances with hopeful prospects. We have formed a new society at the Forks of Wheeling, seven miles from Wolf Run meeting-house. There was in the immediate vicinity an extensive distillery, owned and kept by a member of the church, a man of considerable wealth, respectability and influence. His example as well as his distillery did much harm, which first gave rise to the idea of attempting to form a society in the neighbourhood. The effort proved successful. At our first meeting we formed a society of 40 members, and the owner of the distillery stated publicly to the meeting, that he would immediately cease the manufacturing of ardent spirits.

I have formed three Bible classes, one at each of my stations for Sabbath preaching, which seem to be attended with a good deal of interest, and bid fair to be useful.

Our Sabbath Schools are still going on, have generally increased their number of scholars. Some of them will be under the necessity of stopping their operations during the winter, which I fear will have a bad effect.

#### NORTH CAROLINA.

From the Rev. E. GRAVES, dated Orange, N. C. November 1st, 1831.

#### *A good work begun.*

Since my last quarterly report I have

continued my labors pretty much as then stated, and in the mean time have had a four days meeting, during which I administered the Lord's supper, (for I had no assistance from my neighboring brethren.) Our meeting was very solemn and interesting. There were a goodly number professed to be seeking the salvation of their souls, and although the number of conversions is small as yet, still the Lord is evidently operating upon the hearts of these sinners by the gracious influences of his holy Spirit, and that mostly among the young men. It may be said of many of them, that they are weary and heavy laden on account of their sins. At a last night's meeting, the close of which, I requested all who had made up their minds, and had come to the full decision *then* to seek the salvation of their souls to kneel down at their seats, when behold almost every unconverted sinner in the house immediately bowed before the Lord, and requested an interest in the prayers of God's people.

From the Rev A. L. WARRS, dated, Caswell co. N. C. October 25th, 1831.

Previous to receiving an appointment as your missionary, I spent two weeks among these people. A communion held at Gilead on the fifth Sabbath of May, appeared to be attended with the blessings of God. On the 1st of June, I commenced labouring stately at Gilead and Red-House, dividing my time equally between the two congregations. I have generally preached twice on Sabbath. Sometimes twice, and thrice, during the week. By the last of August I preached 40 sermons, attended several meetings for prayer, and visited near 60 families.

The most of these families have been visited frequently, and the subject of religion, in some form, presented to the mind. This part of ministerial duty, has occasionally been painful, sometimes pleasant; at other times highly delightful. In many cases, I trust these visits have proved beneficial. Whatever the result may have been to those visited, to me they have often been seasons of refreshment. By this, I do not intend conveying the idea, that difficulties have never occurred—or that I have never felt a simple timidity about entering on the performance of a branch of ministerial duty, necessarily connected with so many difficulties. They must be expected and met by that ambassador of Christ, who would go to Heaven, attended by a throng. To attend properly to this part of my office, I have found wisdom, prudence, and ingenuity, but above all, much of the Spirit of Christ, absolutely neces-

sary. To find an avenue to the heart, through all those barriers which sin, in its various forms, has thrown in the way, is often impossible. One case that came under my observation is perhaps worthy of notice. After conversing with a gentleman for some time about his salvation, having used every argument that I could devise, I was about to leave the subject, when suddenly turning to him I said, you are about 40 years old I suppose. That is near my age. The question was then asked, if it had ever occurred to him that all this time the Lord Jesus Christ had been standing at the door of his heart, knocking for admission: and that he refused to let him in. The thought was too much for him to bear, he burst into tears. Whether in the end, he will open the door and welcome the Saviour in, is known only to God.

In the month of September, a camp-meeting was held at Gilead, attended by my congregations, in connexion with the congregation of a neighbouring brother. We were favoured with the presence of several brethren. Their labours appeared to be blessed. Seventeen professed during the meeting—three since. Nine or ten of these, belong to my congregation. All that professed to have experienced a change of heart, had been enquiring for some time, four excepted. The number of enquirers still increases. I am sometimes encouraged, again I am discouraged. The monthly concert has been attended in one of my congregations for two or three years. There is a Sabbath School in each. I have not attempted a Bible Class yet. I have not thought it expedient. In less than a month I expect to commence one in each congregation.

#### OHIO.

From the Rev. R. Young, dated Millersburg, Oct. 20, 1831.

The Presbyterian body now occupies a prominent place in this county, and continues to extend its influence, independent of every effort that is put forth to oppose its progress. The most intelligent and influential citizens, regard the doctrines and discipline of our church with a favourable eye. They attend our meetings, and they unite their best wishes and worldly means in our behalf.

#### *Increase of Sabbath Schools.*

In accordance with the pledge of your Board to the American Sunday School Union, I have established seven schools, which contain 260 scholars, and are principally conducted by members of the Presbyterian church. The most formi-

dable hindrance to the Sunday School cause, arises from the want of a qualified superintendent and teachers; whereas, with such persons, this philanthropic enterprise, accomplishing the end for which it has been undertaken, "To teach the young to remember their Creator," would speedily overcome the prejudices of the bigot, the calumny of the malicious, and the independent raillery of the infidel.

*A "good old way" of conducting Bible Classes.*

Bible Classes are maintained in both congregations, and are numerously attended. The following method of instruction is pursued. A doctrine is announced to be proved; it is explained so as to be understood by all who are present; and a variety of scriptural passages are adduced to confirm it;—which passages are to be committed to memory. At each meeting of the class, questions are asked upon the doctrine previously proposed; the proofs in support of it are recited; and another doctrine is mentioned to be established. This exercise is designed to expose the multiplicity of errors which are at present propagated with so much art and zeal; and to explain and recommend the peculiar doctrines of the Presbyterian body. It is intended, in short, to enable the members of the church to comply with the exhortation of the Apostle Peter: "To give an answer to every man that asketh them a reason of the hope that is in them." A due portion of time is likewise employed in a catechetical examination on a select portion of scripture, according to the plan of the Union Questions: an exercise well fitted to communicate a general knowledge of the contents of the sacred volume.

*Encouraging additions to the churches at East Hopewell and Millersburg.*

The audiences on Sabbath still increase, and fixed attention, with deep solemnity, are usually manifested. An important addition has lately been made to the churches of this location. At the communion in East Hopewell, on the fourth Sabbath of May, thirty persons made a profession of religion; and fourteen, four of whom are adults, were admitted, by baptism, members of the visible church. At the communion in Millersburg, on the first Sabbath of July, fourteen persons were received into the church; and fourteen, one of whom is an adult, were baptized. Since your Missionary arrived here in March of last year, the number of professors of religion connected with each congregation has been more than doubled, and the universal interest which

still exists concerning things that are spiritual, justifies the hope that other important accessions will soon be made to the church. And as there is "joy in the presence of the angels of God over one sinner that repenteth," what a debt of gratitude is due to the Almighty for so abundant a harvest; where, lately, there was no temple, no minister, and no worshipping assembly;—where the untutored savage roamed, and the beasts of the forest sought their prey.

From the Rev. S. COWLES, dated New Athens, November 1st, 1831.

In making this second quarterly report for the last six months, nothing requires special notice as extraordinary. Such common success has attended my labours, as to keep me in a good measure from the desponding thought, that such an unworthy and ill-qualified person has not been called to labour in the public service of the Lord. The distance travelled this last quarter has been about 660 miles, discourses preached 54, family and school visitations 41, school established 1, the Lord's supper administered three times, members received on examination 14, adults baptized 3, infants 9; making in all during the last six months, distance 3330, discourses 105, families and schools visited 61, established schools 3, Lord's supper administered 3 times, admitted to the communion of the church on examination 22, on certificate 7, baptized adults 8, infants 16.

From the Rev. T. CRATTY, dated Bucyrus, Crawford co. O. Oct. 1st, 1831.

*A church organized at Sandusky, Ohio.*

Since my last report the Sandusky congregation has been organized into a church. We elected two elders; and on the second inst. we had the Lord's supper administered. The season was one of some interest and encouragement. There were six added to the church on examination for the first time, three of whom were young persons and four of them teachers in the Sunday School. There were two or three others who had previously expressed a desire to join the church, but were detained at home by sickness. We indulge a hope that during the occasion there were some deep impressions made which will not soon be lost, but which will, by the grace of God, be cherished and kindled into a flame. I have good reason of thankfulness to God that he has blessed my labours, and at the same time much grounds of shame that my labours have not been more abundant. May God pardon me and make me abound more in the work of the Gospel.

## KENTUCKY.

From the Rev. J. H. LOGAN, dated Augusta, Nov. 7th, 1831.

The great cause of God and truth which we endeavor to sustain seems to be moving on gradually among us, and though it advances by slow and small degrees yet it seems to be gaining ground and influence. Though we have to lament and mourn over the coldness and the want of prayer and zeal that prevail, yet we believe the Lord has not entirely forsaken us, but still he shows himself ready and willing to bless, when we are ready and desire to have his blessing.

I have endeavored so far as I have been able to make it my great object and effort to hold up Christ before the people, in his glory, his dignity, his authority, his grace and mercy, as the sole object of their faith and confidence in relation to the salvation of their souls—and to press home truth and duty to the hearts and consciences of christians—and to urge on sinners the importance of immediate repentance and turning to God in the exercise of faith in Christ, and confidence and hope in the promises of God—and have endeavored as much as possible to leave the spirit of controversy behind me when I entered the pulpit; and though I have not yielded the truth in any point, nor shrunk from declaring the whole counsel of God and defending his truth, yet I have endeavored to do it without a particular reference to any who might dissent from or oppose my views; and I have reason to hope and believe, that the Lord has blessed his word among us and that good has been done in conciliating those that opposed, and informing those who were ignorant of our views of the Gospel and its salvation.

The promise of God, we know, is that His word shall not return unto him void, but shall prosper in the thing whereunto He hath sent it. While, therefore, we are always to pray for and to expect the blessing of God on His word when faithfully preached, yet we are not always to expect the remarkable and abundant effusions of his Spirit, and the Lord does not despise the day of small things.

During the last three months we have had a four days meeting, and a communion in the country where I preach. The assemblies were very large and interesting, and very attentive to preaching, and though there was not much excitement, there seemed to be a solemn and very favorable impression made, and strong prejudices were removed from the minds of some who before opposed us and our cause because they knew us not. Presbyterianism has in many places in this country been represented with such de-

formities, that the people think it a beast with seven heads and ten horns, and when they become acquainted with it they are astonished to find it not a monster. Often do we hear them say, "Why I thought Presbyterians held such and such horrible doctrines." During the occasion of which I have spoken, we had an addition of three members to our church on examination, and there are yet several who profess to be seriously inquiring what they must do to be saved. Since that time the congregations have been larger than ever before on ordinary occasions. We have gotten our church up and covered in.

In Augusta we have still a serious attention. Within the last month or two I think the assemblies have increased. We expect to have a communion on next Sabbath.

Our Bible Classes and Sabbath School are still prosperous and interesting, and from appearances, in the experiment made, promise much good.

## TENNESSEE.

From the Rev. S. M. WILLIAMSON, dated Memphis, Tenn. Nov. 1st, 1831.

*Beginning of a Revival in Memphis, Tenn.*

In presenting this my last quarterly report, I rejoice to be able to communicate some little intelligence which will gladden the hearts of Zion's friends. Since my last, God has visited us in mercy with the small dew of his grace, which revived the languishing spirits of his people and translated some immortal souls from nature's darkness into the light and liberty of the children of God. Early in August an unusual interest was manifested by professors of religion, and soon the convicting power of the Holy Spirit seized upon the hearts of unbelievers, and ere long a marked solemnity pervaded a considerable part of our little village. The work was still and awful, and resulted in the hopeful conversion of some few from the way of death to the path of holiness and life. The standing and character of the 8 or 9 who have joined or will join my church, will exert a powerful influence upon the little town. Among the converts, stands the *infidel*, and the strict moralist, and the complete votary at the shrine of fashion. An order of Shiloh Presbytery, (from which I have recently been dismissed,) requiring me to attend an examination preparatory to ordination, compelled me to leave at a most interesting period, but I rejoice to find on my return, (which was a few days since,) that there is still some little excitement, and I hope and pray for still more glorious seasons.



It may now be expected that I should give a general summary of my labours since I have been in the employment of your Board. The following statement is pretty correct:—I have preached 90 sermons, given 23 lectures, attended in my own congregations 60 prayer-meetings, six monthly concert meetings, 7 Sabbath School concert prayer meetings, organized two Sabbath Schools and re-organized one, and have pursued regularly a system of family visitation. It is with gratitude to the great Head of the Church, and with true humility I hope, that I have seen this little church *double* its numbers since my connexion with it.

From the Rev. I. R. MORRISON, dated Murfreesborough, Tenn. Sept. 30, 1831.

I entered on my missionary labours on the first of May. Since that time I have travelled something more than 1500 miles and preached 90 sermons. This labour has all been in the vacant churches and destitute places in the bounds of our Presbytery, except what was performed in return for the labours of brethren at communions, in the churches included in my commission.

The churches in which I have laboured are Fayetteville, Unity, Bethany, New-Providence, Alexander's Creek, Peyton's Creek, Ebenezer, and Craggy-Hope.

To make a single visit to each church required a route of about 300 miles, so that my time has been mostly taken up in riding from place to place. My method has been to remain but two or three days in each congregation, and preach as often as circumstances would permit during my stay. Besides the eight churches, I have had five intermediate stations, (designated by the Committee of Presbytery,) at which I preached when passing from one church to another. In five of those churches the Lord's supper has been administered by visiting brethren. The whole number of communicants added is 15. On examination 11—by certificate 7. Adults baptized 2—infants 3. In all the churches, except one, missionary societies are established. Three of these, (Ebenezer, Craggy-Hope, and Alexander's Creek,) were organized by myself. The amount of monies subscribed is as follows; Ebenezer \$23; Craggy-Hope \$21; Alexander's Creek' \$10 50. Total \$54 50.

Sabbath Schools have been established in the bounds of every congregation, and at all the intermediate stations, except two. The whole number of teachers and scholars may be safely estimated at 450. The Temperance cause is advancing, though

slowly. On this subject a change of public sentiment is in daily progress.

In many respects our country presents a moral aspect most painful to the eye of enlightened benevolence. There are included in the bounds of this Presbytery five counties in which there is no minister of our denomination, and in three of these we have no congregation. The eye of the beholder is pained at the open and wanton profanation of the Sabbath that every where prevails; and the babblings of profanity and ignorance daily grate on his ear. Unitarianism is industriously taught, and as eagerly received by many.

The state of our destitute churches is, indeed, deplorable. Some of them have never enjoyed the regular ministrations of the word of life. They are so nearly famished to death, that they seem to have barely enough of life left to cry for help.

#### INDIANA.

From the Rev. J. CRAWFORD, dated Carlisle, Sullivan county, Indiana, July 23d, 1831.

*A good work begun in Hopewell, Ia.*

I commenced labouring in Carlisle and Hopewell on 27th March, 1831. I have much reason to be thankful and to bless God for the tokens he has given of his presence at least in Hopewell. I had been in this county but a few days previous to the meeting of the Vincennes Presbytery, at which I was present. It was held on the 31st March. In order more effectually to promote the interests of religion in their bounds, the Presbytery passed a resolution to divide the ministers and elders into companies of three or four, for the purpose of visiting from house to house, and preaching in the different churches under their care. This plan has been attended with happy effects. The week preceding the third Sunday in May was spent by two brethren and myself in visiting in these churches. Four days were spent in the bounds of each congregation. We had a profitable season at each place, but at Hopewell it was a most encouraging time. Friday was spent in visiting. We were gladly received and had a serious interview in each family. Public services began on Saturday. A solemn attention was given to preaching. On Sunday the sacrament of the supper was administered; and four persons were added to the church. A deep solemnity pervaded the assembly. On Monday, after sermon, an invitation was given to those who were anxious to flee from the wrath to come, to manifest it by taking a seat provided for the purpose. Twenty-one came forward and were offered to God in prayer

and directed to the Saviour. Twelve of these have since indulged hope of an interest in Jesus; one of them at a neighbouring communion was received into the church. Two others have since manifested deep anxiety on the subject of religion. Those who do not indulge decided hopes, are still deeply concerned—none have become careless. Several were much affected who did not publicly profess anxiety. We expect to have another communion season in Hopewell shortly. The Lord's supper was administered in Carlisle on the 4th Sunday in June. Five were added on examination.

From the same, dated Nov. 1, 1831.

The sacrament of the Lord's supper was administered in this church on the 3d Sunday in August by the Rev. Enoch Bouton, when 15 of those who had professed anxiety in May last, were added to the church on examination. Two others were received on certificate. One was added previous to the last sacrament and one has been added since, making in all 17 on examination and 2 by letter since my last report. These with the 4 mentioned in my last report, make in all 23, that have been received since I came to this place. Four of these are male heads of families in the prime of life; all the rest are young men and young women. On the 22d of August, a Temperance Society was formed in Hopewell on the principle of total abstinence, of fifty-four members. There are a number of serious persons yet in this congregation who have not made a profession, and two or three others whom the session would have received, but they choose to remain awhile. We expect soon to place a Bible in every destitute family in this county.

From the Rev. W. J. FRASER, dated, Jersey Prairie, Oct. 21, 1831.

My last quarterly report gave you an account of my doings up to the first of July. Since that time I have attended seven "four day meetings." One in Carrolton, Green co.; one in Jacksonville; two in Jersey Prairie; one in Hillsboro', Montgomery co.; one on Shoal Creek, Bands co., and the seventh and last one on Mauvaiseterre (Movistar) Creek, five miles from Jacksonville. At this place, by order of Presbytery, I assisted in organizing a church of 36 members, to which one more has been since added. This church is distant ten miles from the Providence church on Jersey Prairie, and is called "Union Church." Between these two churches I expect for the most part to divide my time equally. It is their wish that I should do so. Less than

a year ago I commenced preaching here to a church of only 14 members—now I have two respectable little flocks; in all 70 members. I have had pressing invitations to leave this and settle in more numerous societies; but I cannot leave this field at present.

At Carrolton I presided in the organization of a church of 14 members.

#### APPOINTMENTS

*From the 1st of Nov. to the 1st of Dec.*

Rev. Robert Dilworth for one year to Pleasant Valley congregation, Ohio.

Rev. Ransom Hawley for one year to Washington, (Davies co.,) Nazareth, (Dubois co.,) and Smyrna, (Knox co.) churches, Ind.

Rev. Jno. W. Symmes for three months to Morrisville, vicinity of Philadelphia.

Mr. Harvey Woods for one year to Haywood co., Tenn.

Mr. Geo. Ferril for one year and a half to Sharon, N. C.

Mr. Phillip Pearson for one year to Haw River and Speedwell, N. C.

Mr. Robert D. Russell for one year under the direction of the Cor. Ex. Committee of the Orange Presbytery, N. C.

Rev. Jas. Smith for one year to Centreville and Union congregations, Ohio.

Mr. Wm. D. Jones for one year to Illinois under the direction of Rev. B. F. Spilman.

Rev. Hugh Wallis for one year to Cayuga Creek and Alden, N. Y.

Mr. Ebenezer H. Stratton for one year from June 1st, 1831, to Fort Niagara, and Youngstown, N. Y.

#### RE-APPOINTMENTS.

Mr. Isaac Todd for two months to Gibson and vicinity, Susquehanna co. Pa.

Rev. Alex. McIver for six months to Clinton, Sampson co. and Grove church, Duplin co. N. C.

Rev. Jno. S. Blain for one year to Pochontas co. Va.

Rev. Alvin H. Parker for one year to Salem, N. J.

Rev. S. Hubbard for one year to Burton, Cataraugus co. N. Y.

Rev. Geo. Colton for one year to Elba, Genesee co. and Great Plains and vicinity, N. Y.

Mr. Jno. Dickey for one year to Lake Phelps, N. C.

#### LETTERS RECEIVED

*From October 25th to November 25th.*

S. L. Crosby, Pa., R. M'Cartee, N. Y., J. Coe, O., W. Bowyn, Va., A. Kyle, Ky., A. Aten, O., G. W. Ashbridge, Ky., J. C. Campbell, Ills., P. Hassenger, Pa., B. F.

Spilman, Ills., J. M. Olmstead, Pa., I. Reed 2, Ind., R. Young 2, O., J. K. Cunningham, Pa., L. Myrick, N. Y., R. Smith, N. Y., F. Deming, N. Y., J. Painter, Pa., C. Cist, O., A. L. Watts, N. C., A. N. Bronson, N. Y., E. S. Hunter, N. Y., J. Wither-  
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*Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 20th of Oct., to the 20th of Nov., 1831.*

<i>Simwell and Bethel Chs., Tenn.</i> by Rev. J. Gillespie per Dr. Green, Treas.	\$11 12½
<i>Beach Island, Geo.</i> aux. soc., per T. S. Mills by Dr. Green,	17 00
<i>Bullskin Et Fox Run, Ky.</i> aux. soc. by Rev. J. L. Marshall, per Rev. S. H. Crane,	21 00
<i>Bethesda Church, Mawry co. Tenn.</i> coll'n per Rev. O. Jennings, D. D.	13 50
<i>Bethlehem, N. C.</i> aux. soc. for the propagation of the Gospel among the heathen, per Rev. E. Graves,	9 00
do. W. Morrow, 10 }	
do. G. W. Morrow, 5 }	for do. per do. 19 00
do. W. Morrow, jr. 4 }	
<i>Baltimore, Md.</i> coll'n in 1st Pres. ch. after the annual missionary sermon before the synod of Philadelphia,	111 44
<i>Centre, Washington co. Pa.</i> Pres. Cong. J. H. Kennedy,	10 00
<i>Cross Roads and Hawfield, N. C.</i> aux. soc. per Rev. E. Graves,	17 50
<i>Derry, Columbia co. Pa.</i> donation from Mrs. Mary Boon, per Rev. Mr. Sharron,	50
<i>Eno, Little River, and Grier's Cong. N. C.</i> aux. soc. Rev. E. Grier,	43 00
<i>Forks Brandywine, Female</i> aux. soc. Rev. J. N. C. Grier,	27 50
" " Male,	4 00
<i>Green Castle, Pa.</i> aux. soc. per Rev. J. Buchanan,	15 75
<i>Great Valley, Chester co. Pa.</i> coll'n in Pres. Cong. per Wm. Latte,	12 19
" Male miss. soc. per do.	13 00
" Female do. per do.	16 50
<i>Hopewell, Tenn.</i> church by J. C. Love, per J. C. Green, Treas.	1 50
<i>Hanging Fork, Ky.</i> aux. soc. by Rev. W. Dickinson, per Rev. S. H. Crane,	10 00
<i>Jackson, Tenn.</i> Pres. cong. by J. C. Love per J. Green, Treas.	7 37½
<i>Lexington, Ky.</i> donation from J. C., S. R., R. C. and A. C. Harrison, 50 cts.	
each per Rev. J. C. Harrison,	2 00
" donation from Rev. J. C. Harrison,	26 00
<i>New Athens, Ohio,</i> " Rev. S. Cowles,	2 50
<i>Philadelphia, F. Leaming,</i> his subscription for 1831,	100 00
" Mrs. Wier, her " " "	100 00
" Monthly concert collection, 2d Pres. church, Southark, per Rev. Mr. Bertron,	10 50
" donation from B. Denman,	10 00
<i>Pittsgrove, N. J.</i> aux. soc. per Rev. G. W. Janvier,	3 12½
<i>Pennel Church, Northumberland Co. Pa.</i> aux. soc. Rev. J. Painter,	13 25
<i>Paintlick, Ky.</i> aux. soc. per J. C. Barney per Rev. S. H. Crane,	10 00
<i>Petersburg, Va.</i> monthly concert coll'n per Abel Head, Esq.	20 64
<i>Shelbyville, Ky.</i> aux. soc. Joseph Venable per Rev. S. H. Crane,	15 25
<i>Synod of Cincinnati,</i> per W. Lowry, Esq. Treas. per do.	16 96
<i>Uniontown, Pa.</i> Pres. cong. per Mr. Campbell,	15 75
<i>Missionary Reporter,</i> from sundry subscribers,	23 00

\$749 85½

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