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THE WESTERN LUMINARY.

"AND THE LAMB IS THE LIGHT THEREOF."—Rev. xxi 23.

Vol. 1.]

LEXINGTON, KY. JULY 14, 1824.

[No. 1.

EDITED BY

J. Breckinridge & C. R. Harrison.

PRINTED BY

THOMAS T. SKILLMAN.

PROSPECTUS.

"The time, it is believed, has fully come, when the people of the West can and ought to sustain a press, whose great object it shall be to advance the interests of the Redeemer's kingdom. The vast extent of our territory,—the millions of its population,—the remoteness of our situation from each other,—the dearth of religious intelligence, and the necessary defect which accompanies this dearth, both of sympathy and co-operation, on our part, in the conversion of the world,—the importance to our free and blessed institutions of cherishing a pure and literary spirit,—and the great value of frequently surveying our national relations in connection with the government of God—render such a work beyond expression necessary in the western country.

"It is not a little surprising that almost every village in the West supports a political newspaper, and that our Western Zion has not a single fountain of religious communication fully opened, fed and drawn from, on all this hill of God. Several very laudable attempts have been made, and are *still making* at different points of the country, to remedy the evil of which we complain.—Some have perished already, and others are greatly crippled in this important and most interesting work, for want of public patronage.

"But we believe that the day has gone by forever, when the disunion—the languishing zeal and avarice, of Christian denominations and communities, will longer

permit such an enterprize to fail. In the view of these facts, and having for some time heard with deep interest, the call of the community for such a work—a Society of gentlemen in Lexington and its vicinity, have resolved to attempt the conducting of a weekly paper, to be called the "WESTERN LUMINARY." The work is intended to be devoted,

"1. To Religious publications, comprising the history of the Missionary exertions of the various Christian denominations, as they may be gathered from their different stations, societies and periodical works—Original and extracted pieces on the essential features of the Christian System, in which the grand peculiarities of the Gospel, and *not sectarian distinctions*, will be exhibited—Biographical and Obituary notices, &c.

"2. About one-fourth of each number will be devoted to subjects of general Literature, embracing brief Reviews—Essays, original and borrowed—Poetical Pieces, &c. &c.

"3. An equal space will be bestowed on general Politics—giving the *history*, rather than the *discussion*, of the politics of the day, with a steady and habitual reference of events to the plan of Redemption, as developed in the providence of God. The object will be to copy as much as may be in these particulars the spirit and plan of the "Christian Observer."

"The entire association will compose a superintending committee for the press; and gentlemen of *different* professions and denominations, with others attached to no denomination, are pledged as its contributors. Yet it is designed to appoint a special Editor, in addition to this general provision.

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"The work will appear in weekly numbers of sixteen pages 8vo. each, of good paper and type, and will be delivered to subscribers at three dollars per annum, in the currency of the state, if paid in advance, and increasing by twenty-five cents for every three months until paid. Persons securing ten subscribers, and becoming responsible for them, shall receive the eleventh copy gratis."

Such is the plan of a religious and literary paper, which was several months ago, laid before the Western public, by a few friends of truth and general knowledge. It has been honored from its first appearance, in having its share of the "troublesome times" which belong by inheritance to every effort connected with the rising empire of Jesus Christ. The multiform resistance with which it has met, does credit to the invention if not the generosity and justice of its opposers. Whether by kind pity from those good philanthropic souls, who weep over the infatuation which could prompt men to attempt a religious paper here; whether by predictions or rumours of its actual failure, or by sagacious suspicions of the real purpose of the projectors, or by industrious efforts to forestall with misrepresentations on the subject the public mind whose motto is "hear before you strike;" or by public and scurrilous attacks—; by the indifferent—the deceived—and the designing, it has been made common cause to oppose this infaust humble attempt to spread religious light in the west. It affords us hearty pleasure, however, to be enabled to announce a considerable and growing patronage to this enterprize, from the most respectable portion of the population of our own and several adjoining states. Though a large number of subscription papers are still in circulation, and have therefore made no returns, we feel abundantly authorised in proceeding at once to the execution of the promised work;—resting our prospect of success on the justice and public spirit of our fellow men, on the integrity of our purpose, on the

vastness of the interests involved, and on "help from the heavens that do rule."

On the threshold of our labors, it is a reasonable expectation that a more distinct avowal of our views and plans as to the editorial direction of the proposed work, than its early proposals held out, should now be made.

It will be seen by referring to the prospectus, that the grand peculiarities of the gospel, embracing the essential features of the Christian system, and not sectarian distinctions, are intended to be exhibited and defended.

We suppose that truth is one; and that safety no more belongs to error than does evidence. It is a stranger to both; and as safety and truth are to be sought and secured and loved, so error, and its necessary accompanying danger, are to be exposed and shunned. But yet there are certain bold, common features of Christianity, in which all Christians, properly so called, agree, both as to the truth, and as to the transforming effects of the truth. These common points of resemblance are the grand peculiarities of Christianity, and are just so far unlike to and at war with the creeds and lives of all radical errorists.

We would then invite the co-operation of all real Christian minds and sects, in erecting truth's standard, as far as may be, on common ground. We wish to make our paper a Christian manual, in which from week to week the true believer of every name may meet the face of Jesus Christ, and find nothing which need offend that "charity which rejoiceth not in iniquity, but rejoiceth in the truth."

We solicit temperate discussions on all points of importance, connected with Christian faith and practice. We wish here to assemble at a point all the incidents of magnitude and interest occurring in the progressive development of Christianity in the west; accounts of the origin and advancement—of the revivals, necessities, and general state of the Christian Church—of the life and death of her children—of the waste places of Zion—the need of Christian institutions and labor-

ers—the growth, decline, or dearth of letters—the state of morals, and whatever is connected with the prosperity of our American Zion in the West.

At the same time, we must still reserve to ourselves that freedom of thought and discussion, which the interests of truth and the duty of the Editor force upon us, as unalienable rights:

*Nullius addictus jurare in verba magistri.
Virtutis veræ custis regidusque satelles.*

“Not of men, neither by men, but by Jesus Christ; and ourselves your servants for Jesus sake.”

However humble our rank, we feel ourselves set for the *defence*, as well as the *exhibition of the gospel*. One of necessity involves the other; and we shall at all times, at the call of duty, erect the “banner, given of God, to be displayed because of truth.”

In this adventure, which was contemplatively begun a year ago, no peculiar controversy is had in view. And we shall be very far from stepping aside, to enkindle feelings, or touch departments that lie out of our limits; but “according to the measure of the rule which God hath distributed to us,” wherever it may “reach,” thither we shall follow. In common with all Editors, we shall consider public institutions, and public interests of every sort, as objects of our attention, and, “in our measure” of our praise or blame; and shall yield our share of obedience to the command which binds the conscience of every believer “to contend earnestly for the faith once delivered to the saints;” while we “love the truth and peace.”

It cannot have escaped the notice of an observing mind, that there is in wide circulation, and of most dangerous tendency among us, the sentiment that charity requires an unlimited complacency in all sorts of error of opinion, if the surface of the external man be fair. Indifference to truth—universal forbearance with error, is erected for heavenly charity; all love of gospel truth is fanatic ignorance, and all “contending for the faith” is denounced

as unholy work, forbidden by the law of Christian love. Thus “truth has fallen in the streets,” and a “sickly” charity has arisen, which threatens “infinite mischief” in our day. “Her shrine stands in the forum, the convivial hall, the haunts of debauchery, and the vast *christian* assembly; and her voice is everywhere listened to as that of a ‘Goddess.’ ‘It is no matter what a man believes, if he be good—Error is quite an innocent thing—A *spirit* of intercommunity should be universally prevalent—or if there be any thing *false* and wrong, any thing hateful and intolerable, it is bigotry, it is orthodoxy.’ Such is the doctrine of this much venerated oracle, who has the honor of marshalling among her votaries, men of every condition, rank and description. The hoary head, and the raw unfledged stripling, the fine gentleman, and the wretch in rags, the enlightened philosopher, and the *rudc* peasant, the self-complacent moralist, and the libertine rake, the speculating Atheist, and the ghostly preacher, the giddy trifler, and the *sainted* enthusiasts, are found alike on the long roll of her numbers. What a motly combination! What a strange, misshapen compound of every thing and nothing! But all praise, all adore *charity*.

“The charity of the Bible is a very different thing, however, from what generally passes under that denomination. She is not blind, but clear-sighted, accurate, penetrating. Marking the difference between truth and falsehood, she is affected according to the nature of the objects which strike her observation. *She rejoiceth not in iniquity or error, but rejoiceth in the truth*. Her joy, pure like herself, and truth, from which it flows, is a joy of judgment. Other charity than this, is not only undeserving the name, but absolutely prejudicial to the interests of real religion. If what passes for charity in the world, be the thing itself, there is no doubt that both Jesus and his Apostles must stand condemned as uncharitable bigots. Moved with honest indignation, the Saviour upbraided certain cities for their unbelief.

scourged the profane from the temple, and pronounced Herod a fox, Judas a devil, and the Pharisees hypocrites. St. Paul reproves Elymas in terms of severe, but deserved reprehension: 'O full of all subtlety, and all mischief, thou child of the devil, thou enemy of all righteousness; wilt thou not cease to pervert the right ways of the Lord?' No less poignant and severe is the language of the apostle Peter, when he draws the character of false teachers, who it was foreseen would rise up and bring in damnable heresies, even denying the Lord that bought them, and speaking great swelling words of vanity, to allure and deceive. He styles them *spots, blemishes, and cursed children*, and even goes so far as to compare them to *natural brute beasts, made to be taken and destroyed; who speak evil of the things that they understand not*. Even the mild and amiable John, speaking of false prophets, denominates them *deceivers and anti-christs*; and very plainly calls the man who says he has no sin, and him that hates his brother, a *liar*. While the Saviour and his Apostles interfered not with the private characters of those men against whom they spoke or wrote, they were plain, pointed and direct, in their censure and reprehension of the condition, conduct or ministry of such enemies of the cross, in a public point of view."

We desire in this service to imitate the heaven-born bigotry of Peter and of John and of Paul, and to be filled with the holy madness of him who was consumed by the zeal of his father's house.

Such is a somewhat more distinct view of our intended course, as to *religion* at home.

But the Church has her encampment pitched also in a foreign field. It is the *avant garde* of her hosts—her most choice and chivalric band, which has gone up to the help of the Lord in the missionary enterprise. And shall we, amid the safety and peace and comforts of HOME, forget their claims upon us, their sacred heroism, their work of overcoming "faith, their labor of love and the patience of hope in

the Lord Jesus Christ," for the Gentile world? Abroad these Christians love one another; there Christians are self-denying, self-sacrificing men; there God's presence is most fully felt, and the Redeemer's glorious grace most palpably displayed. The history of Missions is the history of the advance of Christ's kingdom upon the powers of darkness. When the Missionary cause most kindles our sympathies, and secures our aid, then do we most resemble him who was *sent forth* to earth on a *mission* of love and mercy to mankind.

Christians at home are deplorably ignorant of what is doing on Missionary ground. Without the necessary information, we cannot feel much of the spirit of Missions; ignorance must engender, or rather feed an already engendered indifference to the cause; curiosity, if aroused, will be wasted on conjecture, and zeal burn out its fires to the "unknown God." Our aim is to have some humble share in bringing to our brethren "that good news from a far country, which shall be as cool waters to a thirsty soul." We would bear our part in informing the ignorant, in rousing the inactive, and interesting the indifferent; in making glad with good tidings the hearts of God's own people, or if no more, in silencing the cavils of captious and corrupted minds against this system of moral grandeur and heavenly mercy.

While concerning ourselves *most* in these *most important* subjects, we would as unassuming adventurers pay a passing attention to letters. The profusion of periodical literary works thrown out by the press, will always bring interesting matter within our reach, and enable us to give it in a reduced form to our readers; and this, in connection with some original pieces, will afford at least a correct specimen—a *sample*, of the literature of the day.

The absence of *party spirit* from our political column, may occasion a certain insipidity to the readers of a community fond to excess of the conflicts of party

feelings, interests, and opinions. To a *pruritus aurium*, an *itching of ears*, so excessive as to find no interest but in vehement debate, heated invective, and party contention, we shall not have even a *spice* of attraction. But if the bringing upon the stage of Him who is prince among the people, and "whose kingdom ruleth over all," if the general interests of our beloved country; if a calm and (we hope) Christian survey of her foreign and domestic relations, in our brief, humble way; if an account of her duties and dangers, of her state and prospects and true glory; if the love of liberty, of our common republic, and of the rights of man seen in the light of the *rights* of God, can give any interest to a political page in our magazine, we shall hope in some small measure to secure it.

In a word, our aim shall be to give to the public habitually a summary of what is doing in the world—a glance at the three great departments which employ the minds and comprehend all the interests of men—Religion, Letters, and Politics.

We cordially invite the contributions of Christians and scholars, on these several important subjects; and respectfully solicit the public patronage.

If in this attempt, we may but thus "gather up the fragments that nothing be lost;" if we may but send out one true ray of light; if we may but lay well one living stone upon the rising walls of Zion, or strike out one pillar from the falling empire of darkness, we shall be satisfied, and "shall in nowise lose our reward."

REV. DR. GRIFFIN'S SPEECH,

BEFORE THE JEWS' SOCIETY.

Mr. President,—In rising to speak on this occasion, I find myself on new ground. Hitherto, in pleading the cause of charity, I have always stood in the court of the Gentiles—now I seem to be brought into the inner temple. The shades of departed ages rise before me, and I seem to stand in the presence of Abraham, and Moses, and David. I am powerfully

reminded of what we owe to a long train of illustrious Jews, for the Word of God, and for prayers which have stood connected with our salvation, and that of our parents and children. Who but Jews preserved and transmitted to us the treasures of the Old Testament?—Who but Jews first brought the Gospel to our Gentile ancestors? And of the Jews, "as concerning the flesh, Christ came, who is over all, God blessed forever." All this they have done, "and their debtors" we are; for if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." I know they are stained with a Saviour's blood. I know that the fearful imprecation of the judgment hall cleaves to them. I know that they are the children of those who killed the Lord of the prophets, and will contemptuously spit on the ground whenever his name is mentioned. But it is not for us to avenge the wrongs of Christ. It were better to lay our hands upon our mouths for what we have done. If to God they are still "beloved for the fathers' sakes," they may well be to us.

But why single out the Jews, you say, since the proper object of gospel charity is men? Because God has singled them out. Why have they been kept distinct by a wonderful providence, for so many ages, but that they might one day become the object of distinct attention to the Church?—What other ancient nation, torn from its own bed, can now be traced? Who can distinguish the descendants of the Philistines, or Ammonites, or Carthaginians, or Romans?—They are all swallowed up like drops on the ocean. The Jews too have been cast into the ocean of nations—an ocean agitated with tempests; yet they have not mixed with the waters, but have sunk degradedly to the bottom, and there have been kept distinct like pearls in the caverns of the sea.—Though dispersed more than any people,—though crushed, and trodden down, and pressed by every motive of present interest to lose their distinction in the com-

mon mass of mankind, they have adhered to their superstition with a pertinacity never before equalled. Through trials and sufferings enough to shame and confound Christians, they have adhered to a form of religion in the absence of every religious feeling. Like the bush of Moses, always on fire but not consumed, they still live a distinct people to be a monument of wrath—they still live a distinct people to answer the great designs of mercy.

Their restoration as a distinct nation to the bosom of the church and to the land of their fathers, will, in its immediate and more remote influences on the world, be one of the most important events in the history of mankind. "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" By accomplishing predictions of a most improbable event, their restoration will do more to convince mankind of the truth of Christianity than a thousand volumes of argument. The lectures which they will preach from Mount Zion will be more efficacious than the sermons of half the Gentile world. Even in this view, the moral influence gained by their restoration will be cheaply purchased by ten times the sum expended on Gentile missions up to that day. But this is only the beginning. They are destined to be the occasion of the downfall of the Mahometan power, in a manner so signal as to convince many nations, and to change the remnant of the Mussulman armies into zealous instruments of converting the world.

Most of these points are very clearly and circumstantially stated by the prophet Ezekiel (chap. 38 and 39.) "*In the latter days,*" (I quote his words,) after the land of Israel shall have been "*always waste,*" and after the final return of the Jews, rich in "*silver and gold,*" in "*cattle and goods,*" and while they are dwelling in "*unwalled villages,*" (all which clearly distinguish the event from the return from Babylon;) at that time, "Gog," (the

Scythian,) "the chief prince of Meshech and Tubal," (that is the lord of Greece,) who dwells to the north of Judea, and owns the islands of the sea; this power, drawing in its train the very nations which compose the Turkish empire in Asia and Africa, and leagued also with Persia, (combining thus the strength of the Mahometan world;) this power, urged on by anticipations of immense spoil, will precipitate an innumerable army of cavalry upon the land of Israel. But there they shall fall by pestilence, and by weapons turned against each other, and by rain, and hail, and fire from heaven, until but a "sixth part" are left.—And the Jews shall be employed "seven months" in burying the dead in the valley stretched out on the Mediterranean, while the broken weapons and carriages of the enemy will serve them for firewood "seven years." By this wonderful interposition, all Israel shall be finally convinced and converted to God; "all the men upon the face of the earth shall shake at" his "presence;" and "many nations" shall be made to know that he is the Lord.

The same events with some additional circumstances are noticed by other prophets. Zechariah says, that all nations shall be gathered against Jerusalem, and shall take it, and carry half of the people into temporary captivity; that God will then exhibit himself in some extraordinary manner on Mount Olivet, and smite the enemy with pestilence, and turn their swords against each other; and that all who escape shall be converted into his zealous worshippers. Isaiah tells us that in the day when God shall restore Jerusalem, he shall gather all nations to see his glory, and shall plead with all flesh by fire and sword, and shall destroy many; that some of those who escape shall go forth as missionaries through the countries on each side of the Mediterranean, and beyond the seas, to declare his glory among the Gentiles; while others of them shall go to the dispersed of Israel, and bring them home over land,

"upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts; that all men shall be converted to the worship of God, and Israel shall no more be forsaken. Daniel, too, after noticing the establishment of the Turkish dominion in the holy land, looks forward to the time when the Turk, alarmed, by "tidings out of the east," (respecting the return of the Jews, no doubt) "shall go forth with great fury to destroy," and shall invade the holy land, and there "shall come to his end." He tells us that it will be "a time of trouble, such as never was since there was a nation;" that the Prince of Israel will fight for his people; that with this conflict will terminate the 1260 years of trouble; that many shall run to and fro, and knowledge shall be increased," "and they shall turn many to righteousness;" that after the close of the 1260 years, another period shall elapse of thirty years, (probably employed gathering the rest of the Jews and the ten tribes,) and another of 45 years, (probably taken up in completing the conversion of the Gentiles) and then comes the full splendour of the millennial day.

If then you would hasten the conversion of the world, urge forward the restoration of the Jews.

(To be continued.)

A Narrative of the State of Religion within the bounds of the General Assembly of the Presbyterian Church, and its Corresponding Churches, in the United States of America.

Nothing is more interesting to the friends of Zion, than to learn its prosperity. That our churches should look with solicitude to the period when information is collected from all parts of the church, is expected by the General Assembly. It would give them the most heartfelt satisfaction, to be able, on this occasion, to afford to the friends of Jesus an animating account of the prevalence of truth, the triumphs of grace and the enlargement of his kingdom. Al-

though we can state many things which will give joy to the churches, and animation to all who love the glory of the Redeemer, it is not to be disguised that there is very much to excite our deepest humiliation, and awaken the most solemn fear. Within our extensive bounds, there is a vast wilderness, filled with immortal souls, who are destitute of religious instruction and hope. There are regions, just beginning to enjoy the "day spring from on high," still dark in error and ignorance, and cold in indifference and sin. Where the Gospel is preached, it is met with powerful opposition by error of every form, and it is assailed by enemies of every name. Amid many of our churches are to be found cold and worldly professors, and many who having a name to live are dead, and the enemies of Jesus are sometimes established in the house of his friends. We do not recollect to have heard more deep and afflicted representations from the Presbyteries of the want of zeal and the life giving energies of the Spirit. On every side there are complaints of prevailing error, of licentious practice, of gross intemperance, and of disregard to the Lord's day. In many parts of our widely extended and extending church, the want of ministers is still most painfully felt, and even those who can support them cannot obtain them.

Since these evils do exist, the Assembly feel it to be their duty to publish them to the churches. We have too long shut our eyes to facts when they have been discouraging or afflictive. We have dwelt on the green spots that here and there, and sometimes to a great extent, meet our eyes, and we have forgotten the desert by which they are surrounded. We have been reposing by the fountains which refresh us, and reflect the heavens to our sight, as we stoop to drink them, and we too often forget "the dry and thirsty land in which there is no water." That our Presbyteries have turned their attention to these evils, and that they should state them, is evidence to the A-

ing and watering. The church at large is not sufficiently aware of the importance of our Missionary operations. We earnestly hope, that our means of usefulness will be greatly increased.

During the past year there have been some very special revivals. Many of our churches have been greatly refreshed. Seasons of peculiar sweetness have been enjoyed by some churches, who are not included in the list of those who have been distinguished as the "highly favoured of the Lord," and whose blessings have been so peculiar as to become subjects of general interest to the church.

The special influences of the Spirit of the Lord have been poured out upon the congregations of Augusta, Schenandoa and Oneida, in the Presbytery of Oneida,—Upon the first church in Lenox, in the second church in Sullivan, in the first church in Pompey, in the Presbytery of Onondaga,—Upon the church of Ellisburgh in the Presbytery of St. Lawrence,—Upon Esperance, the church at Saratoga Springs, Mayfield, Ballston and Moreau, in the Presbytery of Albany.—One of the most extensive works of the Spirit that has been known in our country, has occurred in Moreau, and has spread with astonishing power through the surrounding country. In its vicinity several hundred persons, it is believed, have been brought to a saving knowledge of the truth. The Lord has turned again and revived his work in the churches of Salem, West Granville, in Kingsbury and Queensbury, in the Presbytery of Troy,—In Middletown and Forrestburgh, in the Presbytery of Hudson,—In the church in Rutger's street, in the Presbytery of New York,—In the second church in Newark, Elizabethtown, and Patterson, in the Presbytery of Jersey,—In Flemington in the Presbytery of Newton,—In one of the churches of Baltimore,—In Jefferson College in the Presbytery of Ohio—In Mount Pleasant and New Salem, in the Presbytery of Hartford—in Bethel in the Presbytery of Lexington,—In Fredricksburgh in the Presbytery of Win-

chester,—In Ripley, in the Presbytery of Chilicothe. It is with peculiar pleasure that we have been informed of a powerful revival at Natchez, in the Presbytery of Mississippi, and in Washington, in the Presbytery of Orange, and in Mahoning, Derry and Buffaloe, in the Presbytery of Northumberland. From those parts of the church where revivals were enjoyed in previous years, we learn that their subjects are generally steadfast, and are walking worthy of their profession. The Monthly Concert for Prayer is generally mentioned.

We are happy to learn that increasing interest is felt, and that vigorous exertions are made in behalf of seamen. The society in New-York is flourishing, and a new and commodious church is now erecting in Philadelphia, for their accommodation. Pleasing evidence has been presented of the great benefit with which the efforts in their favour have been followed; many of them have been hopefully converted, and give good evidence that a work of effectual grace has been wrought in their hearts. The Bethel flag is a new and blessed sign of the times. It floats over the decks of many of our vessels as they go forth on the bosom of the deep. It is seen in every part of the world, and is the pledge of the season when our merchandise and hire shall be holiness unto the Lord.

Most of our Presbyteries are paying attention to the education of youth for the ministry. Many pious young men are in training in various stages of their education. Notwithstanding the church is every year rising to greater exertions, much more must be done before her duty is accomplished, or her wants supplied.

The pious females in our communion, are still devoting themselves to the promotion of all the charities of the day. The exertions of women who thus labour in the gospel, are among the most blessed and efficient that the church enjoys.

The Theological Seminary at Princeton, is every year becoming more and more important. Its present condition

is flourishing. The number of its pupils is greater than at any former period; and it promises to be a favoured and powerful instrument of disseminating the gospel through the earth.

The Theological Seminary at Auburn is rising into importance. It is enjoying the patronage of the church, and will soon be endowed and extend its blessings throughout the interesting country in which it is located.

The new, but most promising Institution at Hampden Sidney, is advancing. The friends of religion are anticipating great benefits from it, especially to the southern country.

May the God of knowledge own and bless all the means of instruction, that the earth may be full of his truth and his praise.

The Assembly have heard with pleasure of the state of the churches in the Associations of New-England. The Lord is in the midst of them for good; they are going forward in the order and peace of the gospel, and with that zeal that should ever distinguish the favoured of the Lord. We are happy to hear, also, that the Theological Seminary at Andover is in a flourishing and prosperous condition. Its numbers are annually increasing, and its friends are cheered with the belief that its usefulness is continually extending.

We record with feelings of painful solemnity, the names of many of our dear brethren, who have been called from their labours the past year. While we view these bereavements as a solemn warning to us all, they admonish the churches to improve the messages of grace, which are falling from dying lips, and to honour God for the treasure which is contained in earthen vessels.

We live in a most interesting period of the world. This is an age of great activity. To the church in this day are committed great and precious interests.

How careful should we be to stand with our loins girded with truth. In an age of such wonders, of such energy and

enterprise, the church has the delicate and difficult duty of avoiding on the one hand, the spirit of bold innovation, which is sometimes allied to zealous and generous efforts, and on the other, to prompt and cherish the ardour which promises to promote the highest good of the world.

Let us be up and doing. If we study diligently the holy oracles, which are our only infallible guide; if we rely upon the direction of the Spirit; if we possess a holy desire to bless the world and exalt God; then our liberty will not sink into licentiousness—our zeal will not destroy—the spirit of inquiry will not become the spirit of speculation and philosophy, *falsely so called*. But truth shall triumph—charity shall fill every bosom and bless every object—and the Lord alone shall be exalted.

Published by order of the General Assembly,

WILLIAM NEILL, *Stated Clerk*.
Philadelphia, May, 1824.

PRESBYTERIAN CHURCH IN THE U. STATES.

From the synodical and presbyterial reports presented to the general assembly at their present session, it appears that there are under the care of the assembly, 13 synods, 77 presbyteries, 1679 congregations, and 1027 ministers. The number of vacant congregations is 769, licentiates 73, and candidates 195. The number of communicants added during the past year is 10,431; and the whole number of communicants 114,955. The number of adult baptisms during the year has been 2120, and of infant baptisms 10,642. The amount of collections for missions, 6,995 dollars; for commissioners' fund, 2,692 dollars; for theological seminary, 1,495 dollars; for presbyterial fund, 370 dollars; and for education fund, 7,938 dollars. As the reports are made only once in four years, we shall have no further returns till the year 1828.

"Cunning," says Gilbert Stewart, "is the wisdom of weakness"—so, it may be added, Confederation is the strength of weakness.

In publishing this work, therefore, so far from imposing upon the public, I hope and trust that I am rendering a service to the antiquary, and contributing to the amusement and instruction of the general reader.

“Conceive the burst of surprise at suddenly coming upon a stupendous temple, within a large open court, hewn out of solid rock, with all its parts perfect and beautiful, standing proudly alone upon its native bed, and detached from the neighbouring mountain by a spacious area, all round, nearly 250 feet deep, and 150 feet broad: this unrivalled fane rearing its rocky head to a height of nearly 100 feet—its length about 145 feet, by 62 broad—having well formed door-ways, windows, staircases to its upper floor, containing fine large rooms of a smooth and polished surface, regularly divided by rows of pillars: the whole bulk of this immense block of isolated excavation being upwards of 500 feet in circumference, and, extraordinary as it may appear, having beyond its areas three handsome figure galleries, or virandas, supported by regular pillars, with compartments hewn out of the boundary scrap, containing 42 curious gigantic figures of the Hindoo mythology—the whole three galleries in continuity, enclosing the areas, and occupying the almost incredible space of nearly 420 feet of excavated rock; being, upon the average, about 13 feet 2 inches broad all round, and in height 14 feet and a half; while, positively, *above* these again, are excavated fine large rooms. Within the court, and opposite these galleries, or virandas, stands Keylas the Proud, wonderfully towering in hoary majesty—a mighty fabric of rock, surpassed by no relic of antiquity in the known world.

“This brief outline will impart to the reader some idea of the Wonders of Eloora! and if these temples do not excite in the mind emotions of astonishment and delight, I have quite misunderstood my own feelings. To build the Pantheon, the Parthenon, at Athens, St. Peter’s at

Rome, our own St. Paul’s, or a Fonthill Abbey, is a task of science and labour; but we understand *how* it is done, how it proceeds, and how it is finished: but to conceive for a moment a body of men, however numerous, with a spirit, however invincible, and resources, however great, attack a solid mountain of rock, in most parts 100 feet high, and excavating, by the slow process of the *chissel*, a temple like the one I have faintly described, with its galleries, or Pantheon—its vast area, and indescribable mass of sculpture and carving in endless profusion—the work appears beyond belief, and the mind is bewildered in amazement.

“I think the caverned temples of Eloora far surpass, in labour, design, &c. any of the ancient buildings that have impressed our minds with admiration; nor do I think they yield the palm of superiority to any thing we are told of in Egypt. * * * * *

“Nothing can be more romantic and interesting than the view down the great hall, or into the large rooms, excavated in the northern and southern sides of the mountain facing you; or, if you wish to quit this gloomy grandeur, only cross the bridges through the small rooms, to the balcony over the gateway, and there is the open country, with beautiful nature robed in all the luxuriance and richness of oriental verdure.

“At the time these astonishing works were begun, the country, far and wide, must have enjoyed a profound peace; its resources too must have been great, to have permitted such vast undertakings; and the people happy and contented who could, for the purposes of religion, labour unremittingly for a series of years, in the completion of these temples. It is, indeed, not unreasonable to conclude they had their origin before the followers of Mahomet ravaged and disturbed the tranquillity of India, then inhabited by a race purely Hindoo; long, probably, antecedent to the invasion by Alexander or Seleucius.” * * * * *

LORD BYRON.

The celebrated Lord Byron, died lately Missolonghi, after an illness of only ten days.

Extract from the National Gazette:

"On the 9th of April, Lord Byron, who had been living very low, exposed himself to a violent rain; the consequence of which was a severe cold, and he was immediately confined to his bed. The disease to which he had been reduced was his abstinence, and probably by some of the remaining effects of his previous illness, made him unwilling (at any rate he refused) to submit to be bled. The inflammatory action, unchecked, terminated fatally on the 19th of April. There are no letters of his Lordship of a date subsequent to the commencement of his illness."

CUMBERLAND COLLEGE.—We understand that the Rev. Dr. Lipsley, Vice President of Nassau-Hall, New Jersey, has accepted the Presidency of Cumberland College, at Nashville, Tennessee. He is authorised to procure a library, philosophical apparatus, and other appurtenances for the use of the institution; as also to appoint Professors, two of whom remain to be selected, viz: a Professor of Languages, and one of Mathematics and Natural Philosophy. The President will remain at Princeton till autumn, when he may be addressed on the subject of the vacancies yet to be filled. —*Id.*

POLITICAL SUMMARY.

The committee on the case of Secretary CRAWFORD, to whom was referred the memorial of the hon. NINIAN EDWARDS, having continued its sitting until the 21st of June, have at length made their report. The substance of the opinion of this patient and assiduous committee, will be found in the close of the Report:—"The Committee do not deem it necessary to extend their Report, by protracted observations on the various parts of the evidence, as the whole is submitted to the House. They content themselves with

saying, that, in their opinion, nothing has been proved to impeach the integrity of the Secretary, or to bring into doubt the general correctness and ability of his administration of the public finances. To this point, as the main object of inquiry, the chief attention of the Committee has been directed; and they have come to the result, which has now been stated, with the unanimous concurrence of the members present. Other points there are, of less importance, but which may, nevertheless, be supposed not to have escaped consideration by the Committee. These, however, under all the circumstances, they have thought it proper to leave, without observation, in the light in which they are placed by the evidence."

The Ex-Emperor of Mexico, ITURBIDE, sailed from Southampton, England, in May last, for Mexico, in an armed vessel, with a staff of 14 persons. He mentions his determination to return to America as the result of extensive and earnest entreaty from that people, and seems sanguine in the prospect of a speedy re-occupation of the throne. When shall peace and established freedom visit those bloodstained, agitated shores!

NEW-YORK, JUNE 27.

Battle with the Pirates.—Capt. Cotton, of the schooner Thetis, arrived yesterday from Marzinnilla, received information while lying in port of a design to cut out his vessel and take her off. Captain C. loaded his cannon and muskets, procured four soldiers from the Commandant, and waited the attack. At midnight, three canoes were seen approaching; when within pistol shot, it was discovered that they contained 12 men each; a pistol was fired from the vessel and answered by a volley of musketry from the boats; a general fire then commenced on both sides, which continued about 15 minutes, when the marauders were driven off. Seven dead and five wounded persons, all natives of the place, were afterwards found on the beach.

From Millman's Fall of Jerusalem.

HYMN TO THE MESSIAH.

—Thou wert born of woman; thou didst
come,
Oh Holiest! to this world of sin and gloom,
Not in thy dread omnipotent array;
And not by thunders strow'd
Was thy tempestuous road;
Nor indignation burnt before thee on the way.
But thee, a soft and naked child,
Thy mother undefil'd,
In the rude manger laid to rest
From off her virgin breast.

The heavens were not commanded to pre-
pare
A gorgeous canopy of golden air;
Nor stoop'd their lamps th' enthroned fire
on high.
A single silent star
Came wandering from afar,
Gliding unbeck'd and calm along the liquid
sky;
The Eastern sages leading on
As at a kingly throne,
To lay their gold and odour sweet
Before thy infant feet.

The Earth and Ocean were not hush'd to
hear
Bright harmony from every starry sphere;
Nor at thy presence break the voice of song
From all the cherub choirs,
And seraph's burning lyres
Pour'd thro' the host of heaven the charmed
clouds along.
One angel troop the strain began,
Of all the race of man
By simple shepherds heard alone,
That soft Hosanna's tone.

And when thou didst depart, no car of flame
To bear thee hence in lambent radiance
came;
Nor visible angels mourn'd with drooping
plumes;
Nor didst thou mount on high
From fatal Calvary
With all thine own redeem'd outbursting
from their tombs.
For thou didst bear away from earth
But one of human birth,
The dying felon by thy side, to be
In Paradise with thee.

Nor, o'er thy cross the clouds of vengeance
brake;
A little while the conscious earth did shake
At that foul deed by her fierce children done;

A few dim hours of day
The world in darkness lay;
Then bask'd in bright repose beneath
cloudless sun:
While thou didst sleep within the tomb
Consenting to thy doom:
Ere yet the white-robed Angel shone
Upon the sealed stone.

And when thou didst arise, thou didst
stand
With Devastation in thy red right hand,
Plaguing the guilty city's murderous crew
But thou didst haste to meet
Thy mother's coming feet,
And bear the words of peace unto the faith-
ful few.
Then calmly, slowly didst thou rise
Into thy native skies,
Thy human form dissolv'd on high
In its own radiancy.—

Agents.—We venture to name the following
individuals as agents for the Western Luma-
nary, and shall hereafter enlarge the list.

Fayette County.—James Bell, Doct. J. Tol-
Rev. Geo. Boon.

Bourbon.—Isaac Webb, Thomas P. Smith,
Ephraim Harriott, John Curry.

Clarke.—J. D. Thomas, Walter Preston.

Montgomery.—Rev. J. P. Howe.

Bath.—Thomas Hill.

Woodford.—Samuel Campbell, Samuel M.
Wallace, Abm. Dale.

Franklin.—Thomas Paxton, J. J. Miles.

Mercer.—Rev. Thomas Cleland, Doct. W.
Pawling, Wm. Nourse, sen. David Cal-

well, M. G. Youce, Samuel Maccoun.
Garrard.—Rev. J. C. Barnes, Alexander

Reed, Charles Spilman.

Jessamine.—Samuel Rice.

Henderson.—N. C. Horsley, E. H. Hopkins

Christian.—James H. Rice.

Mason.—Rev. J. T. Edgar, John Boyd.

Nicholas.—Jonathan Smith.

Caldwell.—Rev. Robert Lapsley.

Shelby.—Rev. A. Cameron, Rev. And. Shan-
non, Rev. Henry L. Rice.

Jefferson.—Wm. Vernon.

Madison.—Archibald Curl.

Gallatin.—W. O. Butler.

Washington.—Joseph Maxwell, And'w. Cun-
ningham.

Logan.—Rev. Daniel Comfort.

Fleming.—Rev. James K. Burch.

Dayton, Ohio.—Rev. Wm. Graham.

Cincinnati.—Rev. James Kemper.

Natchez.—Rev. George Potts.

THE WESTERN LUMINARY.

"THE LAMP IS THE LIGHT THEREOF."—Rev. xxi. 23.

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For the Western Luminary.

OBITUARY NOTICE.

Sketch of the Life and Character of Mrs. Jane Irvine, who died in Lexington, April 20, 1824—an extract from her funeral sermon.

"We knew her only in the decline of life. But we knew her as planted in the house of our God, and as bringing forth abundance of fruit even in old age. We knew her as one who had been severely tried—but who had been protected in an eminent degree by Him who is the stranger's shield, the widow's stay, and the orphan's help.

"During her sojourning of 60 or 70 years, many were the changes which she witnessed and endured. An empire during that period arose, and unmeasured forests, which from time immemorial had been the haunts of wild beasts, and of men still more savage, became not only the abodes of peace and civilization, but of elegance and refinement. But while this great and important effect was produced, she as an individual was the subject of innumerable revolutions. Her parents, and first instructors, and the companions of her youth, and nearly all that marked human life, when she first became acquainted with it, had disappeared.

She stood among us during the last 20 years as nearly the solitary remnant of a generation, and of a state of things of which we have only heard.

"She was formed for enjoying society. She had a heart which knew the value of a friend. But friend after friend, acquaintance after acquaintance, and confidant after confidant, were, in the vicissitudes of society, swept from her, and she was again and again left to seek for other friends and other confidants to whom she might embosom her joys and her sorrows. In these changes of friends and confidants she was sometimes disappointed even when her expectations had been high, and found when it was too late, that her confidence had been misplaced. And again, when she found those in whom she deservedly put confidence, they were taken from her, when she was just beginning to know their value.—He who demands our hearts, and who has the best claim to our hearts, will not allow any of his own people to fall down before another god.

"She visited Kentucky with the first female adventurers, and she settled in Lexington with the very first settlers. In the vigour and bloom of youth—with her hopes high, and under the protection of the man of her choice, she beheld this fair and extensive land while its virgin soil was yet unbroken, and while tracts of it, equal to European lordships and dukedoms, were secured with little more trouble than morely going round them. But while every sense was regaled with the fragrance and richness of the native productions of the land, and while the imagination itself was at a loss to form

any adequate conception of the individual and national wealth which only half a generation would witness, she heard the Indian war-whoop, and saw the tomahawk and the scalping-knife.

"Her husband was the first county lieutenant of Fayette, and Fayette county at that time embraced all north of the Kentucky river. On the 15th of August, 1782, Bryant's Station, in the immediate neighbourhood of Lexington, was besieged in form by a numerous and well organized Indian force.* The colonel commandant was not unfaithful to his trust—he lost no time to repel the invaders. In less than 24 hours warning was given, and all the disposable force collected from 30 miles round, and in the morning of the 18th he left the subject of the sketch in her cabin with one infant by her side and another daily expected. And he left her to return no more. He fell with many others in the memorable and fatal battle of the Blue Licks.

"She had while in infancy and youth been brought up in the fear of God—under the influence of industry and economy, and in the regular attendance upon the means of grace. These means had also been blest to her;—for while her heart was yet young and tender, she had taken the Lord God of her fathers to be her own God, and long before she knew much of either domestic or public sorrow, she knew that the God of Abraham was faithful in fulfilling all his promises. And from this source she drew her support when almost every earthly source of support and comfort was dried up.

"We cannot go into any details of the remaining forty years of her sojourning. It is enough to say, that while she had a great variety of enjoyments, her trials and disappointments were also many, and that she never had made up to her in the enjoyment of any earthly

good the loss which she sustained in the death of the object of her first affection.

"In attempting to exhibit for our mutual edification some of the leading features of her character, we would particularly mark the following.

"1. There was in her a union of the keenest sensibility with the most exalted fortitude. She felt, and she felt deeply, for another's woes. She had a heart of flesh, not a heart of stone—the heart of a child, not the heart of a slave, and she deeply felt when the hand of her God on many occasions was heavy upon her, and heavy upon those who were near and dear unto her. But while she felt as a woman and as a child, she on many occasions spoke and acted as a hero. We have seen her on some of these occasions planning and executing, and arranging her thoughts, and speaking with a precision and a force which gave evidence that her mind was no ordinary mind, and that her resources were no ordinary resources.

"2. She was farther distinguished by pure and exalted charity in the apostolic sense of the term. Piety in every form and in every degree was with her an object of affection and respect. She loved her neighbour, whether poor or rich, as sincerely and constantly as she loved herself.

"But,

"3 Her fidelity to her Lord and Master, and to the souls of her friends, must also be noticed. Her charity did not lead her to believe, that a man or a woman, whether young or old, rich or poor, could be safe while a stranger to the regenerating and sanctifying influences of the Spirit of God. To live without prayer, to live in the neglect of all the means of grace, to live without any deep concern about the important interests of eternity, was with her to walk in the high road which leads to destruction. And the most of her intimate friends and acquaintances

* Marshall's History of Kentucky, Vol. I. pages 167—167.

who thus lived, can this day bear testimony for God (and it may be against themselves) that they were on many occasions by her faithfully and most affectionately warned of their danger, and admonished and encouraged to shun the ways of sin and folly, and seek for salvation and happiness where they only can be found.

"We need not add,

"4. That in her the source of all these and the other virtues for which she was more or less distinguished, was genuine and ardent piety. Her heart was circumcised to love the Lord her God, and to keep his commandments. And his commandments were not grievous. Her obedience was a cheerful obedience, for she knew that in the keeping of his commandments there was a great reward.

"The circumstances of her death were interesting and instructive. She was with you in this house on the 2nd Sabbath of February, when the funeral discourse of a late brother* was pronounced. She was here again, and for the last time, on the Saturday following, and joined in all the services which were preparatory to the communion on the succeeding Sabbath. She rose that morning at her usual time, in her usual health, and it is presumed made her usual preparation for again publicly avouching the Lord God of Israel for her own God. But it was the will of her God and Saviour that she should serve him in another way.

"The hour had arrived when she was to proceed from her own house to the house of God. She was merely crossing the passage, when she fell, and in the fall received a fracture which from that moment rendered her incapable of moving, but as she was moved by others.

"No words can express either what she suffered as to her body, or what she enjoyed as to peace, and satisfac-

tion, and joy of the Holy Ghost, during the two months which she lived after the fall. It is enough to say, that before she could be raised from the floor the song of triumph was in her mouth, and that, till she joined the company of the redeemed in heaven, it was scarcely interrupted but by the attention which her crazy and mortal body demanded. During the whole of these otherwise wearisome days and nights, she literally illustrated the declaration of the apostle, "And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."—Rom. v. 3—5.

CAUSE OF THE JEWS.

THE NARRATIVE OF MR. WOLFF.

Lexington, June 22, 1824.

REV. SIR,—According to the request of some of my friends here, and to gratify the friends of Zion, as well as to express my own good wishes towards the ancient Israel of God, I have written down the dealings of Jehovah with me; and my sincere prayer is, that, whether this narrative be read by Jew or Gentile, their hearts may be touched by the Spirit of God, and may be made to glorify Him who, although 1800 years have passed away, has not forgotten his word to fulfil towards the sons and daughters of Abraham.

I was born in the city of London, in the year of our Lord 1797. My parents were of good standing among their own people, and my father belonged to the Jewish Synagogue for 36 years. Without entering into a detail of my younger days, suffice it to say, that I received a Hebrew education, and learnt a trade, which was thought sufficient to enter into the wide world with. I left my home and came to New-York in 1819, and after frequently visiting the Jewish Synagogue in

* Joseph C. Breckinridge.

that place, I was induced one Sunday to take a walk; and in one of the streets I discovered a large group of *black people*, which was a novel sight to me, having never seen more than two or three before. After arriving at my boarding-house, I inquired the cause of their assemblage; and was told that a certain colored man, by the name of *Paul*, a preacher in the Methodist Episcopal Church, preached three times on Sabbath in a house erected for that purpose. I concluded that I would go to hear him, to gratify a vain desire, expecting to hear some *curious doctrines*. At the time appointed, I directed my course towards the chapel. On entering, a smile was created on my countenance at seeing so large a number of blacks assembled, with here and there a white person. I waited with much anxiety for the service to commence; when Paul made his appearance, gave out a hymn, sung, and prayed—which was near bringing me to the conclusion of leaving the chapel, for in his prayer he prayed most fervently in behalf of the Jews. I took it for granted that he had learned by some means or other that I was in the house, and that he wished to insult me by mentioning me in his prayer. Had it not have been for disturbing the press that was near me, I should certainly have retired. I therefore kept my seat until he pronounced his text, as I thought, to correspond with his prayer. The words were from St. Matthew, chap. xxiii, verse 37: "O Jerusalem, Jerusalem, thou that killest the prophets," &c.; but if the prayer and text exasperated me, the sermon melted me down by degrees until I became solicitous about my spiritual welfare. I never was so much affected before; and had it not been for pride and shame, I should have wept bitterly. I returned home, and pondered seriously upon what I had heard—cast myself upon my bed, and in the midst of my reflections, fell asleep. The next

morning, I launched forth into the busy concerns of the world, and at length smothered all concern about my eternal welfare. About this time I set out to travel, not being happy either among Jews or Christians. I felt myself a *poor outcast*. I lived in this way for the space of three years, when I arrived in Philadelphia. There were many Jews there; but I could not find any happiness in being among them, and therefore kept the company of Christians. It happened that a *Jewish family* lived just opposite to the house where I boarded, and my landlady hinted that she suspected me to be a Jew, to which I constantly affirmed that she was mistaken; not willing to acknowledge at that time the fact, for fear that I should have to countenance some of my brethren. But after moving my residence several times, I concluded to leave town. I departed, and came to Pittsburgh; from thence I got on board a flat boat, for the purpose of going to New Orleans; but providentially I had not sailed far, before I left the boat and stopt at a small town, called Steubenville. There being no Jews there, I frequently went to meeting. Leaving that place, I got work seven miles below; and was there convinced, that unless I was *born again*, I must inevitably perish—but forming ungodly acquaintances, pride interfered, and I was unwilling to make so great a sacrifice; and having occasion to move again, I came to Washington, in Kentucky. I now resolved to search the Old and New Testaments diligently, and to lay prejudice aside. Accordingly I purchased a Bible having the Old and New Testaments in it, and began to study the different doctrines, (as I then thought those were, in the Old and New Testaments,) with much and fervent prayer to Almighty God to direct and enlighten me. After having read the New Testament, which seemed to me to be a strange story, such as I had never heard or read of before, I

read the Old Testament, and found that the prophecies interspersed thro' it were faithfully fulfilled in the New; and one especially had a very great influence upon my mind in convincing me that Messiah had come, found in Genesis xlix. 10: "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until *Shiloh* come; and unto him shall the gathering of the people be." And again, Deut. xviii. 15: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Being convinced that these had their actual fulfilment in the person of Christ, I was baptized on the 22d of November, 1823, by the Rev. Abel Robinson, a minister of the Methodist Episcopal Church, which church I then joined, in Washington, Ky. I then went to a Quarterly Meeting in Augusta, Ky. and it pleased God to reveal himself fully and most gloriously to my soul, as reconciled to me in Jesus Christ.* From that time my grief was turned into joy, my tears of sorrow were dried up, and instead of fearing hell, the fear only of offending God was now always before my eyes. "Praise the Lord, Oh my soul, and all that is within me bless his holy name." He has done great things for me, whereof I am exceeding glad. He has taken my feet out of the horrible pit and the miry clay, and has established my goings. He has put a new song into my mouth, even praises to my God. He has enabled me to say, that I am not ashamed of the gospel of Christ, for it is the power of God and the wisdom of God to the salvation of him that believeth; to the Jew first, and also to the Gentile.

If this narrative should happen to fall into the hands of one who styles

* The words from which I received consolation, and seemed to be impressed on my mind with supernatural power, were these: "Him that cometh unto me I will in no wise cast out." John vi. 37.

himself a son of Abraham, let him consider that it is Abraham's faith and Abraham's religion I have embraced; for Abraham saw the day of Christ, and was glad—And he is not a Jew that is one outwardly, neither is circumcision that of the flesh; but he is a Jew that is one inwardly, and circumcision is that of the Spirit—whose praise is not of men, but of God. Remember, my dear brother according to the flesh, I have been brought up a Jew, and would not recommend anything for your hurt. But, except you are born again, you can never enter into the kingdom of Heaven.

ABRAHAM WOLFF.

Another triumph of the cross!—! another trophy from the foe!—! another son of Abraham led to the true Messiah!—! It will be impossible, without deep emotion, to read the simple and candid narrative which accompanies this notice. This unaffected disclosure bears strong internal evidence that the influences described have been deep and genuine. One remarkable fact connected with this conversion to the Christian faith, is, the exceedingly deliberate process by which the evidence was weighed, and the truth at last embraced. From the first entrance of convictions into his mind, under the appeal of an *African Paul*, to his final and full reception of Jesus Christ, four years elapsed—marked by all those scattered convictions and vows—by these alternations of doubt and trust, of despair and hope, of interest and of a sense of duty, which might have been expected in the case of a *stricken* yet hesitating Jew. So far from being even most distantly chargeable with interested motives in this great change, it is obvious that he resisted, so long as he *could* or as he *dare*, the call of the Spirit to repentance and Christianity.

The evidence drawn from this case, of the truth of the Christian System, is a

once of the simplest and strongest kind. It becomes an argument of *specimen*, and not of *abstraction*. We exhibit in it *what our religion has done, and on whom*; and we add it to all the formal proofs drawn from prophecy and the present state of the Jews, in support of the divine claims of the despised Nazarene.

The many and increasing cases of conversion from Judaism to Christianity, give high hope—nay evidence, that the day is just at hand when they who have been “many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim, shall return and seek the Lord their God.”

O weep for those that wept by Babel's
stream,
Whose shrines lie desolate, whose land's
a dream;

Weep for the harp of Judah's broken shell;
Mourn—where her God hath dwelt, the
godless dwell.

And where shall Israel lave her bleeding
feet,

And when shall Zion's songs again be
sweet,

And Judah's melody once more rejoice
The hearts that leapt before its heav'nly
voice!

Tribes of the wandering foot and weary
breast,

How shall ye flee away, and be at rest?
The wild dove hath her nest—the fox her
cave—

Mankind their country—Israel but the
grave.
Byron.

DR. GRIFFIN'S SPEECH,
BEFORE THE JEWS' SOCIETY.
(Concluded from page 7.)

The close of the 1260 years terminates the apostacy in the west, as well as that in the east, and Faber has shown that the Romish church and the Mahometan power will expire at the same time. That course of things in Europe which is gradually tending to the catastrophe in the west, is one amidst all its varieties. Different parts

of this series will be developed in succession; but the first new event marked in prophecy, will be, I think, the restoration of the Jews. The world are waiting for this. Nothing can be done till it is accomplished. The course of things must stop if it be delayed beyond its time. And the time is near, much nearer perhaps than we imagine. According to Faber, it cannot be more than forty years distant, and not much above twenty if the 1260 years are Chaldaic. And it may be much nearer. I know of nothing in prophecy that would be contradicted by it should it come to-morrow. The motions in Europe in favour of the Jews, indicate that the time is fast approaching. The prejudices of the Jews themselves are giving way, and an expectation seems to be spread among them that the time of their deliverance is at hand.

Grudge not the expense of their restoration. It is the most economical course you can take. For when they are restored to their country and their God, you will have missionary funds enough. A large part of the moveable wealth of Christendom and of the Turkish empire would accompany them home. Fast property, for the most part, they have none. They are strangers in every land. Their eyes are ever towards their own Canaan. They are always ready for their journey. Load your ships of Tarshish, spread your sails, and bear out to sea a richer cargo than ever floated the Atlantic. I heard a voice from heaven, saying, “Surely the isles shall wait for me, and the ships of Tarshish first to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God.” And as the sacred fleet comes in through the Mediterranean with the flight of a bird, an eye perched on Mount Zion descries the “sail-broad vans,” like a white cloud in the horizon, and a voice inquires, “who are these that fly as a

cloud and as doves to their windows?" Ay, as doves to their windows. When the poor feathered wanderers are overtaken by the tempest, or pursued by ravenous birds, how precious do these refuges appear; how earnestly do they long after the sheltering cabin. With far greater desire will this "nation scattered and peeled," this "nation meted out and trodden down," this nation which every hand has plucked and every foot has spurned, look forward to their own Jerusalem, and to the land of their rest.—When fleeing from a world in arms, from hard hearted hate, from frowns, and injuries, and insults, how will they look forward to the valleys and glens of Canaan as so many windows of a dove, a home after all their wanderings, a rest after all their toils, a shelter from all their dangers.

And while they are waiting for the portals of Palestine to open, shall not this interesting people find an asylum with us? Let there be one spot where they shall receive the kindness due even to brutes. The injustice and cruelty which they have experienced from baptized nations are an everlasting blot on the Christian world. Although in this unbroken course of persecution and scorn the nominal followers of Christ have been executing the divine sentence, yet, like Nebuchadnezzar, their heart meant not so: and this abuse from the Christian world has served only to prejudice the Jews still more against Christianity, and with a thicker "drop serene" to "quench their orbs." Proscribed and hunted in Europe, and Asia, and Africa, they want in these ends of the earth, an asylum where, under kinder treatment, their hearts may be won to Christianity, and where, with unruffled mind, they may examine its claims; where they may cultivate the sciences, and raise up able and learned missionaries to send to their brethren throughout the world. Without being brought together into

one peaceful community to learn the arts of life, the science of legislation, and the maxims of political wisdom, how are that depressed people ever to become prepared to conduct their own civil and political concerns, and all the interests of a separate nation? And where in all the world should this asylum be found, but in this land of freedom, the last retreat of liberty, known through the earth as the asylum of the oppressed? We have given a refuge to the oppressed of all other nations; now at last let us open our doors to the most oppressed of all, to those from whom we received the records of salvation, who have the blood of Abraham and David in their veins, and who in all their wanderings occupy so much of the care of heaven. It will be an honour to our country to have it told through the world, that when no other region on earth would receive the ancient people of God, they found a refuge in the tranquil shades of America. And of all places this is the most fitted. Take them home, imbue them with the spirit of your own institutions, and then send them back to kindle up the light of liberty in Asia, and to break the rayless night of despotism which now broods over one entire quarter of the globe. It is what we owe to the sacred cause of liberty by which we ourselves have been lifted to heaven. It is only a reasonable tax for our birth-right.

I love to trace the obscure glances cast at America from the Mount of Vision, as though from a consciousness of the future relationship between this undiscovered land and Asia. Thus David: "If I take the wings of the morning and dwell in the uttermost parts of the west." Thus Malachi:—"From the rising of the sun *even unto the going down of the same*, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name and a pure offering." And since the Hebrews gave the name

of islands to all countries over sea, perhaps I may add the words already quoted from Isaiah: "Surely the *isles* shall wait for me;" that is, to bring my family home. Let America from her western hills reflect back the morning light which she received from Asia, and thus explain why the eyes of eastern seers went before Columbus to this distant land.

Doubtless the projected establishment ought to be regulated with extreme caution, and watched over with unceasing vigilance. It is not, as its enemies would represent, to pamper indolence and hypocrisy. It ought soon to be made to support itself, except so far as it respects the education of missionaries, and perhaps, while the colony is small, the partial maintenance of a minister. The expense of the passage from Europe should be provided for there. The establishment will not long be wanted for the Jews; but whilst it is wanted, it will probably do good enough to outweigh a million times the value of the property, and afterwards it may be sold to transport the colonists to Palestine, or be disposed of in aid of some other charity.

In this artless manner I have spread the case before you. It is enough that it stands forth in its own native form. It needs not the aid of eloquence. I will make but one appeal: if ever you heard of the self-denials and prayers of Abraham for you—if ever you were refreshed by the warblings of David's harp—if ever the labours of an Isaiah for the Gentile Church came into mind—if ever the toils and sufferings of Peter, and Paul, and John, or the sorrows of Jesus of Nazareth; by the prayers of Abraham, by the melodies of David, by the toils of apostles, and by the sufferings of Christ, I beseech you, have compassion on their brethren.

"O Lord! let me have any thing *but* thy frown; and any thing, *with* thy smile!"

EXTRACT FROM FOSTER'S ESSAYS.

I will imagine one case more, on which you would emphatically express your compassion, though for one of the most daring beings in the creation, a *contemner of God*, who explodes his laws by denying his existence.

If you were so unacquainted with mankind, that this character might be announced to you as a rare or singular phenomenon, your conjectures, till you saw and heard the man, at the nature and the extent of the discipline through which he must have advanced, would be led toward something extraordinary. And you might think that the term of that discipline must have been very long; since a quick train of impressions, a short series of mental gradations, within the little space of a few months and years, would not seem to have matured such supreme and awful heroism. Surely the creature that thus lifts his voice, and defies all invisible power within the possibilities of infinity, challenging whatever unknown being may hear him, and may appropriate that title of Almighty, which is pronounced in scorn, to evince his existence, if he will, by his vengeance, was not as yesterday a little child, that would tremble and cry at the approach of a diminutive reptile.

But indeed it is heroism no longer, if he *knows* that there is no God. The wonder then turns on the great process by which a man could grow to the immense intelligence that can know that there is no God. What ages and what lights are requisite for *this* attainment! This intelligence involves the airy attributes of Divinity, while a God is denied. For unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a Deity, by which even *he* would be overpowered. If he does not know absolutely every agent in the universe, the one that he

does not know may be God. If he is not himself the chief agent of the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause may be a God. If he does not know every thing that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes another Deity, by being one himself, he cannot know the Being whose existence he rejects, does not exist. But he must know that he does not exist, else he deserves equal contempt and compassion for the temerity with which he firmly avows his rejection and acts accordingly. And yet a man of ordinary age and intelligence may present himself to you with the avowal of being thus distinguished from the crowd; and if he would describe the manner in which he has attained this eminence, you would feel a melancholy interest in contemplating that process of which the result is so portentous.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, JULY 21, 1824.

The friends of truth, in the western country, need not be told that the state of society and public feeling loudly calls for a combined exertion for the more wide circulation of religious intelligence. It is a discouragement to such an effort, that the same state of things which makes the work so important, is that which makes it so difficult. Attempts at reviving what has once perished in some kindred shape, for want of patronage, meet the evil prophecies of men, and in a sort of infor-

mal concert, they verify their predictions by resisting or neglecting what, under the aurturing of another spirit, might have become a successful and useful achievement. Surely it will not be said that the "time has not come" for displaying the "ensign for the nations," in the valley of the Mississippi. Is a plan for a religious paper among us, an attempt to rebuild Jerusalem, that it should be by fate consigned to destruction?

We believe, most confidently, that there is in existence in these western states an amount of interest for the kingdom of Christ, sufficient to sustain twenty presses devoted to religious objects, if properly educated, combined, and directed. Disunion, inactivity, party-jealousy, dexterously turned in upon the vitals of the church by the malignant opposers of Christianity, and the negation of all decided, and confirmed exertions in this way, must all yield to the cross when properly erected.

In attempting in some small measure to accomplish this end, or at least to pioneer a way for other and better exertions, we solicit the aid of the agents mentioned in our last column, and of all the friends of this undertaking. If each individual would interest himself for the WESTERN LUMINARY, in his own vicinity, and each secure but a few subscribers or friends, much good might by admission of labour be effected with very little expense of time.

For such services we shall always feel grateful, and by them be encouraged, as well as enabled, to pursue with some effect the work in which we have engaged.

So far as we are informed, the community of Western readers have not yet been favoured with a perusal of the interesting and valuable work from whose

pages the following extracts are made.—This production, entitled “Essays descriptive and moral, on scenes in Italy, Switzerland and France, by an American,” does honour to our country. The Rev. M. Bruen, the author, now established in a pastoral charge in the city of New-York—though heir to a large estate, and to such connexions and mental endowments as opened to ambition a most attractive field—“left all and followed Jesus.” In taking advantage, however, of his circumstances in life to qualify himself the more extensively for the service of the church, (perhaps also in pursuit of health.) he once and again visited the continent of Europe;—and there, of course, he was drawn to the salubrious sky of the Mediterranean coast. Among other scenes of interest, he traversed the classic ground of Italy; he inspected the monuments of antiquity, “*preserved by a volcano* for the admiration of a distant posterity;” he surveyed the ruins of Old Rome; he ascended the Alps; and mused and wept over the desolations of the field of Waterloo. Amidst these scenes of surpassing interest, the fading nature of human institutions—the emptiness of human, of mere human taste and refinement and pleasure—the value of the soul, and of the truth—and the claims of his supreme Lord, who by so many thousand *travellers* was lost sight of in these romantic spots, and even *expelled* from their spirits by the objects they presented—*these*, rose up in review before the *Christian Traveller*. It was his pious aim to associate these scenes of attraction—these antique monuments of taste and grandeur—these works of man, and works of God, with solemn, religious reflection; and to inscribe upon them all, for the instruction of future tourists, *that name* “which might be as ointment poured forth” upon them.

But he will better *speak* himself his own design.—

“Italy, during all the periods of its eventful history, has been a country so interesting and so unique, that it is by no means surprising that it has been an object of attraction to the intelligent of all the surrounding nations, from the æra of the revival of learning in Europe to the present time. So numerous and diversified have been the compositions to which the scenery of its surface, and the antiquities, the arts, the customs and manners of its inhabitants have given rise, that it may appear presumptuous for an unknown author to increase the extensive catalogue, by the addition of another volume. He feels it therefore necessary to explain the motives which induce him to hazard this little publication, on a subject which may seem to be exhausted.

“The author has long been of opinion that the generality of travellers have visited Italy with expectations so low respecting the moral condition of its inhabitants; or with minds so eagerly intent on the glories of ancient learning, and the graces of modern art, that they have in too many instances either overlooked, or but slightly noticed, this most interesting subject of contemplation. Many of them have witnessed, therefore, with apparent apathy, exhibitions of character and manners, which, in their own countries, would have filled them with indignation and sorrow.

“The natural consequences of this are a relaxed morality at home, and the continuance or aggravation abroad of those evils, which the influences of Great Britain and America might have enabled their free and enlightened citizens to counteract. The consequences in a religious point of view are, it is to be feared, still more pernicious and deplorable. There is a charm attached to the poetical fables of heathen mythology, which delights men of erudi-

tion, and which even grave statesmen and profound philosophers are unable and unwilling to resist. Hence those finely sculptured remains of an exploded superstition, which present the resemblances of departed men exalted into gods, or even sometimes of deified personifications of the corrupt passions of our nature, have become the objects of unmingled admiration, and of unbounded applause.

“Is it not to be dreaded, at the present time in particular, when crowds of the ingenious, the wealthy, and the gay, of both sexes, resort to Italy to drink at the sacred fount, as it is rather strangely called, of classic inspiration, that they will lose their relish for a far purer and holier fountain? May it not be apprehended that religion will be viewed rather with reference to taste and form, than to faith and practice? That the fashionable votaries at the shrine of Fancy and of Fiction, will gradually become indifferent and insensible to the surpassing charms and paramount claims of moral and religious Truth?”

“Impressed with such ideas, the Author has studied to keep his mind chiefly fixed on the subjects which he deemed of the highest interest and importance in a moral and religious point of view. Whoever, then, may take up this little volume with the expectation of finding a minute detail of his route, his companions, the fare he partook of, or the spectacles which he saw, will be disappointed.—Neither will the reader find in these Essays a regular series of compositions, where one subject is begun, discussed, and concluded in one Essay. The design of the Author is to convey the general impression made on his mind by the moral and religious condition of the most interesting of the continental districts through which he passed; and therefore, when the same impression was renewed by the objects of his attention, he has found it necessary to

repeat and enforce it. The natural tendency of an American to compare, and often to contrast, the scenery, governments, and religion of some of the most celebrated countries of the old world with those of the new, he has freely indulged, as it seemed to afford favourable opportunities of pointing out the source and the remedy of many existing evils.”

We shall hereafter give some connected extracts from the body of the work.

LORD BYRON.

From the National Gazette.

We have placed in our last page, a biographical notice of Lord Byron, but we cannot join in any lamentations over his fate, except in reference to the Greek cause which he had adopted with so much enthusiasm. For the few years past, we held his genius to be utterly and incurably depraved. The licentiousness of his life corresponded to that of his writings. He lived only to vitiate the world by his personal example, as well as his pen. The corruption of his heart and morals, is betrayed fully in the nature of those memoirs of his vices and follies, which he placed in the hands of his friend, the poet Moore, for publication after his death—memoirs which may be presumed to have been insufferably dissolute and slanderous, since his friend and the bookseller who had purchased them consented to sacrifice their hopes of gain, and violate his injunctions, by allowing them to be consigned to the flames, as an oblation to the peace and honor of his family and other connexions.

He treated his amiable and accomplished young wife and his child, like a fiend; renouncing them for ever, and with them, his great country and hereditary station and duties, in order to play, elsewhere, with more freedom, the sensualist and lamponer. He afterwards frequently directed poisoned

shafts against the woman whom he had so deeply injured, and did not spare. In the coarsest of his tainted poems, even his own mother, who is represented, upon the authority of her immediate acquaintance, to have been a most tender, anxious and exemplary parent. There is no honorable tie in human existence, no virtuous and fine feeling, no innate nor acquired pure sympathy, no religious principle, no moral sentiment, no wholesome prejudice, which is not calumniated or scoffed in his compositions. It cannot be asserted that any author of the age has shown himself more refined and malignant in his atheism; more studious to degrade and blacken human nature, and more wanton and obdurate in his ribaldry. We need only refer to Don Juan, Manfred, Cain, his contributions to the *Liberal*, and his last degenerate piece, the *Deformed Transformed*.

That he possessed great talents and produced specimens of noble poetry, cannot be denied; yet even as a poet, in a literary point of view, he oftener sinned than excelled, and did at least as much to injure the taste as to deserve the admiration of his contemporaries. The merits, considerable as they are, scarcely redeem the faults, of his verse—in his more recent efforts, his genius very rarely blazed forth; it is not discernible, but at intervals “far and few”—he was finally careless or incapable of the qualities which recommend a work to the favor of an enlightened critic and sound moralist. It seems to us quite probable that, had his life been prolonged, he would have continued, as a writer, in the same downward and evil course.

For the *Western Luminary*.

OF THE EFFECTS OF A LAX EXECUTION OF JUSTICE.

“Of Law, there can no less be acknowledged, than that her seat is the bosom of God—her voice, the harmony of the world. All things in heaven

and earth do her homage; the very least as feeling her care, and the greatest as not exempted from her power. Both angels, and men, and creatures, of what condition soever, though each in different sort and manner, yet all, with uniform consent, admiring her as the mother of their peace and joy.”—*Hooker's Ecc. Pol.*

It has been very justly observed, that the infrequency of crimes in any state depends less upon the severity of punishments, than upon the certainty of their infliction. The mind, when we would indulge any evil propensity, is prone, under most circumstances, to lay hold of any prospect of impunity. It says to itself, “I may venture to do this thing—such an one has done it, and has escaped punishment—I also may count upon the looseness with which the laws of my country are executed.” And thus has it been found, that where men indulge in much lenity towards those who violate existing laws, they in effect invite future violations,—and, just in proportion to their actual indulgence of this lenity, throw down those ramparts which legislators had erected around the individual and the state, and set at nought the safety of both.

Indeed, might we not contend that *unexecuted law is worse than no law?* The hardy barbarian knows how to defend his person and his rights. His fellow becomes cautious of attacking either. The sword that would reach the barbarian's bosom will quickly be met by the sword of defence; and where resistance may certainly be expected, attack will generally be abstained from, since there are, comparatively, few men who will rashly rush upon glaring danger. Timid men dread the valiant: even prudent men let them alone: and the brave outlaw will respect them. So that the number of those who would assail such, will, in general, not be great: whereas, in civilized societies, where the law

is not put in force, that law but serves to put men off their guard: it holds out to them the prospect of public protection, and thus induces them to disregard all the private means of self-preservation: it takes from them the private weapon, without giving them the advantage of the public one.

We would be far from advocating the system of private vengeance. We are opposed to it, on the other hand, in principle, even where it has men's pretended honour upon its side, and where it presents itself to our view under the vain trappings of modern chivalry. It may, however, well be doubted, whether it would be better than placing the sword in the hands of the whole people;—to put it in possession only of the most flagitious among them, the unprincipled, the dastardly, and the murderous; and especially so, as, in the latter case, all will assume it presently, with a vengeance, having formed the resolution to use it, more desperate and mad in consequence of their contempt of a pretended law, and their indignation against a tame, unenlightened, and unfeeling community.

Perhaps the most forcible argument against severe punishments, arises from the difficulty which men must find in exciting such. For man cannot disregard, for the most part, the happiness of his brother. He cannot well consent, when he is not stimulated by revenge, that his fellow, through his agency, shall be consigned to death or to misery. Even where it has become strikingly his duty thus to consign an aggressor against the public order, he is tempted to shrink from that duty; nor can he bring himself to its performance without much effort against the relents of his nature. He almost shrinks from it where there is scarce a pretext for so doing—where there is a pretext he actually does shrink; nor can he bring himself to execute a sanguinary law, even though an oath may be thought to urge and bind him. The kindly

feelings of the heart will operate, and frail integrity opposes them in vain. Yet after all this has been admitted, what follows from it? Why, only that laws should sometimes be altered. The more enlightened members of the community should be exerting themselves to produce such changes as are to be desired. But, meanwhile, they should leave the practical effects of a severe law, while it continues, to be evinced in its full execution, rather than be inferred from a general relaxation of the public morals, induced by the failure of men to execute their laws, however bad they may be.

For, any law being admitted cruel, by the discerning, is it not better, even with a view to the public mind being prepared to have such law repealed,—to have it enforced? For how much more glaring, (though not more real,) how much more striking and imposing is the evil arising out of a bloody law rigidly carried into execution, than that which results from the same law, scarcely regarded, or already become a dead letter? In the former case men see the ill; in the latter they see it not, since it consists, mainly, in a palsied state of their moral vision. Men, in this case, would seem to resemble the inhabitants of a portion of country whose soil was already undermined by a most rapid stream, and ready to tumble in: or rather, perhaps, they might be likened to a man under the influence of one of those lethargies of body and of mind, which often but just precede the hour of dissolution. The stranger might suppose, (some of the citizens might imagine,) that there was but little cause to be distressed at such a people's condition, whilst, in truth, a moral death was coming over that people, and ready to overwhelm them! So that, accompanying a dying law, you may discover, on correct examination, a diseased public discernment—a deadened public sensibility—a stupor over the souls of men—a state of

things that alarms the *enlightened friends* only of mankind. Whereas, a rigid enforcing of a sanguinary law forces it-self on the observation of men generally—arouses the public indignation, and presents to the *legislators* of a country a *public sentiment* in regard to regulations in being, which must (under almost any form of government) lead to a *repeal* of those regulations.

Any thing seems less to be deprecated, therefore, than the having of the laws not to be regarded. Severe law, vigorously put in force, is an evil not likely to be of very long continuance. Whilst the ill we now complain of, promises, wherever it may exist, to abide—perhaps for ages—because it does not challenge the public observation—and farther, must continually deaden the public mind, by habituating it to crimes recurring in rapid succession. And how much more serious is the evil before us, than the other while it does last? A people regardless of crime, dead to moral distinctions, indulging in a miserable repose, in the midst of all that should alarm and arouse her. What could be more truly disgusting than a spectacle like this?

(To be continued.)

POLITICAL SUMMARY.

ASIA.—In some parts of central India, it appears that the awful scourge of famine, under which this country has so frequently suffered, is now severely felt. The last accounts state, that great distress prevails among the natives, from a scarcity of grain, caused by the destruction of their crops. At Madras, and in the surrounding country, parents were abandoning their children in despair, several of whom had actually died of a famine. To the Christian philanthropist it is a subjects of delightful anticipation, that the christianizing of this most populous part of our globe, will probably, ere long, prevent much misery in this life, as well as in that which is to come. Christianity, we know, will neither produce fruitful seasons, nor feed its professors in idleness and improvidence. But give it its full influence on all classes of a com-

munity, the high and the low, the rich and the poor, and it will, by the activity, and industry, and economy, and benevolence, and kindness which it will certainly produce, effectually preserve a people from a large part of the most grievous evils to which in a state of heathenism they are constantly exposed. Let India become truly Christian, and we do not believe that famine will destroy its tens, where it now destroys its thousands. Where then is the *humanity* of those who are bitterly hostile to Christian missions?

SOUTHERN AMERICA.—The Colombian Republick and that of Buenos Ayres appear to be settling into something like a state of permanent civil order. This likewise may be the case with "The United Provinces in the centre of America," a new republick lately formed. But except what relates to these, the accounts during the last month show, that from Mexico to Cape Horn there is much uncertainty, confusion, fluctuation, and conflict, among the unhappy inhabitants of this whole vast region in regard to every thing relative to the social state. There is little doubt that the agents of Spain, France and Portugal are using an influence which is attended with no inconsiderable success, to foment discord and division, in hope that the result will ultimately be a return of the colonies to their former state of dependance on the mother countries. We have no belief that this result will ever be realized. But in the mean time disturbance and bloodshed are prolonged; and it is next to impossible to judge with any accuracy of the real state of things in the different sections of this agitated region, or to say what a month or a day is likely to bring forth. We are therefore little solicitous to chronicle the incessant changes which occur. We believe that Southern America will eventually be free; but

"Through what varieties of untried being,
Through what new scenes and changes she must
pass,"

we pretend not to predict. Our prayer is that the "days of evil may be shortened." The troops of Buenos Ayres have suffered a defeat from the Indians, who are carrying terror to the very environs of the capital.

FRANCE.—All, for the present, appears to be quiet in France. Public credit is represented as greatly advanced. Abso-

lute rule is triumphant, and the people appear to be desirous to have it so. A corps of the French army which had left Spain, is said to be marching back again; and it appears that a negotiation has taken place between the courts of Paris and Madrid, relative to the support of this army and the period of its continuance in Spain. Our friend and benefactor LA FAYETTE, has now nothing to detain him in France, but many inducements to make him willing to leave it. We accordingly hear that he is soon expected to arrive in this country, where he will be received as he ought to be, with every demonstration of respect and affection. But we wish that this reception may be in the style of republicanism, and not in that of royalty—and we confidently believe that such a reception would be the most agreeable to the illustrious visiter himself.

[*Christian Advocate.*]

OBITUARY.

Died, on the evening of the 10th instant, Major William Sanderson, in the 83d year of his age, and for many years a member of the church of the Rev. Mr. Rankin of this place.

We are aware that praises lavished upon the dead are but seldom seen to have any importance attached to them. When one has departed to that "bourne whence no traveller returns," foes cannot but relent—friends find a sort of enthusiasm thrown, by these sorrows, over the merits of the departed—the indifferent are not indifferent now;—and praises are either pronounced, or accorded with, from all quarters. Justice, then, and more than justice, is wont to be done to the character of the dead.

In the face of this acknowledgement shall we not be allowed to pay the little tribute of our love over the grave of him whom we saw, for many years, of low health, or of real suffering—bearing, with scarce a symptom of a murmuring spirit, the cross of his Master, through "evil report;"—and whom we have now seen, so far as one can ever know the state of another, "die the death of the righteous?"

It will not be pretended that our deceased friend had in life no foibles. It will not be pretended that he was without *much* need that his Saviour should regard him with *mercy*. Yet, whilst the "robe of righteousness" wrought by that blessed Redeemer, was needed; it is delightful that we have every hope that *that* robe was his, and that his heart had been transformed, through infinite grace, into the image of Jesus.

Major Sanderson had been confined to a sick bed, measurably, for *twelve* years. He had in the early portion of that period witnessed the death of two sons, the seeds of whose last illness were received in the service of their country. He had too, during the whole period, many peculiar trials to bear with, besides his bodily sufferings. Yet it is believed that he was not *once* known to repine at his lot; and that although he did often express a wish to die, he was also willing to live, if so his Heavenly Father would have it—and, farther, that his desire of *death* was a desire "to be present with the Lord."

At last the blessed Jesus took our venerable father in mercy: and he went from time, rejoicing in the hope of a glorious eternity.

Reader, whoever thou art, mayest thou "Do likewise."

From Milman's Belshazzar.

* * * * We'll take the harps that
hang
Around us, and are us'd to feel the hand
Of sorrow trembling on their mournful
strings.
When ye demand sweet Sion's songs to
mock them,
Proud strangers, our right hands forget
their cunning.
But ye revenge you, wringing from our
hearts
Sounds that might melt your senseless
stones to pity.

HYMN.

O, thou that wilt not break the bruised
reed,

Nor leap fresh ashes on the mourner's
brow,
Nor rend anew the wounds that inly bleed,
The only balm of our afflictions thou,
Teach us to bear thy chastening wrath,
oh God!
To kiss with quivering lips—still humbly
kiss thy rod!

We bless thee, Lord, though far from
Judah's land;

Though our worn limbs are black with
stripes and chains;
Though for stern foes we till the burning
sand:

And reap, for others' joys, the summer
plains;

We bless the Lord, for thou art gracious
still,
Even though this last black drop o'erflow
our cup of ill!

We bless thee for our lost, our beauteous
child;

The tears, less bitter, she hath made us
weep;

The weary hours her graceful sports have
'guiled,

And the dull cares her voice hath sung
to sleep!

She was the dove of hope to our lone ark;
The only star that made the stranger's
sky less dark!

Our dove is fall'n into the spoiler's net;
Rude hands defile her plumes so chaste-
ly white;

To the bereaved their one soft star is set,
And all above is sullen, cheerless night!
But still we thank thee for our transient
bliss—

Yet, Lord, to scourge our sins remain'd
no way but this!

Lord, even through thee to hope were
now too bold;

Yet 'twere to doubt thy mercy to des-
pair,

'Tis anguish, yet 'tis comfort faint and
cold,

To think how sad we are, how blest we
were!

To speak of her is wretchedness, and yet
it were a grief more deep and bitter to
forget!

Forgive, forgive—even should our full
hearts break;

The broken heart thou wilt not, Lord,
despise:

Ah! thou art still too gracious to forsake,
Though thy strong hand so heavily
chastise.

Hear all our prayers, hear not our mur-
murs, Lord;

And, though our lips rebel, still make
thyself ador'd.

Agents.—We venture to name the follow-
ing individuals as agents for the Western
Luminary, and request that they will use
their endeavours to procure subscribers,
and receive payments, for the same.

Fayette County.—James Bell, Doct. J.
Todd, Rev. Geo. Boon, Dr. Jno. R.
Witherspoon, Rev. Robt. Marshall.

Bourbon.—Isaac Webb, Thomas P. Smith,
Ephraim Harriott, John Curry, Rev.
Andrew Todd.

Clarke.—J. D. Thomas, Walter Preston,
Silas W. Robins, Esq.

Montgomery.—Rev. J. P. Howe.

Bath.—Thomas Hill.

Woodford.—Samuel Campbell, Samuel M.
Wallace, Abm. Dale.

Franklin.—Thomas Paxton, J. J. Miles,
Rev. Eli Smith.

Mercer.—Rev. Thomas Cleland, Dr. W.
Pawling, Wm. Nourse, sen. David
Caldwell, M. G. Youce, Samuel Mac-
coun.

Garrard.—Rev. J. C. Barnes, Alexander
Reed, Charles Spilman.

Jessamine.—Samuel Rice.

Henderson.—N. C. Horsley, E. H. Hop-
kins.

Christian.—James H. Rice.

Mason.—Rev. J. T. Edgar, John Boyd.

Nicholas.—Jonathan Smith.

Caldwell.—Rev. Robert Lapsley.

Shelby.—Rev. A. Cameron, Rev. Andrew
Shannon, Rev. Henry L. Rice.

Jefferson.—Wm. Vernon, Rev. Samuel
K. Snead.

Madison.—Archibald Curl.

Gallatin.—W. O. Butler.

Washington.—Joseph Maxwell, Andrew
Cunningham, Geo. M. Wilson.

Logan.—Rev. Daniel Comfort, Presley
Edwards, Esq.

Fleming.—Rev. James K. Burch.

Elkton.—Rev. Wm. K. Stewart.

Green.—Genl. Allen, Jno. Haine, Esq.

Harrison.—Rev. J. R. Moreland.

Scott.—Samuel Glass, Samuel Finley.

Dayton, Ohio.—Rev. Wm. Graham.

Cincinnati.—Rev. James Kemper, Rev.
Erastus Root, Jno. F. Keys.

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

VOL. I.]

LEXINGTON, KY. JULY 28, 1824.

[No. III.

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J. Breckinridge & J. C. Harrison.

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THE DIGNITY AND VALUE OF CHRISTIAN MITE-SERVICE.

"FOOD FOR LAMBS; or, Familiar Explanations of some Religious Terms. Compiled for the Use of Children belonging to the Frankfort Sabbath School.—By one of their Teachers.—"The task is humble, but not mean; for, to lay the first stone in a noble building, or to plant the first idea in a human mind, can be no dishonour to any hand."—Mrs. BARBAULD.—Frankfort: Printed for the Author, by A. Kendall & Co. 1824."

It was with much interest and pleasure, one of the Editors received a few months since, this valuable little work, accompanied by the following address from the author.

"MY DEAR FRIEND,—In sending you a little work, which I have just published, I sacrifice the pride of authorship, and perhaps the respect due to your literary taste; yet I would sacrifice something dearer still, if I omitted any opportunity of testifying my affectionate regard, and the perfect conviction, that any attempt, however humble, to promote an object dear to our hearts, will not be altogether unacceptable to you.

For the design of the work I refer you to the Preface. You will also there see the *class of critics* to whose judgment it is submitted, and I am sure you will not be anxious to appear as one of the number.

With best regards,

Believe me sincerely yours,

M—— B——."

March 1st, 1824.

The Preface gives a farther explanation of its nature, and of the circumstances which led to its production.

"PREFACE.—They who have had any experience in the education of children, must have observed, how often their minds are bewildered by not comprehending the terms in which ideas are communicated to them. We are so familiarised to the figurative style of our own language, that we are often unconsciously when a figure is used, until the vacant stare, or ingenuous inquiry of the young scholar, points it out to our observation. In no situation, however, is this circumstance so apparent, as in that of giving instruction to the children who attend our Sabbath Schools. The compiler of this little book has been engaged for several years as a teacher in one of these schools; and, when endeavouring to ascertain how far the children understood their exercises, it has frequently appeared, that they did not comprehend some of the plainest truths of the Gospel, when expressed in terms which are generally used, however familiar those terms might be to others. Under these circumstances, it has frequently been found necessary to analyse a whole sentence, by

first explaining the common meaning of the words, and then their application to religious truth. When the same words or phrases required repeated elucidation, the thought occurred, that a small manual, arranging them in alphabetical order, accompanied by short definitions and familiar explanations, would be more likely to fix their meaning in the minds of the children, than those verbal explanations they were in the habit of receiving. Notices were therefore taken of such words and expressions as were most frequently misunderstood, and these (with very few additions) form the subject of the present compilation. Some verses, selected from our most popular hymns, have been interspersed, in order to render the work more interesting to children, and as a still further assistance to the memory. It is very probable, that works of this kind, but much more complete, are already in circulation; but though repeated inquiries have been made at the depositories for Sabbath School Books, none have yet been found. To supply this deficiency, (in one school at least,) is the object of this humble undertaking.—Whether this object has been attained, or not, the children of that School will soon be able to determine. To their criticism the work is submitted by an affectionate

FRIEND.

“Frankfort, Feb. 2d, 1824.”

In view of the necessity of such a ready manual for our rising race in general, and for our Sabbath Schools in particular, we congratulate the youth of the country on the appearance of this unassuming and instructive biblical interpreter. And it is with pleasure we take our station with the children of the Sunday Schools in the praise and use of such a help in the study of the Scriptures. We cordially recommend it to all teachers in such institutions. Such a guide is much needed even by highly informed minds

—for there is nothing more difficult than to give an abstract, and yet a simple definition, adapted to the capacity of children. But it is absolutely indispensable by the mass of our tolerably instructed Sabbath School guides. Such a desideratum, now supplied, will no doubt, when known, be brought into extensive use. As far as we are informed, it is, as to plan, perfectly original, there being no such work in existence for the use of Sunday Schools.

If we may be permitted to make a suggestion, it would be, to recommend a second and enlarged edition, bringing to view parabolic and typical illustrations of the leading doctrines and most important precepts of the Bible.

While she has with much clearness and simplicity explained in abstract definition the sense of terms not understood, she may by simple figures and striking illustrations, for which she is particularly fitted, combine these elucidated terms into doctrinal instruction.

Thus, her definitions, arranged into trunk, boughs, leaves, and fruit, would vegetate into the “tree planted by the river of God.” Thus, by analysis of terms, she would prepare the opening mind for synthesis of doctrine, and make up of scattered thoughts combined a system of biblical instruction.

Heretofore as a body the female sex has been well nigh shut out from the social and enlarged service of the church. The commandment of Christ, and the nature and necessity of the case, restricted their exertions to a very narrow sphere. And it is one of the most striking and hopeful characteristics of this our day, that fields of illimitable effort have been opened to the female spirit, without transcending the female limits, or at all making masculine the female character. Amid the almost nameless varieties of benevolent associations, to which female piety and enterprise have lately given

exclusive existence, or extensive aid, the system of Sabbath School instruction holds a very prominent place. Woman is fitted for winning the heart, and nurturing the mind, and in the shade of this blessed, noiseless institution, promises to produce an unexampled change upon the face of Christendom. Such labours, whether from the press or the class, or the devout closet, make the ministry and the state, as well as the children taught, extensive debtors to the sex. And while heartless beauty wastes its charms in securing the empty and corrupting praises of men, let the christian female covet the "better gift" of being made the spiritual almoner of the rising generation.

For the Western Luminary.
FEMALE EDUCATION SOCIETY.
*Second Annual Report of the Managers
of the Lexington Female Education
Society.**

LADIES,—Our last report was presented with feelings oppressed and desponding, perhaps to sinfulness.

We thought that our labour had been profitless. In moments of darkness, with fear and trembling, we apprehended that God was not with us; that his pure eyes had seen so much that was unholy, mingling with our little plans and labours, that he had hid his face in indignation. Yet we prayed, and laboured, and waited, and we have found that "it is good for a man both to hope and quietly wait" the time of the Lord.

Our receipts in 1822, when our last report was presented, amounted to \$62; those of the present year to \$120 50, to which has been added \$61 18 from the working society, † giving a total of

* The name of the Society has been changed from the Female Cent to the Education Society.

† The members of this society are careful not to take such work as would injure females who make a subsistence by the needle.

\$202 18. It is true *this* is a trifle, but the increase is encouraging. And we hope that this increase, and the great need there is of ministers in our own state, will encourage and stimulate us, individually, to persevering and redoubled exertion. If not only every manager, but every member, would make it a point of duty to use every exertion not inconsistent with other duties, and with womanly decorum, the Society would be more flourishing than it was, even in its first and most prosperous days.

To these with whom this Society is an object of peculiar interest and solicitude, the present appearance of returning prosperity is very gratifying. We say peculiar, because there are some to whom, for many reasons, this Society is peculiarly interesting. It was the first female benevolent Society in the state. In evident, beneficial effects, we think it has surpassed any. Some of the first Board have kept their place from the beginning. They saw it when it was shining alone in the light of its beautiful benevolence. They rejoiced in its flourishing, and their hearts mourned over its decay.— Misfortune always forms an additional tie to bind generous hearts to objects that they love. Such have regarded our declining state with some portion of that melancholy concentrated tenderness with which a mother watches the fading cheeks and eyes of a first dear child, and now look upon its returning prosperity as did the Shunamite upon her restored son.

Besides the encouragement to be derived from our increased funds, we think there is much to be found in reviewing the history of our Society. Three young men, while studying divinity, have derived their principal support from this Society. A fourth was partially aided. Three of these gentlemen are settled. Devoted and successful servants of God, they are ornaments and blessings to their

country And on the last great day they will be as "crowns of rejoicing" to those who have been the means of bringing them into God's ministry. Will it be presumptuous, if, anticipating the day when, if we are the children of God, we shall have gone to the place of spirits, to that state of sinless enjoyment, in the presence of a pure God, who has saved us we picture to ourselves the rejoicing of multitudes who trace their blessedness to us as the channels of God's infinite mercy?

Besides the motives for perseverance in this "labour of love" which we find in these encouraging circumstances and delightful anticipations, others, stronger, and awfully binding, are to be derived from the melancholy religious wants in many parts of the Union.

"From the synodical and presbyterial reports presented to the General Assembly at their last session, it appears that there are" in the Presbyterian church 769 vacant congregations.

The last report of the American Education Society states that there are in the Baptist church 1035 vacant congregations; in the Episcopal church 300.

"In the state of Maine, 127 towns, many of them extensive and populous, are destitute of Presbyterian, Episcopal, or Congregational ministers.

"In New-Hampshire there are 100 destitute congregations. In Vermont in 1821, eighty towns had no ministers of any denomination. In Massachusetts are thirty-nine vacant churches."

When such is the situation of the oldest states, what must be the want in our western and southern states? And how much more alarming still, the destitution of our western settlements. It was intended to have given a statement of the vacant congregations in this state, but failing in our first attempt the design was relinquished.

"In the extensive states of Louisiana and Mississippi there cannot be found more than 10 or 12 Presbyterian min-

isters, and few of any other denomination; at the same time we are assured that the deficiency is increasing. New settlements are forming in the west, *while the demands of the east are not diminished.*" Michigan, North West, Missouri, and Arkansas territories, are literally Missionary grounds. There the Sabbath of God is silent. There he who built the beautiful blue sky, and spread out the green earth, and filled it to overflowing with plenty, and with music and beauty;—he who died that we might live in a more glorious habitation when this earth has been "burned with fire," and these heavens "rolled up as a scroll," is unworshipped on his holy day. The humble prayer, at the quiet hearth of some old settler, praying, almost against hope, that his children may walk in the ways of God, or that of the devoted daring missionary, thankful in the midst of privations, is the only voice of worship that is going to heaven among all that prodigality of bounty.

Can the Christians of the west sit longer in their apathy, and thus see "the field of God's husbandry lie waste," like "the field of the slothful?" Shall we still sit, as though we would say with the sluggard, "a little sleep, a little slumber, a little folding of the hands to sleep?"

Waken thy people, O Father! from that frightful sleep which they are taking in the midst of the dead and the dying, lest the "blood of souls be found in their skirts" on the awful day of God Almighty.

Education Society, in account with Mrs. Mary McCullough, Treasurer.

	CR.	dol.	cts.
1823.			
May,	By cash received from working society,	30	00
	By cash from same,	6	00
	By cash from same,	2	00
1724.			
Jan. 26	By cash from same,	8	02
	By cash from same,	12	75
	By cash from same,	5	56
March	By cash from same,	2	25

	By cash from a member of Tr. Whig Society,	1 00
	By amount received from various persons, and members of Education Society.	139 50
	Making a total of,	202 18
1823.	DR.	dol. cts.
March	To cash paid S. P. Norton, for acc. books for use of Society,	3 00
July 16	To cash paid over to Mrs. Blythe,	112 00
	21 To cash paid Mr. Ashbridge,	17 00
1824.		
April 23	To cash paid working society for materials furnished.	3 00
	To cash paid over to Mrs. Beckley,	66 50
June 23	Balance in the hands of the Treasurer,	68

From the Literary and Evang. Magazine.
ON THE POPULAR USE OF THE TERM SECTARIAN.

The popular use of the term *Sectarian*, is quite as vague and erroneous, as any of the expressions that compose the vocabulary of religious cant. Although rejected by some high authorities in matters of language, yet, in these days, it is much in favour, and much in fashion. As convenience requires, it describes either a person, or a quality: and it is used, universally, in a bad sense. It is a term of reproach. If this epithet be attached to a man, he thenceforth wanders about like Cain, bearing his mark in his forehead. Pronounce any thing, no matter what, to be *Sectarian*, and it becomes at once an object of suspicion, if not of reprobation. This course is sanctioned by some, who, in the language of Doctor Witherspoon, are "fierce for moderation," and who feel or affect uncommon liberality. In their estimation, he is a *Sectarian*, however mild, or moderate, or liberal he may be, who is attached to any religious sect: and he must either submit to be regarded as a man of

narrow mind, and illiberal views; or he must proclaim himself a member of the church *at large*, or no member of the church *at all*. There are persons who, admitting their obligation to be visible Christians, neglect the means of being so, because they think they must in that event, be identified with some religious sect. They may acknowledge a preference; but they fear that they could not give it an outward expression, without descending from the impartial and liberal ground which they now occupy. If a Christian society proposes to erect a house for the accommodation of its worship, the measure is deemed *Sectarian*, because it is intended chiefly for one, or at most two, and not for all religious societies. Missionary and Theological institutions, &c. bear the same reproach, because however effectively and diffusively they may contribute to the interests of the community in general, they are at best only the institutions of some religious sect. If a book be written with the utmost ability, yet if the fact be ascertained that the author is a member of some religious society, suspicion at least is excited that his work is *Sectarian*. If a school or a college is under the management of a person who happens to have any religious opinions, and to act according to them, especially if he be a minister of the gospel in connexion with some religious denomination, the objection is at once established against the institution, that it is *Sectarian*. I might mention a great many more examples, but these are sufficient for my purpose. Let us examine this matter a little.

As the word in question is a part of the currency of the country, I shall object to nothing but its misapplication. And I contend that its popular acceptance is erroneous; because, either it should be regarded as a term of distinction without inferring any censure whatever; or, if it must be considered as reproachful in its meaning, its appli-

cation in the instances just mentioned, and in a great many others, is entirely unjust.

The word *Sect* denotes a number of persons associated as the followers of some master, or in the belief of some common doctrines. In this sense it is applied to the ancient philosophers. Socrates, and Plato, and Aristotle, and Zeno, had their followers. When we read, for example, of the Academic, or Peripatetic, or Stoic, or Eclectic Sect, it never occurs to us, that any censure is intended to be conveyed.

The establishment of Christianity was the establishment of certain opinions, and forms, and rites. The magnificent appellation of *the church*, was assumed and appropriated: and those whose consciences compelled them to dissent, became victims of persecution, or lived by mere connivance. Toleration is comparatively a modern invention. And even now, in the geography of Christendom, there are regions where it is scarcely known. Among protestants, in the present day, that which in one country is *the church*, in another is *a sect*, and vice versa. Where an established church is basking in the sunshine of political favour, it is next to impossible that dissent from it should not be regarded as a ground of reproach, and that the terms *sect* and *sectary*, &c. should not be employed in an unfavourable sense. And yet the mere establishment, for political purposes, of a specific mode of faith and form of worship, does not demonstrate it to be more true or profitable than another; much less does it prove it to be the only mode or form in which Christianity can subsist.

If men should keep aloof from the means and influences of religion, because they are employed by different and discordant sects; if this fact be an objection against Christianity, in its only visible and tangible forms, and in its only modes of application to the human heart and human life, then the

alternative of truth and duty, is downright infidelity. The rock on which the church is built, and the church itself, are to be dissolved, and Christianity abolished. It is in vain to say that an individual may still derive his sentiments from the Bible, and regulate his practice by its precepts. If this be the duty of one, for the same reason it may be the duty of another, and of every other. And then, the church as a visible society is swept away. And then, in a few generations Christianity would be lost; its form having vanished, its spirit would take its flight. It is well if indifference to a result so appalling, does not mingle unperceived, with a disposition to cry down all peculiarities of religious faith and practice.

We publish by request the following speech of the Hon. Robert Wickliff, as it places in a very interesting light the consort of the late Mrs. Irvine, whose obituary notice was given in our last number. It was delivered on the floor of our state legislature, some few years since, in support of a motion to connect the name of Colonel Todd with a county of Kentucky, as a testimony of his country's regard and gratitude, and a memorial of his worth and services.

Mr. Speaker,

I am certainly much the debtor of the gentlemen from Christian, for his motion to fill the blank with the name of Todd. No circumstance of the kind could be more gratifying to me. It is intended, sir, by giving the county this name to perpetuate the memory of Col. JOHN TODD, who fell in the memorable, but disastrous battle of the Blue Licks. And with the consent of my friend who has done me the favor, to select for the county the name of Todd, I beg leave of the house to state, that it has heretofore seemed to me, that the Legislature of Kentucky had too long neglected, by some signal act, to hand down to

posterity the gallant but unfortunate commander in that eventful conflict. It must be known to the house that I could not be personally acquainted with *Col. Todd*, but I have long since had from my friends a narrative of his life. He was, I believe, a native of Virginia, and in all the relations of private life, admired and beloved. He possessed a mind luminous and brilliant, stored with solid and useful information. In his public stations (and he filled several) as in his private life, his character possessed a purity and benevolence which at once made him the idol of his friends and the pride of his country. I am not, Mr. Speaker, in possession of information, as to the exact period when *Col. Todd* first penetrated the western wilds with a view to a permanent residence near where now stands the town of Lexington; but judging from records which I have seen, it must have been before 1778; and prior to 1782 we find him seated in the then village of Lexington, in the bosom of domestic happiness, and surrounded by his brothers and other relations, where some of their descendants still live. He assisted in establishing and improving Lexington, and as a military man, was its shield and defence, possessing a strong and vigorous intellect—with a capacity for hardships, and firmness in resolution to execute his purpose, he was among his companions the first in council, and the first in war.

I have often heard it said by them who knew him well, that it was necessary but to know him, to love and admire him. Mr. Speaker, let it never be forgotten, that in 1782 when the joint effort of the British and Indians was made to extirpate the settlement of Kentucky, that *Col. Todd* with his usual gallantry; rallied the forces within his command, and pursuing the enemy, overtook him near the *Lower Blue Licks*. The unequal contest ensued, and it would be painful to detail the result in all the particulars of that

fatal day which covered Kentucky with mourning and filled her with tears. *Todd's* little army was defeated, and he with many of his companions in arms, fell, covered with wounds, fighting for Kentucky. Mr. Speaker, it is not long since I viewed the spot where the bones of *Col. Todd* lie mingled with those of his comrades and friends; and to my mortification, saw them still promiscuously scattered and bleaching upon the ground. And sir, as I beheld them I could not but exclaim, "do I behold the bones of *Todd*, mingled with those of the Harlans, who fought and fell by his side, still bleaching and scattered upon the earth? If my countrymen have no monument for his name, they long since ought to have provided an urn for his bones."

Mr. Speaker, there are other circumstances which make this respect to the memory of *Col. Todd* peculiarly gratifying to his relations and friends. He fell in the morning of life, and left no son to inherit his virtues and to bear his name to posterity; no, sir, but he left a disconsolate widow to mourn her loss, and an infant daughter, unable to lisp his name, exposed to all the ills of life, incident to the hazards and hardships of the crisis, and that daughter is herself at this moment a lonely widow. His brothers, whose names are also connected with the important epochs of our country, have descended to the grave without the gratification which the surviving friends and relatives of *Col. Todd* feel at this national respect for his memory. Yes, Mr. Speaker, his surviving and his numerous respected relations, will now be consoled with the reflection, that if no monument mark the spot where he fell bleeding for his country, if no son bear his name to posterity, that it is interwoven with that of the republic, and will pass with it through the lapse of centuries.

This mode of honouring the distinguished men of our country, has for its

example that of other states, and is not without its use. The *Patriot* and the *Hero* feel that they live for their country when they know that their names are to be connected with its history.

The name of Todd was adopted as the name of the new county.

THIS LUMINARY.

LEXINGTON:

WEDNESDAY, JULY 28, 1824.

The following are extracts from a letter lately received from a brother in the Green River Country, of the Baptist sect. It is flattering to us in the extreme, to have our design thus approved of. And if this voice of approval has come from a quarter from which, as the foes of this design would have it, no such expression could have been expected—upon the ground of alleged sectarian jealousies:—if this, we say, be the case, we are very far from being the less satisfied, nay delighted, upon this account.

In truth, this extract breathes catholicism of the genuine sort. The writer is indeed as far from being one of the *pseudo Catholics of our day*, as we could reasonably desire. His catholicism is not one that would lead him to embrace as brothers, Jewish Rabbis, and the Druids of the old Britons—the Prophets of our Indian tribes, and the leaders among the dark followers of Fohi—persons of every sort and name and character, so that they say that they are not opposers of religion. His catholicism, on the other hand, is that which the Bible approves; that which makes the good man acknowledge and love the people of God; that which makes him seek, however, to distinguish between the “false prophets” whom we have been taught to expect in the latter day, and the real, humble followers of the Lord Jesus Christ.

To the concluding aspiration, especially, we must be allowed to express our most hearty Amen!

“I feel thankful that you have put it in my power to manifest my good will at least to the cause and people of God; but regret that I can only cast a “mite” into the treasury.

“The paper you propose publishing, I have no doubt will be a useful one. The design I know to be good, for it is nothing less than the advancement of the Redeemer’s kingdom. This is a sufficient recommendation to insure my feeble support.

“With you, sir, I disclaim “what the Unitarians call charity;” but I feel myself identified with the orthodox of every denomination: Our cause is one; our object and end are one; we have common enemies to contend against;—and may we not rank the Unitarian as the most formidable?

“I have enlisted under the banner of King Jesus: I therefore stand pledged to fight by the side of the orthodox, assured that “we shall come off conquerors and more than conquerors through Him that hath loved us”—and it matters not with me, whether my brother’s plume varies in length or colour from mine.

“Would to God the Christians of Kentucky could be awakened to a sense of their duty in this matter;—and I am induced to believe nothing is necessary but to place the subject fairly before them; they must—they will unite, in despite of little party animosities, when they see clearly that the cause of the Redeemer is bleeding for the want of union among his people.”

We recommend to our readers the report of the Female Education Society of Lexington, as an interesting and important article. The objects, the efforts, and usefulness of this association, claim the high regard and patronage of the Christian public: and it is no small reflection

upon the sex in whose hands pecuniary ability for achieving works of benevolence have been placed by the constitution of our nature, that *they do not lead the way*—in doing good—that they “abide among the sheep-folds,” while “Deborah is leading captivity captive” in the Saviour’s service. We bid our sisters God speed in this blessed service. “The stars in their courses shall fight against Siserā.” The work must prosper.

GRAPHIC KALEIDOSCOPE.

An invention of great importance in the arts, and particularly in bank note engraving, has lately been perfected by *Mr. William I. Stone* of Washington, by which an endless variety of figures can be produced, in a manner that we believe to be inimitable. We cannot give the reader a better idea of the peculiar powers of this machine, than by comparing it to a Kaleidoscope, in forming combinations of the most beautiful figures that can be imagined. They are formed of one continued line, crossing and entangling themselves in the richest variety.

This apparatus is composed of two cylinders, on the surface of which, levers are attached, with moveable fulcrums, and as the cylinders pass and repass each other, they shift the fulcrums in the revolutions, which give motion to another lever of singular construction, and to which a chisel is attached for cutting the figure. Nothing that we are acquainted with in the whole circle of the arts, presents such a formidable obstacle to forgery; and we are assured by the inventor himself, that no two machines of this description, can ever produce the same work.

Wash. Gaz.

EXTRACTS FROM BRUEN’S ESSAYS.

(Continued from page 28.)

PESTUM.

“The solitariness of Calabria is of a peculiar character. An American

journeying in this district perceives that he has arrived at a spot where the similarity is most striking, between a people who roam over regions once the seat of all the useful and ornamental arts, and those tribes who range in the western forests, never yet recovered from the wildness of nature.

“The unconcerned air, and unrelenting ferocity of a Calabrian, are as little inviting as the same qualities in the appearance of a North American Indian; while his goat-skin habit gives less play to the imagination, than the feathers and wampum of the more active and intelligent savage.

“But there are proofs of high ancestry in the occupancy of the Italian people, which invest their territory with an irresistible charm. Pæstum, a ruin at the time when Rome sprang up, new and magnificent, and adorned with the spoils of the world, still stands to rival the Coliseum in resisting the waste of ages. So completely has all this region been desolated, either by the natural evil of Mal’aria, or the political scourge of mal-government, that though these ruins are situated upon the Gulph of Salerno, and not a hundred miles from Naples, their existence escaped the knowledge of antiquaries until the middle of the last century.

“The walls and three temples alone mark the site of this once populous city.

“The walls of Pæstum are of that massive construction, which resists the utmost force of time. This sort of building has been designated by the title of Cyclopæan. I saw some substructions, much of the same kind, at Fesole; near the eminence upon which stands Galileo’s Observatory. The name refers us back to a race of men who lived before history was written, and who have therefore been seized upon as proper subjects for poetical illustration. It would seem to need the assistance of the forge-men of Vul-

can to lay up such walls, if they who worked in iron were as mighty also in stone. Micali, in his work upon "Italy, as it was before the dominion of the Romans," has sought to collect the little that can be known of this singular people.

"But the loneliness of the situation must affect the feelings, by leading us to reflect how widely scattered is the dust of the men who left these durable monuments;—that the history of their virtues, or their crimes, is faded from the earth;—that the honours in which they exulted, or the pains which they endured, have passed by forever;—and that they themselves have entered into the invisible state, and the presence of its Almighty and Omniscient King.

"We may save ourselves much present pain, by reflecting upon the passing nature of human sorrows; and obtain permanent satisfaction by observing, that the gross darkness which fell upon the people who "refused to retain God in their knowledge," and who multiplied their idols, until, to use the saying of one of their philosophers, it was easier in some of their cities to find a god than a man, has been dispelled by the light from heaven. It is excess of folly not to be solicitous to substitute divine truth for human fiction. Yet it is much to be lamented, that when we have learned that Charon and Pluto, and the whole rabble rout of heathen deities, are phantoms of the imagination; now that household gods and ghosts are driven away, as was the shade of Eurydice, when Orpheus turned to behold her, we are so willing to allow scepticism to occupy the place which superstition has left vacant. Now that perpetual appeals are not made to the conscience by vulgar superstition, and that the fire of devotion is not kept alive by vain ceremonies, it is to be deplored that too many even of the learned and reflecting permit its hallowed flame to be altogether extinguished. In a word,

that having escaped from all the terrors of the mysteries of Eleusis, we neglect the intimations of enlightened reason, and the well attested discoveries of our holy faith, in the things that concern the destiny of our immortal spirits!

"When we approach these ancient Temples, and remark the rare union of beauty and majesty in these remains, "against which time has broken nis scythe," we are led to consider how numerous have been the forms in which superstition has arrayed herself to delude her followers. If the arts advance to perfection, the Parthenon is raised, Phidias labours, Pindar sings the praises of the mighty gods. In a barbarous age, the Druids hide themselves in the recesses of the forest; they perform accursed rites by the glare of midnight torches; and if they raise a monument, it stands in all the shapeless grandeur of Stonehenge. I cannot help comparing this remnant of British superstition on Salisbury Plain, with these finished and magnificent ruins upon the shore of the "Tyrrhene Sea."

Perhaps they who built them were cotemporaries, for history does not give us their age; and in each case, the generations of living men have retired,—a poet might say—as if fearful of the ancient shades. The moral reflections excited at Stonehenge make me prefer to sit upon its ruins, to beholding even the beauty of Pæstum. Classical antiquity has enshrouded the superstitions of Greece with a web of its own tissue and colouring; and it requires the eye of truth itself to look with suitable abhorrence upon the idolatries of the city of Minerva. But we are left to see man in all his native misery, and discern all his vehement tendencies to evil, when not corrected by divine revelation, in the Britons of the time of Cæsar. It is well that some such visible monument should stand to shew us what our fathers were, and what we

should have been, without the process of moral renovation, which our religion has commenced. It is well that it should stand in solitude, and that Christianity should raise around it—not a temple more splendid than that of Jupiter Capitolinus—but the encouraging, reviving scene of a population reformed from hellish orgies, recovered from debasing superstitions, vivified by moral principle, and glowing with such a heart of benevolence, as sends a flow of warm and reviving charity throughout the world.

UNIVERSITY OF VIRGINIA.

The visitors of this institution have despatched an agent to Europe, to engage professors in those departments which it is thought cannot be so well filled in this country. It is said that the professorships of Law, Politics, Morals, and Physic, are to be occupied by Americans. The time selected for the opening of the University, is February 1st, 1825.

The Gazette published at Charlottesville, says, that there will be eight Schools in the University. 1. One of Ancient Languages, Ancient History, and Ancient Geography, and Belles Lettres. 2. Modern Languages, Modern History, and Modern Geography. 3. Others of Mathematics. 4. Of Natural Philosophy. 5. Of Natural History. 6. Of Anatomy and Medicine. 7. Of Moral Philosophy. 8. Of Law, Government, and Political Economy.

Each student will be free to attend whichever of the schools he considers as adapted to his future pursuits, and required to attend no others. To enter that of Ancient Languages, he must be able to read with ease their higher authors. For the schools of Mathematics and Natural Philosophy, he must be a proficient in Numerical Arithmetic. For the others nothing preparatory will be required, except that into no school can any one be admitted, under sixteen years of age.—*Lit. & Ev. Mag.*

For the Western Luminary. OF THE EFFECTS OF A LAX EXECUTION OF JUSTICE.

No. 2.

“Of Law, there can no less be acknowledged, than that her seat is the bosom of God—her voice, the harmony of the world. All things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempted from her power. Both angels, and men, and creatures, of what condition soever, though each in different sort and manner, yet all, with uniform consent, admiring her as the mother of their peace and joy.”—*Hooker's Ecc. Pol.*

To us it seems quite probable that such a proposition, as that of Beccaria, to abolish all *capital punishments*, had never been advanced, but for the evil in a question. But that generous minded man saw the number of crimes actually increasing, in every country in Europe, about in proportion to the demands of the law that offences should be punished capitally. It occurred to him, therefore, that the former fact was the *effect* of the latter; that crimes multiplied, *because* of the frequency of capital *inflictions*, no less than *because* of the number of instances wherein those *inflictions* were vainly called for by the laws; and that the true secret, of course, for extirpating nefarious deeds, would be to punish them with a gentleness scarcely compatible with our notion of punishment. The Marquis admitted, that *one of the ways* wherein severe punishments operated so as to render crimes more frequent, was, the *remitting* (through men's unwillingness to enforce the laws in all their *bloody cruelty*) of any punishment whatever, which rendered men contempters of all the *means of protecting* the social order, as well as measurably *regardless* of that order itself. But it did not strike the Marquis, as we think it should have done, that it was the neglecting of the *punishment* of atrocious deeds, which first

have been some temple, or other building of considerable magnificence; and the precipice from which they say our Saviour was actually thrown, they place directly over the road instead of beneath it. Nazareth is situated on the side of a hill, and there appears no place very near, sufficiently precipitous to afford the hope of destroying a man's life by projecting him from it; but in coming this way from Jerusalem, the eye meets the vast plain of Esdrelon, east and west; and at the northern edge rises very abruptly a high range of mountainous country, called the mountain of Nazareth. This is the brow of the hill or mountain most probably referred to by the sacred writer. In thrusting him out of the city, they probably followed him down the road towards Samaria and Jerusalem, to the brow of this mountain, where, without leading him at all aside from the common pathway, they could find places in abundance, sufficiently steep, and high, and craggy, for their horrid purpose.

JERUSALEM, Jan. 21.—To-morrow an opportunity offers for sending letters to Bairout, and I must finish this, without being able to say more, than that this afternoon we arrived safe in this city, having experienced not the slightest molestation on the way from unprincipled men. We have been 20 days in going what might be gone in 7 or 8. We have visited many houses, had many interesting religious conversations, distributed a few copies of the Scriptures, and obtained some valuable knowledge to direct us in our future operations. Respecting this city I must write you on some future occasion.

Yours with great affection,
I. BIRD.

LATEST FROM THE AFRICAN COLONY.

Extract of a letter from Lieut. John D. Sloat, to Com. D. Porter, dated U. S.

Schr. Grampus, Matanzas, May 29, 1824.

"On the 4th of April, I anchored at Cape Mesurado, and visited the Colony of free people of colour, where I remained eight days, and have the satisfaction to report that I found them comfortably settled, and at peace with all the neighbouring nations. The number of inhabitants is two hundred and thirty seven, seventy-eight of them capable of bearing arms, who are formed into a company, and muster, for exercise, every Saturday. They have all very good houses, and some of them begin to cultivate gardens. They have also cleared a considerable piece of ground, intended for cultivation. They catch in the river a variety of fine fish and plenty of oysters; they have an abundance of fine timber, and the soil is very good; and they all appeared to be quite contented with their situation. They probably enjoy as good health there as they would in any part of the world. Of the last emigrants, (one hundred and five,) all have gone through their seasoning—three young children only have died, and they with complaints incident to every climate and country."

CHINESE YOUTH.

The two Chinese youth, William Alum and Henry Martyn Alan, whom we have mentioned as studying at the Mission School in Cornwall, are residing in this city during the Academical recess. We have had an opportunity of conversing with them, and witnessing their progress in the acquisition of knowledge. The impression excited, is that of surprise and gratification.—While examining their various specimens of original composition in English, viewing their very neat penmanship, and receiving sensible and satisfactory answers to queries, we could not but feel emotions of gratitude to that Providence who had led these benighted youths to a christian land—

when we heard them sing in a correct and devotional manner one of Zion's songs, we could not but regret that two or three Chinese only, are learning of Christ and him crucified. Yet he who needeth not man's help can bless the future christian labours of these youths to the good of perishing thousands. A letter has been received from the father of one of these youths, in reply to an account given by his son of his present situation, prospects, &c. This letter exhibits a strong incredulity on the part of the parent. Accustomed to witness the operation of selfishness only on the human heart, he cannot conceive why expense should be incurred and kindness be lavished, and he asks, "Who will pay the debt?" May the future multiplicity of similar deeds of benevolence leave on the Pagan heart impressions favourable to the reception of the Gospel of Christ.

Phil. Chris. Gaz.

The Treasurer of the American Bible Society acknowledges the receipt of \$3942 38 in the month of May. Issues from the Depository during the same period were, Bibles, 1495; Testaments, 1760; Total, 3255. *Rel. Int.*

The U. S. schooner *Porpoise* sailed on the 27th ult. from Hampdon Roads for the coast of Africa. The Rev. Mr. Gurley, agent of the American Colonization Society, embarked on board this vessel with the intention of visiting the Colony at Meurado, and inspecting its condition. After a short residence it is his intention to return to this country. *ib.*

Emigration to Hayti.—Considerable interest appears to have been taken in New York in favour of the proposition of President Boyer. A Society has been formed for the express purpose of promoting the emigration of persons of colour to Hayti. *ib.*

American Asylum for the Deaf and Dumb.—From the eighth Annual Report of the Directors of the American Asylum at Hartford, it appears that there are sixty-two pupils in the institution. The receipts of the year were \$25,477, of which sum \$15,180 were the proceeds of sales of land in Alabama. The disbursements were \$23,808, of which sum \$10,178 were expended for the board and tuition of pupils. *ib.*

"True religion, as revealed in the Scriptures, may be compared to a plum on the tree, covered with its bloom. Men gather the plum, and handle it, and turn and twist it about, till it is deprived of all its native bloom and beauty: the fairest hand would as much rob the plum of its bloom, as any other. Now all that little party-spirit, which so much prevails among men, and which leads them to say, *I am of Paul, and I of Apollos*—is but handling the plum till it loses its bloom." *Cecil.*

LINES
ON THE DEATH OF A CHILD AT
DAY BREAK.

BY THE REV. RICHARD CECIL.

"Let me go, for the day breaketh."—GENESIS xxxii. 36.

CEASE here longer to detain me,
Kindest mother drown'd in wo,
Now thy kind caresses pain me;
Morn advances—let me go.

See you orient streak appearing!
Harbinger of endless day;
Hark! a voice the darkness cheering,
Calls my new-born soul away!

Lately launch'd a trembling stranger,
On this world's wild boisterous flood,
Pierc'd with sorrows, toss'd with danger,
Gladly I return to God.

Now my cries shall cease to grieve thee,
Now my trembling heart find rest;
Kinder arms than thine receive me,
Softer pillow than thy breast.

Weep not o'er these eyes that languish,
Upward turning tow'rd their home:

Raptur'd they'll forget all anguish,
While they wait to see thee come.

There, my mother, pleasures centre—
Weeping, parting, care, or wo
Ne'er our Father's house shall enter—
Morn advances—let me go.

As through this calm and holy dawning,
Silent glides my parting breath,
To an EVERLASTING MORNING—
Gently close my eyes in death.

Blessings—endless, richest blessings,
Pour their streams upon thy heart!
(Though no language yet possessing)
Breathes my spirit ere we part.

Yet to leave thee sorrowing, rends me,—
Now again his voice I hear;
Rise!—may every grace attend thee,
Rise, and seek to meet me there!

EPITAPH

*On the stone of a tomb which enclosed three
little children.*

Beneath this stone, three infants' ashes
lie.

Say, are they lost or sav'd?
If death's by sin, they sinn'd, because
they're here—

If Heav'n's by works, in Heav'n they can't
appear!

Ah! reason, how depriv'd!
Revere the sacred page! The knot's un-
tied;

They died—for Adam sinn'd;
They live—for Jesus died.

Agents.—We venture to name the follow-
ing individuals as agents for the Western
Luminary, and request that they will use
their endeavours to procure subscribers,
and receive payments, for the same.

Fayette County.—James Bell, Doct. J
Todd, Rev. Geo. Boon, Dr. Jno. R
Witherspoon, Rev. Robt. Marshall.

Bourbon.—Isaac Webb, Thomas P. Smith,
Ephraim Harriott, John Curry, Rev.
Andrew Todd, Jonas Markey.

Clarke.—J. D. Thomas, Walter Preston,
Silas W. Robins, Esq.

Montgomery.—Rev. J. P. Howe.

Bath.—Thomas Hill.

Woodford.—Samuel Campbell, Samuel M.
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Huntsville, Ala.—Jno. W. Tilford, Esq.
Rev. Mr. Allen.

Shavensotowh.—Rev. Charles Phillips.

Madison, Ia.—Mr. M'Clure.

Detroit.—Rev. Joshua Moore.

Pittsburgh.—Rev. Mr. Swift.

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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For the Western Luminary.

"Vestra Patria Ecclesia Est."

We use the prefixed motto for several reasons. It is derived from singular authority; it has been used to inculcate erroneous opinions; it introduces well enough several trains of thought which we wish to present; and however it may be understood, it is absolutely and always untrue.

In whatever sense we take the word *church*, or to whatever system of religious opinions we apply it, it must excite ideas very different from those associated with the name of the spot which contains its members, or perhaps its enemies. There is no more necessary connexion between the ideas of our church and our country, than there is between those of a particular point and eternity. It is no answer to this to say, that general terms are arbitrary, and may be connected with any ideas whatever. For, not to urge that the same may be affirmed of every possible name, and every conceivable sign or image by which an idea or emotion may be expressed, it is not the terms but the things themselves that we would distinguish. If all that is meant by the expression be that the word

church expresses any geographical boundary, it becomes a mere philological absurdity, equally silly and harmless. But if it be designed to assert, what the words naturally import, that there is not, and should not be any other or higher obligation than that we owe to our country and its laws; that in fact that obligation and the duties arising out of it compose all that does or should constitute religion, then indeed it becomes a matter of fearful import. What is true at all, as an abstract principle, is always so: no less to the American christian or unbeliever, (just as the majority, according to this principle may chance to direct,) than to the Jew who crucified, the Pagan who rejects, or the Heathen who never heard of the Saviour. The conduct of them all is the result of the same principle, equally natural, universal, and commendable. This sweeps away at once all distinction between virtue and vice, truth and error, and leaves us the slaves and the victims of a system of heartless scepticism, scarcely more shocking than it is stupid.

We are willing, however, to suppose that the expression may be used metaphorically, and only designed to mean, that our country should be so far considered our church as to secure to us that same religious freedom in a literal sense, which the apostle means spiritually when speaking of the gospel dispensation. This seems the more probable, as it is not unusual to hear apprehensions expressed of the future prevalence of "priest-craft," and the ultimate establishment, in our land, of some dominant sect on the footing of a

national religion. Then come the horrible forebodings of inquisitions, stakes and gibbets, as solemnly and awfully expressed, as if the celebration of an auto de fe were in actual preparation. There is much more to laugh at than to confute in these terrors. Yet their reiteration is so common, as perhaps to entitle them to a more respectful notice.

Any conclusions which may be deduced, as to the future corruptions of the body of the church, by reasons drawn from the vices of the Romish priesthood, for many centuries before the reformation, must be irrelevant and false. For it can need no proof that those (whose dreadful prostitution of the word of God to the most unworthy purposes, is so triumphantly adduced, as the real and only true criterion by which the dispositions inculcated by that sacred volume can be interpreted) were no more *christians*, and no more constituted the *actual church*, than they who at this day commune with the established church in order to hold their commissions in the British army and British navy, are the church *now*.

Although it is true that the church when it is pure, may exist distinct and peculiar amid the most vicious species of society, yet its own corruptions are produced and moulded in a great degree by the prevailing characteristics of the age in which they arise. The measure of its departure from the truth is that of its approximation to the world. This reflection might open a field of new and curious speculation and detail; but without attempting to trace it now, it seems to prove, that in so far as we differ in the progress of improvement from the exact condition of man, at any former period of his history, just so far are we exempt from the particular evils, arising from such a combination, which at that moment weighed him down. Now the present aspect of human society is as different from that

which it presented during the long period referred to, as it is possible for it to be, while composed of the same elements. To the well-informed reader the principal causes which have produced this change, need only be hinted at.

The invention of printing, by diffusing information on every subject, exceedingly enlarged the circle of knowledge, and added to the list of those who had before that, been considered the exclusive arbiters on subjects of morals, not less than that of literature, many times their former number. But especially by circulating the scriptures themselves in languages accessible to those of the most limited means, did this magnificent engine in the cause of improvement erect a standard before which all inferior distinctions were bowed down, and around which the scattered friends of virtue and liberty might rally and be secure. Consequent on this was the elevation of the inferior classes to a higher rank in the scale of intelligent beings; and the necessarily increased difficulty of sustaining any system based on popular ignorance. The effects of these and other less striking causes on the papal hierarchy afford a striking and unanswerable illustration of the subject.

Passing over much that might be exhibited as bearing on this question, the next most important set of causes which have operated to produce the revolution which has been progressing for many ages, in the state of the human race, will be found in the astonishing events of the last fifty years. Within that time society has been agitated and convulsed by so many new and powerful impressions; has been transformed so suddenly into almost every possible combination of its vast and stormy ingredients; has been wrought up to such enthusiasm, intelligence, and daring; has been accustomed to look familiarly on such mighty prodig-

gies; in fine, it has during that period received such a bent and development as must forever prevent its retrograding to that state in which alone it could be subjected to the species of "saintly oppression" which characterized it from the eighth to the fourteenth century. Place us in the situation in which man then existed, and we shall be the creatures of the same impositions and suffering, and perhaps from the same sources. But let us occupy any other, and it is demonstrably true, that whatever new dangers may assail us, we are exempt from those.

If this be true in general as deduced from the history and existing state of the world, it must be more strikingly so when applied to our own country, and our immediate prospects. Our political constitutions secure to us the enjoyment of perfect religious as well as personal freedom. As long as they exist they will preserve us from any thing which can be called religious persecution, without the grossest misapplication of terms. Nay, if they were subverted, and our broad empire parcelled out into a thousand sovereignties, we are warranted in predicting that each one of them all, however they might differ in other respects, would preserve this grand and peculiar feature of our present system. It was the moving principle on which our country was conquered from the savage and the wilderness; its operation was felt during our revolutionary triumphs; we have lived under its blessings; we have sanctified it as an article of faith; we have tested its accordance with reason, with happiness, with the highest purity of morals, and the utmost national prosperity. We have endeared it to us by every tender and permanent association which can occupy and move the heart. It has become one of those fundamental points of national peculiarity, which ages of debasement could not obliterate. Every difficulty which can ob-

struct a revolution in opinion, must operate to fortify our posterity in the preservation of this sacred right. Then how weak and cruel is it, for us to insult the exertions of a class of innocent and useful, if not wise and cultivated men, by arraying the crimes of those whom *they renounce more cordially than we do ourselves*, and charging them with schemes which are as *revolting to their feelings*, as they are *absolutely impracticable in themselves*? The apprehension that any efforts of the clergy of our country may tend to produce an established national religion, is not less injurious to their characters and motives, than it is sheer political nonsense. If it be allowed us to make a suggestion connected with this subject, we humbly apprehend that the danger which threatens us in a religious point of view, is not so much that we shall become the victims of a state priesthood, as that we may tend to universal scepticism and licentiousness.

There is another point of view in which this subject may be presented, which is of itself conclusive. We allude to the security which is derived from the multiplicity of religious sects, and their jealousies of each other. We have abstained from using this argument for several reasons. The question was susceptible of being otherwise proved; those jealousies do more harm in other ways, than they can do good in this; and finally, as all these sects must be eventually swallowed up in the universal spread of the gospel, it would have afforded an objection to the universality of our argument, with those who are willing to rest on authority which they disavow, to confute that which they are anxious to disbelieve.

K.

Remember the deceitfulness and uncertainty of riches; so shalt thou neither be puffed up with the possession, nor pained at the loss of them. *Meikle.*

For the Western Luminary.
OF THE EFFECTS OF A LAX EXECUTION OF JUSTICE.

No. 3.

"Of Law, there can no less be acknowledged, than that her seat is the bosom of God—her voice, the harmony of the world. All things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempted from her power. Both angels, and men, and creatures, of what condition soever, though each in different sort and manner, yet all, with uniform consent, admiring her as the mother of their peace and joy."—*Hooker's Ecc. Pol.*

We have seen that *there are evil effects* arising out of the failure to enforce our country's penal laws. We have seen that the laws thus fall into contempt, while crimes multiply upon their overthrow. And now let us look a little farther into these matters; and see if there be not further confirmation of the views advanced.

Private "Revenge," according to Lord Bacon, "is a kind of wild justice; which the more man's nature runs to, the more ought law to weed it out; for, as for the first wrong, it doth but offend the law—but the revenge of that wrong putteth the law out of office." A remark justified by accurate observation of human society, where we see that wrongs are generally attended with exceedingly rancorous feelings on the part of those who have been injured—so long as those wrongs remain (as it is expressed) *unatoned for*. Nay, so malignant is the heart, that men *will have* their wrongs avenged; and where the laws will not avenge them, *they themselves will do so*: So that the erecting of penal tribunals, and making them (whilst they are feared by the *flagitious*) to be *looked up to by others as establishments that will protect them*: is a tribute we *must pay* to the actual constitution of our nature.

Again—"It is a maxim," says *Hume*, "which we *readily admit* as undisputed and universal,—that a power, however great, when *granted by law* to an *eminent magistrate*, is not so dangerous to liberty as an authority, however inconsiderable, which he *acquires from violence and usurpation*: For," continues he, "besides that the law limits every power which it bestows, the very receiving it as a *concession*, establishes the authority whence a power is derived, and preserves the harmony of the constitution." An observation this, which applies to our subject;—in as much as every man who takes it upon him to punish one who, he supposes, has done him an injury, *does actually encroach* upon the privileges which the society has assigned to the *body of magistrates*, and trample upon their dignity, and, in so doing, is *guilty of an act of usurpation*, which no individual should dare attempt. And *where is the limit* to wrongs and to such usurpations; (the wrongs leading to the usurpations, and the usurpations inviting other wrongs;) where every person in the state, or every high-toned revengeful person, should be ready to *strike his own foe*, desiring to apply to the *constituted authorities of the land to strike for him?* Surely, if an elegant political writer of our own country could urge, as to an usurping legislature, (as he seems to have thought it,) that *one hundred and seventy-three despots* are so far more "oppressive" than "one;"—surely, we must have reason to complain, when, as things seem to be going on amongst us, the time is threatening, when all the evil men of the country (and whose relative number seems on the increase) shall, *each man for himself*, be disposed to *lord it*, both over men, and over the most sacred of their laws! For where men, (and we insist upon the remark,) where men are without laws to prevent the offering of injuries one to another, and without laws, executed laws, to avenge the wrongs which the citizen

may suffer from his fellow,—those injuries will be offered, and these wrongs will be REVENGED with an high and daring hand. And when once this work of vengeance shall be fairly under way, this war of all against all, cleverly set on foot;—the sober part of a community may find it a little difficult to stop the “tumults of the people;” a little difficult to say to those tumults, “Hitherto shall ye come, but no further; and HERE shall your proud waves be stayed!”

And all of these, our remarks, apply (we must be allowed to say) where the laws to be executed are really severe. How much more forcible must their application be, therefore, where, in the violated regulations of the state, an excessive severity is SCARCELY alleged by any one?

Then let no law of the country fall into disuse and contempt! Such a falling into disregard of any regulation, may prove to be an enormous evil; since the contempt may extend by degrees, until all the public regulations, all the fabric of the government, (together with the men whose province it is to rule) shall have come to be utterly despised.

And what description of public authority is worse than no authority? Or how long may we certainly continue to be blessed with any public authority at all,—when any one law, even any bad law, has ceased to exist in the public administrations of the country, while it still exists upon the pages of the statute book of the country? No; let once a contempt for but one repealed law obtain in the bosom of any people, and no man can tell how soon the patriots among that people (unless the race of patriots shall be extinct amongst them) may have to lament over a state of “confusion worse confounded”—unless such a condition of things may have been prevented by the falling of the inhabitants into a state of lethargy and death, yet more to be deprecated!

And it is perhaps fortunate for men, that from a condition, either of confusion or moral paralysis, despotism arises. In the case of confusion or anarchy, this comes, to grant a hateful and miserable repose from ireful and vindictive tumults. And in the case of moral disease or death, it would seem still to be sent in kindness to force man back (as it were) into something that very remotely resembles—not life,—but a somewhat, that just is not—the corruption of the grave.

To what is now advanced, it might seem well to add some of those views which religion might present in regard to our subject. But we forbear. We entertain a fear, that while to some, such reflections might be edifying—to others they might present a stumbling-block, and a rock of offence. Indeed it is dangerous to bring up the idea of the union of the church and state, as we would probably enough be bringing that idea up, to such minds as are so ready to entertain certain suspicions, were we to connect with the discussion of a political theme, any confirmations drawn from the Inspiration of God. The fastidious reader will, however, pardon us, we fain hope, while we just offer, at this time, one hint of the character in allusion. And we just inquire (as modestly as most men could desire) whether by failing to punish offences, we do not take them upon ourselves, and incur their guilt as a people—whether, as one nation gives just cause of offence to another nation, whilst she permits her subjects to injure with impunity that other nation or her subjects; we do not, in like manner, justly provoke God, when we allow and invite the citizens of our country to violate His Moral Law? For our own part, we confess that we cannot but fear that the God of holiness may not hold a people guiltless who will treat the guilty as innocent—will tolerate and encourage the commission of shocking deeds—will invite and bring on, if they

can, an all-pervading depravity;—and all this too, in the face of express Scripture declaration, (for we cannot but advert to the impunity of murder amongst us;) “*Whoso sheddeth man’s blood, by man shall his blood be shed.*”

EXTRACTS FROM BRUEN’S ESSAYS.

(Continued from page 43.)

POMPEII.

“We have all read so much of Pompeii before we see it, that if any description could equal the interest we must feel, we should come to it with feelings exhausted by their own force. In the multiplicity of its objects, and their unequalled variety, this city has pre-eminence above all that antiquity can boast of in Italy and the world. There is no one thing to be compared with the Coliseum for grandeur, nor with the Temple of the Sybil for beauty; and yet if we should select but one relic of the world as it stood in the age of Augustus, it would be this city, which a volcano has preserved for the admiration of a distant posterity.

“We enter into the houses of the ancient Romans, and look at all their domestic processes, and behold their theatres, and courts of justice, and temples, and read the inscriptions on their monuments.

“I shall not seek to lift the veil, behind which, should we venture to look, we should discern how infamous was then the state of morals, and how their private chambers were disgraced, and even their public streets, by such gross vices, as Christianity has rid us of, and thrown out to be swept away by the stream of time. Vices, which are now treated like those ancient criminals, who were covered, when justice gave them the reward of their deeds, were in the age of Pliny considered, not crimes to be detested, but faults to be smiled at.

“We have learned with good reason

to account the condition of the female sex, the correct gauge of our moral atmosphere; but we cannot behold the paintings upon the walls of the houses of those, who, at Pompeii, must have had the guidance of public taste and morals, without feeling pity for injured modesty, connected with a detestation of loathsome and impudent corruption.

“The distinction is not always made, in the minds of those who have not visited the places, between Pompeii, which was only covered with the cinders of the volcano, and Herculaneum, which was overspread by the lava in a state of fusion. The first is uncovered to the sun, and the wood of the buildings is only charred. The latter has a city built above it; and while you visit its theatre by torch-light, you hear the echo of carriages, like the reverberations of distant thunder, rolling over your head.

“The labour of excavation, too, is excessive at Herculaneum, where it is like working in a quarry, with this additional difficulty, that the wall to be preserved is softer than the lava, now a rock, in which it is incrustated. The interest, then, of this city, though it was first discovered, and is incomparably the richer of the two, is very much below that of Pompeii.

“We have under our eye the palaces about which antiquaries have so much disputed;—the Forum, Basilica, temples, altars, and theatres, tragic and comic, and private houses.

“The small number of skeletons found, prove that few persons perished at this place. There were some bodies of prisoners in chains; and in a few houses the remains of those whom infirmity might detain, or who staid too long, in the hope, perhaps, that the danger would speedily pass over, or from the too eager efforts to preserve their treasures.

ST. PETERS.

“Human ingenuity has never imagi-

ned any theatre for the display of religious ceremonies, more magnificent than is the church of St. Peter. I do not believe that Imperial Rome, in the time of its greatest splendour, possessed a single edifice so sublime and perfect. Michael Angelo alone could have devised such boldness of architecture. and the spoils of the world were necessary to fill up the mighty outline. When in the dome he suspended in the air his copy of the Pantheon, he erected a monument to his fame, not surpassed by the Temple of Agrippa. The exquisite finish of the parts is equal to the grandeur of the whole; and what less could be expected, when Raphael, and Dominichino, and Guido, were called to complete what Michael Angelo had designed. To perpetuate their genius, the fleeting colours of the canvass have been transferred to the Mosaic copies, and the Transfiguration and Last Supper of St. Jerome, are altar pieces as unchanging as the pictures from Adrian's villa, which adorn the Museum of the Capitol.

"If the bounds of this world might circumscribe our curiosity, it is worth a pilgrimage round it, to behold this single object, the most perfect, in spite of some faults. of all human works; and the traveller who has this picture in his imagination, is rich for life.

"When at the first view of the interior of St. Peter's—for I think we are all disappointed with the exterior, until we examine it closely,—we behold the mighty columns, the magnificent statues, the brilliant roof, the rich chapels, and the brazen baldaquin under the mighty dome;—we feel that we stand where Charlemagne and Hildebrand might have met as compeers;—we see as in one perspective, what we have before gathered in detail, that it was indeed an immense structure, which bound together the remotest parts of Christendom—under an iron domination, which gave the right to a

proud priest to force Emperor and King to hold his stirrup.

"The object which most forcibly affected my imagination on entering this Temple, was the light which is reflected through a stained window beyond the high altar, at the farthest point of distance, where St. Peter's chair is erected, supported by four colossal brazen statues of the four great Doctors of the Church. A dove is painted upon the glass, and the rich yellow colouring is so brilliant as to strike the eye at six hundred feet distance, which is the length of the interior. It operates almost like a secret spell to make you believe in a spiritual presence there, which is to be approached most reverently.

"As you advance towards it, and the building opens, and the arches seem to enlarge, and above all, the dome to disclose itself, the richness and grandeur of all the parts quite overwhelm the attention, and we are willing to have it diverted by something more sacred. 'This the Catholic finds in the tomb of St. Peter, surrounded as it is by forty-two lamps, which always burn in honour of him whom they style Prince of the Apostles.'

From the hundred Wonders of the World.
SPECTRE OF THE BROKEN.

This is one of those curious and interesting atmospherical phenomena, or deceptions, which proceed from one common cause, an irregularity in the tenuity of the atmospheric fluid. This fluid is commonly of an homogeneous, or equable tenuity, and consequently suffers the rays of the sun to penetrate it without any obstruction or change; but is at times irregular, and composed of parts of bodies of a denser medium than its general texture and constitution. Under these circumstances, the fluent ray, if it do not enter the denser medium in a direct or perpendicular line, will be either reflected, or refracted, or both; and the object sur-

veyed through it, will assume a new, and, not unfrequently, a grotesque or highly magnified appearance.

The SPECTRE OF THE BROKEN is an aerial figure which is sometimes seen among the Hartz mountains in Hanover. This phenomenon has been witnessed by various travellers, and among them, by M. Haue, from whose relation the following particulars are extracted. "Having ascended the Broken (mountain) for the thirtieth time, I was at length so fortunate as to have the pleasure of seeing this phenomenon. The sun rose about four o'clock, and the atmosphere being quite serene towards the east, its rays could pass without any obstruction over the Heinrichshohe mountain. In the south-west, however, towards the mountain Achtermannshohe, a brisk west wind carried before it thin transparent vapours. About quarter past four I looked round, to see whether the atmosphere would permit me to have a free prospect to the south-west, when I observed, at a very great distance towards the Achtermannshohe, a human figure of monstrous size! A violent gust of wind having almost carried away my hat, I clapped my hand to it; and in moving my hand towards my head, the colossal figure did the same.

"The pleasure which I felt at this discovery can hardly be described; for I had already walked many a weary step in the hope of seeing this shadowy image, without being able to gratify my curiosity. I immediately made another movement, by bending my body, and the colossal figure before me repeated it. I was desirous of doing the same once more, but my colossus had vanished. I remained in the same position, waiting to see whether it would return; and in a few minutes it again made its appearance on the Achtermannshohe. I then called the landlord of the neighbouring inn, and having both taken the position which I had

taken alone, we looked towards the Achtermannshohe, but did not perceive any thing. We had not, however, stood long, when two such colossal figures were formed over the above eminence, which repeated their compliments by bending their bodies as we did, after which they vanished. We retained our position, kept our eyes fixed on the spot, and in a little time the two figures again stood before us, and were joined by a third." [that of a traveller who then came up and joined the party.] "Every movement made by us, these figures imitated; but with this difference, that the phenomenon was sometimes weak and faint, sometimes strong and well defined."

THE LUMINARY.

LEXINGTON;

WEDNESDAY, AUGUST 4, 1824.

FEMALE TRACT SOCIETY.

The first annual meeting of the Union Female Tract Society of Lexington, will be held in M'Chord's Church, on Tuesday evening, August 10th, at candle-light. A report of the Society's proceedings will be read, and several short addresses delivered.

The citizens of the town and neighbourhood are respectfully invited to attend.

ERROR CORRECTED.

There appears to have been a mistake in the report of the Female Education Society as published in the last Luminary. Forty dollars ought to have been added to the amount, for which the Society have Mr. Ashbridge's receipt. The \$66 50 paid by the Treasurer to Mrs. Beckley, and the \$112 00 paid into the hands of Mrs. Blythe, have been passed on into the hands of Mr. Ashbridge, for which the Society has his receipt.

MARY F. McCULLOUGH,

Treasurer.

For the Western Luminary.
A HINT.

This evening our elections will have been over. We know not what will be the result—what interest will prevail—what party triumph. This much, however, we may venture to surmise,—that much heat will have been manifested, much moral evil engendered and acted out. We are no professed politicians. We would rather guard the moral than the political interests of this people. The political concerns of the country are regarded by us, chiefly, as they are connected with the moral. And influenced, as we thus profess to be, may we venture, modestly and humbly to suggest it as important that the elections of our country (and we include the whole period employed in canvassing) may come to be attended by fewer of those *scenes* which make the Christian weep, and even the moral man blush?

We hope we shall not be misunderstood. We would offer no insult to our fellow-citizens; nor lessen them in the estimation of persons in any of our sister states. The truth, perhaps, indeed may be, that there is no very great *room* for the insinuation of odious *comparisons*; the evils attendant upon elections, *whether popular or otherwise*, being too common a one, in most or all of the states of this Union. We offer our warm aspiration—that free-men may soon learn to exercise the elective franchise, 'one of freedom's proudest constituents, without offending so much against the God who gave them the privilege.

What advantage is there in this abuse of liberty? We know of *one only* which even *ingenuity* could suggest;—*the encouragement which is thus given to a certain species of domestic manufactures*. Perchance, however, the domestic manufacture in reference may not be the *most desirable*: Or, at any rate, this much may be said boldly,—

that there are more *legitimate modes* of advancing any useful species of home production *than the people's vices*.

Whenever we shall have come to be free from our vices, and, among others, from those which too often attend the celebration of our national anniversaries, and the choosing of our state and national rulers, *then* may *still more* prosperity be expected for us at the hands of that Mysterious Power, which has already favoured us so signally as a people!

The question—Who shall fill the offices of the country?—(although this question possesses no small importance) is yet of but little moment in *comparison with another*,—"Shall we be a people obedient to the Lord of Hosts, and accepted of his mercy?"

The error seems not to be sufficiently eradicated, that the happiness of nations is but little connected with the *virtue* of their citizens.

The accompanying letter is the production of a coloured woman, now in the missionary service at the Sandwich Islands. Betsey Stockton, aged (perhaps) 28, was a slave of the Rev. Dr. Green, late president of the college of New-Jersey. Her venerable and pious master was careful to have her in early life instructed in the elements of knowledge, and especially in the great truths of the christian religion. She soon acquired an unusual amount of information for her circumstances, and made a credible profession of religion in the Presbyterian church. About two years since, when a new mission-family was assembled and sent out to reinforce the little band already established in the islands of the Pacific, Betsey's interest in the cause of Missions was kindled exceedingly. She expressed a desire to go out with the Rev. Mr. Stewart and wife to the new station at Lahaina. Dr. Green, who is one of the fathers

of the cause in our country and church, promptly gave her up, at her heavenly Master's call, for the service of the dying heathen, and added a complete outfit, for the protracted voyage. It was while this blessed little family was forming at Princeton and elsewhere, that one of the Editors, to whom this interesting letter is addressed, had some humble share in instructing this sister in Christ in branches of knowledge connected with her after-work.

The letter breathes the true missionary spirit, and is we think worthy of any pen. It is interesting too, as giving, by several months, the latest intelligence from our dear friends at Lahaina.

"*Lahaina, Mani, Dec. 30th, 1828.*

"DEAR SIR,

"It is not for want of inclination that I have not addressed you sooner; neither is it because I do not feel as strong an attachment to you as ever. No, my dear teacher will never think that. Believe me a day has not passed in which I have not thought of your counsel, your advice, and your instructions, and wonder that I am not a better christian and missionary. You will be surprised if I tell you that it is much more difficult to keep the spirit alive here than it was at home. Oh, could christians see us as we are struggling with the corruptions of our own hearts, and an overflowing torrent of pollution and guilt, they would soon learn to pray for us as they ought. Often since I left you I have had serious doubts whether I ever passed from death unto life, and God has for wise reasons left me long, very long, in the dark, yet though cast down he has not forsaken me. But my friend will expect me to tell him how I like this corner of the earth, and what I am doing. To the first I answer, *pretty well*, and the second, *not much*. I do not like these islands for their beauty; they have none for the most part. They

are rocks rising from the ocean, and towering to the clouds—the coast is generally sandy and barren, except here and there a fertile spot, cultivated with cane and potatoes, and thronged with hundreds of inhabitants. Such is Lahaina, with all its boasted beauty, and however Eden-like it might be made to look, at present in resemblance it is more like *Nod*. I do not admire them for their society. It is composed of drunken foreigners and yelling natives, except here and there one who has advanced a little towards civilization, and a foreigner who deserves the name of an Englishman or an American. Neither do I admire them for the abundance or quality of their productions. Every thing is high, and far inferior to our own country. Their fruits are melons and bananas, principally, with a few pine apples and oranges. Nor am I charmed with the sounds which daily salute my ears. Their language is the most rude, and shall I say heathenish, that I ever heard. What then, you will say, are the charms which bind you to those islands,—I answer, *my duty*, and the command of God. The heathen are to be converted, I know, and God has put me into the little band he has chosen as instruments. I feel therefore that on me he has conferred a great privilege, but with a woe annexed to it if I am unfaithful. As yet I have done but little, except attending to the concerns of the family, which consists of Mr. and Mrs. Richards, Mr. and Mrs. Stewart, two children, myself, and four native boys; one of them adopted into the family, and called Eli Field Cooly. He is a lad of some mind, can read his own tongue very well, and is now learning English, and is very desirous to visit America; he often says *arook* to it. Could you, my dear friend, behold me struggling with my own sins, and surrounded with this corrupted people, without one friend with whom I can take sweet counsel, or a spot to which

I can retire free from noise, you would not wonder that my sword, my helmet, and breast-plate, are all out of order. Still I do not feel inclined to quit the field. While writing to you my heart takes fresh courage to arise and renew the attack. I ought not to be discouraged. Our gentlemen say that things never were more encouraging than they are now; but I must leave you to learn from the Herald every thing respecting the mission. I have but little time to write; the vessel will sail in a few hours for Oahu, which is to take my letter; you must therefore excuse all my blunders, the shortness of my letter, and the unconnected manner in which I write. Were it in my power, I should like to tell you in what manner we live, but I must leave it for abler hands. I can only say that I have not been disappointed in Mr. and Mrs. Stewart; I daily love them more tenderly, and little Charles I almost dote on. Our fears respecting his birth were not realized; although he was born at the roughest time we had, except the doubling of Cape Horn, yet there never was a healthier child or mother. I believe the best gift that heaven could bestow on every missionary, is a wife like her. With such a companion he can be happy in every situation. I have seen many examples of it in Mrs. S. She is neither elated in prosperity, nor depressed in adversity. You will join me in saying that your friend is blessed indeed; in her he possesses a treasure which cannot be estimated. To me they have always been tender and kind, and although I am far from all my other earthly friends, yet nothing would tempt me to leave them. I must stop here; I hope to be able to write to you often, and you must not forget your promise to write when you can. Fifteen months have passed since I have heard from you. Perhaps I shall meet you no more until we meet on high. My dear friend will not forget to pray for me, that I may be faith-

ful—my undertaking is no trivial thing. Remember me affectionately to Dr. Miller's family, and believe me with the warmest gratitude your humble friend,
BETSEY STOCKTON."

SANDWICH ISLANDS.

JOURNAL OF THE MISSION.

Lord's day, May 4. A day of special interest and congratulation in the islands. At nine o'clock the church was so filled with natives, that the mission family could hardly find a seat in the house. The king and principal chiefs were present. Mr. Ellis preached from that very elevated passage in the prophecy of Isaiah, "How beautiful upon the mountains are the feet of him that bringeth good tidings,—that publisheth peace,—that bringeth good tidings of good,—that publisheth salvation,—that saith unto Zion, Thy God reigneth!" His object was to illustrate the benevolent design of the missionaries to seek the deliverance of the people from the bondage of sin and Satan; to make them acquainted with the way of salvation by Jesus Christ; and to lead them to adore the character, and rejoice in the holy government of the Lord Jehovah, and to obtain, by his favour, an inheritance among his saints. This he forcibly and affectionately assured them is the object of those who are come to reside among them as teachers, in opposition to any plans of emolument to themselves, or of injury to the nation. The king and several of the chiefs and chiefesses spent the interval of worship at the mission house, and were made more fully acquainted with the design of the newly arrived teachers in forming a union with those longer established. The king took a lively interest in the object, and unsolicited expressed his full and cordial approbation. At 11 o'clock A. M. the church was filled again by foreigners and natives. Mr. Richards preached from the spirited words of Nehemiah to his enemies,

"The God of heaven he will prosper us, therefore we his servants will arise and build;—but ye have no portion, nor right, nor memorial in Jerusalem:"—illustrating, particularly from the former part of the passage, the encouragements given us to engage in the work assigned us, the spirit and manner in which we ought to prosecute it, and the extent and certainty of the success, with which the faithful labours of the Lord's servants will be crowned.

After the sermon Mr. Bingham made an address on the union of the reinforcement with the pioneers of the mission, in which it was remarked, as one of the favourable circumstances under which the union takes place, that four and twenty chiefs and chiefesses, principal personages in the nation, besides the king, already engaged in learning, were ready to welcome with gladness the arrival of new teachers; and that none but those who hate the kingdom of Jesus would dispute their entrance into these opening and whitening fields. They were called upon, therefore, to put in the sickle, for the harvest is ripe.

The constitution of the church was then read for the assent and subscription of those who had now come to pledge themselves anew, and the little Sandwich Island church consisting of 13 members now in the islands, received 15 in addition. Thus our number was at once more than doubled.

The number of 15, who were admitted to the church on this occasion, was exclusive of one member of the mission family who could not, for want of testimonials, which had been forgotten or mislaid, be formally admitted.

After a cordial welcome to the fellowship of the church, and the reciprocal pledge of fidelity had been given to the new members, and Mr. and Mrs. Stewart had dedicated their infant child in the ordinance of baptism, the missionaries united in commemorating the death of the Saviour. Two na-

tives of Great Britain, seventeen of America, four of Tahite, and three of Owhyhee, composed the number of communicants who were present on the occasion.—*Missionary Herald*.

PERSECUTION OF THE JEWS.

The following account of the afflicted condition of the Jews at Damascus is contained in an extract of a letter from the Rev. W. B. Lewis to Dr. Naudi, inserted in the London Jewish Expositor.

Beyrout, Nov. 1, 1823.

I find I have but little time to tell you of the sad news which has arrived from Damascus about the Jews, suffice it to say, the man who held in that Pachalic the high office of prime minister, as well as the high priest, and upwards of twenty of the principal Jews (some say double the number) have been thrown into prison, and it is required of them, by order of the grand sultan, to pay the enormous sum of 40,000 purses, or to die. An apostate is made prime minister.

Mr. Wolff wrote to me this day week upon his arrival at Damascus as follows:—"The Turks began to shout when this news arrived there, and they said, smiling, Grace to the Lord, a curse over Raphael Farkhi, their Hakam; a curse over all the Jews, their fathers, mothers, grandfathers, and grandmothers, their children and their children's children." He writes further, "I went this afternoon into the Jewish street, and thought at least to find the nephew of the high priest Rabbi Abulaña, but even he was put in prison. It was an awful sight, to see weeping women, crying children, old men trembling and praying; in short, I felt what it is to see a whole congregation in mourning, and in a silent mourning and sorrow. The men did not dare to express the sorrow of their hearts, lest it might cost them their heads, but still it was greatly and visibly manifested. They told me the number of respecta-

ble Jews put into prison amounted to twenty-four."

Poor Wolff entering Damascus was obliged to get off his ass, and to run after it on foot, whilst the conductor, who showed him the way to the convent, rode. The man was a Mussulman, and it would seem the fanatics of Damascus are now much incensed against both Christians and Jews.

GREAT REVIVAL.

The Roanoke Baptist Association, agreeably to appointment, held their first session for the present year, at the Arbour meeting house, Halifax county, (Va.) The session commenced on Saturday, May 8th, and having gone through the business of the session in an amicable manner, closed on Monday the 10th. There are in this association thirty-one churches, twenty ordained, and two licensed preachers. Their next session is to be held at the Union meeting house, Pittsylvania county, Va. to commence on Saturday, 9th of October next.—The precious revival of religion which began in this district about a year ago, we have the most cheering hope, still continues to progress, The gracious influence of the Holy Spirit seems to have reached about half of the churches in this district, and appears to be spreading. The greatest number which have joined themselves to any one church has been 97, and the smallest in any of these churches which have in any degree shared in the revival, is 8 or 9. The total number, received since the commencement of this revival, as nearly as we can ascertain at present, is something upwards of 500.—*Columbian Star.*

From the New-York Spectator.

GENERAL LA FAYETTE.

Every arrival from France brings letters confirming the pleasing intelligence that the Marquis de la Fayette will visit the United States during the

present season. Our readers have already been informed that the Marquis had partly made his arrangements to come out in the ship Bayard, but was not quite ready to embark at the time of her departure from Havre. This fact is confirmed by Capt. Humphries, of the ship Harmony, lately arrived at Norfolk. We may therefore expect the patriotic old veteran in all this month, or before the middle of August at farthest.

In the expectation, therefore, of soon beholding again this early friend of our national cause, it is proper for us as Americans to review the circumstances which first brought him to our shores: it was the darkest period of American history; and perhaps in a great degree, for that reason, the most interesting. The American commissioners, Franklin, Deane, and Lee, were at Paris in the winter of 1776—7. Their latest intelligence from this country detailed the extraordinary series of disasters preceding the battle of Trenton. The excess of American prisoners, considered as rebels, who had forfeited all claims to mercy, in the churches and prison ships about New-York, were rapidly finding relief in death from all the complicated sufferings which the human frame can endure. Many of our citizens in their despondency, had embraced the offer of pardon by submission to the royal authority. Among these were Galloway and Allen, who had been members of the Congress. Our triumphant foes supposed that little remained for them to do, but to direct their punishments in such manner as to prevent all future danger from our example. At this period of gloom, young La Fayette, possessing all the means of enjoyment in his own country, came to offer his aid against the exulting oppressor. His meeting with our Commissioners, in Paris, will stand on the page of history, as a brilliant example of moral greatness. With a frankness which

belongs to superior minds struggling in a good cause, he was told that the result of the campaign had been signally calamitous to the United States; and their funds were reduced so low that they were unable to provide the means of paying his passage across the Atlantic. "If your countrymen," said the gallant La Fayette, "are in such extremity, it will render my humble exertions more important in their cause." He arrived in this country in the spring of 1777, in a ship hired by him for that purpose. He requested permission to serve without pay—received a Major-General's commission, and soon became a favourite with the American officers, and the bosom friend of Washington. As an individual, the life of this man has been singularly eventful. His expected arrival here will present one of those occasions, which, in the course of human affairs, can rarely happen, both in nature and degree, for a nation to express its gratitude. But we hope his reception may be dignified and consistent; and that in the parade which may take place our countrymen may not, by an eagerness to exhibit themselves, suffer their vanity to eclipse the genuine glow of respect for this distinguished benefactor.

Pirates.—We learn by the ship Manchester Packet, from Campeachy, that the British brig Prince of Liverpool, from New-Orleans, in going into the island of Camron, got on the Bar, and beat over into deep water, when she was boarded by Pirates, stripped and robbed of all her cargo, and all hands murdered!! A British man of war brig sailed the next day from Laguna in search of them.

It was perfectly tranquil at Campeachy when the Manchester Packet sailed. The United States' schr. Grampus, Lieut. Comdt. John D. Sloat, sailed on the 14th ult. for Alvarado, all well. *Gazette.*

The Committee of the Greek Fund,

in New-York, have on hand about five thousand dollars.—*American.*

Extract of a Letter to the Editor of the Charleston Mercury, dated

HAVANNA, June 26.

"A brig arrived a few days since with 401 negroes, captured on the coast of Brazils, under the Brazilian flag, by the Spanish privateer *Romano*, belonging to this port, and sent in here for adjudication. 'Tis said that two hundred died the first night after her arrival of the Yellow Fever!! God knows where they were buried."

Charleston, July 2.

We learn, by the arrival the schr. James Madison, Capt. Brookins, from Baracoa, that on the 11th ult. a piratical barge, commanded by the notorious Francisco Chico Aragones, (brother to the commander of the Suragosana, who was taken to Jamaica and hung,) and manned by 12 men, was captured at Murcia, by some Spanish troops from Alegean, in Cuba, after blockading that port for six weeks. One man was killed; the rest escaped on shore, but were expected to be taken, as they were surrounded and could not escape. Aragones is the man who swore, some time since, that he would never cut his hair or nails, or shave his beard, until he had murdered 100 English, French, or Americans.

SALUTARY INFLUENCE OF BENEVOLENT INSTITUTIONS.

But once more, Sir, and I shall have done. Our Auxiliaries deserve gratitude for a reason which will appear important to every patriot as well as every Christian. The influence of local feelings and interests is great, is deeply felt, and much dreaded. Unprincipled politicians, and the votaries of a *run-mad* worldly ambition, will not hesitate to make use of feelings such as these, for the accomplishment of their purposes. They will not be

ashamed to debase their countrymen for their own exaltation. Now amidst these elements of division and disorder, what shall bind together all parts of this great nation, and keep us united? Much, Sir, very much may be expected from the Bible Society; and that by an influence to which no man can object. When I contemplate this Institution, having its seat in this great commercial metropolis, it appears to me as tho' the genius of Christian charity had her place here, and was stretching out her arms of love to embrace and hold together all parts of our common country. And the Auxiliary associations form the cords by which she binds us together and makes us fast. It is true that a feeble Auxiliary in Vermont is, in itself, a small thing; an Auxiliary in Virginia is in itself a small thing, and can possess very little force. But, Sir, as it is by thousands of minute filaments, that the cable is formed by which the ship of war, even in a tempest, is held to her moorings; so it is by the hundreds of Auxiliaries which every state in our nation is producing, that *that cord of love* is to be formed, which, by the agency of this Society, being wound round this whole country from Maine to Missouri, will bind all its parts in firm concord.—*Extract from a speech of Rev. Dr. Rice.*

FROM MILLMAN'S BELSHAZZAR.

The City of Babylon—Morning.

THE DESTROYING ANGEL.

Within the cloud-pavilion of my rest,
Amid the Thrones and Princedoms that
await
Their hour of ministration to the Lord,
I heard the summons, and I stood with
wings
Outspread for flight, before the Eternal
Throne.
And from the unapproached depth of
light
Wherein the Almighty Father of the
worlds
Dwells, from seraphic sight by glory
veil'd,

Came forth the soundless mandate, which
I felt
Within, and sprung upon my obedient
plumes.
But as I sail'd my long and trackless voy-
age
Down the deep bosom of unbounded
space,
The manifest bearer of Almighty wrath,
I saw the angel of each separate star
Folding his wings in terror, o'er his orb
Of golden fire; and shuddering till I pass'd
To pour elsewhere Jehovah's cup of ven-
geance.
And now I stand upon this world of
man,
My wonted resting place.—But thou, oh
Earth!
Thou only dost endure my fatal presence
Undaunted. As of old, I hover o'er
This haughty city of Chaldean Bel,
That not the less pours forth her festal
pomp
To do unholy worship to her Gods,
That are not Gods, but works of mortal
hands.
Behold! the Sun has burst the Eastern
gates,
And all his splendour floods the tower'd
walls,
Upon whose wide immeasurable circuit
The harnessed chariots crowd in long ar-
ray.
Down every stately line of pillar'd street,
To each of the hundred brazen gates,
young men
And flower-crown'd maidens lead the ma-
zy dance.
Here the vast Palace, whence yon airy
gardens
Spread round, and to the morning airs
hang forth
Their golden fruits and dewy opening
flowers;
While still the low mists creep, in lazy
folds,
O'er the house tops beneath. In every
court,
Through every portal, throng, in servile
haste,
Captains and Nobles. There, before the
Temple,
On the far side of wide Euphrates'
stream,
The Priests of Bel their impious rites
prepare:
And cymbal clang, and glittering dulci-
mer,
With shrill melodious salutation, hail

The welcome morn, awakening all the
 City
 To the last dawn that e'er shall gladden
 her.
 Babylon! Babylon! that wak'st in
 pride
 And glory, but shalt sleep in shapeless
 ruin,
 Thus, with my broad and overshadowing
 wings,
 I do embrace thee for mine own; forbid-
 ding,
 Even at this instant, yon bright orient
 Sun,
 To shed his splendours on thy lofty streets
 Oh, Desolation's sacred place, as now
 Thon'rt darken'd, shall the darkness of
 the dead
 Enwrap thee in its everlasting shade!
 Babylon! Babylon! upon the wreck
 Of that most impious tower your Fathers
 rear'd
 To scale the chrystal battlements of Hea-
 ven,
 I set my foot; here take my gloomy rest
 Even till that hour be come, that comes
 full soon.

Agents.—We venture to name the follow-
 ing individuals as agents for the Western
 Luminary, and request that they will use
 their endeavours to procure subscribers,
 and receive payments, for the same.

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"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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COMMUNICATED.

A HINT BY WHICH WE MAY EXAMINE OUR EXCUSES.—No. I.

"If thou forbear to deliver *them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that keepeth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?"* PROVERBS XXIV. 11, 12.

These verses contain a great general principle, which admits of being most extensively applied. It is this: That men may be deceived in supposing that they had good excuses for neglecting some great and important duty; that the nature of that deceit and the amount of their guilt are well known to their God and their Judge, and punishment proportioned to the magnitude of their guilt will sooner or later be inflicted.

Of all that man possesses here below, life is the most valuable:—"Skin for skin, all that a man hath will he give for his life." Yet human life is frequently lost when it might have been preserved;—and he who is the occasion of this loss, is a murderer; blood shall be laid to his charge. Nor could any of us be easy, had we any well grounded

apprehensions that we were the occasion of a fellow being going down immaturally to the pit. Let us just try our feelings on this head.

Suppose you have a neighbour and an acquaintance, but he is also your most inveterate enemy. Suppose this man, whom you call your enemy, labouring under a malignant disease, and you have at your command some remedy which is in almost every case efficacious: could you deliberately withhold this remedy, and thus be the occasion of this man's death? You say at once, you could not.

Suppose, again, this man whom you call your enemy, in the hands of a cruel and unjust oppressor. His property and his privileges and his life are all at stake; and you are in possession of some important information, which, being noted to the proper authority, would procure his deliverance—but if withheld, the man must perish: Could you deliberately withhold this information, and thus be the occasion of his destruction? You again say you could not; nay, you could not.

But the heart of man is, even in cases of this kind, remarkably deceitful. It pleads ignorance, and inability, and other engagements; when the real cause is mere indolence, or avarice, or something still worse, positive malice. And the great day will, without doubt, disclose many secrets of the kind. "If thou forbear to deliver *them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to*

every man according to his works?"

And yet there is a something more valuable than even natural life, and all that is connected with natural life, which our friends and acquaintances and neighbours and fellow mortals are in danger of losing, and which might not be lost were we to put forth our strength, and just do what we ought to do and what we might do. "And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do: But I will forewarn you whom ye shall fear: Fear him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him."—*Luke xxi. 4, 5.*

How great then must be our guilt, if through our neglect this most valuable thing be lost? How watchful and rigid ought we to be in examining all those excuses by which we may be kept from putting forth our strength in this cause?

The plain matter of fact is: Men,—immortal beings, are perishing by the hundreds and by the thousands; are delivered over to death, and are ready to be slain, all around us—before our eyes—many of them actually in our hands and under our command; and yet we are withholding from them the appointed means of salvation, and we have been saying, and are saying, "Behold, we knew it not."

He who pondereth the heart, knows otherwise. He who keepeth their souls and our souls, will give another account of the matter at another day. And he will then render to every man according to his works.

Professed believers in the Lord Jesus—you who we trust have in some good degree tasted that the Lord is gracious, let us reason this matter with you.

Hear our Lord's account of your character, and what he expects of you: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to

be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—*Matthew v. 13-16.*

"Ye are the salt of the earth"—the great mean appointed by heaven to preserve the mass of the human family from moral putrefaction. And as salt, you ought to have a distinguishing quality—a something about you which will let you be known and felt as counteracting corruption, and as rendering all with whom you come into contact, healthy and sound and vigorous.

"Ye are the light of the world; and a city set upon a hill cannot be hid." There is no such thing as *invisible light*. And what this world would be, were all natural and artificial light withdrawn, the human family would be, were the saints, who are to reflect the image of God who is light, taken out of the world. The race of saints becoming extinct, there would be little to distinguish the human family from devils;—over men, as well as over devils, there would be nothing suspended but "the blackness and darkness of eternal death."

Now, professed believers in our Lord Jesus, do you know—that is, do you feel and realize the fact, that you are the salt of the earth and the light of the world?

Let not, then, the salt lose its savour; let not the light be put under a bushel, but let it be set upon a candlestick, that it may give light to all who are in the house.

And as really as a due proportion of salt, in every case not only preserves from putrefaction, but actually invigorates and renders useful that which otherwise would be noxious; and as really as a certain quantity of light

makes a certain space agreeable, and renders all the objects within that, distinct and well defined; so really will your putting forth the strength which you have, and your acting under the special instruction of your Lord and Master, counteract the contaminating and corrupting influence of the deceiver and destroyer of souls—and you will thus deliver many of those who are now drawn to death, and who are now ready to be slain, from the blackness and the darkness of eternal death.

Brethren, there is no occasion to specify objects, nor to go into any detail as to the particular manner in which you may act. There are in our own town and country multitudes who know not God, and who obey not the gospel of his Son; and with some of these we are coming into contact every day; upon many of them we are almost daily exerting some kind of influence; they are acting upon us and we are acting upon them in cases innumerable, and this mutual action has in every case an influence upon their and upon our eternal destiny. We have also every week laid before us statements respecting the heathen world, and concerning the combined efforts which Christians of every name are making to carry the blessings of the glorious gospel to the most darkened and most depraved and most miserable of the nations of the earth. All that remains for us, is to arise and go and do likewise—to embark with greater energy than we have yet done, in the great and good cause of domestic and foreign missions.

Extracts from Sermons preached in St. John's Church, Glasgow.—By THOMAS CHALMERS, D. D.

“The constancy of Nature is taught by universal experience, and even strikes the popular eye as the most characteristic of those features which have been impressed upon her. It may need the aid of philosophy to learn how unvarying Nature is in all her pro-

cesses—how even her seeming anomalies can be traced to a law that is inflexible—how what might appear at first to be the caprices of her waywardness, are, in fact the evolutions of a mechanism that never changes—and that the more thoroughly she is sifted and put to the test by the interrogations of the curious, the more certainly will they find that she walks by a rule which knows no abatement, and perseveres with obedient footstep in that even course, from which the eye of strictest scrutiny, has never yet detected one hair-breadth of deviation. It is no longer doubted by men of science, that every remaining semblance of irregularity in the universe is due, not to the fickleness of Nature, but to the ignorance of man—that her most hidden movements are conducted with a uniformity as rigorous as Fate—that even the fitful agitations of the weather have their law and their principle—that the intensity of every breeze, and the number of drops in every shower, and the formation of every cloud, and all the occurring alternations of storm, and sunshine, and the endless shiftings of temperature, and those tremulous varieties of the air which our instruments have enabled us to discover, but have not enabled us to explain—that still, they follow each other by a method of succession, which, though greatly more intricate, is yet as absolute in itself as the order of the seasons, or the mathematical courses of astronomy.

“But there is enough of patent and palpable regularity in Nature, to give also to the popular mind, the same impression of her constancy. There is a gross and general experience that teaches the same lesson, and that has lodged in every bosom a kind of secure and steadfast confidence in the uniformity of her processes. The very child knows and proceeds upon it. He is aware of an abiding character and property in the elements around him

—and has already learned as much of the fire, and the water, and the food that he eats, and the firm ground that he treads upon, and even of the gravitation by which he must regulate his postures and his movements, as to prove, that, infant though he be, he is fully initiated in the doctrine, that Nature has her laws and her ordinances, and that she continueth therein. Even those appearances in the heavens, at which superstition stood aghast, and imagined that Nature was on the eve of giving way, are the proudest trophies of that stability which reigns throughout her processes—of that unswerving consistency wherewith she prosecutes all her movements. And the lesson that is thus held forth to us from the heavens above, is responded to by the earth below; just as the tides of ocean wait the footsteps of the moon, and, by an attendance kept up without change or intermission for thousands of years, would seem to connect the regularity of earth with the regularity of heaven. But, apart from these greater and simpler energies, we see a course and a uniformity every where. We recognize it in the mysteries of vegetation. We follow it through the successive stages of growth and maturity, and decay, both in plants and animals. We discern it still more palpably in that beautiful circulation of the element of water, as it rolls its way by many thousand channels to the ocean—and, from the surface of this expanded reservoir, is again uplifted to the higher regions of the atmosphere—and is there dispersed in light and fleecy magazines over the four quarters of the globe—and at length accomplishes its orbit, by falling in showers on a world that waits to be refreshed by it. And all goes to impress us with the regularity of Nature.

“Now this contemplation has at times served to foster the atheism of philosophers. It has led them to deify Nature, and to make her immutability

stand in the place of God. They seem impressed with the imagination, that had the Supreme Cause been a being who thinks, and wills, and acts as man does, on the impulse of a felt and a present motive, there would be more the appearance of spontaneous activity, and less of mute and unconscious mechanism in the administration of the universe.

“But this atheistical impression that is derived from the constancy of Nature, is not peculiar to the disciples of philosophy. It is the familiar and the practical impression of every-day life. The world is apprehended to move on steady and unvarying principles of its own; and these secondary causes have usurped, in man’s estimation, the throne of the Divinity. Nature in fact is personified into God: and as we look to the performance of a machine without thinking of its maker,—so the very exactness and certainty, wherewith the machinery of creation performs its evolutions, has thrown a disguise over the agency of the Creator.

“Such has been the perverse effect of Nature’s constancy on the alienated mind of man: but let us now attend to the true interpretation of it. God has in the first instance, put into our minds a disposition to count on the uniformity of Nature, insomuch that we universally look for a recurrence of the same event in the same circumstances. This is not merely the belief of experience, but the belief of instinct. It is antecedent to all the findings of observation, and may be exemplified in the earliest stages of childhood. The infant who makes a noise on the table with his hand, for the first time, anticipates a repetition of the noise from a repetition of the stroke, with as much confidence as he who has witnessed for years together the invariableness wherewith these two terms of the succession have followed each other.

“The certainties of Nature and of Science, are in fact the vocables by

which God announces his truth to the world—and when told how impossible it is that Nature can fluctuate, we are only told how impossible it is that the God of Nature can deceive us.

“And so it is, that in our text there are presented together, as if there was a tie of likeness between them—that the same God who is fixed as to the ordinances of Nature, is faithful as to the declarations of his word; and as all experience proves how firmly he may be trusted for the one, so there is an argument as strong as experience, to prove how firmly he may be trusted for the other. By his work in us, he hath awakened the expectation of a constancy in Nature, which he never disappoints. By his word to us, should he awaken the expectation of a certainty in his declarations, this he will never disappoint. It is because Nature is so fixed, that we apprehend the God of Nature to be so faithful. He who never falsifies the hope that hath arisen in every bosom, from the instinct which he himself hath communicated, will never falsify the hope that shall arise in any bosom from the express utterance of his voice. Were he a God in whose hand the processes of Nature were ever shifting, then might we conceive him a God from whose mouth the proclamations of grace had the like characters of variance and vacillation. But it is just because of our reliance on the one, that we feel so much of repose in our dependence upon the other—and the same God who is so unfailling in the ordinances of his creation, do we hold to be equally unfailling in the ordinances of his word.

“Now it is just because the successions which take place in the economy of Nature, are so invariable, that we should expect the successions which take place in the economy of God’s moral government to be equally invariable. The expectation which he never disappoints when it is the fruit of

universal instinct, he surely will never disappoint when it is the fruit of his own express and immediate revelation.

“With this certainty, then, upon our spirits, let us now look, not to the successions which he hath instituted in Nature, but to the successions which he hath announced to us in the word of his testimony—and let us, while so doing, fix and solemnize our thoughts by the consideration, that as God hath said it, so will he do it.

“The first of these successions, then, on which we may count infallibly, is that which he hath proclaimed between sin and punishment. The soul that sinneth it shall die. And here there is a common ground on which the certainties of divine revelation meet, and are at one with the certainties of human experience. We are told in the Bible, that all have sinned, and that, therefore, death hath passed upon all men.

“And in every instance of mortality which you are called to witness, do we call upon you to read in the intolerance of God for sin, and how unsparingly and unrelentingly it is, that God carries into effect his very utterance against it. The connection which he hath instituted between the two terms of sin and of death, should lead you from every appeal that is made to your senses by the one, to feel the force of an appeal to your conscience by the other.

“But God hath further said of sin and of its consequences, what no observation of ours has yet realized. He hath told us of the judgment that cometh after death, and he hath told us of the two diverse paths which lead from the judgment sent into eternity. Of these we have not seen the verification, yet surely we have now seen enough to prepare us for the unfailling accomplishment of every utterance that cometh from the lips of God. The unexpected death which we know cometh upon all men, for that all have sin-

ned, might well convince us of the certainty of that second death which is threatened upon all who turn not from sin unto the Saviour.

“But, secondly, there is another succession announced to us in Scripture, and on the certainty of which we may place as firm a reliance as on any of the observed successions of Nature—even that which obtains between faith and salvation. He who believeth in Christ, shall not perish, but shall have life everlasting. The same truth which God hath embarked on the declarations of his wrath against the impenitent, he hath also embarked on the declarations of his mercy to the believer. There is a law of continuity, as unailing as any series of events in Nature, that binds with the present state of an obstinate sinner upon earth, all the horrors of his future wretchedness in hell—but there is also another law of continuity just as unailing, that binds the present state of him who putteth faith in Christ here, with the triumphs and transports of his coming glory hereafter. And thus it is, that what we read of God’s constancy in the book of Nature, may well strengthen our every assurance in the promise of the Gospel.”

For the Western Luminary.

OF THE EFFECTS OF A LAX EXECUTION OF JUSTICE.

No. 4.

“Of Law, there can no less be acknowledged, than that her seat is the bosom of God—her voice, the harmony of the world. All things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempted from her power. Both angels, and men, and creatures, of what condition soever, though each in different sort and manner, yet all, with uniform consent, admiring her as the mother of their peace and joy.”—*Hooker's Ecc. Pol.*

It will now, we trust, be admitted by the reader, that it is exceedingly important to have the *body of the laws* respected by the citizen. It will be admitted by him, that amid all the strifes of men the law should be regarded by them as a *sovereign umpire*; and that, beyond that, none should even *think* of appealing. It will be conceded, that, as in the affairs of religion, the Bible shall be considered as the standard of truth; so, in matters of political conduct (if this can be regarded as separate from Jehovah’s all-pervading law) the *dictas of the government*, while they last, should be looked up to as conclusive. Indeed, when once laws have ceased to have a paramount importance attached to them, it seems no difficult matter to see (at least to a melancholy extent) how each man’s mad opinion will be carried out into the mad conduct of a very large portion of society,—until there shall have ceased, perhaps, to be any rule, other than that of possession and of force.

Thus we recapitulate much that has been advanced before. And to us these views seem clear, almost to being self evident. In truth, were we less informed of the actual character of men *in society*, we would expect to see these views acted on every where, and laws every where suffered to keep within some limits of safety, the fierce passions of mankind.

Upon a little reflection, there seems to be an opinion growing up gradually in our country, and gradually becoming the subject of party dogma—that *even here* there is far too much severity in the laws—that *even here* there are remains, much to be deprecated, of the bloody maxims upon which less favoured nations and times have acted to the sorrow of the governed. The opinion in allusion, and this embryo party, would represent *capital punishments* especially, as exceedingly odious; and would even intimate, as a justification of the non-execution which some com-

plain of, of the provisions of our penal code;—that such provisions are too little in unison with the advanced character of the age,—and that the neglect of law is far a less evil than the enforcement of such laws—of laws which can be regarded in no light but such as would shew them the remnants of an exploded system of bloody oppression and vindictiveness.

We allude to this opinion, and to this embryo party, because such allusion seems abundantly to be justified, by a glance at the times. When any accused person is brought to his trial, what warm appeals are made, in what should be an investigation of facts, to men's sympathies; and how are these appeals received by the juror on his oath, as though they were the facts and the reasonings upon which his cause should turn! And should the accused be condemned, in spite of all this eloquence, and this humane effort; (and it may be, in spite of a disposition on the part of the judge to favour him, if the law may be explained away, under the influence of a perverted conscience.) should the accused, we say, be condemned, under all these circumstances, what ardent exertions are instantly set on foot to extort from the chief magistrate of the land the interference of his prerogative of pardon;—and which, (if there be any sense in the theory of our governments,) is a prerogative lodged with our executives. to be used, but upon critical emergencies!

We trust it may not be amiss in us, humble as we are, to offer one or two suggestions in opposition to the growing opinion in question, and in behalf of the punishment of death. For, in opposing this notion (advocated as it is by a rising party,) we believe that we are opposing a main cause of the present lax execution of penal justice, and of the increasing depravity of our manners.

Man, as we have seen, is a revengeful being. In his savage state we see

him retaliating the murder of his relation or friend upon the surviving kindred, or upon the tribe of the murderer. *Eye for eye, tooth for tooth, life for life*; this seems to be the dictate of nature, no less than a provision of the Mosaic law. Indeed you will find, where punishments are left with individual discretion, or rather with individual vengeance, that the punishment, for the most part, exceeds the offence greatly, and that the general maxim of retaliation, just referred to, is transcended in its application to particular cases.

Such, we say, then, is the character of man. His nature is revengeful. And the inquiry comes up—"Must the laws respect this character?" That the laws should assume the province of punishing none will deny. But must we have a *lex talionis*! To be satisfied as to this inquiry, let us look minutely into what we have pronounced a dictate of man's nature, *an eye for an eye, a tooth for a tooth, a life for a life*. Exasperated man will not be appeased, but by having the injury he has received requited *in kind*. His brother, we will suppose, has fallen by the hand of the assassin: Then the assassin in turn must fall;—by the hand of the executioner if you will—but otherwise by the hand of the injured. The law must become what the reformist would call bloody, in order to prevent individuals from becoming far more bloody and vindictive. The law must assume this species of vengeance, to prevent individuals from carrying it, ad infinitum, whilst each retaliation would provoke yet another retaliation, until society would become a chaotic mass of death and crime, ghastly and yet portentous! *Dura Necessitas, acuens mortalia corda!*

Perhaps you will admit "that capital punishments are necessary in the early stages of society, but will contend that we have advanced beyond that stage, wherein they are necessary or admissible?" We must reply, that man ap-

appears pretty much like himself in every period and stage of society. Savages offer wrongs to each other, and so do civilized men: savages are revengeful, and so too are the individuals in the most enlightened nations: then, when the individuals are alike, and their crimes alike, we cannot but conclude that similar *punishments* should be retained amongst all. We have been told that men are *perfectible* beings; but even the visionary *Godwinian* has not yet ventured to point out any nation of men or any individual *man*, who had become *perfect*. Let us wait to see the alleged *perfectibility* of our nature, ripened into something like *perfection*;—and then, but not until then, let us adapt our *punishments* to such a new order of things.

It happens, however, that the whole theory of perfectibility is but a dream; and it is a dream as little like the realities of life, as any which has ever occupied the mind of any visionary. Man seems, on the other hand, to manifest, in every age, a great variety of vices; because they are the vices of his nature. He does, indeed, sometimes evince much of the heroic virtues, patriotism, benevolence, disinterestedness. But these qualities are attended by great vices in even those called the most virtuous. And it is found that if one age advance beyond former periods in the qualities which seem to do honour to our nature; perhaps the age ensuing will be seen entirely to have degenerated from the other, and to have verged toward that point of moral depression, beyond which, it has been said, that men cannot well descend. . . . How weak, then, would it be in a people to adopt a penal code, based upon the supposition of such a character of our race, as it never has manifested and as it probably never will manifest—but through the agency (and even this is not the thing contended for by any means) of that JEHOVAH, who will bring about a *change* in social and indi-

vidual man, not by imbuing him with science, but by pouring into his sinful nature the influences of His Blessed Spirit!

Capital punishments seem to be suited to man both in those periods when his virtues have most exalted, and in those when his vices most degraded his character. The vices of, what is called a virtuous people, are awed by this punishment; since there are few bad men who are entirely willing to die. And in those periods of a nation's history, (as such periods there are in the history of every people,) in which vice is rampant, this punishment of death, wielded by the public arm, is not only a terror, as in the former instance, to the most wicked of the community, but is the sovereign mean of excluding the same punishment from the hands of the individual, or, in other words, of excluding the most of those outrages that result from revengeful natures provoked by wrongs, and unavenged by a protecting country.

Let us draw a confirmation of our view from experience. And we will give the result of experience of mankind in the language of Hume; who might, perhaps, have attained the distinction of being the most accomplished writer of his age, had not a cold and miserable scepticism shed its baleful influence over his fine intellect.

"The maxims of ancient politics (says Hume) contain, in general, so little humanity and moderation, that it seems superfluous to give any particular reason for the acts of violence committed at any particular period. Yet I cannot forbear observing, that the laws, in the latter period of the Roman Commonwealth were so absurdly contrived, that they obliged the heads of parties to have recourse to these extremities. For (adds the writer) all capital punishments were abolished. However criminal or however dangerous any citizen might be, he could not regularly be punished otherwise than by banish-

ment: And it became *necessary*, in the revolutions of parties to draw the sword of private vengeance; nor was it easy, when the laws were thus violated, to *set bounds* to these sanguinary proceedings."

Now mark *how much* this example speaks! The *Roman state*—a state ever governed by *alternate factions*, has nought in her policy which seems to forbid whichever party happens to be in "brief authority," from perpetrating upon the other *half* of her people the most ireful and bloody enormities! We are sure that there cannot be found in all the *abuses* of the principle of capital punishments, aught that can equal what we here behold!

"But if this punishment obtains, it may be said, the executions must be *public*. And public executions, by deadening the sensibilities of men, are unfriendly to morals." We answer, the sensibilities thus liable to be deadened, are mere *animal sympathy*. And how many experienced surgeons are *monuments* to prove the fact, that the highest active benevolence may exist, where this sympathy is utterly destroyed. But admit that the sympathy in question is *valuable*: and still may we not urge, that the minor effects of public executions are *nothing*, when the main effect of every such execution, if just, is, to impress upon the mind of every beholder, the *dignity of the law*? Perhaps the unhappy sufferer has committed *rape*. Perhaps he dies for raising his arm against his country's freedom. Or, it may be, he has *slain his fellow*? Whatever of these situations may be his, the laws' *dignity* is vindicated on his person; and men are informed, in language so impressive, that it must reach them—*Whoso sheddeth blood, or whoso does that which in atrocity equals the shedding of blood of a brother, must make satisfaction to his offended and injured country by offering his own blood upon the scaffold!*

Thus every objection seems but to

render more firm the truth we have been defending. The dignity of the laws must be maintained! The safety of men must be held inviolable! The repose of the community must not be disturbed! And with a view to all this, *misdeeds of the first rank must have the highest punishment assigned them known among civilized and christian nations!*

Nor should we omit to mention, that we have insisted the more upon this punishment of death, because it affords a safe criterion by which the degree of turpitude of crimes, generally, may be measured. *Murder*, for instance, and some other crimes having this highest punishment affixed to them, will *therefore* come to have the highest degree of *guilt* also imputed to them by men. And the last grade of iniquity, being thus fixed in the mind, as connected with this extreme punishment, it will be easy, whilst we daily assign to each offence its appropriate penalty, to establish comparative lights wherein various misdeeds shall be regarded, and thus to *prevent*, first *confusion* in our *moral system*, and ultimately the *doing away of all distinctions between good and evil actions and principles*.

May God in his mercy grant, that we retain and improve on whatsoever just distinctions we may now make as to the merit or demerit of actions.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, AUGUST 11, 1824.

SERMONS preached in Saint John's Church, Glasgow. By Thomas Chalmers, D. D.

We exclude some original matter, to give to our readers an extract from this most interesting production. Their illustrious author is too well known, and deservedly admired, to need our feeble praise. For the range and power of his

thought—for the boldness and graudeur of his views—for the wide and yet practical benevolence of his plans, he is perhaps, at this day, unrivalled. Robert Hall has more of the *lucidus ordo*—more easy majesty of style and thought, and is, we think, an abler writer of sermons for general use. John Foster, of Bristol, England, has more poetic richness—more saturation of matter, and is the senior, and, in a degree, the model of Chalmers. But for variety and extent of knowledge, of plainness and usefulness—for almost insufferable boldness of conception—for the close application of his powers in his production to the state and necessities of whatever class occupies his attention, he stands the prince of modern divines.

Nil tetigit quid non ornavit.

What he touches, he adorns.

It is with much pleasure we observe a growing spirit of practical piety in his successive series of sermons; and we feel quite excused for making so long an extract, or perhaps more properly abstract of the first sermon. Its striking originality and deep appeals, must interest every mind.

DIED, at Cincinnati, ROBERT C PARKER, in the 27th year of his age.

It is with emotions of peculiar poignancy, that we record the early death of this amiable young man. He was our friend. Between the deceased and one of the Editors, there had existed an intimacy of many years standing, begun in youth—only now interrupted by the hand of death. We are sure that our beloved and lamented friend was *honourable*; true to friendship, and to integrity; and possessed of a heart and an hand “open as day to melting charity.”

Young people of Lexington! let this providence sink deep into your hearts! Robert Parker was a native of this

town, and grew up with many of you. What were the circumstances of our friend's last moments, we have not learned: But this much we do know upon the authority of God himself;—that no man can see Jehovah's face in peace, without an interest in the Saviour. And now, in the view of these things, does it not behove you, and all of us, to be “also ready,” since “in such an hour as we think not, the Son of Man cometh”?

Dear young friends, the emphatic caution is addressed to us all,—

“Rejoice, O young man, in *thy youth*; and let thy heart *cheer thee* in the days of thy youth; and walk in the *ways of thine heart*, and in the *sight of thine eyes*: But KNOW that for all these things GOD WILL BRING THEE INTO JUDGMENT!”

We speak this word, friends, as dying men, addressing themselves unto the dying: for lo! the seeds of death are implanted in us all; the soil is perfectly congenial—and the crop cannot fail. O that *this little word* may prove, *if but to one of you*, a word in season—so as to be “a saviour of life unto life.”

RARE CONSTANCY.

In Everard's Letters, published in Italian in 1776, he gives the following interesting account of an adventure which he met with in the quicksilver mines of Idria.

“After passing,” he says, “through several parts of the Alps, and having visited Germany, I thought I could not well return home without visiting the quicksilver mines at Idria, and seeing those dreadful subterranean caverns, where thousands are condemned to reside, shut out from all hopes of ever seeing the cheerful light of the sun, and obliged to toil out a miserable life under the whips of imperious task masters.

“Such wretches as the inmates of this place my eyes never yet beheld. The blackness of their visages only serves to cover a horrid paleness, caus-

ed by the noxious qualities of the mineral they are employed in procuring. As they in general consist of malefactors condemned for life to this task, they are fed at the public expense; but they seldom consume much provisions, as they lose their appetites in a short time, and commonly in about two years expire from a total contraction of all the joints in the body.

"In this horrid mansion I walked after my guide for some time, pondering on the strange tyranny and avarice of mankind, when I was startled by a voice behind me, calling me by my name, and inquiring after my health with the most cordial affection. I turned, and saw a creature all black and hideous, who approached me, and with a most piteous accent exclaimed, 'Ah! Mr. Everard, don't you know me?' Gracious Heavens! what was my surprise when, through the veil of his wretchedness, I discovered the features of my old and dear friend, Count Alberti. You must remember him one of the gayest, most agreeable persons at the courts of Vienna; at once the paragon of the men, and the favourite of the fair sex. I have often heard you repeat his name as one of the few that did honour to the present age; as possessed of generosity and pity in the highest degree; as one who made no other use of fortune, but to alleviate the distresses of his fellow creatures. Immediately on recognizing him, I flew to him with affection; and after a tear of condolence, asked him how he came there? To this he replied, that having fought a duel with a general of the Austrian infantry against the emperor's command, and having left him for dead, he was obliged to fly into one of the forests of Itria, where he was first taken prisoner, and afterward sheltered by some banditti, who had long infested that quarter. With these he had lived for nine months, till by a close investiture of the place in which they were concealed, and a very obstinate resistance, in which

the greater part of them were killed, he was taken and carried to Vienna, in order to be broke alive upon the wheel. On arriving at the capital, however, he was soon recognized, and through the intercession of friends, his punishment of the rack was changed into that of perpetual imprisonment and labour in the mines of Idria.

"As Alberti was giving me this account, a young woman came up to him, who I at once saw to be born for better fortune. The dreadful situation of the place was not able to destroy her beauty: and even in this scene of wretchedness, she seemed to have charms to grace the most brilliant assembly. This lady was in fact daughter to one of the first families in Germany; and having tried every means to procure her lover's pardon without effect, was at last resolved to share his miseries, as she could not relieve them. With him she accordingly descended into these mansions, whence few of the living return; and with him she is contented to live; with him to toil; forgetting the gayeties of life, despising the splendours of opulence, and contented with the consciousness of her own constancy."

Such constancy could not go unrewarded. In a letter written nine days after, Mr. Everard relates that he was, "the spectator of the most affecting scene he had ever yet beheld. A person came post from Vienna, to the little village near the mouth of the greater shaft. He was soon after followed by a second, and by a third. Their first inquiry was after the unfortunate count, and I happening to overhear it, gave the best information I could. Two of these were the brother and cousin of the lady; the third was an intimate friend and fellow soldier of the count; they came with his pardon, which had been procured by the general with whom the duel had been fought, and who was perfectly recovered from his wounds. I led them with all the expe-

dition of joy down to his dreary abode; presented to him his friends, and informed him of the happy change in his circumstances. It would be impossible to describe the joy that brightened upon his grief-worn countenance; nor was the young lady's emotions less vivid at seeing her friends, and hearing of her husband's freedom. Some hours were employed in mending the appearance of this faithful couple; nor could I without a tear, behold him taking leave of the former wretched companions of his toil. We soon emerged from the mine, and Alberti and his wife once more revisited the light of the sun.

"The empress has again taken him into favour; his fortune and rank are restored; and he, with his fair partner, now have the pleasing satisfaction of enjoying happiness with double relish, as they once knew what it was to be miserable."

DEAF AND DUMB.

Extracts from the Appendix to the Report of the Asylum for the Deaf and Dumb, at Hartford.

SPECIMENS OF ORIGINAL COMPOSITION.

BY A YOUNG LADY 27 YEARS OF AGE.

What I thought of the Sun, Moon, and Stars, before I came to the Asylum.

I wished to look at the sun which was very brilliant as the gold, but I could not see it. I thought the sun was like a man who was a soldier. He wore his crimson dress, and stood on the sun, while he governed over all mankind every day. I was much troubled by the heat of the sun. I told my sister that he was very cruel to us, and I wanted to touch him, but I was disappointed, because I was too far from him. While the sun was coming up, I pursued to catch him in the East, but I could not do it. I believed that he was very artful. I was playing in the garden in the summer without a bonnet. My friends told me that he would make

me black, and I did not believe about it. There was a reason that he could make the brown cloth on the grass white. They were excited to laugh. In the afternoon the clouds began to become very black, and I considered that the sun was melted with the lightning. The thunder was heard, and I could feel it. He threw a large ball going down the sky. Then the sunset was running under the earth, and he became the moon all night in the morning he held a large candle which was hot all day, while he was walking towards the West. I sat on the door of the house in the evening pleasantly, and I looked up the new moon going down the west. A few days ago, when I was walking alone to the neighbourhood, the half moon followed me, and I did not wish her to come. I thought I was deaf and dumb, and she was very curious. The moon was full, and became the darkness in her face like a picture. I asked my friends what was the matter with her? They said they did not know what. When I went to my chamber, I extinguished a candle, and was afraid of her, and I shut the windows all night, because I disliked to be seen by her. I was very anxious to take refuge. I advised her not to follow me, but she was still obstinate. When it was dark, the moon would not come up all night, and I was glad to hear of it—There were many stars in the sky, which was very pleasant. Why did they stay there? I talked with my soul, and it was not necessary that they lived. I went out of the house, and I contemplated that they had large parties pleasantly in the evening. They were riding, while they held their beautiful candles with their hands. When I was a girl, I frequently went away, and was struck to look up a star which was going into fire with fear. I thought it was like a gun, and I ran and entered to call my sister to see the star. I asked her what was the matter with it? She answered that it would kill me.

I was very afraid of it, and I told her that I would go away no more in the evening. I looked up the sky, and called my friends to see the milky way. I said "some body covered there with the white cloth." I truly saw a comet which was fallen from the sky, and I trembled with terror. I wondered that I had never seen it before. I expected that some nation was burned with fire in the distant country. I did not know who made these, and I was very ignorant not to think that God was a creator of the universe.

POLITICAL INTELLIGENCE.

PARIS, June 7.—The following is all the intelligence from Spain which I have been able to collect. You will find in it the complete addresses of the Supreme Council of Castile, as well as information respecting the Apostolic Junta.

"The Apostolic Junta continues its manoeuvres with the greatest ardour in several parts of the kingdom. Its agents have proclaimed Charles V. (that is Don Carlos, the brother of the king) in Galicia, Arragon and Catalonia. The following are the members who compose the apostolic junta at Madrid, namely, General Mataflorida, the son of the member of the Urgel regency; the Capt. General Carbajal, the King's lieutenant in the garrison of Madrid; General Bessicres, Grimarest Capasse, Rayo, Alias Lotcho; Aymerick, Inspector of Infantry; Chanvo; Merino, the Trappist; Mosson; Colonel Cantero, and all the great officers of the household of the Infant Don Carlos; the Archbishop of Toledo, and father Martinez, friar of the Convent of La Merced, where the Junta regularly meets. Senor Etenard, one of the richest men in Spain, is Secretary; and Victor Seaz, the late minister and Confessor of the King, is President. They count upon the assistance of Senors Palomera, Antrugano, Davila, Campo, Romaro, and Father Sivilo."

GREECE.

The Captain Pacha sailed from the Dardanelles into the Archipelago on the 1st of May. The Augsburg Gazette says the fleet has been seen taking a southerly direction. A Greek squadron was watching it closely. Nothing positive, however, was known of its destination at Constantinople. But it was thought the Pacha had orders to attack Ipsara and Samos; the enterprise would be hazardous, as those islands, as well as Hydra and Spezzia, are covered with batteries and entrenchments. It is therefore probable that the Turkish Admiral will confine his operations to relieving the fortresses in the isle of Negropont, which have been threatened by the Greeks ever since last autumn.

With the Greeks every thing is in a prosperous state. Telegraphs by day, and fire signals by night, established in all the islands, apprise them of the slightest movements of the Turks upon all points of the Egean Sea. It is thus that one of their naval squadrons, composed of 18 transports, was surprised, beaten, and destroyed by the Greeks in the anchorage of Suda. This event, the news of which arrived only the evening before Easter Sunday, was followed with a disembarkation of 3,000 insurgents, who had before shut up the Mahometans in their fortresses. The last remittance of 50,000*l.* sterling from London has arrived here. Colonel Stanhope and Lazarus Condonzotis are at the head of the administration of the finances, which at present amount to 200,000*l.* sterling in Spanish money called *douros*. Maurocordato is now at Vrachori, settling many important affairs with the stratarchs of Etolia and Arcanania, relative to the events of the approaching campaign.

VIENNA, June 1.

The following is extracted from the Austrian Observer of this date.

"An Arabian Fanatic has appeared in Upper Egypt, who gives himself out

for the Visir, or the Precursor of the Prophet El Mokodi, who died a thousand years ago. This chief has collected a numerous band under his standard, and has marched from Kossein to Kinah on the Nile, of which he has made himself master. The Pacha has caused the corps of troops which occupied Sionl to march against him, and hopes to stop his progress."

RELIGIOUS INTELLIGENCE.

REVIVAL AT CAMBRIDGE.—A pleasing attention to religion still continues in the Rev. Mr. Jacobs' congregation; 16 have been lately baptized.

REVIVAL IN ENGLAND.—The Wesleyan Methodist Magazine for May, states, that in the Redreth circuit, Cornwall, more than 1,000 persons had applied for admission in the Methodist Society, and that several in the mines were under deep concern. A letter from Alston, Cumberland, mentions that there had been a considerable addition to the societies, and that the work was still going on. Sowery Bridge, near Halifax, and Norwich, were likewise blessed with a revival. The Wesleyan missionaries at Shetland Isles continue to be favorably received, and their labors are signally blessed. One or two chapels have been erected, and it is contemplated to erect others.

The Baptist General Association in Georgia, was held April 22, 23, and 24; 1824. The subject of co-operating with the State Convention of South Carolina, in the establishment of a seminary of learning, was committed to brethren Mercer, Brantly, and Sherwood, who were to consult with a Committee of that Convention.

To almost all the churches composing the Georgia Association, there were additions by baptism during the last year. The good work of the Holy Spirit was perhaps as great at County line in Oglethorpe. and Bethel in

Wilkes, as in any congregations. The whole number baptized is 293. Sabbath schools are established and in a prosperous condition. The precious influences of the Spirit are still visible in two or three churches.

METHODIST CONFERENCE.—The New England Conference of the Methodist Episcopal Church, convened at Barnard, Vt. June 22. Bishops George and Hedding, 94 members of the conference, and about 30 local preachers and candidates, were present. Twenty-seven brethren were admitted as members of the conference and received deacons' orders.

Four local preachers were also admitted to the office of deacon. Seven elders were ordained. Fifteen young men were admitted on trial. The increase of communicants during the last year, is 1699. The whole number of communicants is 22,625.

Bishop Chase, of Ohio, is prosecuting the object of his mission very successfully in England. One individual, lady Rosse, has presented him with £300 sterling, (\$1332.)

The whole number of bishops, priests and deacons, in the Episcopal Church in the United States, is 380.

STATISTICS OF THE LUTHERAN CHURCH.

From an address of the General Synod to the Lutheran Church in the United States, it appears that that body consists of six particular Synods, viz:

1. The Synod of Pennsylvania, which contains 74 ministers and more than 278 churches. There were admitted to membership by baptism, during the previous year, 6,445; and to sacramental communion by confirmation, 2,750. Whole number of communicants 24,694. The number of congregational schools is 208.

2. The Synod of New-York. Min-

isters 20, baptisms 1179, confirmed 277. Total number of communicants, 3,114. The Hartwich Seminary, a Lutheran institution, within the bounds of this Synod, has had its Theological department enlarged. An appropriation has been made to increase the Theological library, which contains already about 1,000 vols. The number of Theological students is 10.

3. The Synod of North-Carolina and the adjoining states. Ministers 19; baptisms, 434 children; and 13 adults; confirmed, 220; communicants, upwards of 1359.

4. The Synod of Ohio. Ministers 26. The last Minutes of this Synod not having been received, the reports of baptisms &c. are not given.

5. The Synod of Maryland and Virginia. Ministers 22; baptisms 1420; confirmed 650; communicants 4935.

THE REFLECTING CHILD.

"What occasions that melancholy look?" said I to one of my young favorites one morning. He turned away to hide a tear ready to start in his eyes. His brother answered for him: "Mother is very angry with him because he would not say his prayers last night, and cried all day because a little sparrow died that he was fond of." At this the little mourner hastily turned round, and looking at me, exclaimed, "I could not say 'Thy will be done,' because of my poor bird." I took him by the hand, and pointing to his school-fellows, Mark this observation, said I, from the youngest present, only six years old; for it explains the nature of prayer, of which, perhaps, some of you are ignorant. Many persons repeat words, who never prayed in their lives. My dear boy, I am very glad to find you were afraid to say to God, what you could not say truly from your heart; but you may beg of him to give you submission to his will, and you may try to forget the loss of your sparrow, and find another

to supply its place; for that is what all wise persons do, instead of fretting and vexing themselves, they consider how to retrieve their losses by other means.

Youth's Magazine.

"However ill men may treat us, we should never give them a handle to say that we misbehaved ourselves. Were I to meet my most bitter adversary, and know that he was come with the most malicious intentions, I should endeavour to be so on my guard, that he could not lay his finger, with truth, on any part of my conduct."—CECIL.

From the Songs of Zion.

BY JAMES MONTGOMERY.

PSALM XC.

Lord, Thou hast been thy people's rest
Through all their generations,
Their refuge when by danger prest,
Their hope in tribulations;
Thou, ere the mountains sprang to birth,
Or ever Thou hadst form'd the earth,
Art God from everlasting.

The sons of men return to clay,
When Thou the word hast spoken,
As with a torrent borne away,
Gone like a dream when broken:
A thousand years are, in thy sight,
But as a watch amid the night,
Or yesterday departed.

At morn. we flourish like the grass
With dew and sunbeams lighted,
But ere the cool of evening pass,
The rich array is blighted:
Thus do thy chastisements consume
Youth's tender leaf and beauty's bloom;
We fade at thy displeasure.

Our life is like the transient breath
That tells a mournful story,
Early or late, stopt short by death;
And where is all our glory?
Our days are threescore years and ten,
And if the span be lengthen'd, then
Their strength is toil and sorrow.

Lo, Thou hast set before thine eyes.
All our misdeeds and errors;
Our secret sins from darkness rise,
At thine awakening terrors:

Who shall abide the trying hour?
Who knows the thunder of thy power?
We flee unto thy mercy.

Lord, teach us so to mark our days,
That we may prize them duly;
So guide our feet in Wisdom's ways,
That we may love thee truly:
Return, O Lord, our griefs behold,
And with thy goodness, as of old,
O satisfy us early.

Restore our comforts as our fears,
Our joy as our affliction;
Give to thy Church, thro' changing years,
Increasing benediction;
Thy glorious beauty there reveal,
And with thy perfect image seal
Thy servants and their labours.

Agents.—We venture to name the following individuals as agents for the Western Luminary, and request that they will use their endeavours to procure subscribers, and receive payments, for the same.

Fayette County.—James Rell, Doct. J. Todd, Rev. Geo. Boon, Dr. Jno. R. Witherspoon, Rev. Robt. Marshall, N. Ferguson, John Shaw.

Bourbon.—Isaac Webb, Thomas P. Smith, Ephraim Harriott, John Curry, Rev. Andrew Todd, Jonas Markey.

Clarke.—J. D. Thomas, Walter Preston, Silas W. Robins, Esq. James Stone-street.

Montgomery.—Rev. J. P. Howe.

Bath.—Thomas Hill.

Woodford.—Samuel Campbell, Samuel M. Wallace, Abraham Dale, J. R. M'Farland.

Franklin.—Thomas Paxton, J. J. Miles, Rev. Eli Smith, D. C. Humphreys.

Mercer.—Rev. Thomas Cleland, Dr. W. Pawling, Wm. Nourse, sen. David Caldwell, M. G. Younce, Samuel McCoun, Rev. S. K. Nelson, Dan'l Barbee.

Perryville.—Wm. E. Crawford.

Green.—Gen. Allen, Rev. J. Howe, Rev. John Chandler, Rev. Isaac Hodgins.

Adair.—Rev. S. B. Robertson, Rev. Jeremiah Abell, Maj. Benjamin Workman.

Garrard.—Rev. J. C. Barnes, Alexander Reed, Charles Spilman.

Jessamine.—Saml. Rice, Wm. H. Rainey.
Henderson.—N. C. Horsley, E. H. Hopkins.

Christian.—James H. Rice.

Mason.—Rev. J. T. Edgar, John Boyd, Dr. John Drake.

Nicholas.—Jonathan Smith.

Caldwell.—Rev. Robert Lapsley.

Shelby.—Rev. A. Cameron, Rev. Andrew Shannon, Rev. Henry L. Rice.

Jefferson.—Wm. Vernon, Rev. Samuel K. Snead, Rev. Dr. Blackburn.

Madison.—Archibald Curl, Dr. Alexander Miller,

Gallatin.—W. O. Butler.

Washington.—Joseph Maxwell, Andrew Cunningham, Geo. M. Wilson.

Logan.—Rev. Daniel Comfort, Presley Edwards, Esq. William I. Morton.

Fleming.—Rev. James K. Burch, A. E. Ballard.

Todd.—Rev. Wm. K. Stewart.

Harrison.—Rev. J. R. Moreland.

Scott.—Samuel Glass, Samuel Finley.

Great Crossings.—M. D. Averill.

Owenton.—James Vanallen, esq.

Nelson.—Rev. William Scott, Jonathan Simpson

Warren.—Rev. D. H. Phillips.

Glasgow.—Robert Ferguson.

Dayton, Ohio.—Rev. Wm. Graham.

Cincinnati.—Rev. James Kemper, Rev.

Erastus Root, Jno. F. Keys.

Lebanon.—Jacob D. Lowe.

Nutchez.—Rev. George Potts.

Charlestown, Indiana.—Rev; Jno. Todd, Thomas Todd, esq.

Abingdon, Va.—Rev. Stephen Bovell.

Livonia, Indiana.—Rev. W. W. Martin.

Smockville.—Samuel Smock.

St. Louis, Missouri.—Dr. W. M. Green.

Nashville, Ten.—Rev. Mr. Campbell.

Campden, S. C.—Rev. S. S. Davies.

Darien, Georgia.—Rev. Jno. Joice.

Chillicothe.—The Hon. Mr. Thompson.

Robstown, Pa.—Hon. Mr. Plumber.

Huntsville, Ala.—Jno. W. Tilford, Esq. Rev. Mr. Allen.

Shavonocton.—Rev. Charles Phillips.

Madison, Ia.—Mr. M'Clure.

Detroit.—Rev. Joshua Moore.

Pittsburgh.—Rev. Mr. Swift.

Shelbyville, Ten.—Rev. Alexr. Newton.

Columbia, Ten.—Dr. James W. Frierson.

Winchester, Ten.—William Estil.

Bloomville, Mo.—Josiah Dickson.

Grand Prairie, Mo.—James Tate.

Trenton, N. J.—Rev. Robert Gibson.

Vincennes, Ia.—Rev. Samuel T. Scott.

New-Lexington, Ia.—Francis Hinds.

New-York.—Rev. M. Bruen.

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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COMMUNICATED.

A HINT BY WHICH WE MAY EXAMINE OUR EXCUSES.—No. II.

(Continued from page 67.)

"If thou forbear to deliver *them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?"*

PROVERBS XXIV. 11, 12.

But you say you are weak—few in number, when compared with those who are perfectly careless to every thing of the kind; and you have but little time, and little talent, and still less wealth, at command: you can therefore do little or nothing.

Now, let us just look at this very common excuse, in some of the many shapes in which it presents itself.

You say you are weak, and few in number.

How stood the matter, as to numbers and strength, in the morning of the day of Pentecost? One hundred and seventy names—and these not the names of the mighty, and the noble, and the wealthy, and the men of influence—that morning constituted the whole strength of the Christian Church: And to these few

names were opposed the 700,000,000, organized under the god of this world. How was the matter as to numbers and wealth and influence, when the gospel was first preached, and when churches were first organized, at Philippi, and at Ephesus, and at Athens, and at Corinth, and at Rome? Nay, is it possible that we are never to act in attempting to bring our neighbours, and our friends, and the nations who are in the region of the shadow of death; are we never to act in this great and good cause, till the god of this world shall of his own accord give up his usurped dominion; never to act, till the deceiver and destroyer of human souls shall cease to make havock of our race?

Nay, rather, from the fact of our being weak and helpless in every sense in which these terms are applied by the men of the world, let us be encouraged to arise and put forth our strength as the first disciples put forth theirs. And let us recollect the fact, that our strength is in ourselves and in the Lord of Hosts; not in the men of the world, nor in the maxims and policies of the world. Let us know and feel this, and then we shall know and feel that we are strong indeed. (See Zech. xii. 5.) The feeble among us will then be as David, and the house of David shall be as God, as the angel of the Lord.—Zech. xii. 8.

But who are the men who would either directly or indirectly dissuade the professed disciples of Jesus from engaging heartily in the cause of missions? Who are the men who affect to consider all attempts to send the gospel to the heathen at a distance, and all attempts to instruct the heathen on our

frontiers, or among ourselves, in our own families, as foolish or as lost labor? Look at them individually, and say if they are men who are living under the influence of the religion of Jesus. Whatever other amiable and useful qualities these men may be found to possess, they will be found to be men who, as yet, give very little evidence that they know any thing of the value of the Gospel of God's Son, or of the value of immortal souls.

Nay, more; these men are daily giving very considerable evidence, that, in their opinion, you would sustain no loss though you were this day deprived of your Bibles, and of your Sabbaths, and of your sacraments, and of your preachers, and of your hopes of immortality, as these hopes are founded on the Bible. Nay, that neither you nor your children would suffer loss, though you and they were this day left, so far as religious privileges are concerned, in the very state in which your fathers and their children were two thousand years ago. The fact is; in the opinion of these men, all Christian privileges are nothing else but prejudices, and the sooner you and your children are removed from under the influence of these, the better.

Now, Christian Friends, can you for a moment bear the thought of you and your children being again unchurched; again aliens from the commonwealth of Israel, and strangers to the covenants of promise; without God and without hope in the world? And if you shudder at the very thought of such a state of things, can you allow yourselves to be directed in these important matters by the opinion & the conduct of men who, were their example followed, you and yours would again soon be in heathenism?

But is it true, friends and followers of our Lord Jesus, that you are in yourselves weak and feeble, and can do little or nothing in the cause of missions, unless some of those who are perfectly careless and indifferent about these matters

are disposed to help you? It is not so. Nay, if you really needed the help of these, you must first shew them that you are in earnest in the matter, by helping yourselves. Nay, you are not weak in yourselves; nor do you stand in any need of their assistance, till they shall in some good degree feel and act as you ought to feel and act.

You are free men and free women. Freedom of thought, and freedom of speech, and freedom of action too, so far as Messiah's kingdom is concerned, are your birthright and the birthright of your children. Are you ashamed of your visible connection with your risen and exalted head? Is it dishonourable to be known in all your intercourse with your fellow men, as the salt of the earth and the light of the world? Have you not hearts directed to the service of him who loved the souls of men and who washed them in his blood? Have you not mouths which you can open to speak his praise, and to recommend, in a great variety of ways, the great salvation? And is there not a commanding influence—a commanding eloquence, in those words and actions which are the effusion of a warm heart?

Nay, believer in our Lord Jesus, thou art not weak and helpless, though thou mayest be like Lot in Sodom, or like Daniel at the court of *Darius*, only a solitary individual in the midst of a multitude: thou art not weak and feeble, but art in thyself an host; only put forth thy strength, and worm Jacob shall again thresh the mountains. Thou art engaged in the same cause in which Peter was engaged in the day of Pentecost, and thou hast the same promise to support and direct thee that he had. Thou art in the same situation in which Paul and Aquilla and Priscilla were, while with their hands they were making tents, and with their mouths were talking to their ignorant or careless or hardened neighbours and friends or customers, of the mercy which was promised to the fathers.

FEMALE UNION TRACT SOCIETY
OF LEXINGTON.

The Lexington Female Union Tract Society held its annual meeting in McChord's (or 2d Presbyterian) Church on Tuesday the 10th of August, at the lighting of the candle. A large assembly attended to join in the interesting exercises of the evening. The Meeting was opened by prayer from the Rev. Mr. Chapman, of the Episcopalian Church. The Society's Report was then read, of which the following is an abstract.—

"This Society was organized in September, 1823; but did not go into active operation until the following November, when the Secretary was directed to forward \$40 to the Agent of the American Tract Society for the purchase of Tracts, and also to request the location of a Depository in this place. In January your Board received a letter from the Agent, stating that a box of Tracts had been forwarded for the Society, and that a Depository would be speedily established, of which the Rev. Mr. Ward had been appointed Agent.

"The Tracts received by your Board, were immediately thrown into circulation. 29,625 pages have been delivered to subscribers; 869 pages given to the Sabbath School of the First Presbyterian Church; 700 pages to the Sabbath School of McChord Church; 4,000 pages given to the Managers of the Female Bible Society; 10,000 pages have been sold; and 8,250 pages yet remaining for subscribers, who are requested to call as soon as possible for their Tracts.

"We believe that the Tracts distributed by your Board, have been uniformly received with gratitude and thankfulness: And though we have not had the felicity of seeing even one individual return, with the joyful exclamation, "*This Tract has saved me from ruin;*" yet we will not be discouraged.

Other associations in our neighborhood have thus been blessed. We have laboured in faith upon the promise of Him who has said. "In the morning sow thy seed, and in the evening withhold not thy hand;" and we will continue to labour with unabated zeal, with increased zeal; remembering, that God will not always hide his face—and that at this very moment, the seed which we have sown may in silence and obscurity be ripening into fruit, for a glorious and blessed immortality. Unknown, even to ourselves, we may have been the means, through a single Tract, of consoling the afflicted, or alarming the impenitent; of carrying to the abode of poverty, disease, and death, that peace which the world cannot give, and which, blessed be God, the world cannot take away. We may have "dried the orphan's tears, and made the widow's heart to sing for joy;" and we may yet hear the dying testimony, quivering upon the lips of some departing saint, "God bless the Tract Society."

"The Committee of the American Tract Society, state, in their last annual report, that nearly fifty persons have come under their observation, whose hopeful conversion can be traced either directly or indirectly to the reading of six copies of a Tract entitled 'Sixteen Short Sermons.' The Committee further remark, "that of this Tract 24,000 copies have been published by this Society, and great numbers by other societies. Add to the influence of those 6 copies, the influence of all these; and to the influence of all these, add the influence of 3,000,000 other Tracts published by this Society, and 2,000,000 by other Societies in this country; and to the influence of these, add the influence of 50,000,000 published by the London Tract Society, and other millions by other Tract Societies on the continent of Europe—and who can estimate the result!"

"There are therefore more than 5,000,000 of Tracts printed, and now

in actual circulation, in our country;— and yet the wants of perishing multitudes are not satisfied; still the heart of piety is pained with the often repeated and often neglected cry, from the wandering Missionary, as he weeps in almost hopeless agony over the moral desolation and darkness with which he is surrounded, or from the patient and laborious Sabbath School instructor,— “Send us more Tracts.” Christians! friends of the Redeemer, when shall these calls be answered!

“In the conclusion of this Report, your Board feel that they are called upon to bear their humble testimony in favour of the blessed effects of that union of Christian feeling and Christian effort, which is operating so important and extensive an influence over the religious destinies of our world. We have met as *Christians*, not as *sectaries*. And while mingling our prayers to our common Father, for a blessing upon our united efforts in his cause, all names and distinctions have been forgotten; and we have felt our hearts united by the sacred and indissoluble ties of Christian affection. And we would now unite in tendering to Almighty God our sincere thanks for that peace, harmony, and sisterly affection, which have sweetened our labours, and added strength and effect to all our operations. And now, when about to close our term of service, we will take with us the remembrance of the felicity we have enjoyed while united in the cause of our Master; and this remembrance shall support us in future difficulty— shall cheer us in the hour of sickness and distress, and brighten our anticipations of that Heaven where we shall all be made one in Christ Jesus our Lord.”

From the Treasurer's Report, it appears that \$124 25 have been received by the Society during the past year, and \$116 50 paid for Tracts, &c.; leaving a balance in favour of the Society, of \$7 75.

Addresses were then delivered by Mess. Challen and Hudson, licentiates, the former of the Baptist, and the latter of the Presbyterian Church;—of which the following is the substance.—

ADDRESS OF MR. CHALLEN.

Your Society calls not to its aid the pomp and the pageantry that too frequently attend other associations; but its silent, noiseless influence is like the power of gravitation, that draws irresistibly every thing to its common centre. No voice is heard in the streets; but silent and unassuming endeavors to do good are the characteristic features of your Society. The field of your operation is not confined to the wealthy, the noble, the wise, or the great; but in its circumference it encloses the indigent, the ignoble, the humble and the unknown. Your Society has for its object the diffusion of valuable knowledge, of correct principles, and of Bible illustrations, upon terms the most simple and effective that can be conceived. The men of this world, who are wiser in their generation than the children of light, have long since known the value of Tracts. The infidel world has written and printed and diffused her unhallowed songs, her impure jests, her impious raillery, and her unwarrantable attacks against the despised Nazarene and his humble followers. And in times of danger, and in times of exigency, as well as in political contest, the Bulletin and Party Tract have been circulated to the utmost advantage. Each well written pertinent Tract you put into circulation, performs the office of a silent but importunate minister, who makes his appeals directly to the heart. It presumes to teach, to exhort and to reprove, with an authority little known, or but seldom exercised, either in conversation or in public preaching. In retirement, we can bear patiently to read of our faults as they are unmasked or personified in living colours; and

when our conscience and God and the Tract all exert their influence, they must—they will prove effectual in accomplishing that for which it is sent.

The present day is an auspicious one for Christianity. Such a decided victory has been obtained over the enemies of the cross, by the influence of truth, that the abettors of infidelity dare not appear, as formerly, in open and manly combat;—they have fled the field, save a few, more desperate than valiant, who in secret ambush throw their envenomed arrows at the soldiers of the cross, but which fall harmless at their feet. It is indeed encouraging now to labour: the fruit of our toil is seen to increase and ripen under our observance. Those insuperable difficulties that once existed, are now done away. Our Fathers in the Gospel have done a good work. They entered the moral wilderness with axe in hand, and cut their way through the unexplored wood. Their numbers were few, and their field was wide; their undertaking was perilous, and they laboured often against hope; but as they progressed, our Heavenly Father sent them fresh supplies—more labourers, and cheered them with the prospect of future generations enjoying the fruit of their toil. They were not deceived; their expectations were not vain; their hopes did not perish. They levelled the loftiest trees of the wood; the mountain was also made even with the plain; the valleys were exalted; and a wide and expansive field presented itself to our view, prepared to receive that grain which under our culture has grown up white for harvest. Shortly the angels will come as reapers: they will put in their sickles, and they will gather the golden treasure into the garner of God.

The Tract System is at once cheap and diffusive. An inconsiderable sum will purchase thousands; and both the virtuous and the vile may be engaged in their circulation. The little child that has just began to lisp the name of

father, may present his Tract to the passing stranger; the traveller may distribute thousands as he journeys on; the manufacturer and the merchant may present to their thousand customers as many Tracts; and both sexes, in their intercourse with mankind, may be employed efficiently in this universal work of doing good.

There is something in the nature of a Tract, that is engaging. Its title—subject—brevity—all conspire to arrest the attention. Its direct and powerful appeals to the heart, rivet conviction upon the profligate, the intemperate, and the openly profane. The principles they inculcate are not *abstract and vague*; but exhortations, reproofs, entreaties, and prayers. Embodied and made palpable, they personify the various species of vice as they are acted out in society; and by exposing their deformity, they work out their own extermination. They say to the vile and the abandoned of every class and color, "Thou art the man." They speak terror to the guilty conscience. They call upon the listless to "hear!" They arouse the lethargic; they quicken the lukewarm; they animate the pious, encourage the weak, and console the despondent. They have often cheered the drooping spirit of the indigent in solitary retirement;—they have entered the dungeon, and by the light of God's Spirit they have illumined the soul of the condemned criminal, more dark than the miserable cell he inhabits. You, my female friends, who have been accustomed to enter the habitations of distress as the angels of pity—you well know the salutary influence your Tracts have had upon those who have received and read them. Have you not seen a beam of hope break from the countenance of the dying, as the dark cloud gilded on its border by the radiant sun? Have you not, by the eye of faith, seen it wing its flight to Heaven? And have you not heard the *new born* soul proclaim before the bright

through of the heavenly host, that a little Tract, given by an affectionate female, proved the wisdom of God to its salvation? This then is enough to stimulate you to greater exertion. Remember you are not alone: the wise and the good and the pious of every country are engaged in the same work; they are sending forth their millions of Tracts; their prayers, with yours, accompany them. Only exercise the influence Heaven has given you; and the cattle upon a thousand hills, and the silver and the gold now in the hands of men as stewards under God, will be made over to you to employ in this good work.

—
MR. HUDSON'S ADDRESS.

In this day of interesting exertions and great events, I cannot but regard the distribution of Religious Tracts as among some of the most important means in operation for bringing about that great moral revolution in our world, for which the prayers of Israel have ascended, and to which the eye of her faith has been directed, with the deepest interest, in every age. The advantages of a Religious Tract, which most happily adapt it to the important business on which it is sent, are many: One in particular, is, that it presents a brief and interesting condensation of the whole gospel plan. Its brevity will induce *many* to read it, who might *otherwise* neglect it, or throw it aside. A leisure moment occupied by this little messenger of mercy, may unfold to the ignorant and the guilty, the great plan of redemption. Nothing is better calculated to pioneer the way for the Bible. It awakens interest and secures attention for that blessed work. Like a ray of light breaking from the sun, and discovering to the eye the beauty and glory of that luminary; so this, falling amidst that gloom which enshrouds the wandering, wayward heart of man, opens to his view the glory of that moral sun which is to man the

source of his light and his life and his joy. It awakens and leads the mind to God.

In contemplating this and other means now operating for the diffusion of religious light and knowledge, and for the conquest of the nations of the earth to the sceptre of him whose right it is to reign, how interesting is it to view the simplicity and apparent insignificance of those causes which are now working for the accomplishment of an effect so vast and wonderful! As it is in the natural, so also is it in the moral world: The operation of simple or very inconsiderable causes, produces all those astonishing results which at every step excite our wonder, our awe, and admiration. When we behold some mighty river rolling its majestic current along, and bearing health, fertility and riches through some vast tract of country, we are surprised when we come to ascertain that it is but the result of the union of the most insignificant rills—rills, that, springing up in the bosom of the lonely wilderness, have found their wandering way silently and unobserved, overcoming the little difficulties and obstructions which they met with, till at length, uniting with each other, and mingling their waters, they have swollen to that majestic tide which sweeps resistless before us. So is it with those plans of God by which it is his intention to revolutionize the world, and to pour over it the blessings of salvation. It is by the concentration of numberless small and inconsiderable means, that this glorious state of things shall finally be brought about.

The efforts of a Religious Tract Society,—when it is considered that they are made for the accomplishment of the greatest revolution which the sun in his course will ever witness; the ruin of Satan's empire and the establishment thereon of the glory of Messiah's kingdom,—may appear, to one who sees not with the Christian's eye,

by far too inconsiderable to give any reasonable hope of success. Yet when we have Omnipotence on our side, pledged for our assistance; when we know that it is by such inconsiderable means He brings to pass the fulfilment of his mightiest plans, why should we doubt—why not go on in the good work with double confidence and pleasure? This little insignificant seed may yet rise into a majestic tree,—or spread, a boundless forest! The ocean is composed of drops; the world, of indivisible atoms. The mightiest machines, with all their wondrous operations, are sometimes set in motion by the smallest and most delicate wires; and the Society I now address, may be one of those important springs which shall give impulse to that mighty machinery of God, in working out the salvation of a world!

There is something in the plans of God, which seems to distinguish them from all the efforts of human ingenuity and human policy; something that seems to say to man, "I am not of your forming." The inconsiderable means which he uses—the inauspicious circumstances under which he carries on their motions—and the *grandeur of their effects*, become a living and irresistible evidence that none but infinite power has produced, from causes so humble—so inadequate, effects so grand. And thus—while empire after empire is rising, and sinking again; while all the efforts and all the proudest monuments of human vanity and human folly are sinking into the dark flood of a forgotten eternity—that kingdom which is destined at length to subdue all things to itself, is rising, with noiseless grandeur and accumulating power, to universal empire. The mysterious machinery of that Providence whose design is the restoration of a ruined world, is gathering together, and fastening into each other its attenuated wires and invisible links; the sphere of its operations is widening, and the exertion of its power

becoming more terrible to the enemies of our God. How happy, my dear sisters, is your lot in being permitted to contribute something to the perfection of this glorious work! To lessen the amount of human misery; to send the living oracles of God to irradiate the deep night of moral darkness which spreads around us; to pour heavenly hope and joy into the poor sinner's heart; to soothe the broken and afflicted spirit with divine consolations; to send to the distant and solitary cottage the blessings of Messiah's peace, is your honored work. And what will be the crowns of a million of Cæsars, compared with that reward which awaits each member of this Society who has engaged in such a work from proper motives! Happy,—happy those, who shall contribute but one living stone to that great edifice which is destined to be the wonder and the glory of eternity!

The Rev. Dr. Fishback, of the Baptist Church, then related several interesting results from the distribution of Religious Tracts in general, and by this Society in particular; after which the services of the evening were closed by prayer from the Rev. Mr. Light, of the Methodist Episcopal Church.

For the Western Luminary.

REFLECTIONS ON THE FIRST ANNUAL MEETING OF THE LEXINGTON UNION FEMALE TRACT SOCIETY. *By an Observer.*

I hail the existence of this Society, as one of the evidences that the Redeemer will not give up his interest in Lexington and its vicinity. This Society is, in the eye of the world, a little thing; but it will be found to be a great thing when "empires and worlds will want wealth to buy."

Not a year ago a plan was formed to erect in Lexington a New Theatre, upon a commanding scale;—and I recollect how I felt, and was discouraged

almost to death, when one evening it was with difficulty I could get *fifty cents* from this and the other professed friend of the Redeemer, for a charitable purpose; but was informed of this and the other man of the world who had subscribed most cheerfully his *Fifty Dollars* to build a new Theatre.

But mark the result. The great plan about the Theatre is gone to the winds. The foundation which was dug, is filled up; and what of the foundation was laid, is *erased*. But our little Tract Societies, and Missionary Societies, and Education Societies, exist; and the blessing of Heaven rests upon them: And the good which is produced by them, is like the good which is produced by the rain and the dew of Heaven, and will be equally lasting.

The active members of a Tract Society condescend to become *beggars*, in order to do good; and they are treated as *beggars* by many to whom they make application. Our Lord himself was thus treated. When he went about doing good, he was despised and rejected and insulted by the very men to whom he was doing good. Ye know, brethren, the grace of our Lord Jesus; that though he was rich, yet for our sakes he became *poor*, that we through his poverty might become rich.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, AUGUST 18, 1824.

Our readers will find in the previous columns, some very interesting matter, connected with the annual meeting of the Female Union Tract Society of Lexington.

The Report, from which we give some extracts, and the speeches of Messrs. Challen and Hudson, do credit to their authors. It is delightful to see the gospel of the Son of God levying its contributions

on the powers of declamation; on the labours of both sexes; on the united strength of every class of society, and of every denomination of professed Christians.

There is a sacred festivity of feeling, in such an assemblage and such services, which has more than the joys, without the corruptions, of this world's *carnivals*.

When Christians thus solemnize the returning days which mark the progress of their labours, and commemorate the goodness and glory of God—there is in the act, a dignity and a solid excellence, to which the wild carnal joys and gross festivity of most of our national anniversaries, are sadly strangers.

Such celebrations are registered with approval in the skies.

We close in this day's paper, the series of pieces on the Lax Administration of Justice. The importance of the subject—and especially in reference to the present crisis of things in our State—together with its fulness, rendered a more condensed discussion improper.

We give also a last extract from "Essays, moral and descriptive." The reader of piety and taste will, we are sure, regret that it is the *last*.

For the Western Luminary.

OF THE EFFECTS OF A LAX EXECUTION OF JUSTICE.

No. 5.

"Of Law, there can no less be acknowledged, than that her seat is the bosom of God—her voice, the harmony of the world. All things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempted from her power. Both angels, and men, and creatures, of what condition soever, though each in different sort and manner, yet all, with uniform consent, admiring her as

the mother of their peace and joy."—
Hooker's Ecc. Pol.

Having, in the last number, removed (while we combatted the notions of some, on the subject of capital punishments,) an imposing objection to that strict enforcement of penal laws for which we contend; we now hasten to bring our argument to a close. There would, indeed, be much room for additional remark: And we might go on to apply our general views, by considering the present general and sad neglect of God's Sabbath, notwithstanding the provisions which the *Law* has made; and the state of our highways, kept bad in spite of legislative enactments; and a variety of other subjects on which our laws are *not* enforced, though the public safety and weal bleeds in consequence. But these disquisitions would be mere applications of the principles discussed; and we rather go on to the conclusion of our theme, whilst we offer some *reasons* why it especially behoves us as a people to have our Laws sternly enforced.

First—We are descendants from that *German Race* (and whose ferocity, or *bravery* if such you must have it, has been handed down to us, but little impaired, by our *British* ancestry;) from that *German Race*, amongst whom a mistaken notion of honour had so deeply impressed their naturally ferocious character, as to exclude (in some good measure) the remains of the "milk of human kindness"—those relencings of the heart which it is difficult entirely to destroy. We are descended from these people: And the practice of *duelling* (already noticed briefly) is a fact rising up in proof of our descent; as the *vices and corruptions* of a certain minister of *Great Britain* was clear evidence with *Junius* that he was indeed a sprout of the rotten stock of the *Stuart Family*. Serious effort would seem to be needful, if we would *prevent* this natural bent of our character.

But,

In the next place—The need of our having the Laws enforced, is rendered the greater, by the *character of our government*—A description of government which requires *public virtue*, beyond any other upon earth. In a despotic government, virtue may be far from prevalent, and yet the public may get on tolerably in their affairs; for the authority of the monarch, addressing itself to the *fears* of men, may restrain them from gross offences. But in such a country as ours on the other hand—where all authority is an emanation from the people, and of a piece with *their character*, whether good or evil—what of good can be done, what of happiness effected, without public morals? We have seen that *duelling* prevails; because the public have not the proper regard for the life and safety of man—the proper detestation for *murder*—the proper reverence for *God's mandates*, added to those of the "*powers that be*." We have intimated, also, that our *roads* are in bad repair, our *Sabbaths* violated (and this is often done to the actual annoyance of assemblies convened to worship their God), *because the Authority of Laws and of officers is reckoned at nought*. And now we ask, whether these things *could be*, if there was a public opinion that would require of those in office either to enforce respect for public regulations, and for the public order and happiness; or else to abandon to *others* those places of authority which *they do but degrade*? This tone of energy must be assumed! If there be such a thing as "the majesty of the people," let it be the *majesty of virtue*! *The people must be their own friends*; or else *Vices and Rank Corruption*, occupying those places which alone should be in the occupancy of *Virtue and Wisdom*, will reduce them to the *worst slavery*; to *slavery* under crimes!

And,

Thirdly—The enactment of Laws, in a country like this, is necessary to the

existence of the Government, or at least to its existence as a blessing. *For what is a good Law, but the Seal of the Public affixed to the dictates of Virtue? or what is a good Administration of Government, but that which uses what bears thus the public seal for the public good?* For it is clear enough, (otherwise our discussion has amounted to nothing,) that the affixing of the public seal to any of Virtue's dictates, is a mockery, and worse than a mockery, if this solemn act of authority is not attended by a corresponding energy, enforcing the obedience of men! Look back to the experience of ages! And was it of any avail to the Athenians, in the time of *Lysias*, that such legislators as *Solon* had lived, when it was become a maxim of the people, when they were in want of money, "to put rich men to death for the sake of the forfeiture? Or was it to any purpose at Rome, that any law had ever been passed against murder, (we have seen this crime was not capitally punished,) when *Cicero*, and the other wise and good men of his time, would proceed, without law, to put to death all whom they chose to include in their proceedings against *Cataline* and his accomplices? Or what will it signify to us, that the wisdom of ages may be embodied in our book of statutes, when, through the neglect of that recorded wisdom, "Rampant" Crime, with his "red dragons" and his "iron car," shall be triumphing over the last remains of virtue in the land?

And, too,

Lastly—There is yet another reason for what we urge, scarcely perhaps less forcible than those which seem more to respect ourselves;—the obligation we are under to present free government in a light which will recommend it to the adoption of the nations of the earth. Providence has signally favoured us. He has given us wise men, to frame our Laws and Constitutions. And with these advantages, he has bestowed upon us corresponding duties; and among which,

perhaps, there can scarcely be one that is more urgent than the duty of letting our national light "so shine before men," as to induce them (in their national capacities) to glorify our "Father which is in Heaven;" while they adopt, and act on, a system of jurisprudence that is wise and suitable. And how shall we make men and nations to see our light? How shall we induce them to arouse themselves to wisdom and energy? Why, only by exhibiting the practical results of our wholesome system, in our own national welfare! As the Republics of Antiquity seem to furnish so many beacons, warning mankind against the shoals of popular government; so let us present something different, and which will invite the adoption of our institutions. Let us beware of exhibiting the example of a populace regardless of the laws; prone to license; headstrong, turbulent, vindictive; rushing on to increasing outrage and crime, over the recorded wisdom and virtue of ages past, which should be venerated, enforced, and carried out into the good conduct and the happiness of men! Let us, on the other hand, exhibit the example of a people, free to enact their regulations—free to repeal them; but having the principle to obey those regulations whilst they continue in being!

Such, in some measure, is the aspect of our subject. We have discussed it by no means as we could wish to have done: yet we hope that our attention has not been unprofitably employed:—And now shall we venture to make a suggestion, somewhat more than any thing we have yet said, in conformity with the character of the Professed Politician?

We cannot admire that power of re-*prive*, vested in the Executive Branch of our Governments! We believe that this feature in our Constitutions has a tendency to bring upon us many of the effects of *Unexecuted Law*! What do we see about this power, to guard it from

abuse? Where is the responsibility attending its exercise? It is exerted, for the most part, in favor of *whom*—aye, in favor of *whom*—save *him* whose powerful *connexions* might favor the schemes of pampered ambition, or *him* whom the *sympathies* of the *miscreant* part of a community might naturally favor? Such a power, *almost ever*, must be exercised for evil. And where is even the *shadow* of necessity for it in a country like this—A country where it requires for the condemnation of an accused person—*first*, the voice of the Grand Jury—and *then*, that of *twelve* *yeomen*, selected from the body of the people, and acting under the eye of the Court, sitting to prevent the transcending of prescribed justice!.....If, under all these circumstances, men *will* bestow the power of discretionary pardon on any department of administration, *what can they expect?* Why to us it seems that ought is to be expected, but the *abuse*—the shameless abuse of so wanton a gift, if such a result were only permitted of Providence as a *just chastisement of so much folly*.

We close the whole essay, with one word of comment upon the motto repeated in each of our numbers.—*Law has her seat in "the Bosom of God."* She there sits in uncreated majesty! Thence she *speaks*: And "*her voice is the harmony of the world!*" The planets, and comets, and suns—without number, without limit of extent—obey her! The "multitude of the Heavenly Host" yield her obedience! Nay *God himself obeys her; for in obeying her, He obeys His Own Nature!* Then shall not *Men*, shall not *Governments*, obey *Law*? Shall not "all in authority" exact the obedience to *Law*, of those whom they govern? If *Parents* exact not this obedience, the guilt of the *disobedient* is *their guilt!* If *Masters* exact not obedience, the servants' guilt, in a good measure, becomes *theirs!* And if *Rulers* fail to enforce obedience to the *Laws of the Land*, *much of the violations, on the part*

of subjects or citizens, may be visited on them; who might have prevented those violations—whose faithfulness might have preserved the virtue of the governed!

We occupy, then, fearful conditions; and, looking to God for His help, it behoves us all to act with a view to our responsibility—to act as for eternity!

EXTRACTS FROM BRUEN'S ESSAYS.

(Continued from page 55.)

"WATERLOO.

"In travelling from Aix-la-Chapelle to Brussels, each step reminds us that we are passing over the battle-ground of Europe, where the sovereigns of Germany and Spain, as well as of England and France, have met to decide their quarrels by the strong argument of the sword. From the period of the wars of the League to those of Napoleon, has this ill-fated country been the spot where many battles have been fought, and blood profusely spilled in conflicts, in which both victory and defeat, it is to be feared, were murder. For that is nothing better which consigns to untimely death, thousands of men, upon the suggestion of passion, or from the lust of power. ♦

"It is an important point gained, when our moral feelings become so strong as to lead us to reprobate the practice of war in whatever shape it appear; so that even when we stand upon the defensive, we weep over a victory, as over a capital punishment, necessary, but awful.

"Our own age has seen the armies of Europe again drawn out in the Low Countries; and the sound of the shock of hundreds of thousands of men in arms has gone forth to the ends of the earth. It is among the wonders of this century, that the works which have been originated by the most sublime spirit of benevolence, and those which have been excited by the most demagogical fury, have appeared at the same period;—even as we sometimes hear

the thunder from the heavens, and see the rapid ravages of the lightning in the fairest summer day. At the very time when a general system of instruction has been devised for the people—a general desire evinced to meliorate the condition of the lowest class—a general freedom of opinion propagated, and when ancient abuses and prejudices seem to relax their hold upon men's minds;—at such a time we have beheld nations, wielded as playthings in the hands of a tyrant, and the will of millions bow to his supreme volition.— This enlightened age has seen how difficult it is to get men free from the fatuity of trusting all to one man; since even the defeats in Russia, the refusal of peace at Chatillon, the arrogance upon the Champ de Mai, did not prevent the flower of France from flocking to the standard of Bonaparte, to stand or fall with him at Waterloo.

“We were fortunate in our guide, who was the same who attended Bonaparte during the whole period of this fearful combat. He led us over the field in various directions, and also to the farm-house of La Haye, described the positions of the several corps, and marked out the spots where the action had been the most severe. The slight eminence behind which Wellington was posted, gave him a great advantage in his evolutions; and the guide reports that Marshal Ney declared to Bonaparte, that it was impossible to gain a victory, unless he were drawn from that position.

“But I have, perhaps, reason to be ashamed to confess, that all the details of the action interested me far less than his description of the Emperor's conduct upon the defeat of the Imperial Guard, when he turned and fled from the field. Napoleon with apparent coolness simply uttered the exclamation, “*C'est fini! allons!*” “It is ended! let us go!” The most fearful tragedy that the world ever saw acted had come to its denouement; and he who had

been both machinist to plan, and manager to exhibit this spectacle of carnage and woe, looked upon the scene without pity, and left it to provide for his personal safety,—left it without remorse! He had hurried myriads to their last account,—and seemed never to reflect whether that consciousness might not exist in a separate state,—which had left their organized remains.

“Such is man as an individual, when destitute of the sentiment of responsibility to his Creator, and of his relation to an unseen world: driven by the varying currents of passion or interest, and capable of any enormity. What then must a mass of men be who have cast off the fear of God?

“We are here led to recall the striking and profound observation of Madame de Stael concerning the little agency that individual character has in bringing about great revolutions. That crisis in the French Revolution, she says, which demanded a Robespierre, would have demanded another, if he had never lived who bore that execrable name. Less horrible consequences than the assassinations upon the Place de Grave were not to be expected, when rulers and people had divested themselves of all sense of religion. Nothing but the sense of religion universally diffused, and unceasingly efficient, saved the revolution in the United States of America from being polluted with all the fearful atrocities incident to civil war.

“How much of meanness is there in all human grandeur! While nations are beholding this one man, and reflecting upon the mighty emotions which swell in his bosom, the hero himself takes refuge in insensibility. Napoleon insensible after the battle of Waterloo!

“The saying attributed to Wellington is great and pathetic:—“That he knew nothing so sad as a battle gained, except a battle lost.” Who that regards suffering humanity, will not pray that

our age may not be cursed with such another spectacle.

"It struck my imagination much that the battle of Waterloo should have been fought upon a Sunday. What a different scene for the Scotch Greys and English infantry, from that which at that very hour was exhibited by their relatives; when over England and Scotland each church bell had drawn together its worshippers! While many a mother's heart was sending upward a prayer for her son's preservation, perhaps that son was gasping in agony.

"We know that many thousands rushed into this fight, even of those who had been instructed in our own religious principles, without leisure for one serious thought; and that some officers were killed in their ball-dresses. They made the leap into the gulph which divides two worlds, the present from the immutable state, without one parting prayer or one note of preparation!

"As I looked over this field, now green with growing corn, I could mark with my eye spots where the most desperate carnage had been, marked out by the verdure of the wheat. The bodies had been heaped together, and scarcely more than covered it. And so enriched is the soil, that in these spots the grain never ripens; it grows rank and green to the end of the harvest. This touching memorial, which endures when the thousand groans have expired, and when the stain of human blood has faded from the ground, still seems to cry to Heaven that there is awful guilt somewhere, and a terrific reckoning for those who had caused destruction which the earth would not conceal. These hillocks of superabundant vegetation, as the wind rustled through the corn, seemed the most affecting monuments which nature could devise, and gave a melancholy animation to this plain of death.

"When we attempt to measure the mass of suffering which was here in-

flicted, and to number the individuals that have fallen, considering that each who suffered was our fellow man, we are overwhelmed with the agonizing calculation, and retire from the field which has been the scene of our reflections, with the simple concentrated feeling;—these armies once lived, breathed, and felt like us, and the time is at hand when we shall be like them."

The Rev Professor Stuart of Andover, has published *Two Discourses on the Atonement*.

Republicans are among the most vehement encomiasts of Napoleon, and professed Christians and moralists of Lord Byron! *Nat. Gaz.*

Charleston papers to the 17th July, mention that one of the College buildings in Columbia, S. C. was partly destroyed by fire on the 14th. *Ib.*

A meeting of "many of the most respectable people of colour" of the city of Richmond, Virginia, took place on the 5th inst. (July,) in relation to emigration to Hayti. A resolution was passed which states that the meeting received with much satisfaction "the humane and very liberal invitation of the President of Hayti."

A public meeting has been held in Baltimore on the same subject, at which it was resolved that it was "expedient to form an association for the purpose of aiding and promoting the emigration of the free people of colour as contemplated by the constituted authorities of Hayti." The association is denominated "The Baltimore Emigration Society." The fifteen gentlemen chosen as managers are among the most respectable of Baltimore. *Ib.*

A criminal has been executed in France, who murdered four wives in succession. *Ib.*

From Rio Janeiro.—By the arrival of the Eliza Reily at Norfolk, the editors of the Beacon have received Brazil papers to the 16th June. Among these papers is a proclamation of the Emperor *Don Pedro*, to the Brazilians, dated 10th June, announcing the receipt of information that a powerful armament was about to sail from Portugal to reduce them under the dominion of that kingdom. He exhorts the Brazilians to the most determined resistance against the invaders of their liberties; tells them that they must adopt as their motto, "*independence or death.*" That as their Emperor and protector, he will shed the last drop of his blood in defence of their rights and for the security of their happiness; that should the enemy prove too formidable for them in the onset, they must abandon their towns, and retiring to the interior, entrench themselves strongly, until they can array a competent force to expel them from the territory; that their fleet will come to their assistance whenever it can co-operate with them successfully, in annoying that of the enemy, and that swarms of privateers will sweep the commerce of Portugal from the ocean. &c. &c. The above is but a general outline of the proclamation of the Emperor. *Nat. Gaz.*

Latest from Algiers.—Captain Rich, arrived at Boston from Smyrna, was at Malta May 29. On the 26th a British frigate arrived from off Algiers, the commander of which stated that the place was to be bombarded 5 days after he sailed, if there was no adjustment.—*lb.*

NEW YORK, JULY 23.

From Russia.—Lucius Bull, esquire, bearer of despatches from St. Petersburg, came passenger in the ship Ganges. It is said that a treaty has been concluded between the two governments.

A passenger in the Enterprize, 22 days from Falmouth, Jamaica, states

that the insurrection of the Negroes in that neighbourhood had been entirely quelled. Some of the ringleaders had been taken, and others had put an end to their lives.

On the 21st May the King of Prussia issued an edict, prohibiting his subjects to study in the universities of Basle and Tubingen, seeing that in both places there are pernicious secret associations. *Nat. Gaz.*

DEAF AND DUMB ASYLUM.

The following specimen of original composition was written by a Pupil in the American Asylum at Hartford. The thoughts, language, orthography and punctuation, are entirely his own.

THE SETTING SUN.

BY A YOUNG MAN 16 1-2 YEARS OLD.

The sun rises in the east in a magnificent appearance, clothed in red. It advances gradually to the centre of the sky, where having reached the point, it displays its exceeding glory; and darts its hottest rays. Thence it proceeds down the sky. Just as setting in the west, the sun wears a red and very beautiful attire, and sheds gentle light, and persons can look on it without being dazzled, and are charmed with its beautiful appearance. When the sun has disappeared in the west, the clouds, floating in that quarter, are fringed with beautiful gold. To see the sun setting in such a magnificent manner, is a very delightful sight, and I am persuaded, it is one of the greatest beauties of nature. The career of the sun is analagous to the life of an illustrious person. In the morning of life, some child appears with a bright genius. He grows gradually, while his mind increases in splendor, till the middle of life, when his talents possess superior lustre, and glorious achievements are carrying on by him, and astonish the world. In the decline of his life, his vigour both of mind and body

is decreasing. Before he sinks into the grave, his face shines with cheerfulness, peace, and the hope of entering into Heaven. Just as he is dying, in him shines an ecstasy peculiarly bright, when he is expecting to enter that blissful region. This has been with many good and great persons.

A CHILD'S IDEA OF THOUGHT.

It is as easy to furnish the minds of children with useful facts, and practical truths, as to lead them into fairy lands, and minister only to their selfishness and pride. A child may be usefully conversant with some of the most exalted subjects. Let those who have never made the experiment, test the capacity even of very little children, for moral and religious improvement; and they will probably be astonished at the extent and sublimity of their views. "If," said a child seven years old, to his twin brother, "God fills heaven, as our master has told us to-day, there is no place left for you and me. We cannot go to heaven if we are good." "Do you not think," was the reply of his little brother, "that you see that man walking yonder?" "Yes," "Does your think stop him?" "No." "Well, God is like your think, he won't stop any body, if he does fill heaven." [*New-York Christian Herald.*]

SCHOOLS IN RHODE ISLAND.

The late Convention which met in Rhode Island for the formation of a Constitution, have provided in that instrument for the establishment and support of free schools in every town in that State. A fund is to be created from the taxes on licenses, which is to accumulate until sufficient to support these schools at least three months in each year.

The Treasurer of the American Bible Society acknowledges the receipt of \$3739 93 in the month of June.—The issues from the Depository during

the same month were, Bibles, 3384; Testaments, 2389; Total, 5773.

The Treasurer of the American Society for meliorating the condition of the Jews, acknowledges the receipt of \$2,211 85 in the months of May and June.

LIFE AND DEATH.

O FEAR not thou to die!
Far rather fear to live, for Life
Has thousand snares thy feet to try
By peril, pain, and strife.
Brief is the work of Death;
But Life! the spirit shrinks to see
How full, ere Heaven recalls the breath,
The cup of wo may be.

O fear not thou to die!
No more to suffer or to sin:
No snares without thy faith to try,
No traitor-heart within:
But fear, oh! rather fear
The gay, the light, the changeful scene,
The flattering smiles that greet thee here,
From Heaven thy heart that wean.

Fear lest, in evil hour,
Thy pure and holy hope, o'ercome
By clouds that in the horizon lower,
Thy spirit feel that gloom
Which over earth and heaven
The covering throws of fell despair;
And deems itself the unforgiven
Predestined child of care,

O fear not thou to die!
To die, and be that blessed one,
Who in the bright and beauteous sky
May feel his conflict done,—
Who feels that never more
The tear of grief, of shame shall come
For thousand wanderings from the Power
Who loved, and call'd him home!

THE GRAVE.—FROM THE GERMAN

How deep and quiet is the tomb—
Its brink how dark and dread!
Veiling in an impervious gloom
The country of the dead.

The nightingale's sweet melody
Is never warbled there,
And friendship's votive roses lie
Wither'd upon the bier.

There widow'd brides forsaken wring
 Their hands in wild despair,
 Vain in its dept as their moan they fling,
 With the young orphan's prayer.

Yet where for happiness beside
 Shall wretched mortals fly,
 When that dark gate alone may hide
 Their hoped tranquillity!

Their hearts are driven storm-tost by woes,
 That ne'er knew rest before,—
 Where else shall they obtain repose,
 But where they beat no more!

THE WESTERN LUMINARY.

Agents.—We venture to name the following individuals as agents for the Western Luminary, and request that they will use their endeavours to procure subscribers, and receive payments, for the same.

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THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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COMMUNICATED.

A HINT BY WHICH WE MAY EXAMINE OUR EXCUSES.—No. III.

(Concluded from page 82.)

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not be that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?"
PROVERBS XXIV. 11, 12.

Professed partakers of the salvation of our Lord! You have been praying for many years, "May thy kingdom come, and may thy will be done on earth as it is done in Heaven." And social prayer meetings have for years been weekly and almost daily among us. Now I tell you, that you yourselves have an answer to these prayers, measurably at your own command. Awake, and just put forth your strength; and as the man with the withered hand had his arm restored whole as the other and his strength just doubled, by merely acting in obedience to the command of our Lord; so will your arms be restored, and your strength doubled. Only make the attempt: Only to your prayers add action—vigorous and continued action; and with every exertion, you

will find your strength increased, and the difficulties which have hitherto made you timid and weak handed, will cease to exist.

You have prayed, for years, and you are this moment praying. "May the kingdoms of this world become the kingdoms of our Lord and his Christ." Now, each of you has, in fact, a kingdom at his own command. Will you, just on the spot, cheerfully give him up this kingdom, and pray that he may take possession of you and yours as his own property? And do you now say, I am thine; I am thy servant: Here am I, O Lord—send me: only speak the word, and I am all obedience?

Do so cheerfully; and opportunities of usefulness will be opened up to you, and the various talents with which each of you is endowed, will be called forth into vigorous and successful action.

It would be well for you, my friends, and professed friends of our Lord Jesus, to consider how much time, and intellectual and moral talent, is spent—I will not say in direct acts of wickedness; no, far from it—but I must say, large portions of time are spent, and a vast quantity of intellectual and moral talent is put forth, every day, in such a way that the great and important concerns of eternity are not promoted thereby. Now, can you not direct the use of your time, and direct the exertion of your intellectual and moral talents, in such a way as to bear directly upon these great and important concerns? It is not enough that no corrupt communications proceed out of our mouths;—our mouths must also be used for that which is good to the use of

edifying, that it may minister grace to the hearers.

And, brethren, how many of our friends, and acquaintances, and children, have been led astray by the vanities and the follies of this world, to neglect—and to neglect to their eternal destruction, the great salvation; who might have been saved,—who might have this day been fellow workers with us and with God in his great work of reconciling the world to himself,—had we—yes, had we, the professed disciples of our Lord Jesus, been just as diligent in our place in the use of our talent, as the men and women of the world have been in their place in the use of their talent.

Let us not even attempt to excuse ourselves here. Let us just plead guilty; and let us anew, upon the spot, devote our time and talents, and our all, to the service of our Lord and Master. He is worthy of our best affections, and of our most strenuous exertions; and the souls of our children and friends are, we trust, precious in his sight. But in order that they be delivered from death, the proper means must be used; and if we neglect to use these means, and they perish, their blood will be required of our hands: For “if thou forbear,” &c.

Brethren, you remember the parable of the talents, and the case of the slothful steward. This man, when he was called to an account, and was condemned, and cast into utter darkness, was not accused of having squandered his talent; much less was he accused of corrupting and destroying others. His crime consisted solely in his having not used it: And likely his reason for his not using it was, there was committed to him only one talent. And when he was urged to action, he plead *inability*: “Had I the wealth, or the intellectual or moral talent, or the influence, or the time, that my neighbor has who has five talents, O how active and useful a man I would be! Many of those

who are now ready to be slain, would then be delivered. But as I can do little or nothing, therefore I will not even make the attempt.”

Christian Friends—In the great day, we will not be called to account for others;—but each man must render an account of himself in the judgment. The man who has committed to him the five talents, must answer for himself; and the man who has the one talent, must also answer for himself. And remember, that slothfulness is a crime; and that by mere neglect, you and multitudes of others may perish.

And now, friends and fellow mortals, will you try to make an estimate of two things?—

1. How much of your time and intellectual and moral talents have been unoccupied, or not very profitably employed, for the last six months, which might have been devoted to promoting, in some form or other, the salvation of souls. And,

2. How extensive the corrupting influence of the most trifling, insignificant servant of Satan within your observation, has been during that period.

Now, after having made an estimate of this kind, only say what would have been the probable result, had you—had each of you, been just as active in the best of causes, as this insignificant and worthless person has been in the worst; had you just devoted your time and talents as cheerfully and as sturdily to the saving of souls, as he has devoted his time and his talents to the destroying of souls?

One word more, and we close.—When we have said to you, professed friends of our Lord Jesus, that you have in yourselves much strength, and this strength will increase in the direct ratio of your using it—the assertion considers you as connected with the living and exalted Head, and as maintaining free and constant intercourse with the Father of Lights and the Fountain of Strength. The amount of the

whole is, you are not to look to the world for assistance; but to look steadily and with confidence to Him, in whose hands is all power, both in Heaven and in earth. And in so doing, and so only, you will increase in strength.

Continue to pray, as you have done, 'May thy kingdom come, and may the kingdoms of this world become the kingdoms of our Lord and of his Christ. And pray also, every day, that new opportunities of usefulness, and new opportunities of successful exertion, may be opened before you: and that while He is pleased to use you in his work, he may also daily and hourly give to you his own strength, wisdom, and prudence, and courage, and zeal, and meekness, and patience, and confidence, and every other gift and grace. And you may, in all these matters, make large demands. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened." And, thus, waiting upon the Lord, you shall renew your strength.

B.

COMMUNICATED FOR THE LUMINARY.
REVIEW.

"Another Voice from the Tomb: being a Funeral Sermon, occasioned by the death of Joseph Cabell Breckinridge, esq. Secretary of State. Delivered," &c. &c. By Rev. Robert H. Bishop. pp. 28.

It has been observed in the *Edinburg Review*, that a very large portion of the literature of modern times, consists in sermons. It is, however, also to be remarked—and we cannot but remark it with regret—that *sermons*, however respected they may be among the contributors of the abovenamed journal, are not, among the generality of readers, the most inviting productions of the age: They seem to present, on the other hand, rather a forbidding aspect; so that much of the valuable matter which they contain, remains, in a good measure, often unknown to the world.

The little work before us seems to us to contain some things worthy of

being remembered, not only on account of their intrinsic importance, but on account also of the *peculiar view* in which they are here presented. The correctness of which observation we hope to make appear, in the sequel of our remarks.

The text of this sermon seems to be well selected:—"As for man, his days are as grass; as a flower of the field, so he flourisheth: For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting, upon them that fear him; and His righteousness unto children's children."

This text, we say, is well suited to the occasion; and the frailty of man as a mortal, is finely (if we may not say divinely) contrasted with his importance as an immortal being. As a mere mortal, poor man resembles the *flower of the field*, which is almost as evanescent as the course of that breeze which dries up its life for ever: But as an immortal being, this same man, "from everlasting to everlasting, if he but fear God, is the OBJECT of THAT GOD'S MERCY; as will be, in like manner, his children after him, if he rear them up in the "nurture and admonition of the Lord."

How delightful,—we must be allowed to exclaim,—the reflections that are here brought up; especially to the surviving family of any deceased God-fearing parent? The parent may be gone: yet he is still, in eternity, the object of God's mercy; and his widow, and his orphans, will not be suffered to want, either here or hereafter. The "Feeder of the ravens" will take care of them in time; and will, furthermore, provide for them heavenly mansions in that eternity to which they are so rapidly hastening. Then, orphan and widow, whoever ye are, weep not! Your own, and your departed protector's, God will not be wanting in kindness to you in the hour of your need!

Such is the text.—And from the text, we proceed to consider its discussion in the present discourse: a discussion which consists, in some good degree, in references to other portions of the sacred volume, after the examples of preaching which are set us in the New Testament itself.

And,

1. We are referred to Isaiah LIV. 5: "For thy Maker is thy husband: The Lord of hosts is his name: and thy Redeemer, the Holy One of Israel; The God of the whole earth shall he be called."

Is not *here* a dependance for the widow? She is told to rest her hopes for protection on God: and is informed that such resting of hope *shall not be in vain*. No; in the language of the discourse, "Instead of a creature, weak, and dependant, and changeable in his condition and in his purposes and plans—she has here the Creator of all, and the Preserver and Governor of all, the AL MIGHTY, as her husband"—and as her husband, too, for eternity!

2. The next reference is to Psalms ciii. 14; and to Psalms lxviii. 5, and especially to the latter passage, in these words: "A Father of the fatherless, as well as a Judge of the widow, is our God in his holy habitation."

So that not the widow only, but the orphan likewise, (as has before been said in general terms.) has an ample portion, provided of the God of love. Yes, an ample portion: for it is such a portion as will remain, as though it had not yet been touched,—when the "elements" shall long since have "melted" away with "fervent heat"—an ever-green, yet flourishing, upon eternity's soil!

And,

3. We are referred to passages in Romans, and in Hebrews, which shew forth the *indissoluble character* of that union which all believers are received into, with their God and with his people! And an union this is, too, as we

have seen, (this union between every believer and the great Head of the Church,) which still prepares the way for other, and for other unions of the like kind, in endless and glorious progression; in consequence of that *mighty principle* (ever kept in view in this discourse), that ours is a GOD of FAMILIES—a God that extends his righteousness, and his blessings generally, unto children's children—and that extends, too, all his blessings, in their full amount and force, so as to shew that, here especially. He (this same Jehovah) may be emphatically said to

"Live through all life, extend through" vast "extent,
"Spread undivided, operate unspent!"

Such is a slight view of that portion of the discourse which precedes the introduction of the character of the deceased. And we have attempted something more than a mere analysis. We have held up the author's matter, somewhat in a different light. What we have said is such an abstract, we trust, as will present, somewhat in a different point of view, (what is so worthy of being variously presented,) Truth, as durable as eternity, as important as eternal life. S. T.

(To be continued.)

FOR THE WESTERN LUMINARY.

CHRISTIAN EFFORT AND UNITY.

There is certainly nothing more to be desired, than to see the Christian community roused to one united and vigorous effort in the cause of truth and the advancement of the kingdom of Christ;—and it is gratifying to every lover of the Redeemer, to cast his eye over the Christian world at the present day, and see such rapid advancement towards this desirable object. The united efforts of the Christian world, in Bible Societies, Missionary Societies, and benevolent associations of various kinds, are producing those results which constitute the most prominent events of

the era in which we live. But when the friends of the Redeemer are making such united, mighty, and successful efforts in behalf of his kingdom, it is not strange, nay, it is to be expected, that those who are hostile to the kingdom of Christ should be also roused to make united and vigorous efforts in favour of the kingdom of darkness. This is the natural course of things. It is to be expected, then, that as Christians have united in their efforts in favour of the kingdom of Christ; so will his enemies unite in their efforts in favour of the kingdom of darkness. Inasmuch, then, as we see the mightiest efforts upon the one hand, in favour of the kingdom of Christ; so, upon the other, we may expect to see the mightiest efforts in favour of the kingdom of darkness. Now, with this view, I call upon every Christian to have his eye distinctly fixed upon the signs of the times, and see whether there is not evidence to believe that King Messiah, the Lord of Hosts, is summoning all his faithful friends to the standard of the Cross; whilst upon the other, the devil is giving a like summons to his friends to repair to his standard. That Christian must have been sleeping upon his post—he must have been very inattentive, indeed, to what is passing in the world who does not see some mighty crisis just at hand in the Messiah's reign. What that crisis is, we are not left ignorant, in prophecy. It is the last great conflict, and glorious triumph of the Redeemer over the kingdom of darkness, painted in such animated and glowing terms in prophecy. Now, when we see in the eventful day in which we live, the providence of God so distinctly uniting with his revealed claims on our loyalty, what is the duty, and what ought to be the conduct, of Christians? becomes an important inquiry. In answering this question, in my humble opinion, we ought to attend to the three following things: 1. To make themselves acquainted with the

history of God's providence. 2. To be united in their efforts. 3. To cultivate Christian forbearance and charity.

1st. To make themselves acquainted with the history of God's providence.—That God exerciseth a particular providence over the world, cannot be denied by any Christian. But I am ready to believe that there are many Christians who do not view this subject in that special point of light with which is connected their personal happiness and usefulness in the world. We are too apt to fix our eye upon the great events that transpire in the history of divine providence—as the rise and downfall of empires—while we overlook those minute circumstances which form the first links in the chain of cause and effect. As a whole is made up of many parts, and some of them very minute; so, great events are produced by a concatenation of causes, some of which, perhaps, are so minute as to escape the eye of observation. If the hand of God is acknowledged in the final cause; so his particular providence must be acknowledged in all the intermediate causes, even to the most minute. That this is the fact, is evinced by the whole history of the world; by our own particular observation; as well as by the express declaration of scripture. We will select one example out of the history of the Bible, which may serve as an illustration of the general principle; and that is, the history of Joseph. What more common, and apparently more trivial, than that an aged parent should manifest a partiality for a young son, in whom he discovered much that was sprightly, and amiable, and pious? And yet this partiality which Jacob manifested for his son Joseph, was the minute beginning of that chain of causes which produced the interesting events connected with the story of Joseph. We might advert to many examples of profane history, and we might refer the reader to the history of his own life, to illustrate the principle.

The scripture expressly teaches this doctrine. The very hairs of your head are numbered, and not one of them shall fall to the ground without the knowledge of your Heavenly Father. We are, then, not only to recognize the hand of God in the earthquake, which causes the earth to "reel to and fro like a drunkard"—in the volcano—in the vast relations of the heavens—in the rise and fall of empires; but also that his particular providence extends to the minutest concerns of life. How delightful the thought to the Christian, that the God in whom he has trusted is about his path and his pillow, and regards him with a watchful eye in all the concerns of life! In order that the Christian may derive that consolation and stability which this doctrine, connected with the promises of God, is calculated to administer, he must be an attentive observer of the particular providence of God, with respect to himself as an individual, and with respect to the Church of Christ in general. The former he must learn from his own experience: the latter from the testimony of his fellow Christians. The one will tend to confirm his faith and hope in the promises of God, as they particularly relate to himself as an individual: the other, in the promises as they respect the future and general concerns of the Church.

With respect to the providence of God as it regards the general concerns of his church, how great are the advantages which Christians now enjoy, above what they have enjoyed at any former period? Historical testimony is pouring forth, from every part of the world, the most interesting facts relative to what God in his providence is doing for the accomplishment of his many and precious promises respecting the future prosperity of Zion. I allude to the periodical works of the day, so abundant, which record and circulate historical facts from the various Missionary establishments throughout the world,

at home and abroad. How delightful, Christian reader, to sit down at the table of God's providence, (if I may so express myself,) and feast for an hour or two every week, on the wonders of God's work in his advancing the universal church! From such a feast as this, he cannot rise, without having his faith strengthened, his hope confirmed, and his soul comforted. If every Christian in our land has not this feast, it is his own fault and loss. I view a religious newspaper as a kind of religious telescope, which presents to the Christian's eye a map of the world, and shews him in one view what God in his providence is doing for his church and people.

But a strict observer of the providence of God, will also have his eye fixed on the enemy with which the Church has to contend. He will be able to see what opposition he is required to make, as a co-worker with God in the accomplishment of his promises to his church and people. S.

(To be continued.)

Extract from "An Essay on Faith," by
Thomas Erskine, Esq.

No man can be properly said to believe any thing which is addressed to his thinking faculty, if he does not understand it. Let us suppose a Chinese, who can speak no language but his own, brought before an English jury as a witness. Let him bring with him certificates and testimonials of character which place his truth and integrity above all suspicion. There is not a doubt entertained of him. But he gives his evidence in his own language. I ask, does any one juryman believe him? Certainly not,—it is absolutely impossible—nobody understands a word that he utters. If, during the course of the evidence, the jury were asked whether or not they believed what he was telling them, would they not smile at the question? And yet they know that it is truth. They *understand* that

the witness is an honest man, and they believe as far as they understand, but they can believe no farther. An interpreter is brought—he translates the evidence; now the jury understand it, and their belief accompanies their understanding. If one of the jury had understood Chinese, the difference between his belief and that of the rest, would have been accurately measured, by the difference of their understandings. They all heard the same sounds, and saw the same motions, but there was only one of them, to whom these symbols conveyed any meaning. Now the meaning was the thing of importance to be believed—and the proof of the man's integrity was of consequence merely on account of the authority which it gave to his meaning.

Faith and reason are so often talked of as not only distinct from, but even opposed to each other, that I feel it of importance to press this point, by farther examples from familiar life. Several merchants receive from their correspondent at a distance, letters recommending them to follow a particular course in their trade, in order to escape a threatened loss, and to ensure a considerable profit. And this advice is accompanied by the information and reasons on which it is founded. The speculation requires a good deal of hardihood, and a most implicit confidence in the information communicated. One of the merchants, on reading his letter, cannot believe that he is in any such danger as is represented to him—he declares the letter a forgery, and throws it into the fire. Another knows the hand-writing too well, to doubt of its really coming from the person whose name it bears; but he does not believe its contents, and therefore does not act according to its instructions. A third reads his letter as an essay on mercantile affairs in general, without observing the application of it to his immediate circumstances, or the call that it makes on him for instantaneous

action; and therefore he also is unmoved by it. A fourth acknowledges the signature and the authority of the information, but reads the letter carelessly, and takes up a wrong idea of the course recommended, and sets about a speculation, before he has made himself acquainted with his correspondent's plan; and consequently receives as little benefit from the communication as any of the former. Now it is quite clear that not one of the four believed the information of their correspondent. Their unbelief is of different kinds, but the result is the same in all. A letter is merely the vehicle of a meaning, and if that meaning is not believed, the letter itself is not believed. The two first understood the meaning of the letter, and rejected it openly and professedly on its own merits. The two last openly and professedly assented to it, but they believed their own interpretation of it, and not the meaning of the writer. It is an absolute absurdity to say that a meaning can be believed without being understood—and therefore nothing which has a meaning can be fully believed until the meaning is understood. When a thing is said or done, of which we don't perceive the meaning, we say, we don't understand that. We are sure that the word has been spoken or the action performed, but we don't apprehend its import. Can we possibly then believe that import? In such cases, understanding and belief are one and the same thing. The third and fourth merchants could perhaps both of them repeat their letter by memory; and the third especially, though ignorant, and therefore unbelieving as to its immediate application, could probably talk well of its general principles, and quote Adam Smith in illustration or defence of it. There is a fifth, who reads, acknowledges the signature, understands the contents, believes them, and acts accordingly. This man believes the meaning of his correspond

ent, and if the information was good, he reaps the full advantage of it.

In religion there cannot be any cases parallel to that of the second merchant. No man can believe that the Bible was written by God, and at the same time openly profess to disbelieve its contents; and there are not very many who avow their unbelief of the Divine inspiration of the Scriptures. But there are many nominal Christians in situations very closely resembling that of the jurymen above mentioned, and of the third and fourth merchants. Are there not many who would be astonished and hurt if their Christianity were doubted, who evidently attach as little meaning to the words *Judgment, Eternity, and Justification by faith in Christ*, as those men did to the Chinese vocables? Can these be said to believe? Are there not many who can speak and reason orthodoxly and logically on the doctrines of the Gospel, and yet do not understand the urgency of these doctrines in application to their own souls? These do not believe the meaning of the Gospel surely. And are there not many who, mistaking the whole scope of the Bible, end in it, what is not there, a plan of justification, in which man performs some part, if not the whole, in the work of redemption; or see in it merely a list and a description of duties, by the performance of which, a man may recommend himself to the favour of God? Those who believe this, believe their own vain imagination, and not the Gospel. A man who is honest in his belief of that which he professes to believe, is certainly free from the charge of deceit and hypocrisy; but his honesty will not convert a lie into a truth; it cannot make that good news, which is not good news; it cannot change the import of the Bible, or the will of God. "Understandest thou what thou readest?" was Philip's question to the Eunuch; and it is a question which each reader of the Bible should put most jealously to himself.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, AUGUST 25, 1824.

We present, in to-day's paper, a Review of Mr. Bishop's sermon on the occasion of the death of the late J. C. Breckinridge, esq. The Review is rather *long*—so that we are compelled to divide it. We could not, however, but offer it to the public—for reasons which we deem it needless to state.

From the Lit'y. and Evang'l. Magazine.
SIR WILLIAM JONES.

Among those eminent men who are known to the world as friends and advocates of the Christian religion, Sir William Jones is entitled to a distinguished place. In his youth, it seems, he had determined to examine with attention the evidences of revelation; and his candid enquiry terminated, as might be expected, in a full conviction of its truth and divine authority. Of this, both his life and his writings, (though none of them are professedly religious,) afford ample proof.

His habitual piety is further expressed in a short prayer, which he composed during his indisposition in September, 1784, and which is as follows:

"O Thou Bestower of all good; if it please Thee to continue my easy tasks in this life, grant me strength to perform them as a faithful servant; but if thy wisdom hath willed to end them by this thy visitation, admit me, not weighing my unworthiness, but through thy mercy declared in Christ, into thy heavenly mansions, that I may continue to advance in happiness, by advancing in true knowledge and awful love of Thee. Thy will be done!"

On a scrap of paper, the following lines appear: they were written by

him in India, but at what period, is not known:

SIR EDWARD COKE.

Six hours in sleep, in law's grave study six,
Four spent in prayer—the rest on nature
fix:

Rather,

Seven hours to law, to soothing's umber
seven,
Ten to the world allot, and all to Heav'n.

His testimony to the truth and authority of the Old and New Testaments is well known. Lord Teignmouth transcribed it from his manuscript in his Bible:

"I have carefully and regularly perused these Holy Scriptures, and am of opinion, that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written."

The preceding sentiments, although they are such as would naturally occur to a believer in the Scriptures, were not necessarily called for, and could have only proceeded from his zeal for the discovery and propagation of truth. This was the fixed object of his whole life, as he has himself declared in the following elegant couplets:

Before thy mystic altar, heavenly truth,
I kneel in manhood, as I knelt in youth.
Thus let me kneel till this dull form decay,
And life's last shade be brighten'd by thy ray;
Then shall my soul, now lost in clouds below,
Soar without bound, without consuming glow.*

* See the letters of Sir William Jones, Sharpe's Edition, Vol. 2d.

From the *New Monthly Magazine*.

SIR WALTER SCOTT.

SIR WALTER SCOTT is undoubtedly the most popular writer of the age—the "lord of the ascendant" for the time

being. He is just half what the human intellect is capable of being: if you take the universe, and divide it into two parts, he knows all that it *has been*; all that it *is to be* is nothing to him. His is a mind "reflecting ages past"—he scorns "the present ignorant time." He is "laudator temporis acti"—a "prophesier of things past." The old world is to him a crowded map; the new one a dull, hateful blank. He dotes on all well-authenticated superstitions; he shudders at the shadow of innovation. His retentiveness of memory, his accumulated weight of prejudice or romantic association, have overlaid his other faculties. The cells of his memory are vast, various, full even to bursting with life and motion; his speculative understanding is rather flaccid, and little exercised in projects for the amelioration of his species. His mind receives and treasures up every thing brought to it by tradition or custom—it does not project itself beyond this into the world unknown, but mechanically shrinks back as from the edge of a precipice. The land of abstract reason is to his apprehension like *Van Diemen's Land*, barren, miserable, distant, a place of exile, the dreary abode of savages, convicts, and adventurers. Sir Walter would make a bad hand of the description of the *millennium*, unless he could lay the scene in Scotland five hundred years ago, and then he would want facts and worm-eaten parchments to support his style. Our historical novelist firmly thinks that nothing *is* but what *has been*; that the moral world stands still, as the material one was supposed to do of old; and that we can never get beyond the point where we are, without utter destruction, though every thing changes, and will change, from what it was three hundred years ago to what it is now—from what it is now to all that the bigoted admirer of the "good old times" most dreads and hates.

It is long since we read, and long since we thought of our author's poetry.

It would probably have gone out of date with the immediate novelty, even if he himself had not made the world forget it. It is not to be denied that it had great merit, both of an obvious and intrinsic kind. It abounded in vivid descriptions, in spirited action, in smooth and flowing versification. But it wanted *character*. It was poetry "of no mark or likelihood." It slid out of the mind, as soon as read, like a river; and would have been forgotten, but that the public curiosity was fed with ever-new supplies from the same teeming, liquid source.

There is a glittering veil of verse thrown over the features of nature and of old romance. The deep incisions into character are "skinned and filmed over"—the details are lost or shaped into flimsy and insipid decorum; and the truth of feeling and of circumstance is translated into a tinkling sound, a tinsel *common-place*. It must be owned, there is a power in true poetry that lifts the mind from the ground of reality to a higher sphere, that penetrates the inert, scattered, incoherent materials presented to it, and by a force and inspiration of its own, melts and moulds them into sublimity and beauty. But Sir Walter (we contend, under correction) has not this creative impulse, this plastic power, this capacity of reacting on his materials. He is a learned, a literal, a *matter-of-fact* expounder of truth or fable: he does not soar above and look down upon his subject, imparting his own lofty views and feelings to his descriptions of nature—he relies upon it, is raised by it, is one with it, or he is nothing. A poet is essentially a *maker*; that is, he must atone for what he loses in individuality and local resemblance by the energies and resources of his own mind. The writer of whom we speak is deficient in these last. He has either not the faculty, or not the will, to impregnate his subject by an effort of pure invention. The execution also is much upon a par with

the most ordinary effusions of the press. It is light, agreeable, effeminate, diffuse. Sir Walter's muse is a *modern-antique*. The smooth, glossy texture of his verse contrasts happily with the quaint, uncouth, rugged materials of which it is composed; and takes away any appearance of heaviness or harshness from the body of local traditions and obsolete costume. We see grim knights and iron armour; but then they are woven in silk with a careless, delicate hand, and have the softness of flowers. The poet's figures might be compared to old tapestries copied on the finest velvet: they are not like Raphael's *Cartoons*, but they are very like Mr. Westall's drawings, which accompany, and are intended to illustrate them.

Greece.—In the Island of Scio, the remains of the population, not discouraged by their afflicting circumstances, are zealously promoting the publications of the ancient Greek classics, under the direction of M. Coray, who is considered as the patriarch of ancient and modern Greek literature. In the *Anthology of Florence*, appears a letter from a Greek correspondent, detailing the prosperous state of the Island previous to its vicissitudes: a population of 100,000 souls; a public library, enriched with 12,000 volumes; schools of literature, philosophy, and the sciences; a printing-office; and various other establishments of a benevolent and enlightened description. It was likely to become a sort of capital of Greek learning. The population is now reduced to 8,000.—[*Lond. Ch. Observer*.

CAUSE OF THE JEWS.

Abstract of the Sixteenth Report of the London Society for promoting Christianity amongst the Jews. May, 1824.

Ireland is still the warm and liberal friend of the Jews; and the contributions to the funds of the Society from that country, have not fallen short of last year.

Scotland has also renewed her claim to the character of a valuable Auxiliary, by the liberal donations which have been received.

Nor must your Committee here omit to notice the receipt of £75, as a contribution to the Hebrew Testament fund, from the Portland Society, in the United States of America.

To the exertions of its various friends in the United Kingdom and elsewhere, your Society is indebted for an amount in contributions of £12,426, Os. 8d.; being an increase beyond that of last year of £1,502, 8s. 1d.

Into the Society's Schools for the education of Jewish children, there have been admitted, since the last Report, 4 boys and 1 girl. During the same period, 3 boys and 4 girls have been placed out as servants or apprentices. There are at present in the schools 33 boys and 46 girls.

The issues from the Depository of the Society during the past year have been—Scriptures, in whole or part, 3,559—Hebrew, German-Hebrew, and English Tracts, 136,622—Quarterly Jewish Records, 94,285.

In the *Missionary Seminary* belonging to the Institution, there are at present seven Students, three of whom have been admitted since the last Anniversary. Four missionaries have gone forth in the service of the Society during the year past; the Rev. Alexander M'Caul, accompanied by his wife and Mr. O'Neil, Rev. Charles Neat, together with his wife, and Doct. George Clarke, an Irish physician.

The total number of Christian labourers at present employed under the direction of the Society, or in connection with it, is eighteen.

The operations of the Society, let it not be overlooked, are still in their infancy; yet are they sufficient to afford ample encouragement to those who have studied the analogy of the divine procedure, and have observed that in the economy of grace, no less than in

that of nature, the most important results usually arise from small beginnings, and reach their maturity rather by a slow and gradual process, than by sudden and overpowering displays of Almighty power.

Foreign Proceedings.—These have been carried on chiefly in *Holland, Germany, Prussia, Poland, the Mediterranean, Palestine, and India.*

The Directors of the Jewish Synagogue at a town in Guelderland, had applied to the Rotterdam Society for Hebrew New Testaments, and Tracts in Polish and German Hebrew.

Mr. Thelwall has lately employed a converted Jew in circulating Tracts among his brethren.

At the same time he distributes Tracts as opportunity offers, among Christians also.

Early in the present year, Mr. T. attended, as sponsor, the baptism of a young Jew from Frankfort, who had received a liberal education. His parents are opulent and of the first respectability; and as his transition to the Christian faith involved great sacrifices of temporal advantage, Mr. T. considered his sincerity as thus put to a very satisfactory test.

Germany.—During the course of last summer, Mr. T. visited some parts of Germany, in company with Mr. M'Caul.

In a letter written towards the conclusion of his tour, Mr. T. says, "Thus far we have reason to bless God, that wherever we have been, we have met with really Christian people, who were willing to show us kindness and love for the Lord's sake. But what is more to the purpose of our journey and of our communication is, that almost in every place we find some traces of the great work that is going on among the Jews at present, which we cannot but consider as preparatory for greater things, and at least hail as a sure token that we have not entered upon the great work in which we are engaged at all too soon. We met with abundant proofs that the time to

sow the seed is fully come, and this is our business.

The same tender compassion seems also, in a very remarkable manner, to influence many of the Christian inhabitants of Dresden.

At a recent baptism of a Jewess and her seven children, sixteen Jewish converts were present, and a good impression seemed to be made on the minds of many other Jews who attended.

Prussia.—The Berlin Society for promoting Christianity among the Jews, continues to enjoy the most decided marks of the favour of his Prussian Majesty.

The Society has printed 3,000 copies of the New Testament in German-Hebrew from stereotype plates furnished by your Society.

The interests of the Society have been most essentially promoted by the labours of Professor Tholuck. His time, talents, and extensive acquirements in Oriental literature, are largely occupied in publications of various kinds, designed to further the cause of Jewish conversion. Amongst others, he has commenced a periodical work in German, similar to the Jewish Expositor, entitled "The Friend of Israel!"

In a letter dated the 1st of February, in the present year, Professor T. states, that the number of Jews instructed and baptized in Berlin alone in the course of the last eighteen months, amounts to fifty.

Professor Tholuck writes:—"It is in general a new and cheering phenomenon of our day, to see among students in divinity, so many sons of Abraham. The number of them at Breslau is considerable." He mentions three such Jewish students with whom he himself had become acquainted.

Mr. Smith writes from Breslau, under date of June 7—"One part of the town, and that not a little one, is inhabited by Jews almost exclusively, to whom, as soon as I found a convenient opportunity, I made my object known.

From that time till the present moment they have been coming to me for books &c. from morning till evening, and some of them have repeated their visits a great many times; and on the whole I have never seen in any town such a favourable disposition among the Jews to Christianity."

In a letter written a few days later, Mr. Smith says—"To-day, from very early in the morning till late in the evening, I have had Jews constantly calling for books, &c. and explanations of some passage."

And again, three days after—"To-day and yesterday crowded with Jews the whole of the day, requesting books on the subject of Christianity, whom I could not supply, not having an arrival, as I expected."

From Great Glogau Mr. S. writes—"In this town they were equally pressing for books; my room was crowded to excess." He adds afterwards, "Many of the Jews here appear to be Christians at heart, and only wait for each other."

Poland.—Mr. Handes spent some time in the course of last summer at Posen, in Prussian Poland. "The Jews visited him daily in crowds," applying for books or for religious instruction. Several young persons in particular manifested an anxious desire to embrace Christianity.

During his stay, Mr. H. had the satisfaction of learning that several Jews met on a stated day, for the purpose of reading the New Testament; and that in the public school for the education of Christian boys, free places had been appointed for Jewish children, fourteen of whom attended, and appeared desirous of Christian instruction.

At Inowraklaw, he had unusually numerous visits from Jews, some of whom were teachers: was even permitted to deliver an address in the Synagogue, which was afterwards found to have been not without good effect.

"At Philopowo, a small town on the Polish frontiers, which contains 2,000

Jews, we were received by them with the greatest joy.

"In Ratska we were also well received by the Jews, who gave us a pressing invitation to visit their synagogue, and to speak to them there about the Messiah."

Mr. Moritz, the Jewish convert employed as a missionary among his brethren by the Emperor Alexander, continues to labour with zeal and perseverance in that capacity: and has been instrumental in awakening, or confirming religious impressions in not a few Jews in various parts of Russian Poland.

From the Boston Recorder, July 31.

Every week brings with it refreshing intelligence of Zion's prosperity—and every month brings accumulated evidence of the presence of the Lord with his church.

The instruction of the poor Irish is advancing rapidly under the auspices of several distinct, yet harmonious Societies, and the beneficial results are so striking, as to command admiration even from the enemies of religion. At least two millions of this unhappy nation are made partakers in the blessings diffused by schools established on the principles of Christian charity.

On the Continent of Europe, where gross darkness for ages has covered the people, Bibles and various other religious publications are spreading, not without opposition, but with steadiness and effect. Several departments of France, the Netherlands, the west of Germany, Switzerland, Genoa, and Spain, are happily sharing in the labours of the "Continental Society." To use the language of the Report—"One of the officers of the Society has made an incursion into Spain against superstition, with a small army of 500 Bibles and Testaments, beside a number of light troops in the shape of Tracts. He penetrated to the walls of Madrid, and discharged into it his 500 copies, under

the protection of the French military."

These exertions are attended with the perils of imprisonment and death to the agents; but men are found who count not their lives dear, in a cause of such magnitude and value.

The Moravian missionaries, 171 in number, are smiled on in their unwearyed labours. In *Greenland*, the places they have hitherto occupied are become too strait, and a new settlement is forming. In *Surinam* many of the negroes have turned unto the Lord, and the good work among them advances. In *Antigua* and *St. Kitts* considerable numbers have been added to the churches.

Missions among the Jews, scattered over Europe and Cochin in India, are assuming a more fixed and elevated character every year. Conversions are becoming more frequent—prejudices are subsiding—the Gospel is more abundantly studied—tracts, suited to the state of the Jews, are sought with avidity—schools are extending a happy influence over the rising generation—several of the recent converts are young men of talents, respectable connexions, and of ardent zeal.

The Foreign Missions supported by the Christian liberality of this country, are regularly advancing, through the favour of God, toward the accomplishment of their great object. From *Bombay*, we learn, that the influence of the Gospel on the minds of the natives generally is increasing, though no special convictions or conversions are mentioned. There is an increased number of hearers at the chapel, and many of the schools are enlarging. At *Oodoville*, in *Ceylon*, three instances of hopeful conversion have occurred, and in a few other instances serious impressions are produced. At the *Sandwich Islands*, 24 chiefs (all but one or two) favour the mission. The church now consists of 28 members. The improvement of the natives in knowledge and morality, is already such as to encourage the mis-

sionaries in the expectation, that ere long the Spirit of the Lord will breathe on the slain, and raise up for himself a great army from the dry bones. The *Palestine Mission* encounters many difficulties arising from the heterogeneous character of the population, and from the capriciousness of the existing government; but neither concealed nor avowed opposition have diverted the missionaries from the path of duty marked out by Providence. and at their different stations they are pursuing the great object of their mission in quietness, and with unwearied diligence. The *Indian Missions* within the limits of the United States, carry with them overwhelming evidence of the power of the Gospel over the ferocity of the savage heart, and over the evil habits of uncivilized life. At Hightower, in the Cherokee nation, there have been 16 instances of hopeful conversion; at Carmel 38; at Brainerd, at Willstown, and Creeppath, there are humble enquirers. The progress of civilization keeps pace with the progress of religion. Among the Choctaws there is less to gratify the heart of the Christian philanthropist than among the Cherokees; yet civilization and religion are advancing among them. The missionaries to the Osages regard the recent establishment of a garrison under Col. Arbuckle, near to them, as a Providential favour, by which order and stability will be given to the nation, and permanence to the mission. Their schools are increasing, and their influence over the tribes extending.

REVIVALS OF RELIGION.

Cherokee Indians.—A letter from J. C. Ellsworth, dated Brainerd, May 25, 1824, and published in the *Mirror*, contains the following paragraph.—

“The Lord is working wonders amongst this people. He is greatly blessing the exertions of missionaries. In the past year, many, as we hope,

have been brought into the kingdom of the Redeemer. At Carmel about 30, High-Tower 20, Haweis 4 or 5, Wills Town about 8, Creek Path 3 or 4, and at this place 2 or 3 of the scholars.”

Boston Rec.

BRUNSWICK, MAINE, JULY 17.

The unusual attention to religion continues among the Baptists in this town. Twenty-four have been added to the church. And it is expected that many more will soon confess Christ before men.

We understand that there is a powerful work of the Lord in Lisbon, but we have not yet learnt how many have given a scriptural evidence of religion.

Baptist Herald.

LEGISLATURE OF NEW-YORK.

FROM THE NEW-YORK STATESMAN.

Albany, Thursday, August 5, 1824:

The popular branch of the legislature, the more immediate representatives of the people, have this day declared, by a handsome majority, in favour of passing an electoral bill, giving to the people the right which has been so long withheld from them, and which they have so loudly demanded. The advocates of the bill in the House have done their duty manfully, resisted successfully every attempt to evade a direct vote on the question, and placed the responsibility where it belongs, upon the Senate. A concurrent resolution which passed the House, that it is expedient to pass a law at the present session, giving the choice of Presidential electors to the people, was sent to the Senate this afternoon. After it was read by the Clerk, Mr. Burt moved, that the Senate concur. The Lieutenant Governor decided the motion to be out of order, as contrary to the rules of the house. Mr. Burt moved to dispense with the rules that relate to the subject. The President also decided this motion to be out of order. An appeal

was made, and the decision of the chair was sustained 19 to 10.

Extract of a letter dated Albany, Aug. 6.

"The vote in the House yesterday, following up that of the preceding day, and by an increased majority, has scattered the ranks of the enemy. They are in confusion, and dismay irretrievable. Though, through the corrupt combination in the Senate, the people will be defrauded of their electoral rights in the choice of President their wishes will be still fulfilled, for yesterday's vote sealed Mr. Crawford's doom in this state. His whole strength, his utmost strength in the House, is comprised within, and limited by, 44. Allowing all that can be claimed for him in the Senate, 20 or 25, if they please, he cannot get the majority on joint ballot. His race is therefore run, as far as the votes of New-York are concerned, and though his friends have been able to defeat a great principle, and to put upon record their votes against the people, it is consoling to reflect that they have thus exposed themselves to lasting odium in vain, for they will be defeated still in their main object. To those who have fought the good fight in the House and in the Senate, the public will not be ungrateful. Without enumerating others, I must say the speech of General Tallmadge was delivered with a force and effect such as I have not often seen equalled."

N. York American.

Death of Mr. Rodney.—Buenos Ayres papers received at Baltimore, by the brig Noble, Capt. Staples, communicate the melancholy intelligence of the death of the Hon. C. A. Rodney, American Minister at Buenos Ayres. He died suddenly on the 10th of June, at six in the morning, and was buried with appropriate marks of respect on the following day. His family were to take passage for Philadelphia on board the brig American, captain Neal,

to sail in a few days after the Noble. The Buenos Ayres 'Mercantil' which announced the death of Mr. R. is clothed in the emblems of mourning.

A letter, says the 'Argos' of April 30, received at Buenos Ayres from Lima, dated the 19th April, states that Bolivar has paid the navy in the Pacific up to that date, and that he was at Truxillo with 15,000 men, and General Sucre at Huacho with 8,000. This account may be exaggerated, but the first we well know has not less than 10,000, and the latter 5,000. We also know that he is daily receiving reinforcements.

Nat. Gaz.

Burlington College, Vermont.—Eight thousand dollars have been subscribed at Burlington, towards the erection of a new college there, in place of the one lately destroyed by fire.

PSALM CXLVIII.—*By Montgomery.*

HERALDS of creation cry,
—Praise the Lord, the Lord most high;
Heaven and earth, obey the call,
Praise the Lord, the Lord of all.

For He spake, and forth from night
Sprang the universe to light;
He commanded,—Nature heard,
And stood fast upon his word.

Praise Him, all ye hosts above,
Spirits perfected in love;
Sun and moon, your voices raise,
Sing, ye stars, your Maker's praise.

Earth, from all thy depths below,
Ocean's hallelujahs flow;
Lightning, vapour, wind, and storm,
Hail and snow, his will perform.

Vales and mountains, burst in song;
Rivers, roll with praise along;
Clap your hands, ye trees, and hail
God, who comes in every gale.

Birds, on wings of rapture, soar,
Warble at his temple-door;
Joyful sounds, from herds and flocks,
Echo back, ye caves and rocks.

Kings, your Sovereign serve with awe;
Judges, own his righteous law;

Princes, worship him with fear;
Bow the knee, all people here.

Let his truth by babes be told,
And his wonders by the old:
Youths and maidens, in your prime,
Learn the lays of heaven betime.

High above all height his throne,
Excellent his name alone:
Him let all his works confess;
Him let every being bless.

THE WESTERN LUMINARY.

Agents.—We venture to name the following individuals as agents for the Western Luminary, and request that they will use their endeavours to procure subscribers, and receive payments, for the same.

Fayette County.—James Bell, Doct. J. Todd, Rev. Geo. Boon, Dr. Jno. R. Witherspoon, Rev. Robt. Marshall, N. Ferguson, John Shaw.

Bourbon.—Isaac Webb, Thomas P. Smith, Ephraim Harriott, John Curry, Rev. Andrew Todd, Jonas Markey.

Clarke.—J. D. Thomas, Walter Preston, Silas W. Robins, Esq. James Stone-street.

Montgomery.—Rev. J. P. Howe.

Bath.—Thomas Hill, James McIlbenny.

Woodford.—Samuel Campbell, Samuel M. Wallace, Abraham Dale, J. R. M'Farland.

Franklin.—Thomas Paxton, J. J. Miles, Rev. Eli Smith, D. C. Humphreys.

Mercer.—Rev. Thomas Cleland, Dr. W. Pawling, Wm. Nourse, sen. David Caldwell, M. G. Youce, Samuel Maccomb, Rev. S. K. Nelson, Dan'l Barbee.

Perryville.—Wm. F. Crawford.

Greene.—Gen. Allen, Rev. J. Howe, Rev. John Chandler, Rev. Isaac Hodgins, John Tate.

Adair.—Rev. S. B. Robertson, Rev. Jeremiah Abell, Maj. Benjamin Workman.

Garrard.—Rev. J. C. Barnes, Alexander Reed, Charles Spilman.

Jessamine.—Saml. Rice, Wm. H. Rainey, Henderson.—N. C. Horsley, E. H. Hopkins.

Christian.—James H. Rice.

Mason.—Rev. J. T. Edgar, John Boyd, Dr. John Drake.

Henry.—James Dodd.

Nicholas.—Jonathan Smith.

Caldwell.—Rev. Robert Lapsley.

Shelby.—Rev. A. Cameron, Rev. Andrew Shannon, Rev. Henry L. Rice.

Jefferson.—Wm. Vernon, Rev. Samuel K. Snead, Rev. Dr. Blackburn.

Madison.—Archibald Curl, Dr. Alexander Miller.

Gallatin.—W. O. Butler.

Washington.—Joseph Maxwell, Andrew Cunningham, Geo. M. Wilson.

Logan.—Rev. Daniel Comfort, Presley Edwards, Esq. William I. Morton.

Fleming.—Rev. James K. Burch, A. E. Ballard.

Todd.—Rev. Wm. K. Stewart.

Harrison.—Rev. J. R. Moreland.

Scott.—Samuel Glass, Samuel Finley.

Great Crossings.—M. D. Averill.

Owenton.—James Vanallen, esq.

Nelson.—Rev. William Scott, Jonathan Simpson

Warren.—Rev. D. H. Phillips.

Glasgow.—Robert Ferguson.

Dayton, Ohio.—Rev. Wm. Graham.

Cincinnati.—Rev. James Kemper, Rev. Erastus Root, Jno. F. Keys.

Lebanon.—Jacob D. Lowe.

Natchez.—Rev. George Potts.

Charlestown, Indiana.—Rev. Jno. Todd, Thomas Todd, esq.

Abingdon, Va.—Rev. Stephen Bovell.

Livonia, Indiana.—Rev. W. W. Martin.

Smockville.—Samuel Smock.

St. Louis, Missouri.—Dr. W. M. Green.

Nashville, Ten.—Rev. Mr. Campbell.

Gallatin.—Joseph Robb, (country.)

Campden, S. C.—Rev. S. S. Davies.

Darien, Georgia.—Rev. Jno. Joice.

Chilicothe.—The Hon. Mr. Thompson.

Robstown, Pa.—Hon. Mr. Plumber.

Huntsville, Ala.—Jno. W. Telford, Esq. Rev. Mr. Allen.

Sawanoetown.—Rev. Charles Phillips.

Madison, Ia.—D. M'Clure.

Detroit.—Rev. Joshua Moore.

Pittsburgh.—Rev. Mr. Swift.

Shelbyville, Ten.—Rev. Alexr. Newton.

Columbia, Ten.—Dr. James W. Frierson.

Winchester, Ten.—William Estil.

Bloomville, Mo.—Josiah Dickson.

Grand Prairie, Mo.—James Tate.

Trenton, N. J.—Rev. Robert Gibson.

Vincennes, Ia.—Rev. Samuel T. Scott.

New-Lexington, Ia.—Francis Hinds.

New-York.—Rev. M. Bruen.

THE WESTERN LUMINARY,

"THE LAMP IS THE LIGHT THEREOF."—Rev. xxi. 23.

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COMMUNICATED FOR THE LUMINARY.

REVIEW.

(Continued from page 100.)

"Another Voice from the Tomb: being a Funeral Sermon, occasioned by the death of Joseph Cabell Breckinridge, esq. Secretary of State. Delivered," &c. &c. By *Rev. Robert H. Bishop.* pp. 23.

Having accompanied the "man of God" thus far, shall we now follow him in what he says in particular, of the character and the hopes of our departed friend? Alas! it is a melancholy task: yet it may not—we trust it *will* not, be without its use.

There were in the character of the late Mr. Breckinridge, several peculiarities which are worthy of particular notice; and especially so, as they mark him to have been one of those who "feared God"—and upon whom, therefore, and upon whose seed, "the mercy of the Lord" will shine "from everlasting to everlasting."

Our friend was a student....He had made extensive attainments in various departments of knowledge. He had, too, learned to distinguish that which is useful, from that which is ornamental merely. And he had likewise learned to regard knowledge; not only for being, generally, subservient to some impor-

tant end; but for its having a bearing upon the eternal destinies of men—a bearing, not arising out of the fancied fact that knowledge can render man *absolutely fit for the enjoyments of Heaven*; but rather from the fact that it in some measure *shows us our wants*, and thus puts us upon seeking a supply of those wants from the only proper source. For, our friend, it is likely—in the midst of all his well-known thirst for information—was at last much of the poet's opinion, that to be extensively acquainted with all that is to be attained by research,

"Is but to know *how little can be known*."—is scarcely more than to have ascertained, (*what to ascertain really, is invaluable*.) that man's "aching void" is only to be filled up by that (call it what you will) *which comes directly from God!*

Again.—Mr. Breckinridge was remarkable for the *encouragement* which he extended to young men engaged in liberal pursuits. He stimulated them to prosecute those pursuits with energy. He marked out the course which would lead to respectability. It was an object with him to make such persons, as far as he could, *good citizens*: And therefore was he wont to recommend to them that *reading* which might contribute to their understanding of, and their regard for, the free institutions of their country. He evidently looked upon the characters of the *young*, forming around him, as a somewhat that was intimately connected with the *value*, and the *duration*, of the public freedom. Did, then, our friend believe that *religious knowledge* and *religious feeling*, successfully inculcated upon our youth, was without its importance, *even in a political view?*

Far, far from it. Nay, it was upon this account, among other considerations, that he ever evinced so great an anxiety that as many of the rising generation as he could, either directly or indirectly, influence the education of, should be "trained up in the way they should go"—should be in some good measure instructed in the *written revelation of Almighty God.*

Yet again.—The individual whose death gave rise to the sermon before us, was intent (as indeed has already been intimated) upon his country's welfare. Hence was it, indeed, that, high as his reputation for talents was, yet that reputation was less than he deserved. For when, to the superficial observer, his thoughtful and abstracted brow indicated an unremitting attention to some pending discussion in which he was to engage, he was in truth often meditating upon the great and diversified interests of his fellow citizens; and endeavouring to devise, or in his own mind to perfect, some scheme of local or (more commonly) of general advantage. He thought deeply on public measures. He thought no less so upon the characters of public men. And, urged on as he was, in these his meditations, by no ordinary degree of the *love of country*, he was seldom mistaken as to the actual state of the public mind, or as to the real interests of the country, or as to those courses, good or evil, which our political men would take. On this last head particularly—the characters and courses of public men—the writer of this article has heard him, years and years ago, unfold the principles (and the indicated ultimatum of those principles) of men who have since borne leading parts in the affairs of this people, with something like the certitude of a political prophet. He pointed out what these men's energies fitted them for; what, of happy or of ireful aspect to us all, their opinions and feelings would probably prompt to: And what he said, apparently in the

carelessness of conversation, has been realized, or now seems to be realizing, in the actual event. And while he *saw*, could not this man *act*? He knew *when* he might with advantage take a part in affairs, *what part* he should take, and *when it rather behoved him* to remain in retirement until any public mania was over, in order that *then* he might come forth, with more prospect of good, to the people's aid.

Once more.—Mr. Breckinridge, in his opinions, was republican. It seems to have been a principle with him that the *public will* should govern the course of the public representative, in every thing not involving his *oath* to support our federal and state constitutions. Hence he was generally *with the people*: And if any measure was at any time advocated by him, which has proven not to have been wise, the adoption of such measure, so far as he was concerned, was *the people's, and not our friend's* act. And mark the really republican spirit manifested by him in his elevation to office! He could scarcely be said to *seek* for office at all; but he left, on the other hand, the public opinion to *seek* for him, to fill the offices of the republic. *The people* sought him out, as a *maker of their laws*. The *governor of the state*, acting in conformity to the known will of those who had honoured himself, sought after him, to be *secretary of state*. And it was at several times with great difficulty that he could resist the urgent voice of many of our wisest and most influential men, calling upon him to consent to *go into the Senate of the United States*. Had such a man lived to advanced age, *how could he*, with such popularity, with such principles, and with such talents both to influence and to serve, have been other than a signal blessing to his country and to the world?

Yet once more.—He whose death this discourse respects, was *generous, almost to a fault*. Did he devote his time and his energies to the good of his

friends, of his fellow-citizens, of his fellow-members of the church of God? He could scarcely be said to have an alloy of selfishness, it is believed, in any of these things; for his own personal interest he did often sacrifice, we know, upon the altar of friendship, patriotism, and philanthropy! In truth, occupied as he was continually with disinterested plans, may we not say of him, (although these plans did not unfrequently interfere with more private duties,) that he trode in the footsteps of *Howard*—or rather, that he had for his exemplar *HIM* who (emphatically) ever “went about doing good”—?

Lastly.—Our departed brother was sincere and ardent, we believe, in his profession of faith in Jesus. And did he ever appear otherwise? Far be it from us to say that he did: *But this much we do say, and do believe*—that if there at any time was an appearance of this sort, it was appearance only. No; Cabell Breckinridge was the friend of the Saviour and of His people. And amid the many difficulties which attended him, in his Christian course, should we not the more admire and love him? He was a member of the bar; and the bar was yet to be regenerated. He was one moving in what are called the higher spheres of social intercourse—amongst those descriptions of society, which, yet more than most others, were still unacquainted with the “meek and lowly Jesus;” and all these persons, as far as might be, it behoved him to be the means of reconciling to accept the great salvation, in that humble way in which it is offered in the gospel. And finally, this person was connected with his country’s public men—men whose example is of so much moment; and these public characters he saw, for the most part, wandering from Him whose “paths are peace;”—and therefore was it his emphatic duty, as himself had been called to the knowledge of God in Jesus, to enlighten, as by degrees he might, these men, in

gospel things; to overcome, as far as he could, their soul-destroying prejudices; to persuade them to stoop to receive pardon and light and life, through that “only name under Heaven known among men whereby we must be saved!” Then, was it not amidst difficulties that he had to strive? And was it not to be expected that he, a worm like the rest of us, should sometimes fail,—much more, that sometimes he should seem to do so?—For look at the case! Here was, among lawyers, a solitary disciple: Here, among political men, a solitary disciple of the blessed Lord: Here, in fine, among the people of rank, (if such there be amongst us,) one who, as to these people, and in his own bosom, was to act and to feel as a follower of the Lamb; one who, by his almost solitary “light shining” amongst them, must bring them to render glory to Jehovah Jesus. O! were not his difficulties of a peculiar kind; and have we not reason both to love our brother’s memory, and to revere our condescending Saviour who aided him, that he thus succeeded—that he came off more than conqueror, through that friend of sinners!

Such was Joseph Cabell Breckinridge! In such light does the “man of God” present him, with a view that surviving friends and fellow-men may “go, and likewise do!” May the example brought up be blest to us all, Blessed Master, of Thee!

It now remains to offer some passages of the discourse, and to point one or two small defects.

S. T.

(To be concluded.)

FOR THE WESTERN LUMINARY.
CHRISTIAN EFFORT AND UNITY.
(Concluded from page 102.)

2nd. The day in which we live, calls aloud for the united efforts of all Christians of every name. The cry is, “Come up to the help of the Lord against the mighty!” It is delightful (as already observed) to see what has been done to accomplish this desirable

object. But much yet remains to be done.

It has pleased God, in the arrangements of his wise and holy providence, that his professing people should be divided into a variety of sectaries, no doubt to answer the most important purposes in the general cause of religion. A few of these purposes we will mention. *It has had a tendency to preserve the Scriptures more pure.* The different sectaries, watching each other with a jealous eye, have detected the smallest interpolation in the sacred text. It has led to a diligent search for the most ancient manuscripts of the scriptures, to ascertain the true sense of particular passages. It has led to a thorough investigation of all the doctrines of the word of God, as well as all the ordinances and institutions of the Church of Christ. The different sectaries have had a tendency to stir up each other to jealousy, emulation, and good works. It is the prerogative of God thus to overrule the infirmities of his people for the general good of his church, as well as to make the wrath of man to praise him. When an impartial inquirer, having fixed in his mind what are the essential doctrines of the gospel—such as the divine origin of the scriptures—the trinity of persons constituting the one true and living God—the divinity of the Saviour—the vicarious nature of the atonement—the total depravity of human nature—the necessity of the operations of the Divine Spirit in the regeneration, conversion, and sanctification of God's people—and the necessity of practical holiness as a qualification for the enjoyment of God either in time or eternity; and when he examines with these views the creeds of Episcopalians, Baptists, Methodists, and Presbyterians, he is astonished to find so general a coincidence. And when he examines into the cause of the difference, he finds it to consist principally in external rites and forms, as it respects church government, and in

doctrines that are not fundamental.— Now, these are facts which have long met the eye of every impartial observer. The correct view on this subject, then, I conceive to be this, and which ought to be impressed upon the mind of every Christian: That, differing in shades of belief, yet essentially *one body of our common Lord*, they should emulate each other not merely for the largest party, but for the most pure, the most zealous, the most orthodox, and the most practically holy, humble, and devoted members; in short, in doing the most good in the common cause of our Lord and Master. Much of the territory of this world is yet occupied by the enemy: 600,000,000 of our brethren are yet enslaved in the chains of superstition and idolatry. *Here is a common cause.* Let Christians unite, and make a vigorous exertion for their emancipation. An internal enemy attacks the citadel of our common faith: Let Christians unite in their vigorous efforts against him: let them lift up the banner of the cross: let them use their weapons, which are not "carnal, but mighty through God to the pulling down the strong-holds of sin and satan." Policy, interest, as well as allegiance to their Lord and Master, bind them to be united. If the Christian community would lay aside their little jealousies respecting sectarian differences; if instead of saying, I am of Paul, and I of Apollos, and I of Cephas, they would with united voice say, *I am of Christ*, and rally round the standard of the cross,—they would, under their mighty and victorious leader, exhibit a phalanx more terrible than an army with banners—a phalanx, the sight of which would make all the enemies of the Saviour, on earth and in hell, tremble and fade away. Such is certainly to be the final result. Let Christians then awake, buckle on their harness, and in one united band come up to the help of the Lord against the mighty. In order that they may thus unite, they must, -

In the 3d and last place, cultivate Christian charity and forbearance.—As these are terms in very common use,—and used often, no doubt, without any definite meaning,—perhaps it may not be unprofitable to the reader, to inquire into the nature and extent of Christian charity and forbearance.—Charity and forbearance are very commonly used, indifferently, to signify the same thing; when the truth is, that forbearance is only a fruit of charity, as it has its application towards a particular object. If we understand, therefore, the nature of Christian charity, we will then be prepared to understand its exercise in Christian forbearance, when applied to its appropriate object. Charity, in the scripture sense of the word, is the same thing as love to God and man: or it is the great principle, upon which our Saviour says hang all the law and prophets, “Thou shalt love the Lord thy God with all thy heart, soul, strength, and mind; and thy neighbour as thyself.” That this is the correct view, the reader will easily discover by perusing the lecture which the apostle has delivered on the subject of charity, contained in the 13th chapter of the First Epistle to the Corinthians. If this is admitted, then charity is the essence of holiness in an intelligent being. The angels are holy, because they love God supremely: and just as this principle prevails in the human heart, man is holy. Were we to say, in one word, in what the image of God consists, we would say, in *charity*: and were we to say in one word, in what the essence of sin and misery consists, we would say, in enmity against God—the opposite of charity. Such is the situation of devils and all unregenerate men; “for the carnal mind is enmity against God, not subject to the law of God, neither indeed can be.” If this then is correct, there is not in the human heart one spark of genuine charity, until it is placed there by the regenerating grace of God.

This is the doctrine of the Bible. That this principle might be restored, consistently with the divine perfections and government, was the end (as far as it respected the restoration of fallen man) of the obedience and death of Christ. This is what he has restored which “he took not away.” Charity, then, or true love to God and man, is only found in the “household of faith.”

If the above brief view be correct, we see at once what the claims of charity are: That they are co-extensive with the law of God, or his revealed will; embracing in their wide range, all the duties we owe to God and man. And charity in the hearts of all good men, becomes the operative principle which prompts to this obedience. It is the source of all the spiritual enjoyment of God’s people in this world, and will be the never-failing source of the more exalted enjoyments of the saints in glory.

As to the fruits of charity in its operation among men, the apostle Paul gives us the following specification: (see 1 Cor. xiii. 4–8.) If we wish to see heaven-born charity exemplified in all its amiableness and extent, we have only to look at the example of Christ. When this charity has its full operation on all hearts, then shall “righteousness and peace cover the earth as the waters do the seas.” How must this heaven-born virgin blush in the presence of that mere vicious charity, which catholic socinians, infidels, and wicked men of all descriptions, cant about, and claim as a cloak to hide the deformity of their error and vice!!!

But what are the claims of charity as it respects *forbearance*? In answering this question, we are not to advert to the pages of a vain and empty philosophy. For, as philosophers have, in their metaphysical disquisitions, mistaken the nature of true charity, it is not strange that they should mistake with respect to forbearance. In dividing this question, we are, as Christians,

to attend to the testimony of the Bible as authoritative and final. Now, when we look into the Bible, we find that we are bound to love all men, of every description of character, with the *love of benevolence*, and to do good to their souls and bodies as opportunity may offer. But we find from the Bible, also, that forbearance has its limits, beyond which Christians dare not go; for the moment they transcend these limits, they tread on forbidden and dangerous ground. The great line of distinction drawn by the Bible, is between essentials and non-essentials; matters which in themselves are indifferent, and those which are not indifferent. As we have already stated that the points of difference between the leading denominations of Christians are not fundamental, therefore it is our opinion that they are bound, on scripture principles, to exercise forbearance towards each other, and to cultivate Christian fellowship and communion with each other. But, upon the other hand, there are great leading and essential doctrines, which involve in them the very vitals of Christianity; where it would be a violation of all the dictates of charity itself, to exercise forbearance towards those who hold and propagate sentiments which tend to subvert them. That this is the fact, we appeal to the example and precepts of Christ, his apostles, and prophets. See the following passages on this subject: Matthew vii. 15, 16—the whole of the 13th chapter of Matthew—2d Epistle of John, verses 7–12—Jude, verses 3–5—Titus iii. 10.

We see, then, that Christians are not to exercise forbearance towards those who hold essential errors; that it is their duty to “contend earnestly for the faith once delivered to the saints,” and to have no fellowship with heretics. We are to exercise charity towards them as men, to labour to convince them of their error, and to pray for them, and do good to their souls and bodies as opportunity offers: but to

exercise forbearance towards their errors, would be a violation of our obligation to our Lord and Master, and an abandonment of his cause. Infidels, modern catholics, libertines, and heretics of every description, must excuse Christians, and particularly Christian ministers, if they zealously endeavour to strip them of that mask of counterfeit charity with which they wish to hide their deformity from the world, and expose their error as it really appears in the light of divine truth.

Then, let Christians of every name awake to their duty in the eventful day in which we live. Let them be strict observers of the providence of God, that they may mark the signs of the times, and let them cultivate Christian charity and forbearance towards each other, and be united in their efforts in the common cause of our Lord and Saviour; that when called to give an account of our stewardship, we may do it with joy and not with grief, and receive the plaudit of “Well done, good and faithful servant: enter thou into the joy of thy Lord?” Blessed is that man whom, when his Lord cometh, shall be found so doing. S.

FROM THE ECLECTIC REVIEW.

The Evidence of Christianity, derived from its Nature and Reception. By J. B. Sumner, M.A. Prebendary of Durham, &c. 8vo. pp. 430. Price 10s. 6d. London, 1824.

The design of the volume is to show, “that a religion like the Christian, could never have existed, unless it had been introduced by Divine authority. It could not have been invented: it would not have been received.”

“The line of argument has at least one advantage: at the same time that it proves, if well founded, that the religion is true, it shows also what the religion is.”

This advantage gives a great superiority, in our judgment, to the argument from internal evidence. For, after all,

the real controversy with the infidel turns on the Divine character of that which professes to be a revelation from heaven; and we should be found to have gained little, when we had bro't him to acknowledge, that the external evidence is complete,—that both the Mosaick records and the Christian scriptures are credible,—that they are both authentick and genuine,—if, when we proceeded to speak of their sacred contents, he should, with the Papist, refer us to an authorized interpreter for their meaning, or, with the Socinian, contend that St. Paul was a bad reasoner. A man may be firmly convinced of the historical truth of Christianity, and yet remain under a mistake, or in almost utter and wilful ignorance as to what Christianity is. He may believe that the religion is true, and yet, not have taken a step towards becoming a religious man. The exhibition of the evidence of Christianity, apart from its nature and doctrines, has no direct tendency to make him such. The sceptick *will not* believe. Why? Because he sees no beauty in religion, that he should desire it. And so long as this is the case, neither would he believe although one should rise from the dead. What then is to be done? Shall we argue over again with him the external proofs, or shall we revile him for his perverse incredulity, and forget the spirit of Christ in zeal for his cause? It seems to us, that the only method likely to succeed with a man not committed to obstinate infidelity by his vices, is to hold up, not the evidences of religion, which can at most convince him only that he ought to believe, but the portrait of religion, which may peradventure disarm opposition, if not subdue his heart. The affections are moved by those qualities only which render the object venerable, or lovely, or desirable. Pascal has finely said: "A man who discovers evidences of the Christian religion, is like an heir who finds the title-deeds of his family. Will

he say that they are forged, and will he neglect to examine them?" No man ever examined the scriptures, with a wish to find them true, and remained a sceptick.

The twofold argument on which Mr. Sumner rests the proof that the Christian Religion is not of man, but of God, is derived from its nature and its reception; but these are necessarily blended in the author's reasonings, since it is its reception, *notwithstanding* its nature, that gives force to the argument. The subjects of the ensuing chapters may be reduced to these several propositions. I. That inasmuch as Christianity was opposed to the prevailing opinions, expectations, and national prejudices of the Jews, its leading doctrines are such as could not be expected to originate from Jews. II. That the Christian doctrines are in the strictest sense original, being underived from any known or accessible source in the belief of those times and countries. III. That, nevertheless, they receive a confirmation and collateral support from the Jewish scriptures and institutions, which it is impossible to refer to simple coincidence or accommodation. IV. That the original phraseology of the Christian Scriptures is a further proof of the originality and Divine origin of the doctrines. V. That there are indications of more than human foreknowledge in the authors of the Christian Scriptures, taken in connexion with subsequent experience. VI. That the wisdom manifested in the New Testament writings, is a proof of their supernatural origin. VII. That the Christian character is strictly original; "original even among the Jews, and altogether foreign from the habits and feelings of other nations." VIII. That original and unexpected as are the doctrines of Christianity, they are perfectly reasonable. IX. That the account of the first promulgation of Christianity contained in the New Testament records, affords the only expla-

nation of its establishment and progress.

X. That the change of character produced by its reception in the first Christians, is an evidence of its truth.

XI. That the effects of Christianity on human happiness are such as agree with its Divine origin.

XII. That the evidence by which Christianity is attended, is the only conceivable evidence by which it could be confirmed to us, and such as agrees with the general character of the Divine government.

THE BIBLE.

An Affecting and Remarkable Tale.

The circumstance itself occurred in the town of Warrington, and was related there at a Bible Meeting, by a gentleman of respectability and veracity, connected with the society.

The circumstance was introduced in the following words:—About 3 weeks ago, two little boys, decently clothed, the eldest appearing about thirteen, and the younger eleven, called at the lodging-house for vagrants in this town, for a night's lodging: the keeper of the house (very properly) took them to the vagrant's office to be examined, and, if proper objects, to be relieved. The account they gave of themselves was extremely affecting, and no doubt was entertained of its truth. It appeared that but a few weeks had elapsed since these poor little wanderers had resided with their parents in London. The typhus fever, however, in one day, carried off both father and mother; leaving them orphans, in a wide world, without a home and without friends! Immediately after the last mournful tribute had been paid to their parents' memory, having an uncle in Liverpool, poor and destitute as they were, they resolved to go and throw themselves upon his protection. Tired, therefore, and faint, they arrived in this town on their way. Two bundles contained their little all. In the youngest boy's was found, neatly covered and carefully preserved, a Bible. The keeper of

the lodging-house, addressing the little boy, said, 'You have neither money nor meat; will you sell me this Bible? I will give you five shillings for it.' 'No,' exclaimed he, (the tears rolling down his youthful cheeks;) 'I'll starve first.' He then said, 'There are plenty of books to be bought besides this: why do you love this Bible so much?' He replied, 'No book has stood my friend so much as my Bible.' 'Why, what has your Bible done for you?' said he. He answered, 'When I was a little boy, about seven years of age, I became a Sunday scholar, in London: through the kind attention of my master, I soon learned to read my Bible; this Bible, young as I was, showed me that I was a sinner, and a great one too; it also pointed me to a Saviour, and I thank God that I have found mercy at the hands of Christ, and I am not ashamed to confess him before the world.'

To try him still farther, six shillings was then offered him for the Bible. 'No,' said he; 'for it has been my support all the way from London: hungry and weary, often have I sat down by the way side to read my Bible, and have found refreshment from it.' Thus did he experience the consolation of the Psalmist when he said, 'In the multitude of the sorrows that I had in my heart, thy comforts had refreshed my soul.'—He was then asked, 'What will you do when you get to Liverpool, should your uncle refuse to take you in?' The reply may excite a blush in many established Christians: 'My Bible tells me,' said he, 'when my father and mother forsake me, then the Lord will take me up.' The man could go no farther; tears choked his utterance, and they both wept together. They had in their pockets, tickets, as rewards for their good conduct, from the school to which they belonged; and thankfulness and humility were visible in all their deportment.

At night these two little orphans, bending their knees by the side of

their bed, committed themselves to the care of their Heavenly Father—to him whose ears are open to the prayers of the poor and destitute; and to him who has said, 'Call upon me in the day of trouble—I will deliver thee, and thou shalt glorify me.' The next morning these refreshed little wanderers arose early, dressed themselves for their journey, and set out for the town of Liverpool; and may he who hears the ravens when they cry, hear and answer their petitions, guide them through time, and bless them in eternity.

London Evang. Mag.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, SEPTEMBER 1, 1824.

West-Lexington Presbytery.

A called meeting of the West-Lexington Presbytery, will be held in McChord's Church, Lexington, on Monday, 6th of September inst. at 12 o'clock, M.

A WORD TO CORRESPONDENTS.

It is of great importance to the usefulness of our paper, that the pieces communicated for publication in it, be brief, and carefully transcribed. "*Multum in parvo*"—the quintessence of many subjects—should be the aim of our efforts.

THE FINE ARTS.

From the Kentucky Reporter, Aug. 16.

"Our esteemed artist, M. H. JOUETT, assisted by his friend, J. GRIMES, has just finished a Historical Painting of large size—the three Marys, and Elizabeth the mother of John the Baptist, over the body of the crucified Saviour, at the mouth of the sepulchre, after he was taken from the cross. It is painted from a *Caracci*, and is represented on canvass eight by ten feet. It is, indeed, a splendid picture. The subject is worthy of the best pencil, and cannot fail to attract attention in a Christian community. The execution of the picture,

we think, will be greatly admired by the lovers of the arts, and will perhaps increase the reputation of the artist; but of this the public will judge. We understand that Mr. Jouett has presented it for a short time to the Managers of the Female Benevolent Society, and that they are now exhibiting it for the benefit of their truly charitable institution, in the room over Mess. Wilkins and Mellvaine's Commission Store."

We visited this production of western genius, during the days of its exhibition. The Christian community owe Mr. Jouett many thanks for the benevolent use to which he has applied the "*first fruits*" of his historical pencil; and we are no less his debtors for the rich enjoyment it afforded to the friends of genius in Lexington.

We profess not to be amateurs—in the arts; or to have in exercise the refined taste of virtuosos;—but add our humble tribute to the strong testimony of respect and admiration already given to our friend, the author. We have long wished him to pass from the mere *limner's* work, to at least an occasional trial of his powers upon an enlarged plan and an original production. We think this effort discovers abundant qualification for such a service.

What the effect of such a piece will be in a religious point of view, it is difficult to determine. That it may suggest the most solemn, devout, and profitable meditations to a Christian mind, none can deny. The scene is a fountain of strong and pious emotions. But perhaps there is too much revealed of the Saviour's body;—and any attempt to embody to the eye again that form which, though *really a body*, is "dissolved" from human view into the radiancy of its own divinity, *must in some measure fail, and may be greatly abused.* If there be faults in this respect, they arise from the original of which this is an enlarged copy.

For the Western Luminary.
OBITUARY.

Died, at Washington, Mason county, on the evening of Monday, 19th July last, Letitia, daughter of Gen. Lee, of that place, and the wife of David L. McChord. She was in the 20th year of her age, and had been married about twenty months.

"Our life is ever on the wing,

"And death is ever nigh;

"The moment when our lives begin,

"We all begin to die."

The circumstances attending her death are thus detailed by her husband, in a letter to a friend:—

"When I returned from the south last spring, I found her in a decline. It still progressed, till she was taken from me. Some time since, she became deeply concerned about her eternal destiny. I read to her, and talked to her, as well as I could. While awake, she prayed almost constantly. She at length found a hope, and was baptized. She rested continually on her God for redemption through the atoning blood of her Saviour. No stronger evidence of the truth of the religion she professed, could have been given by a dying mortal, than she evinced in her last moments. No tear did she drop; but told her friends not to mourn for her, but to prepare to meet her in Heaven. She bade us all farewell, as calmly and composed as if just going to pay a visit to a friend at some distance, and return again. And she continued giving exhortations, enjoining it upon us to prepare to meet her, till her last. Just as her spirit was on the wing, Mr. Edgar asked her if she yet had a hope in Christ? Her answer was, Yes; and in a moment she was gone."

Blessed are the dead that die in the Lord.

Young people, who are just married, or who are preparing to begin the world, think of this case. Whatever you attend to, attend to the salvation of your immortal souls. Whatever you

neglect, neglect not the important concerns of eternity.—Parents, who have a numerous rising family, think of this case. Be not over-anxious to secure a portion on earth for your children;—they may never need it. But oh! remember that your children are immortal beings; and that, under God, *much—much* depends upon you. A Bible Class is a more profitable employment for a young lady, whether this or the next world is taken into view, than a ball-room; and a Sabbath afternoon spent in God's house, and in family devotion, will produce more solid satisfaction—more lasting advantage, than the manner in which the most of Sabbath afternoons are spent by many who even name the name of Jesus. Ask the value of a Sabbath afternoon.....Let a death-bed tell.

Extract from Foster's Essays.

ON A MAN'S WRITING MEMOIRS OF HIMSELF.

"But perhaps he wishes to hold this record open to an intimate relative or friend; perhaps even thinks it might supply some interest and some lessons to his children. And what then? Why then it is perhaps too probable that though he could readily confess some of his faults, there may have been certain states of his mind, and certain circumstances in his conduct, which he cannot easily persuade himself to present to such inspection. Such a difficulty of being quite ingenuous is in every instance a cause for deep regret. Should not a man tremble to feel himself involved in a difficulty of confiding to an equal and a mortal, what has been all observed by the Supreme Witness and Judge? And the consideration of the large proportion of men constituting such instances, throws a melancholy hue over the general human character. It has several times in writing this essay occurred to me what strangers men may be to one another, whether as to the influences which have determina-

ed their characters, or as to the less obvious parts of their conduct. What strangers too we may be, with persons who have any power and caution of concealment, to the principles which are at this moment prevailing in the heart. Each mind has an interior apartment of its own, into which none but itself and the Divinity can enter. In this retired place, the passions mingle and fluctuate in unknown agitations. Here all the fantastic and all the tragic shapes of imagination have a haunt where they can neither be invaded nor desecrated. Here the surrounding human beings, while quite unconscious of it, are made the subjects of deliberate thought, and many of the designs respecting them revolved in silence. Here projects, convictions, vows, are confusedly scattered, and the records of past life are laid. Here in solitary state sits Conscience, surrounded by her own thunders, which sometimes sleep, and sometimes roar, while the world does not know. The secrets of this apartment, could they have been fully brought forth, might have been fatal to that eulogy and splendour with which many a piece of biography has been exhibited by a partial and ignorant friend. If, in a man's own account of himself, written on the supposition of being seen by any other person, the substance of the secrets of this apartment is brought forth, he throws open the last asylum of his character, where it is well if there be nothing found that will distress and irritate his most intimate friend, who may thus become the ally of his conscience to condemn, without the leniency which even conscience acquires from self-love. And if it is not brought forth, where is the integrity or value of the history; and what ingenious man could bear to give a delusive assurance of his being, or having been, so much more worthy of applause or affection than conscience all the while pronounces? It is obvious then that a man whose sentiments and

designs, or the undisclosed parts of whose conduct, have been stained with deep delinquency, must keep his record most sacred to himself, unless he feels such an unsupportable longing to relieve his heart by confiding its painful consciousness, that he can be content to hold the regard of his friend on the strength of his penitence and recovered virtue. As to the rest, whose memory of the past is sullied by shades if not by stains, they must either in the same manner retain this delineation for solitary use, or limit themselves in writing it, to a deliberate and strong expression of the *measure* of conscious culpabilities, and their effect in the general character, with a certain reserve and indefiniteness of explanation that shall equally avoid particularity and mystery; or else, they must consent to meet their friends, who are likewise human and have had their errors, on terms of mutual ingenuous acknowledgement. In this confidential communication, each will learn to behold the other's deviations fully as much in that light in which they certainly are infelicities to be commiserated, as in that in which they are also faults or vices to be condemned; while both will earnestly endeavour to improve by their remembered improprieties. The apostle seems to encourage such a confidence, where he says, "Confess your faults one to another, and pray one for another."

Chinese Language.—Great facilities for the acquisition of the language now exist in England. It is well known that Dr. Morrison's Chinese Dictionary in six volumes quarto, printed in China, by the honourable East India Company, at an expense of 15,000 pounds, was completed several months since; and by the June number of the London Evangelical Magazine, we perceive that the doctor has returned to England, carrying with him a library of original Chinese books, to the number of ten thousand volumes, in every department of

literature, which he offers to lend gratuitously to any individual in the united kingdom, who may choose to attempt the acquisition of the Chinese language. *Christian Advocate.*

History of the Greek Revolution.—A most admirable work has just appeared, on the origin and progress of the Greek revolution, by Mr. Blaquiere. Among the extraordinary events of modern times, none have occurred of more powerful interest than those which continue to agitate the classic shores of Greece; and yet how imperfectly are they known to us! It is true we occasionally hear of battles, massacres, and burnings; but no analysis of the Greek character, no accurate or connected account of their noble struggle for independence, nor any rational hypothesis regarding its result, could possibly be formed, until Mr. Blaquiere's zeal for the cause led him to visit "the isles of Greece," the only plan, indeed, by which authentick materials for such a work could be collected. *Ib.*

STATISTICS OF THE LUTHERAN CHURCH IN FOREIGN LANDS.

GERMANY, including Hungaria, Prussia, and France—contain more than 17 millions of Lutherans.

In DENMARK, it is the established religion. The king must profess the Augsburg Confession, and the government is episcopal. The kingdom is divided into these dioceses: Sealand, bp. at Copenhagen; Funen, bp. Odensee; Rypen, bp. Rypen; Aarhus, bp. Aarhus; Wyborg, bp. Wyborg; Aalborg, bp. Aalborg. In the whole of these, there are 3,272 parishes. The members of the church in the kingdom, consist of upwards of 900,000. The Terroe Islands are Lutheran; and contain 1 superintendent, 7 pastors, 39 churches, and about 4,000 Lutherans.

In NORWAY there are 4 dioceses, the bishops of which reside at Christiana,

Christiansand, Bergen, and Dronheim. The department of Aggerhus alone, contains 111 parishes.

ICELAND has 46,000 Lutherans: 189 parishes.

Norway Proper contains 700,000 Lutherans.

SWEDEN.—Lutheranism is the established religion. Ecclesiastical affairs are administered by the archbishop of Upsala, (at present Dr. Rosenstein,) with the bps. Linkiceping, Skara, Stenungæus, Ibesteræus, Ibexiæ, Abo. Lund. Borgo Gathaburg. Calmar, Karlstadt, Hernæsans, Gotbland, and Stockholm. The whole church is divided into 192 ecclesiastical circles, (probteyæn,) and contains 2,800,000.

LAPLAND has many Lutheran churches, the principal at Asele, Lyksela, Jockmock, Gelliware, Jukasjerswi, Enontekis, Utsjoki, Ramuso, and Enara.

FINLAND is Lutheran; divided into 2 dioceses, which are under the jurisdiction of the bps. of Abo and Borgo.

The Lutherans in RUSSIA have been estimated at 2,000,000; perhaps over-rated:—1,500,000 would be a moderate estimate.

Relative to Africa, East India, Helvetia, and the Netherlands, no definite accounts are given.

THE PLAYHOUSE.

Amusement reigns,
Man's great demand: to trifle is to live;
And is it then a trifle too to die!

As the testimony of the wisest and best of men has always been against the Play house, as the great nursery for vice, profaneness, and immorality, every reflecting person will consider that some respect is at least due to their opinion. I know a young Clergyman, who was once present in company, where in the course of conversation the Play-house was brought up, and most warmly advocated by an old lady, whose grey hairs should have reminded her of objects more worthy the im-

mortality of her soul, than the follies and vanities of the Theatre. Though it was clear to all, that she herself would soon be on her bed of death, yet she maintained the innocency of those places, to which so many thousands have owed their ruin; and from the amusements of which, no man ever returned, either wiser or better in the sight of God. The conversation was kept up with some spirit, the old lady supplying in warmth of temper, all the arguments that were wanting to support so bad a cause. In the company, there was a most pious and venerable old Clergyman, whose deafness prevented his taking that part in the conversation, which he otherwise would. At last the old lady addressed herself to him; and having asked his opinion, received an answer, which I hope, my dear sir, none of your readers will ever forget. "Doctor," cried she, "The young man says, that if we go to this Play we shall all go to hell!! What do you think?" Said the good old man—"Why, I think that the devil has a very good right to all he finds upon his own ground."

BLESSING OF GOD ON RELIGIOUS TRACTS.

"About four years ago, on a tour to Canada," says Mr. C——, a gentleman in a neighbouring state, "I travelled near the White Mountains in New Hampshire, visiting from house to house, conversing with every person I met about their eternal interests, and presenting all with Religious Tracts, which were received with so much gratitude and joy, as to render my journey exceedingly pleasant. The next year I was employed by the New Hampshire Bible Society to travel around the White Mountains; and calling at a house, I said in an affectionate manner, 'Will you tell me if the Lord Jesus Christ dwells here?' 'I trust,' said the woman, 'He is precious to my soul, yea, and altogether lovely.' I in-

quired when, and by what means, she hoped she had been born again. 'A man by the name of C——,' she said, 'came in here, about a year since, and gave me a Tract. When he was gone, one of my children began to read it aloud. It showed me my sins against a holy God, and revealed his wrath against me. I felt that I was lost for ever. I read the Tract again and again, and my ruin only appeared greater than before, till at length I had a discovery of the way of salvation by a crucified Redeemer.' She added, 'I have longed to see that Mr. C——, ever since.' When I told her I was he, she looked at me with a pleasing surprise, and expressed her emotions of joy and gratitude with such unaffected sincerity, as abundantly repaid me for all the sacrifices I had made.—Her husband then said, 'You gave me a Tract also, but I was unmoved by it; since that, however, I hope the Lord has shewed mercy to my soul.'"—"Four seasons," adds Mr. C——, "I have been out on the delightful business of scattering your silent and powerful Missionaries; and were I able, I would travel through every destitute portion of our country, dispersing Bibles and Tracts, at my own expense—though faint, yet pursuing."

Tenth Report of Am. Tract Society.

From the Christian Advocate.

EUROPE.

We consider the existing state of Europe as highly critical and portentous. For the present she is at peace, with the exception of the conflict between the Greeks and the Turks. But the posture of publick affairs, in this quarter of the globe, is such as to render it probable that great changes will ere long take place; and we fear they will be accompanied with sanguinary wars. We have lately been both instructed and impressed, by a very able speech of a distinguished member in the French chamber of deputies, on the

debate relative to lowering the rate of interest on the rents or annuities, in which the funded debt of that kingdom consists. He justly remarked, that the old balance of power in Europe had been completely destroyed by the French revolution; and that the existing arrangements, recently formed among the great powers, had grown out of the urgency of circumstances, and probably could last no longer than the continuance of a few lives. The death of the princes who now form the alliance, which has misnamed itself *holy*, or of one or two of them, or of the king of France only, will, it is not improbable, throw every thing into confusion. In these circumstances the unsettled state of Portugal, Spain, Italy, Greece, and Southern America, greatly adds to the gloom of the prospect. Britain, we rejoice to find by the late communications to parliament and the speeches of the members, is unentangled, and fully determined to remain so, in regard to the measures of the Holy Alliance generally, and to America in particular. She has absolutely refused, once and again, although earnestly solicited, to be concerned in any consultations about the revolted colonies of Spain and Portugal, and is, we think, on the point of recognizing the independence at least of some of them. To our apprehension, it seems as if Britain and the United States were to form the sheet anchor of the hope and happiness of the world. But perhaps we are indulging too much in speculation and conjecture. We would recollect that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." We confidently believe that the "glorious things spoken of Zion the city of our God," are near to their accomplishment. That they will be ushered in with great convulsions and changes among the nations, some of the best interpreters of prophecy have long believed and declared. But how those convulsions and changes are to be pro-

duced, and how terminated, is known only to Him who will order them according to his sovereign pleasure. The issue, however, will be favourable to the church of God, which is redeemed by the blood of his Son "out of every kindred, and tongue, and people, and nation." "The Lord reigneth, let the people tremble."—"The Lord reigneth, let the earth rejoice."

GREECE AND TURKEY.—We had hoped that the liberty of Greece was no longer problematical. We still confide that it will ultimately triumph. But the last advices lead us to anticipate a more desperate and bloody conflict with the Turks, in the present campaign, than in any preceding one. It is said that no less than five Turkish armies are marching upon Greece, by different routes. By sea, likewise, a powerful attack is to be made. The son of the Pacha of Egypt is said to be at the head of a large force from that country. But the magnanimous Greeks are awake to their situation, and all their concerns are better organized than at any former period. The God of armies has hitherto, in a remarkable manner, appeared in their favour and against their enemies. We hope that he will still be found on their side, and then no weapon or device that is formed against them can prosper.—It appears that the funds raised for their benefit in this country, have been received by their agents in London.

AFRICA.

The unwelcome intelligence of the defeat and death of Sir James McCarthy, in a battle with the Ashantees, on the western coast of Africa, is confirmed. Preparations, however, were making, with the hope of success, to resist the progress of that powerful and sanguinary tribe of savages. Yet there is no doubt that their success will retard the benevolent operations of British philanthropists and Christians, to meliorate the condition of the wretched Africans; and as little doubt exists,

that the slave dealers have fomented the quarrel of the Ashantees with the British, and inflamed their vindictive passions, and perhaps directed and assisted their operations. The issue probably will be the subjection of the tribe to military vengeance in the first instance, and then to the authority of a British governor.—We cannot contemplate the wretched condition of this vast continent, and recollect the divine assurance, that "Ethiopia shall stretch forth her hands unto God," and that all the ends of the earth shall see his salvation, without hoping that the missions already established in the south and west, and the colonization of our own black population at Monserrado, are destined (though the means appear small and feeble at present) to spread civilization and Christianity, and that rapidly, through this wide region of moral darkness and desolation.

AMERICA.

MEXICO.—We mentioned in our last number that *Iturbide*, the *ci-devant* emperor of Mexico, had sailed from England, on his return to that country. The Spanish minister has demanded an explanation of this occurrence, and an explicit assurance has been given that the British government have no concern with him or his measures. *Iturbide* himself has addressed a kind of *political love letter* to the Mexicans, assuring them of his devoted attachment to them and their interests, offering them his services, professing his willingness to lay down his life for their sake, and assuring them that as soon as he shall see them safe and happy he will retire to private life. The present Mexican government, however, not only reject all his soothing overtures, but denounce the severest vengeance on him and his adherents, if they attempt to set foot on the Mexican territory. We have not heard of his arrival, and cannot pretend to conjecture how this whole affair will terminate.* We have long regarded Mexico as be-

ing more like Old Spain, than any other portion of her former territory in America. We fear the Mexicans must yet pass through much trouble, before a free government can be established among them. But that they will ultimately possess this blessing, we think that there is little reason to doubt.

*Accounts received since the above was in type, state that *Iturbide* landed on the Mexican coast the 15th of July, with an Italian who was in his military service, and 2 priests; that, *Iturbide* being recognized, the whole party was arrested; and that *I.* and his companion in arms were taken to *Padilla* and snor on the 20th. The priests remained in custody.—[Edts. *Luminary*.

FROM THE FAMILY VISITOR.

Lines on the Death of a Great Poet.

SEE, where yon storied marble rising high
Proclaims the Triumph of Mortality!

See, where pale Genius mourns her matchless Son,

And decks with Fame's proud wreath his stately Tomb!

But see! no gentler spirits linger here,
No forms benign, with sorrowing hearts draw near;

Such as o'er Virtue's dust in silence bend,
And pour the heart's best tribute to her friend.

His was no soul to claim affection's tear;
His was no life to Virtue's votaries dear—
The Apostate Spirit's minister on earth,
He nurs'd wild passion from its earliest birth,

Gave his dark impulse to the troubled soul,
Taught it to spurn at Virtue's mild control,
Burst all the social ties which bless mankind,

And wrapt in sceptic gloom the immortal mind!

These were thy works, dark Spirit! These the deeds

With which thy cumbered soul to judgment speeds!

Thy potent Fancy, brooding dark and wild,
Peopled with horrors thy distemper'd mind!

While Conscience vainly from her secret cell,

Mingled her warning voice with Passion's swell!

The torch of Genius in thine erring hand,
Scathed like the levin-bolt's resistless
brand,
Flashed its wild splendour on the bosom's
throne,
Seared other hearts, and doubly scorched
thine own!

But soft! let Pity's tear bedew the scene,
And Virtue mourn for what thou might'st
have been:
Hadst thou stood forth Her champion, oh
how blest
Had been thine earthly course! How sweet
thy rest!

VERITA.

Agents.—We venture to name the following individuals as agents for the Western Luminary, and request that they will use their endeavours to procure subscribers, and receive payments, for the same.

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New-Lexington, Ia.—Francis Hinds.

New-York.—Rev. M. Bruce.

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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COMMUNICATED FOR THE LUMINARY.

REVIEW.

(Concluded from page 115.)

"Another Voice from the Tomb: being a Funeral Sermon, occasioned by the death of Joseph Cabell Breckinridge, esq. Secretary of State. Delivered," &c. &c. By Rev. Robert H. Bishop. pp. 28.

The following extracts are intended for more purposes than one. They may, indeed, be regarded as specimens of the discourse before us: But, reader, wilt thou not also consider them as connected with the *text*; as illustrative, at once, of the fleeting and uncertain nature of the present life, and of the sovereign mercy of God—and as calculated to shew us the vast importance there is in making early good impressions upon the minds of our children, if we would have the maturity of their characters devoted to God and to the Lamb? If these extracts be *thus* regarded, they will be far from having been made by us in vain!

"Our departed friend was every thing that a friend, and a husband, and a father, and a son, could be. And he was in most cases considerably more than what we expected of him: that is, in all these varied relations, he gene-

rally anticipated our expectations.— Now, ought we not to be grateful, that the Father of Mercies did bestow upon us such a gift, and did in His good providence continue him with us (while he was with us) in all his usefulness? This was no common mercy.

"He was taken from us suddenly—in the prime and vigor of life—in the very midst of most extensive and important public and private business. Ah! my friends, let us be admonished to have our loins girded, and our lamps burning; for in such an hour as we think not, our Lord may come!

"But though he is gone, we trust he is not lost. And though he was taken away suddenly and unexpectedly, he was not unprepared. Nor did the evidence of his having been an heir of God and a joint heir with Christ, depend on an interview with him on his death-bed.

"He is not lost! He is gone a little way in advance! His relation with the Living Head, and with the household of God, remains unbroken! His cares and anxieties only, are gone; and his enjoyments are made complete and permanent!"

Now these are interesting extracts: We trust they may not be vain, as now exhibited. The preacher seems to kindle into the enthusiasm of love, as he advances; and yet we feel assured that his confidence of the happiness of the deceased, was a just confidence—that the God whom, in life and in death, this departed individual seemed to confide in, hath not failed to provide for him in the mansions of bliss!

The following additional extracts cannot but prove acceptable:—

"About the age of fourteen, he" (the late Hon. John Breckinridge) "placed his son Joseph in a grammar school in his native state." "It was in this school, while sitting under the powerful preaching of the Rev. Dr Archibald Alexander, now a distinguished Professor in the Theological Seminary at Princeton, that he received his first religious impressions. Here his convictions (though quite a boy) were deep, and continued for some time to affect his feelings and life. But, by the providence of God, he was soon afterwards removed from the ministerial instructions of this great and good man, to a school in the west, in which the budding hope of the gospel in his heart was withered by the pestilent breath of Infidelity."

The pestilent breath of Infidelity?— Alas! how many have been thus destroyed! Hopeful impressions have thus been effaced forever; while *poison*, but too agreeable to the natural mind, has been (most treacherously and wickedly) infused into the heart! How thankful should we be that such was not the case with our friend; that the efforts of the Destroyer, and of his agents, were abortive, through God's grace, as to him; and that he was so signally upheld, amid such assaults—assaults that, in destroying him, would have prevented all the good which he has been, since, the blessed means of effecting among others?

Aye, *we should be grateful.* For, what are we told, presently, by the biographer? That the seed of gospel truth planted by Dr. Alexander's agency lost not their vegetative power, until the subject became happily translated to the care of the late President Smith, who was made yet farther instrumental in good, by the God of all mercies: That "at college, while studying the evidences of Christianity under the instructions of Dr. Smith, Mr. B.'s principles became firmly and finally fixed, in favor of the Bible; and, though

still a stranger to the *sanctifying influence* of the doctrines of revelation, that he took his stand, and became an advocate for their being taught and studied, in connexion with every thing else: *And that*, following up this first principle, it was by *his faithful hand* (though before he had become a practical follower of the Saviour) that those seeds were first sown which, under God, have grown up for the service of the church in the person of a younger brother."

We add but a short passage more. And we add it—as much as for any other purpose—by way of placing a wreath on the brow of the late James McChord. It was, we are informed, "under the *faithful ministry* of that servant of the Redeemer, amidst the pressing cares of public life and professional business, and amidst innumerable other temptations, that he (Mr. B.) became convinced of his lost condition as a sinner, and obtained also some clear views of the only method of salvation. He endeavoured for himself to accept of the tender of mercy, and to resolve in God's strength to be for the Lord and not for another. Being convinced of the truth as it is revealed in the Bible, he was not ashamed to confess his Lord and Master before men. Very soon after his appearance at the bar, he made a public profession of his faith in Jesus. He solemnly devoted himself and his all to Him who loved the souls of men and washed them in his blood."

So far, of extracts from the sermon. It is needless, perhaps, to add more. Cabell Breckinridge was the "first lawyer" among us who regularly carried (it is thought by the preacher) *his Bible* "to the courts of law, and to the hall of legislation." May he not be the last! There are others of the profession who have had gospel seeds—sown in their hearts—watered by God's servants—and remaining to be vegetated and brought forth by the Holy Spirit: May these gentlemen be all

blessed—alike become members of the church militant, and of the church triumphant!

We conclude with remarking on a fault or two;—for, excellent as this production is, it still has faults, and these faults it is fair to remark on.

And what chiefly strikes us, is, the want of connexion between the text and the introduction of the deceased's character. And this appears to be a very common defect in modern funeral sermons. You find the preacher, for the most part, after descanting upon his text for a very short space, seeming to forget it almost entirely; and before the discourse is concluded, it is well if the scripture truth begun with, is not (with the hearer) as though it had not been introduced at all. Not, however, that all this is intended to apply fully to the essay now before us: For all that is intended, as to that, is—that the author has somewhat fallen into a very common error; that the character given of the departed is not sufficiently connected with—does not, as it were, sufficiently grow out of, the discourse; and that it is somewhat to be regretted that the whole piece, taken together, is not more calculated to make a full impression on the mind.

There are also some defects as to style. We shall however offer, on this head, but one specimen—if specimen that may be called, which so far transcends in its degree of faultiness, any other passage in the piece.—

“By all that is tender” (says the author) “in human nature, as well as by all that is awful in eternity, let me, in God's name, this evening exhort you to secure an interest in the Head of the New Covenant—first for yourself—and then, so far as your interest &c. &c. can extend.”—For whom? Why, the reader naturally expecting to have just simply mentioned the endearing relations of wife—child—husband—friend; when, in the place of this, he is surprised with a concluding clause, quite of a different

sort: so little of unity does this paragraph present, and so much is the fitness of its impression impaired.

This is a defect, the more to be regretted, because of the character of the paragraph. For the passage is exhortatory. It follows directly upon the discussion of the text; and is intended as an appeal, growing out of that, to the conscience of the hearer or reader. A little more attention, it seems to us, to such matters—minute as they may seem—would have given in a good degree, that powerful *æstrum* to the discourse, in consequence of which the melancholy occasion would have been the more impressed and improved.

Upon the whole, however, we approve of the sermon. The text is well chosen; the discussion of it is just and happy, though less ample than we could have desired; and the portrait which is drawn of our brother presents a bright example, to enforce and give life to the doctrines stated and unfolded. The writer of the present article (long a pupil of the deceased,—most *disinterestedly* served, and twice rescued by him from the gilded fangs of sceptical infidelity,) hopes to see that illustrious and pious person fully exemplifying the truth, that “the mercy of the Lord is from everlasting to everlasting, upon them that fear him; and his righteousness unto children's children.”

Thus we conclude a Review—which has been nearly as long as the piece reviewed—but which, we hope, may, in Jehovah's strength, be blessed, as an humble effort to promote, in its measure, HIS CAUSE. S. T.

*The writer is a brother in Christ only.

EXTRACT FROM IRVING'S ORATIONS.

The preparation for consulting the Oracles of God.

“THERE was a time when each revelation of the word of God had an introduction into this earth which neither permitted men to doubt whence it

came, nor wherefore it was sent. If, at the giving of each several truth, a star was not lighted up in heaven, as at the birth of the Prince of truth, there was done upon the earth a wonder, to make her children listen to the message of their Maker. The Almighty made bare his arm; and, through mighty acts shown by his holy servants, gave demonstration of his truth, and found for it a sure place among the other matters of human knowledge and belief.

“But now the miracles of God have ceased, and Nature, secure and unmolested, is no longer called on for testimonies to her Creator’s voice. No burning bush draws the footsteps to his presence chamber; no invisible voice holds the ear awake; no hand cometh forth from the obscure to write his purposes in letters of flame. The vision is shut up, and the testimony is sealed, and the word of the Lord is ended, and this solitary volume, with its chapters and verses, is the sum total of all for which the chariot of heaven made so many visits to the earth, and the Son of God himself tabernacled and dwelt among us.

“The truth which it contains once dwelt undivulged in the bosom of God; and, on coming forth to take its place among things revealed, the heavens and the earth, and Nature through all her chambers, gave it reverent welcome. Beyond what it contains, the mysteries of the future are unknown. To gain it acceptance and currency, the noble company of martyrs testified unto the death. The general assembly of the first-born in heaven made it the day-star of their hopes and the pavilion of their peace. Its every sentence is charmed with the power of God, and powerful to the everlasting salvation of souls.

“Having our minds filled with these thoughts of the primeval dignity of revealed Wisdom when she dwelt in the bosom of God, and was of his eternal self a part, long before he prepared

the heavens, or set a compass upon the face of the deep; revolving also, how, by the space of four thousand years, every faculty of mute Nature did solemn obeisance to this daughter of the divine mind, whenever he pleased to commission her forth to the help of mortals; and further meditating upon the delights which she had of old with the sons of men, the height of heavenly temper to which she raised them, and the offspring of magnanimous deeds which these two—the wisdom of God, and the soul of man, did engender between themselves—meditating, I say, upon these mighty topics, our soul is smitten with grief and shame to remark how, in this latter day, she hath fallen from her high estate; and fallen along with her the great and noble character of men. Or if there be still a few names, as of the Missionary **MARTIN**, to emulate the saints of old—how to the commonalty of christians her oracles have fallen into a household commonness, and her visits into a cheap familiarity; while by the multitude she is mistaken for a minister of terror sent to oppress poor mortals with moping melancholy, and inflict a wound upon the happiness of human kind!

“For there is now no express stirring up of faculties to meditate her high and heavenly strains—there is no formal sequestration of the mind from all other concerns, on purpose for her special entertainment—there is no pause of solemn seeking and solemn waiting for a spiritual frame, before entering and listening to the voice of the Almighty’s wisdom. Who feels the sublime dignity there is in a saying fresh descended from the porch of heaven? Who feels the awful weight there is in the least iota that hath dropped from the lips of God? Who feels the thrilling fear or trembling hope there is in words whereon the eternal destinies of himself do hang? Who feels the swelling tide of gratitude within his breast, for redemption and salvation coming, in-

stead of flat despair and everlasting retribution? Finally, who, in perusing the word of God, is captivated through all his faculties, and transported through all his emotions, and through all his energies of action wound up? Why, to say the best, it is done as other duties are wont to be done: and, having reached the rank of a daily, formal duty, the perusal of the Word hath reached its noblest place. Yea, that which is the guide and spur of all duty, the necessary aliment of Christian life, the first and the last of Christian knowledge and Christian feeling, hath, to speak the best, degenerated in these days to stand rank and file among those duties whereof it is parent, preserver, and commander. And, to speak not the best, but the fair and common truth, this book, the offspring of the divine mind, and the perfection of heavenly wisdom, is permitted to lie from day to day, perhaps from week to week, unheeded and unperused; never welcome to our happy, healthy, and energetic moods; admitted, if admitted at all, in seasons of sickness, feeble-mindedness, and disabling sorrow. Yea, that which was sent to be a spirit of ceaseless joy and hope, within the heart of man, is treated as the enemy of happiness, and the murderer of enjoyment; and eyed askance, as the remembrancer of death, and the very messenger of hell!

"Oh! if books had but tongues to speak their wrongs, then might this book well exclaim—Hear, O heavens! and give ear, O earth! I came from the love and embrace of God, and mute Nature, to whom I brought no boon, did me rightful homage. To man I came, and my words were to the children of men. I disclosed to you the mysteries of hereafter, and the secrets of the throne of God. I set open to you the gates of salvation, and the way of eternal life, hitherto unknown. Nothing in heaven did I withhold from your hope and ambition; and upon

your earthly lot I poured the full horn of divine providence and consolation. But ye requited me with no welcome, ye held no festivity on my arrival: ye sequester me from happiness and heroism, closeting me with sickness and infirmity; ye make not of me, nor use me for your guide to wisdom and prudence, but press me into a place in your last of duties, and withdraw me to a mere corner of your time; and most of ye set me at nought, and utterly disregard me. I came, the fullness of the knowledge of God; angels delighted in my company, and desired to dive into my secrets. But ye, mortals, place masters over me, subjecting me to the discipline and dogmatism of men, and tutoring me in your schools of learning. I came, not to be silent in your dwellings, but to speak welfare to you and to your children. I came to rule, and my throne to set up in the hearts of men. Mine ancient residence was the bosom of God; no residence will I have but the soul of an immortal; and if you had eutertained me, I should have possessed you of the peace which I had with God, when I was with him and was daily his delight, rejoicing always before him. Because I have called and you refused, I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity, and mock when your fear cometh: when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they cry unto me, but I will not answer; they shall seek me early, but they shall not find me."

NEW-JERSEY COLONIZATION SOCIETY.

In pursuance of a public notice that had been given in the several newspapers printed in New-Jersey—a large and respectable meeting took place in

the Church, in the borough of Princeton, on Wednesday, July 14, 1824.

On motion made and seconded, *Robert Field Stockton, esq.* of the United States Navy, was requested to take the chair; and on taking the chair, opened the meeting with an address, of which the following are extracts.—

“In conformity with the common practice upon such occasions, I beg your indulgence while I shall endeavour in the briefest manner, to give an outline of the design, commencement, and progress of the *American Society for colonizing the free people of colour of the United States*; and in aid of which, this public meeting has been called; leaving it to be filled up by gentlemen, who are much more competent, and no doubt prepared, to give to this matter a thorough investigation.”

“Their first and great object was a gradual Abolition of Slavery. They perceived the dangers, that would result from the liberation of slaves in any number, until some suitable place, beyond the limits of the United States, had been prepared for their reception; and therefore proposed the plan which is now in successful operation.

“A second motive was, to reclaim the inhabitants of Africa from savageness and brutality. That vast continent is said to contain fifty millions of inhabitants; whose pleasures are sloth and idleness; their employments, rapine and murder; their knowledge, treachery; their government, force, cruelty and oppression; their religion, a blind devotion to the most profane and bloody superstitions; and in truth, the whole of that immense population, vitiated and debased by the most profound ignorance, and unrestrained barbarism. To civilize this degenerate people, to change their ignorance into knowledge, their horrible superstition into a right understanding of the Christian Religion, their treachery into good faith, and their slothfulness into industry, are among the results contemplated by the

proposed plan of the *American Colonization Society*.

“A third motive that was strong in its operation upon the mind of Mr. Finley* and his coadjutors, was the suppression of the Slave Trade. I need not detain you by any comment upon the wickedness and barbarity of that trade; it has been so often the theme of just reproach and severe invective, and all Christendom seems to have settled down upon the principle, that such traffickers are ‘hostes humani generis.’ But as the first founders of that institution have so often been accused of extravagant and visionary expectations, it may not be unbecoming in me to state, how it was expected that the Establishment of a Colony on the Coast of Africa, would operate upon that trade.

“All the inhabitants of that region, south of the Great Desert, have been for ages constantly supplied with rum, tobacco, pipes, &c. &c. &c. through the instrumentality of the Slave Traders; and having been led to believe, that their supply of those articles depended entirely upon the prosecution and prosperity of that trade, they are continually engaged in wars for the purpose of its continuation.—They have been led from the cultivation of their rich and luxuriant soil, and even from the chase, the legitimate pursuit and manly employment of savage life, to the unnatural practice of speculating in human blood!—No rational mind can believe, that the feelings of relation, and friend, and tribe, and countryman, could have been originally denied to this people; but rather, that it had been paralysed by the prospect of gain, the removal of which powerful principle would restore to the African in full force, his natural regards and friendships.—It was therefore believed, that the establishment of a Colony in the heart of the Slave Trade, would lead

*The worthy originator of this plan.

them to the cultivation of the land and the ardour of the chase, as a more quiet and easy mode of obtaining those articles of European luxury which have become almost necessary, to their existence.

“Such were the views and intentions upon which the American Society for colonizing the free people of colour of the United States, was instituted. This scheme was no sooner promulgated, than an attack was made upon the purity of its principles. It was thought by the inhabitants of the southern section of the country, to be a plan, generated in the north, to operate against the interest of the south; and in the north, it was thought a southern project, to get rid of the free blacks; only that they might tighten the chains of slavery. Steady perseverance, however, overcame misrepresentation and calumny; and they both yielded to the irresistible force of truth and humanity. A cry of visionary enthusiasm was, however, still heard. The constant exclamation was, Show us that your plans are feasible; convince us that the thing can be done.”

After a spirited account of the disasters at Sherbro, and dropping a tear on the tomb of the immortal Mills and Bacon, he thus proceeds:—

“The successful establishment of the colony at Liberia, has silenced all doubts in respect to the *practicability* of the colonizing system; and the improbability of its success is, now, the principal ground of objection. These doubts are founded chiefly upon the insalubrity of the climate; the barrenness of the soil; the obstacles to its cultivation; the want of capacity in the negro; and lastly, the great expense attending their transportation thither.

“There is not a greater misapprehension in relation to the whole of this matter, than that which has arisen from the want of proper information in regard to the climate of that part of the coast of Africa. It is unnecessary

to enter into any speculation upon that subject. It is now placed beyond reasonable doubt, by this most convincing evidence:—that the colony of Liberia has been settled for three years, during which time twenty-five deaths only have occurred; fourteen by fever, five killed in battle, one by the falling of a tree, two drowned, one by mortification, and the rest casualties. The greatest obstinacy cannot ask more incontrovertible proof on this point.

“The soil of that part of the coast of Africa, is exceedingly fertile. It is capable of producing rice, cotton, indigo, and sugar; and gold dust, hides, gums, and camwood, can be procured in great abundance.”

“As to the intellectual qualifications of the negro—it is unfair to judge of him in that respect, as he is here seen in a state of servitude. At the English settlements upon the coast of Africa, natives have been taught all the mechanic arts,—In Regent’s Town young natives are making rapid progress in the Latin and Greek languages, who, six years ago, were wild and ignorant. It is found they acquire a knowledge of the Arts and Sciences with as much facility as any other people; and it is only here, in their state of degradation, that such a question has been agitated.

“With regard to the expense of transportation, it is not, by any means, so great as has been represented. I have the authority of a letter from Doctor Ayres, of whom I have before spoken, for stating, that the last company of 105 persons were taken out for 26 dollars each; and when the prosperity of the colony shall enable them to furnish a return cargo, it will unquestionably reduce the average price to a much lower rate; and in fact, a great many will be able to work their own passages as soon as a brisk trade shall be opened with the colony.

“In this manner of viewing the affairs of the American Society for colonizing the free people of colour of the

United States, I think you will yield your hearty assent to the purity and philanthropy of its principles. For, you no doubt desire the abolition of slavery; and are anxious for the civilization of Africa; and cannot but rejoice in the destruction of the Slave Trade. I think also that you must be satisfied, that the climate is sufficiently salubrious for our black population; that the soil is good; that the facilities for cultivation and improvement are great; that the intellect of the Negro, in a state of natural freedom, is strong enough; that the expense of transportation is not much; and finally, that the plan of the American Society for colonizing the free people of colour of the United States, is not only practicable, but there is great probability that, with moderate assistance from the nation, it will succeed to the utmost expectations of its first friends."

(To be continued.)

EPITAPH ON A MISER.

Dr. Arbuthnot's well known and justly celebrated Epitaph on Francis Chartres.

"Here continueth to rot

The Body of FRANCIS CHARTRES,
Who, with an INFLEXIBLE CONSTANCY
and INIMITABLE UNIFORMITY of Life,

PERSISTED,

In spite of AGE and INFIRMITIES,
In the practice of EVERY HUMAN VICE,
Excepting PRODIGALITY and HYPOCRISY:
His insatiable AVARICE exempted him from
the first,

His matchless IMPUDENCE from the second.

Nor was he more singular

In the undeviating *Pravity* of his *Manners*,
Than successful

In accumulating WEALTH;

FOR without TRADE or PROFESSION,
Without TRUST of PUBLICK MONEY,
And without BRIBE-WORTHY Service,
He acquired, or more properly created,
A MINISTERIAL ESTATE.

He was the only Person of his Time,
Who could *cheat* without the mask of *Honesty*,

Retain his primeval MANNERS

When possessed of TEN THOUSAND a year,
And having daily deserved the GIBBET for
what he *did*,

Was at last condemned to it for what he
could not do.

Oh Indignant Reader!

Think not his Life useless to Mankind!
PROVIDENCE connived at his Execrable
designs,

To give to after-ages

A conspicuous PROOF and EXAMPLE,
Of how small ESTIMATION is EXORBITANT
WEALTH

In the sight of God,

By his bestowing it on the most UNWORTHY
of ALL MORTALS."

THE LUMINARY.

LEXINGTON:

WEDNESDAY, SEPTEMBER 8, 1824.

We publish to-day, a part of the proceedings of a meeting called at Princeton, N. J. for the formation of an Auxiliary Colonization Society.

We invite the solemn attention of every reader to this most interesting and important subject. Our remarks on it are reserved for a future number. We now say, in passing—that *Robert Stockton, esq.* from whose address on the occasion we give a few extracts, is one of the most gallant and distinguished young officers of the American navy. He has visited in person the colony planted on the coast of Africa, by the parent institution; and has been, under God, an important instrument in selecting its present healthy and defensible situation, and in securing it, when selected, for this important use.—It may not be known to the western community, that our distinguished fellow citizen, *Henry Clay*, has been for many years a Vice-President and active friend of the American Colonization Society.

COMMUNICATED.

The Board of Managers of the Lexington Union Female Tract Society, will feel themselves indebted to any of their friends, or the friends of the Tract System, who may be kind enough to furnish them with *well grounded facts*, relative either to the thankfulness with which Tracts may have been received, or the permanent good effects they may have produced.

Communications on this subject may be addressed to Mrs. Martha McCalla, President of the Society.

COMMUNICATED.

The Board of Managers of the Young Ladies Missionary Society—being impressed with the belief that there are many persons in our town and neighbourhood, who would willingly contribute something to the Missionary cause, who are prevented by not knowing where to leave their donations, or what articles would be most acceptable to the Society—deem it necessary to say to their friends, that the house of the Rev. J. Breckinridge, Hill street, Lexington, may be considered as a place of deposit; where clothing of every description, together with any articles which might be necessary to the comfort or convenience of a large family and a school of dependent children, will be thankfully received.

From the East-Florida (St. Augustine) Herald, of July 31.

OBITUARY.

DIED, on Thursday last, of a consumption, in the 29th year of his age, the Hon. WILLIAM W. BLAIR, one of the Commissioners for deciding on claims and titles to lands in East Florida.—Judge Blair was a native of Kentucky, where, when comparatively a youth, he attained to a degree of eminence at the bar, and afterwards was appointed a Judge of one of the courts of that state. Finding his health declining, he accepted a commission to Florida, that

he might have the benefit of a congenial climate; and we have reason to believe the salutary effect of his journey, added to that of a more generous atmosphere, was the means of lengthening out his days—so that his friends, and perhaps himself, had hopes of his recovery, till within a short period previous to his death.

Judge Blair held the office of Land Commissioner a little more than a year, the duties of which he continued to discharge with conscientious integrity; and though bending under the weight of bodily disease, he did not withdraw himself from active duties until he had received the plainest indications that "*his days were numbered.*" He had been lately appointed by the government, a Judge of the middle district of this territory; and, had he lived, he would have been an ornament to the bench, as he had been to the bar.

Judge Blair had resided among us exactly one year; and during this period, he had exhibited such traits of amiability, as to command the affections of all who knew him.—He was a Christian, and his life corresponded with the Christian character. He was a Christian, and gloried in the prosperity of the church. As a Christian, society will feel and mourn his loss.—A few weeks ago a little church had been organized, and he was chosen and ordained one of the deacons—we saw him bending under the weight of his infirmities, promising to devote the remnant of his days to his Lord and Redeemer—we saw him bear the sacred cup of the holy communion, and as we received it from his emaciated hand, we thought we heard the Master of the feast say, "Henceforth thou wilt not drink of the fruit of the vine, until thou shalt drink it new in my Father's kingdom." And now he is gone at the summons of the grim messenger, who had no terrors for him; for he said to a dear friend, "I am not afraid to die; I trust in the merits of my Saviour. No, I am not

afraid to die." "Mark the perfect man, and behold the upright, for the end of that man is peace."

To the above, the Editor begs to add, that he was for a short time permitted to enjoy the friendship and confidence of Judge Blair;—he knew him, and admired the purity of his mind and the integrity of his character. His remains were interred on Friday, and were attended to the grave by a large concourse of people.

To the Editors of the Luminary.

A friend of mine alleges that he is often admonished of *sin*—by that Power, he doubts not, whose gracious will it is to warn offenders of the "wrath to come." And yet this friend acknowledges that the admonitions he receives appear, thus far, to have been in vain; for he forsakes not *one* of those evil things, against a continuance in which, he is so mercifully guarded.

Alas! for human nature! The situation of the person in question is that, in a considerable degree, of all the children of fallen Adam: None of us profits, as he should, from the warnings and the strivings of God's Holy Spirit. Our friend, however—resisting the Spirit so long as he does—seems to be in peculiar danger: for this Holy Being, so perseveringly contemned, may presently cease from farther efforts of mercy, and give up the unhappy being to himself, and to that dark bend whom alone he will have for his friend! This person is *in danger*: he is in danger of having to sigh for the last of the "days of the Son of Man"—the very last having passed by forever!

May not the folly of this continued obstinacy and stupidity be, in some very faint measure, thus exemplified?—A man is going out upon an errand of profligate speculation. He meets, as he goes on, one, and another, and another, and another friend; all of whom warn him against so imprudent a purchase, or so rash a sale. The man,

however, will not be deterred from his project; and he involves himself in inextricable pecuniary ruin. He has none to blame but himself: and yet we cannot but pity him!

But how much more woful must be the condition of the friend we were speaking of, if he will persevere in his mad adventure! Is he not selling his birth-right for a mess of pottage? Alas! what can he expect to get, for what he now is bartering away? The enjoyments he procures are fleeting as the moment; they perish in the using: *And he gives in exchange for them, his immortal hopes!* This hapless man, it so far appears, "*will not come*" to the blessed Saviour, though even urged to do so, "*that he may have life!*" And if he be overtaken, directly, by the death he will not be warned against, how aggravated will his condition be, because, *if he would*, it might have been so different!

Gentlemen Editors—Whilst others are writing, and publishing, letters about the state of feeling, in this or that section, as to this or that candidate for this world's poor offices, will you have the goodness to publish this, our account, of the prospects of a *candidate* (though a most blind and unpersevering one) *for everlasting light and salvation?* And may the individual be warned, should this reach his eye, to some effort "*to make his election sure*"—and may some of the millions of *others* who are in the very same situation, be thus warned likewise! X. Y.

REVIVAL

IN WASHINGTON COUNTY, N. Y.

Early in January last, an unusual seriousness, and attention to religion, appeared in one district of the town, where weekly meetings for prayer and conference had, for some months, been maintained by a few Christian brethren, under a deep impression of their obligations to labour and pray for the salvation of those who were perishing around them. This seriousness was

soon followed, in two or three instances, by deep convictions of sin. An increasing solemnity seemed to pervade each succeeding meeting. Professors of religion became more fervent in their supplications for the promised Spirit; and the careless and profane gave an attendance upon the means of grace which encouraged the people of God to redouble their diligence. About the 1st of March several new cases of conviction occurred, and several new meetings, for prayer and conference, were simultaneously established in the village and various other parts of the town. There was, also, a visible increase both of the number and seriousness of those who attended upon the preaching of the gospel. The churches were thronged, not only on the Sabbath, but whenever they were opened for public worship. Armed with the Spirit's power, the word carried conviction to the heart of the impenitent, while it brought peace and joy to the believing soul. Meetings of inquiry were appointed for the anxious, which were well attended, and seemed to be signally blessed. The Lord graciously smiled upon every attempt to excite attention. Whole families became awakened; and in some neighbourhoods, the inquiry of the prophet seemed literally applicable—"Who are these that fly as a cloud, and as doves to their windows?" Instances of hopeful conversion were multiplied in every direction. The mourning of the true penitent was succeeded by the gladness of the true believer; and while many remain anxious, many "have made the name of the Lord Jesus their refuge, and their resting place," and are rejoicing in the hope of the gospel.

The first communion season since the revival commenced, has just occurred in both our churches; in Dr. *Proudfit's* on the last Sabbath in May, and in Mr. *Tomb's* on the first Sabbath of the present month; days which will long be

held in grateful remembrance by God's people in this town.

About *two hundred new converts* made public profession of their faith, and for the first time approached the table of the Lord. Of these, 149 united themselves with the Presbyterian church under the pastoral care of the Rev. Mr. *Tomb*; and about 50 with the Associate Reformed church, under the Rev. Dr. *Proudfit*. In the latter 15, and in the former 60 adults, received the ordinance of Christian baptism. A more solemn and affecting scene was never witnessed in Salem. Among these subjects of divine grace, were some of all ages, from the child just entering upon his teens, to the gray headed pilgrim of three-score years and ten. Grandparents, children, and grand-children—three generations came forward at once to dedicate themselves to the Lord, and receive the seals of his covenant. Surely "*This is the Lord's doing; it is marvellous in our eyes.*" "*Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truths sake.*" SALEM POST.

Religious Charities.—"The United Foreign Mission Society" of New York. received in the month of June last, \$1047 60.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges in the August Herald the receipt of \$2794 71; besides \$317 18 legacies, and several donations in clothing.

MRS. SMITH.—The widow of the late Mr. Smith of Demerara, is in England, and during the celebration of the Thirtieth Anniversary of the London Missionary Society, sat down at the sacramental table in Tonbridge Chapel, in company with many of the supporters of this noble Society,—persons who were the patrons of her lamented husband, and who unite with her in mourning his loss, and in doing justice to his

memory. Her destitute condition appears to have called forth a general expression of sympathy. A Sermon preached by the celebrated Iving, has been printed, and the entire proceeds are devoted to her benefit. At the Anniversary Meeting of the London Missionary Society, Mr. Butterworth, a member of the British Parliament, said he would allude but slightly to the late event in Demerara, and pass no opinion, as he might have to give his judgment in another place. He concluded by reading a letter from an esteemed friend to whom he had sent a copy of the trial, in which, after expressing surprise at the verdict, his friend says, "I opened my Will and immediately inserted £100 for the benefit of the widow." Of course he (Mr. B.) could not mention the name of the party; but he would state that he was a highly respectable member of the Church of England. [New-Haven Rel. Intel.]

ANNIVERSARY MEETINGS IN LONDON.

LADIES' WORKING AUXILIARY.

Home Missionary Sale.—On Wednesday morning, May 19th, an interesting meeting of ladies and gentlemen took place at the Crown and Anchor Tavern. A spacious room was fitted up in superior style, with large tables round, which were covered with millinery, dresses, pictures, books, and ornaments of every description, forming the appearance of a bazaar, while the company promenaded the place, and made purchases. The articles were, in general, marked at a very reasonable rate, the Ladies' Committee not wishing to impose upon generosity. Yet, the product of the sale was above *one hundred and twenty pounds*. Many articles were partly prepared, which are deferred for another year; and hopes are entertained, that from the encouragement which this important branch has received, both in givers and buyers, a much larger sum will be raised, on a

future occasion. The persevering diligence of upwards of thirty ladies, who engaged in the sale, from ten till dusk, and the warm interest they took, in disposing of the articles, for the benefit of the Society, cannot be too highly praised.

WESLEYAN MISSIONARY SOCIETY.

The Report of the Committee was extremely long, occupying nearly an hour, and entering into very minute details of the encouraging circumstances under which their missions, throughout the world, were proceeding.

The number of Missionaries sent out by this Society, is 157; and the receipts for the last year were stated at £35,830 14s. 8d., exceeding those of the former year to the amount of £4,800!

May 14th, at 6 in the morning, THE RELIGIOUS TRACT SOCIETY had an interesting meeting. The Report was very gratifying: Besides foreign parts supplied, abundantly, with tracts, Scotland, Ireland and England have largely enjoyed the benefits of the Society. The islands—the metropolis—the rivers—the prisons and hospitals—the steam packets—the libraries at several watering places—the Home Missionary Society, &c. have been supplied from the Society. The number of tracts issued from the depository, during the past year, amounts to TEN MILLIONS, TWELVE THOUSAND, SEVEN HUNDRED AND SIXTY; being *four millions, three hundred and one thousand, seven hundred and sixty more than the year preceding*. These do not include those printed in foreign countries, at the expense of the Society.

The annual subscriptions amount to £1,105 9s., the largest sum yet received in one year. The gratuitous issues during the year amount to £1,583 17s. 5d.

SABBATH SCHOOLS.

[The following statements were made by the Rev. W. Goodell, Missionary to Palestine, to the "Visiting Com-

mitte" of the Sunday school, in New York.]

In the account of a revival in the State of New-York, it is stated, that of thirty-five persons, who were hopeful sharers in the work, twenty-seven belonged to the Sabbath schools in that place. Of one hundred persons, who united with a church in the course of a single year, ninety-eight had enjoyed the blessings of Sabbath school instruction. It is said, that of the Missionaries, who have gone from Great Britain to the heathen, nineteen twentieths became pious at the Sabbath schools. And that of the orthodox ministers in England, who are under forty years of age, more than two thirds became pious at the Sabbath schools. Henderson and Paterson, who have done such wonders on the Continent in regard to the Bible cause, it is said, received their first religious impressions at Sabbath schools. The celebrated Dr. Morrison, Missionary in the vast empire of China, who has recently translated the whole Bible into Chinese, a language spoken by the largest associated population on the globe—became pious at a Sabbath school! O! who can tell, how many Brainerds, and Buchanans, and Morrisons, and Martyns, and Harriet Newells, and Isabella Grahams, God is training in these schools, to become the blessed instruments of renovating the world!! [Christian Herald.

A million of torches cannot show us the sun: It can only be seen by its own light. Nor can all the natural reason in the world discover either what God is, or what worship he expects, without revelation from himself.

DR. ARROWSMITH.

The Slave Trade.—Notwithstanding the exertions of philanthropists in Europe and this country, to check the traffic in human flesh, it is still maintained by the avaricious cupidity of some of our fellow men. The society

of Friends have done much to expose the wickedness of this species of commerce, to mitigate the servitude and to put an end to the trade; but they have been unable to effect all which their benevolent intentions would have done, as appears from abundant testimony furnished in a pamphlet recently published by that religious society, entitled "A view of the present state of the African Slave Trade." Referring to a letter from the Governor of Sierra Leone to Earl Bathurst, under date of January 14, 1823, which gives an account of the shipment of Africans from Bonny and Calabar, the following paragraph appears:

"It is perhaps impracticable to ascertain the exact amount of slaves exported annually from Africa, owing to the legal restraints upon the trade. But supposing the cargoes to average 400 slaves each, 352 being shipped in 14 months, would amount to 120,684 slaves per annum from these two rivers only. The aggregate of 200,000 per annum would not, therefore, appear to be too great a computation for the shipments now made from the whole extent of coast, which is at least double the estimated number annually transported from Africa prior to the year 1810, notwithstanding all the exertions of Europe and America to extinguish the trade."

Nat. Gaz.

NEW YORK, AUG. 17.

Landing of Gen. La Fayette.—Yesterday, at an early hour, the whole city was in a bustle; almost every man, woman and child being engaged in preparing to witness the landing of our much respected guest. Between 9 and 10 o'clock, there was a general shutting up of shops, stores, and counting-houses, and all business was suspended for the day. The ringing of bells, the roar of cannon, and the display of the National Flag at all the public places, and on board the shipping, proclaimed that it was a day of joy in which all

were anxious to partake. Before 12 o'clock, the Battery, the adjoining wharves, and every place commanding a view of the passage from Staten Island, were crowded to excess. It was computed that between 40 and 50 thousand persons, including the troops, were upon the Battery, which was filled to overflowing. The elegant promenade, since its enlargement, is supposed to be capable of holding nearly the whole population of the city; but a wide space of a large portion of the front was occupied by the brigade of Artillery and other troops. The Castle Garden and its gallery were alike crowded.

Between 10 and 11 o'clock the steam ship Robert Fulton, manned with about 200 U. S. seamen, and decorated with the flags of every nation, sailed for Staten Island. She was followed by the Chancellor Livingston, Oliver Ellsworth, Connecticut, Nautilus, Belona, and others, all crowded with passengers, decorated with flags, and enlivened by bands of music.

The Committee of Arrangement of the Corporation, the Generals and other officers of the U. S. Army, the officers of the Navy, the Major Generals and the Brigadier Generals of the Militia, the President of the Chamber of Commerce, the Committee from the Society of the Cincinnati, proceeded in the Chancellor Livingston, which exhibited only the flags of the United States and the State of New York.

About one o'clock, GEN. LA FAYETTE embarked at Staten Island on board the Chancellor Livingston.— This was announced by a salute from Fort La Fayette, and from the steam ship Robert Fulton. The procession then moved for the city, and as they approached, it presented one of the most beautiful and interesting scenes ever witnessed. The Robert Fulton led the van, and was followed by the Chancellor Livingston, escorted by four other elegant steam boats, all decorated

in the gayest manner. But what added much to the effect, was the ship *Cadmus* (in which the General came passenger,) which followed in the rear, towed by two steam boats, and beautifully ornamented with colours, as if proud of the service she had performed. These were followed by myriads of smaller vessels and boats filled with passengers. The whole exhibiting perhaps as elegant an aquatic view as was ever displayed. Salutes were fired from the forts at the islands as the General passed.

About 2 o'clock the General landed at the Battery, where he was received by a salute from the troops, and the huzzas, and hearty and long continued cheers of the immense throng which had assembled there to welcome him to our shores. It is impossible to describe the enthusiasm of joy that was expressed with great sincerity by the multitude. Here the General had a fair specimen of the affection and respect that is felt for him by every individual to the remotest extremities of our extended country. The General was moved by these expressions of attachment: he bowed almost continually to the people.

After resting about twenty minutes in the Castle Garden, he proceeded in an elegant barouche and four, through Broadway to the City Hall, accompanied by General Morton, and escorted by the dragoons and troops. The doors, windows, balconies, and even the roofs of the houses on this route, were filled with ladies, all welcoming the General as he passed, by their smiles and waving their handkerchiefs.

It was near 4 o'clock before the General arrived at the City Hall, where he was received by the Mayor and Common Council, and formally welcomed and congratulated on his safe arrival in the country which he had so eminently aided in placing in the happy, free and prosperous state in which he now finds it.

After receiving the marching salute of the troops, in front of the City Hall, the General was conducted to his apartments at the City Hotel, where the members of the Corporation dined with him.

In the evening the front of the City Hotel, (the residence of the General,) and several other buildings, were handsomely illuminated. The theatres, public gardens, &c. displayed transparencies, fire-works and rockets in honor of the occasion; and the evening passed off with great hilarity. We did not hear of a single accident to mar the pleasures of the day.

The day was remarkably fine for the occasion; and the display of the troops was unusually brilliant.

The General, we are happy to state, is in fine health, and appears much younger than was expected.

The Portrait Room in the City Hall is appropriated to the use of the General; where, during his stay, he will, between the hours of 12 and 2 o'clock, receive the visits of such of the citizens as are desirous of paying their respects to him.

Decidedly the most interesting sight was the reception of the General by his old companions in arms; Col. Marinus Willet, now in his 85th year, General Van Cortland, General Clarkson, and the other worthies whom we have mentioned. Col. Fish, General Lewis, and several of his comrades, were absent. He embraced them all affectionately, and Col. Willet again and again. He knew and remembered them all. It was a re-union of a long separated family.

The General's inquiries after many of his old companions, were numerous; and in speaking of Gen. Hamilton, having learnt that the widow yet survives, he was prompt to call upon her at 9 o'clock last evening.

The way of every man is declarative of the END of that man. *Cecil.*

COMMUNICATED FOR THE LUMINARY.

LINES,

By a pious young Gentleman of Lexington.

FATHER of Mercies! Friend of Man,
Thou wast, ere earth or time began;
Thou art, and still wilt be!

One song—one humble song of praise,
In cheerful melody we raise
To Thee!

Could we but touch the seraph's lyre,
With souls all fill'd with heav'nly fire,
We'd chaunt the symphony!

The arch sublime of Heaven should ring
To God, the Universal King—
To Thee!

Pinion'd to earth, our spirits rest;
Dull is the song, and cold the breast,
And harsh the melody.

*By Bab'lon's murm'ring wave we weep;
Our willow'd harps are mute—they sleep
To Thee!

Oh send a breeze on heavenly wing,
To waft across the listless string,
In softest harmony:

Awake our souls! awake our tongue,
To raise one high and holy song
To Thee!

J. C.

*Psalm cxxxvii.

THE SABBATH MORN.

By Cunningham.

DEAR is the hallowed morn to me,
When village bells awake the day;
And by their sacred minstrelsy,
Call me from earthly cares away.

And dear to me the winged hour,
Spent in thy hallowed courts, O Lord!
To feel devotion's soothing power,
And catch the manna of thy word.

And dear to me the loud Amen,
Which echoes through the blest abode:
Which swells and sinks, and swells again;
Dies on the walls, but lives to God.

And dear the simple melody,
 Sung with the pomp of rustic art;
 That holy, heav'nly harmony,
 The music of a thankful heart.

In secret I have often pray'd,
 And still the anxious tear would fall;
 But, on thy sacred altar laid,
 The fire descends and dries them all!

Oft when the world, with iron bands,
Has bound me in his six days' chain,
This bursts them, like the strong man's
hands,
And lets my spirit loose again.

Then, dear to me the Sabbath morn,
The village bells, the shepherd's voice;
These oft have found my heart forlorn,
And always bid that heart rejoice.

Go, man of pleasure! strike thy lyre—
Of broken Sabbaths sing the charms;
Ours is the prophet's car of fire,
Which bears us to our Father's arms!

THE WESTERN LUMINARY.

Agents.—We venture to name the following individuals as agents for the Western Luminary, and request that they will use their endeavours to procure subscribers, and receive payments, for the same.

Fayette County.—James Rell, Doct. J. Todd, Rev. Geo. Boon, Dr. Jno. R. Witherspoon, Rev. Robt. Marshall, N. Ferguson, John Shaw.

Bourbon.—Isaac Webb Thomas P. Smith, Ephraim Harriott, John Curry, Rev. Andrew Todd, Jonas Markey.

Clarke.—J. D. Thomas, Walter Preston, Silas W. Robins, Esq. James Stouestreet, Rev. Mr. Morton.

Montgomery.—Rev. J. P. Howe.

Bath.—Thomas Hill, James McIlhenny.

Woodford.—Samuel Campbell, Samuel M. Wallace, Abraham Dale, J. R. M'Farland.

Franklin.—Thomas Paxton, J. J. Miles, Rev. Eli Smith, D. C. Humphreys.

Mercer.—Rev. Thomas Cleland, D.D. W. Nourse, jun. Robert C. Harrison, W. Nourse, sen. David Caldwell, M. G. Youce, Samuel Maccoun, Rev. S. K. Nelson, Dan'l. Barbee.

Perryville.—Wm. E. Crawford.

Greene.—Gen. Allen, Rev. J. Howe, Rev. John Chandler, Rev. Isaac Hodgins, John Tate.

Adair.—Rev. S. B. Robertson, Rev. Jeremiah Abell, Maj. Benjamin Workman.

Garrard.—Rev. J. C. Barnes, Alexander Reed, Charles Spilman.

Henderson.—N. C. Horsley, E. H. Hopkins.

Christian.—James H. Rice.

Mason.—Rev. J. T. Edgar, John Boyd, Dr. John Drake.

Jessamine.—Saml. Rice, Wm. H. Rainey.
Henry.—James Dodd.

Nicholas.—Jonathan Smith.

Caldwell.—Rev. Robert Lapsley.

Shelby.—Rev. A. Cameron, Rev. Andrew Shannon, Rev. Henry L. Rice.

Jefferson.—Wm. Vernon, Rev. Samuel K. Snead, Rev. Dr. Blackburn.

Madison.—Archibald Curl, Dr. Alexander Miller.

Gallatin.—W. O. Butler.

Washington.—Joseph Maxwell, Andrew Cunningham, Geo. M. Wilson.

Logan.—Rev. Daniel Comfort, Presley Edwards, Esq. William I. Morton.

Fleming.—Rev. James K. Burch, A. E. Ballard.

Todd.—Rev. Wm. K. Stewart.

Harrison.—Rev. J. R. Moreland.

Scott.—Samuel Glass, Samuel Finley.

Great Crossings.—M. D. Averill.

Owenton.—James Vanallen, esq.

Nelson.—Rev. William Scott, Jonathan Simpson

Warren.—Rev. D. H. Phillips.

Glasgow.—Robert Ferguson.

Dayton, Ohio.—Rev. Wm. Graham.

Cincinnati.—Rev. James Kemper, Rev. Erastus Root, Jno. F. Keys.

Lebanon.—Jacob D. Lowe.

Natchez.—Rev. George Potts.

Charlestown, Indiana.—Rev. Jno. Todd, Thomas Todd, esq.

Abingdon, Va.—Rev. Stephen Bovell.

Livonia, Indiana.—Rev. W. W. Martin.

Smockville.—Samuel Smock.

St. Louis, Missouri.—Dr. W. M. Grean.

Nashville, Ten.—Rev. Mr. Campbell.

Gallatin, T.—Joseph Robb.

Campden, S. C.—Rev. S. S. Davies.

Darien, Georgia.—Rev. Jno. Joice.

Chilicothe.—The Hon. Mr. Thompson.

Robstown, Pa.—Hon. Mr. Plumber.

Huntsville, Ala.—Jno. W. Tilford, Esq.
Rev. Mr. Allen.

Shawnoetown.—Rev. Charles Phillips.

Madison, Ia.—D. M'Clure.

Detroit.—Rev. Joshua Moore.

Pittsburgh.—Rev. Mr. Swift.

Shelbyville, Ten.—Rev. Alexr. Newton.

Columbia, Ten.—Dr. James W. Frierson.

Winchester, Ten.—William Estil.

Bloomville, Mo.—Josiah Dickson.

Grand Prairie, Mo.—James Tate.

Trenton, N. J.—Rev. Robert Gibson.

Vincennes, Ia.—Rev. Samuel T. Scott.

New-Lexington, Ia.—Francis Hinds.

New-York.—Rev. M. Bruen.

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

VOL. I.]

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FOR THE WESTERN LUMINARY.

Recollections of Judge Blair.

It is afflictive to reflect how many deaths, and deaths of valuable persons, too, have already been announced or spoken of in "The Western Luminary." And deaths are the more afflictive, because death entered the world by sin! "The wages of sin is death!" God's Word being the judge. And has not every man on earth, whatever his character, ever about him a *memento* of the fall of our race, in that hold which death has evidently upon him in the midst of whatever degree of health, he may enjoy? O then, how mindful should we all be of our latter end? How watchful—seeing that the Destroyer is ever near at hand, and that our own hour may be just approaching? Nor age, nor condition, is exempt: and still, except as to eternity, does the remark of the Roman poet, made some two thousand years ago, hold good with us all—

"Vita summa brevis spem nos vetat inchoare longam."

We now have in our view the case of a late much valued friend, the Hon. Judge Blair.

May we not, as a friend of this excellent departed man,—and, too, as the friend of the gospel, and of our fellow-men,—indulge in a few recollections, suggested by this sad event?

The character of Mr. Blair was such as must interest the pious mind. His early life, as is usual, was careless: but Jehovah, in due time, signally brought him to a knowledge of Jesus Christ.—The retrospect which this occasion suggests will not, we trust, be without its interest and its advantages.

Young Blair prosecuted his studies with that ardour which young ambition gives. As he grew up to manhood, he seems to have conceived the thought of being *somebody*, in his country, and in the world. He studied, therefore, with earnestness; and he studied with success. He devoured books; and he perused the unwritten volume of *man*. "Even when not engaged in study," commonly so called, "he was not idle."

But as this youth grew up more to maturity, he found that some of those political opinions which his judgment told him were *true*, were *not* such as the people approved of—And we have said, that he was ambitious—Did he abandon, therefore, these opinions? Did he shrink from what he thought sanctioned by *truth*, from a dread of being *unpopular*; or embrace what he deemed *error*, from a wish that men would honour him with their applause? He held, on the other hand, the "even tenour of his way;" and trusted to the correction of the public opinion (and he thought it needed correction in a number of things) for that *standing* of which he thought himself worthy.

Such was Mr. B. in boyhood; such in youth;—and such did *manhood* find him to be, when that stage of life opened upon him. He was still anxious for standing—still a candidate for fame: But then he panted for *that* standing and *that* fame, only, which merit should confer; for *that elevation alone*, to which *talents* and *stern integrity* should exalt a man in such a country as ours.

This man's *ambition*, then, was what is commonly called *virtuous ambition*. And mark the effects! We have intimated, that he could not *dissemble* for the sake of popularity: We have hinted, that he could not consent to deceive the people: Neither was it his plan to seek for *credit* which his heart told him was not his. He claimed what he thought his due; and while he did this, he was wont to speak of *competitors* in the race for honour, with respect and affection, at least commensurate with their deservings: Nay, Friendship and Magnanimity were, with him, prone to take, when his rivals were spoken of in his presence, the *decision* which Justice was about to pronounce, out of *her hands*—and to *raise* that sentence to the tone of eulogium.—O how different this, from what we see, for the most part, among the aspiring of our countrymen; who pull down by detraction, and “damn with faint praise.”

So far, we are speaking of Mr. Blair as he was before he had attained to manhood, and for some time after. We have thus far seen him as an *honourable*—as what is commonly called a *good man*. Nay, even now, he was even *more* than the world would understand from the terms we are using. Even now, not only were his notions of justice high, but his generosity was princely, and his affections at once discriminating, ardent, and sincere. If he did not *give* largely, it was because he was poor: if his *efforts* for others were less than might sometimes be expected from such an one as we have

said that he was, it was because of the infirmities to which his delicate frame was liable. He did, however, exert himself *not a little* for his friends; and we know persons (now, we believe, in health,) whom, when in peril from disease, he attended and nursed, to the evident impairing of his own health, and at the hazard of his life.

Well, if the deceased was *all this* previously to the latter part of his life, what was he *then*? Then it was, that he became a disciple. We now see him, *in the midst of all the nobleness of his nature*, cast into the furnace of affliction, that the *impurities* of this *noble nature* might be washed away!

For *even Blair* was impure! He was a sinner! It was *as a sinner*, that God remembered him—as a sinner that God, in his mercy, brought him into severe afflictions. He was not afflicted in vain! For, taken down to a bed of illness—from which, in fact, we might say that he never rose—in the midst of elevation, and of the *prospect* of elevation yet higher, he was prompted of the Divine Spirit to seek for a favour more permanent than that of men—an *elevation* such as this world hath not to confer; *even for a favour and an elevation* which Jesus-Jehovah hath, through eternity, been holding in reserve for such of the sons of fallen Adam as will “seek *first* the kingdom of God and his righteousness!”

O, how blessed—yes, what a glorious thing is it, to be afflicted in mercy?—Afflictions bring us to know ourselves, and to know the vanities of this world. They cause us to reflect; and to reflect with profit. Through the furnace of affliction, the saints have been wont to pass into the kingdom, in every period of the church: And in testimony of the fact, need we recollect *Job*, who thus was *tested*; David, whom God sunk down, and purified, and raised up again; and many *unrecorded sufferers whom ourselves have known*, and whose adver-

sity we have *seen blessed* of the Saviour of mankind?

So was it with the man we speak of. In this way, God humbled his spirit: in this way, Jehovah blessed him: in this way, thou, blessed Jesus, didst unite him to thyself; thou, who thyself didst know sorrows and bitter anguish!

It was but a little while after Judge Blair was thus afflicted, that his friends saw in him an altered man. He now prayed in his family. He now spoke concerning holy things. He now sought for *kindred spirits* of another sort from those whom (for the most part) he had sought but a little while ago. He now expatiated on the great salvation—with the ministers of God around him—with the late lamented Mr. Breckinridge, whom long he had loved, but not (until now) with that holy regard which one disciple feels for another—with every friend whom he saw to be anxiously concerned about the "one thing needful."

Here, then, we trace the hand of God—causing all things "to work together for good" to this man, and perhaps to many others through him. And looking more carefully, we see these workings of Jehovah the more plainly. For God *did favour*, evidently, this person in his praiseworthy designs. *God did favour him*; and, among other things, in this,—that he sent him, an afflicted disciple, to a people involved in much darkness, that he might be to them, we doubt not, a light and a comfort, while he should illustrate to them the value of those eternal things which the world knows nothing of. O yes; Jehovah, we believe, did lead him—did uphold him—did bless him, by making him a blessing to others—did send him forth, with all his mild and affectionate deportment, and with all his intellectual powers which disease had not been permitted to impair, a sanctified instrument of salvation to those whom Satan held in darkness. He went forth; and he was greeted by

the stranger's smile. He went to those who needed aid; and he went, we believe, in obedience to the mandate of the Lord of hosts; and we rest assured that he is now shining with an immortal brightness, among those who have "turned many to righteousness!"

What need we say more? Need we tell you, reader, *how* this brother died? You have seen that he *lived* in the faith: and think you his Lord would desert him in the last trying moment?—

"That soul which on Jesus hath leaned for repose,
"He will not—he cannot, desert to His foes."

No; this good man died rejoicing.—Like Rice; like Gano; like Campbell; like McChord, he was in death a *light* to those around him;—and his last look, like that of Addison, was to this amount: *See how a Christian can die!*

O, reader, whoever thou art, we urge upon thee the prayer, "*Let me die the death of the righteous; and let my last end be like his!*"—while we commend to their country and their God, the widow and fatherless children of our departed friend. C.

NEW-JERSEY COLONIZATION SOCIETY.

(Proceedings.—Continued from p. 136.)

JAMES S. GREEN, Esq. rose and said, (in the course of an address in support of his motion for the adoption of the Constitution proposed to the Meeting:)

"We all agree in one position—that Slavery can be defended on no rational ground whatever; that it involves a violation of every law, human and divine; that it is at war with all the best feelings of our hearts; that the barbarities which have been inflicted upon the degraded sons and daughters of Africa, are an outrage upon the dignity and character of a human being.

"It is known to you, and to this respectable audience, that the detestable

traffic with Africa in the bodies and souls of men, received its death-blow in the British House of Commons, on the memorable 2d of April, 1792; when Wilberforce and Pitt and Fox united the force of their powerful and splendid talents, to remove from the national character its dark and bloody stain. Even those who were interested in this unhallowed commerce—even the agents of the West Indies, could not resist the strength of their arguments, or steel their hearts against the irresistible influence of their eloquence. The advocates of the Black Man's rights demonstrated that no political necessity, no consideration of private benefit, could justify its continuance for a single moment. We have not, therefore, to contend with this difficulty. The public mind is right on this point; and, sir, by comparing the impediments which clogged the entrance of the path to the temple of benevolence, with those that we now meet with, we may find much to quicken and to animate us. We have not the embarrassments of a first effort; we have the termination of our course clearly in view; and we want nothing but patience and industry and perseverance, to reach the vestibule—to enter the building, and there to sit down and enjoy the rich banquet of feeling and reflection, which is always furnished by doing well. "Who," says Wilberforce, "can tire in such a work? It repays itself; it fills the mind with complacency and peace. If it obliges us to be conversant with scenes of wretchedness, this is but like visiting a hospital from motives of humanity, where your feelings repay you for the pain you undergo."

"We all agree, too, that we owe much to the children of Africa in the way of remuneration or recompense. Our fathers have contracted a great—an enormous moral debt—a debt that now encumbers and embarrasses our whole country; a debt that, like a mighty incubus, is pressing to death the

energies of the nation. Relief must be had; a discharge of this debt must be effected, or consequences absolutely ruinous will ensue. It is believed to be yet practicable to escape these consequences, if we exert ourselves with energy, and without delay. But it is high time to be up and doing; to examine into our situation; to call forth our best exertions in united efforts to avert the ruin that otherwise threatens us.

"And now, sir, I am prepared to say that the plan of colonization, on which we are met to deliberate, appears to me to offer the most eligible—and, indeed, so far as I can see—the only effectual mode of relief. The adoption of this plan will, I think, enable us in time to pay what we owe. It will form a sinking fund, by the gradual operation of which, this debt will be ultimately discharged, and we be released forever from its burden. You already perceive that the view which I take of this subject has regard as much to our own interest, as to the interest of the blacks. Such is the fact. The excellence of the proposed plan is, that it unites these interests; it makes them one. I have no hesitation in saying, that, for one, I would not advocate this plan, did I think that we were adding another mite to the debt already contracted, or another cruelty to that long and disgusting catalogue of wrongs, at which the eye of the philanthropist weeps, and the heart of the benevolent sickens. I would not raise my voice in its praise, did I not believe, that the plan recommends itself by every consideration, consistent at once with the calls of humanity and the suggestions of policy; by the advancement of the black man's rights, and the white man's interest and easement."

From the remarks of Dr. GREEN, on the occasion, we select the following passages:—

"It appears that there are two plans at this time before the public, for di-

minishing or drawing off the coloured population of the United States. The one is, to colonize this population on the western coast of Africa: the other is, to add this population to that of a similar complexion, which is already organized into a form of government, in the island of Hayti. I have not been able to see that these plans are at all inconsistent with, or necessarily hostile to, each other; and it is not without regret that I have observed that some of their friends, severally, have considered and represented them as militating. On the contrary, it has appeared to me really desirable, that there should be more places than one, to which the descendants of Africans, who leave our country, may betake themselves. It has appeared desirable—since we know that different individuals are influenced by very different views and motives—that there should be some option left to the emigrants, as to the place of resort which may best suit their various inclinations. To whatever place they go, they leave this country; and the more numerous the places of refuge or expatriation, the greater, probably, will be the number that will leave us; and thus a principal object of regard, with the favourers of both plans, will be obtained. Not, sir, that minds truly benevolent will be satisfied to rid this country of its coloured population, without any regard to the happiness or well-being of the emigrants. We have done them and their ancestors one flagrant injury already, in bringing them from their own country; and no man of humanity can think with satisfaction of doing them another, in sending them from this. They ought never to be sent away, but by their own voluntary choice. We must point them to a place of retirement, which shall offer them so many advantages above what they can ever enjoy in this country, that they will gladly seek it for themselves. But the more places you open to their view,

the more you will consult, as I have said, that variety of motive and propensity, the gratification of which constitutes happiness; and which, the more it can be consulted, the more rapidly will voluntary emigration take place.”

“Now, sir, in regard to Hayti, we all know that it is much more contiguous to our own country than the coast of Africa; the climate is represented as healthy; much of its soil is said to be very favourable to cultivation; and the offers of its chief magistrate are, in many respects, liberal and alluring. These certainly are circumstances and considerations of a very favourable kind.

“But let it not be forgotten, that Hayti can never receive one-third of the coloured population of the United States, if it were prepared to embark to-morrow; and, therefore, it is plain that this can never be the great reservoir, into which the streams of this population can empty themselves for a century to come. If other circumstances, therefore, were satisfactory, I would say, let those who choose to go to Hayti depart in peace, and as speedily as possible. The friends of the African plan need not speak against this. Their plan is still just as necessary as if the other had never been conceived, and they ought to pursue it with just as much zeal and steadiness as if Hayti had no existence.

“But I cannot forbear to say, that there are some considerations in regard to Hayti, which appear to me to wear a very forbidding aspect. Of these considerations I shall mention only one, which I the rather select, because, if I am not in error on the subject, it is grounded on a public and authentic document; and because, as a friend and minister of religion, I feel a deeper interest in it than in any other. You anticipate that it is a religious consideration to which I refer—it is so.”—
“Now, if I have not mistaken—and I sincerely wish I may have mistaken—

what the chief magistrate of Hayti has authorized his agent to say, on the subject of religion—he announces a restriction, to which I know not how any practical Christian, any one who is sensible of the worth of souls and of his own supreme allegiance to his Saviour, ever can submit. The restriction to which I allude, is couched in measured and guarded language; but yet it appears to come clearly to this—that the emigrants to Hayti may hold and act on their own religious creed without molestation, provided they do not endeavour to propagate their sentiments among others.”

“As to a settlement in the proposed colony on the coast of Africa—the feature of the plan which has always struck and interested me the most, is the one on which my friend who has just spoken, [Mr. Boyd,] has chiefly dwelt. Yes, sir; what has all along interested me most deeply, in meditating on this plan, is the hope, and I think the strong probability, that God has ordained that the guilty conduct of Christians in enslaving the children of Africa, shall eventually be made productive of the richest blessings, which the inhabitants of that quarter of the globe have ever received from the Father of Mercies. I have hoped, and I do now confidently expect, that Christian nations—for Christian nations alone have done it—have been permitted to enslave the Africans, that ultimately, when Christians shall repent of their crime, and seek to repair the injury they have inflicted, by restoring to Africa her enslaved children—by restoring them in the character of freemen and Christians—these freemen and Christians will be the instruments in the hands of God, to civilize and christianize that large section of the earth, which for so many ages has been sunk, and up to this hour is still sunk, in profounder depths of wretchedness, and degradation, and infernal superstition, than any other.”

“But it seems almost impossible, without a miracle, which we have no reason to expect, that it ever should be christianized except by Africans.”

“Africans must and will, at last, christianize Africa; and if my wishes do not wholly pervert my judgment, I see the process begun, in the Colonization Society which we are met to assist, by forming an Auxiliary. A number of pious and well educated blacks, will be sent from this country in the first instance. They will educate others in Africa. Every missionary and almost every convert, will be a plant which will bring forth fruit a hundred fold.”

POONA.

EXTREME CRUELTY TOWARD A HINDOO WIDOW.

The following narrative is extracted from the Bombay Gazette. It will tend to confirm the public detestation of that shameful superstition which is the brand of India.—

The victim chosen for this cruel and ungodly exhibition, was the widow of a Brahmin who died in the South Concan some days prior to this ceremony.

On approaching the fatal spot, she was preceded by two led-horses, handsomely caparisoned, and attended by ten or twelve Brahmins, and about the same number of women, with music, drums, &c. Few spectators accompanied the procession, considering that the scene of action was in the immediate neighbourhood of the city, near to the Old Palace.

At first sight of the woman, I was possessed with the idea, in common with others, that she was more or less intoxicated; but, before the various ceremonies were gone through which on such occasions precede the act of burning, those doubts had given place to a perfect conviction that she was in her sober senses, and fully aware of the dreadful act which she was about to perform. Of this I am the more satisfied, from the question having been

frequently put to her by the European gentlemen present, whether it was her wish to be burnt; to which she always returned the same answer, that she knew what she was doing, and that it was her own pleasure to burn.

Having offered up the more harmless sacrifice of incense, on a small fire from which the pile that was to consume her body was afterward to be lighted, and having parted with all her golden ornaments to those in attendance, she deliberately and without shedding a single tear took a last leave of all that she held dear on earth, ascended the pile, and there laid herself down with the ashes of her deceased husband tied round her neck. The entrance was then closed with dry straw, and the whole pile surrounded with the same light material, and immediately set fire to by the officiating priests.

I had placed myself directly opposite to the entrance to the pile, and could distinctly see the unfortunate victim struggling to escape. This did not pass unobserved by the attending brahmins; who instantly began to knock down the canopy, which, containing nearly as much wood as the pile itself, would have effectually secured their victim in the fire, had it fallen on her. All this while, no one, except the officiating brahmins, interfered; but when the sufferer did make her escape from the flames, and, on running toward the river, either fell or threw herself at the feet of Mr. T., that gentleman, assisted by Mr. S., immediately carried or rather dragged her into the water; in which the latter gentleman suffered, by incautiously laying hold of her burning garments.

An attempt was now made by the officiating priests to carry back their victim to the blazing pile; which was resisted by the gentlemen present, and one of their number was despatched to acquaint the magistrate of her escape, and learn his pleasure respecting her: but, before the messengers could return

with an answer from the civil authority, the brahmins had persuaded the unfortunate woman once more to approach the pile; and as she declared, on being questioned by those present, that it was her own wish to re-ascend the pile, they stood aloof, fearful of giving offence to the prejudices of the native population on the one hand—to the civil authorities on the other. She declined, however, for some time, to ascend the pile; when three of the attending priests lifted her up on their arms, and threw her on the fire, which at this time was burning with great fury.

From this dreadful situation the miserable wretch instantly attempted, for the second time, to make her escape; but the merciless priests were at hand to prevent this, if possible, by throwing large pieces of wood at their victim, with the design of putting a speedy termination to her sufferings. But it was impossible for any man of the smallest pretension to feeling, to stand by and witness such cruelty; and therefore the gentlemen present again interfered, when the victim speedily made her escape a second time from the fire, and ran directly into the river, without any assistance whatever.

The unfortunate woman had no sooner entered the river, than she was followed by three of the officiating brahmins; who were told to desist from all further persuasion, as nothing further would be permitted until the arrival of the magistrate.

Not doubting their compliance with this so very reasonable request, they were allowed to remain with the woman in the water: but, no sooner had the Europeans turned their backs, anxiously looking out for the arrival of authority to put a stop to such cruel and diabolical proceedings, than the same three men who had thrown her on the pile, attempted to drown the suffering wretch, by forcibly throwing her down, and holding her under water.

From this attempt she was speedily rescued by Mr. A. and Mr. M., who supported her in the water till the arrival of the long looked for deliverance.

The Collector himself soon followed; and, to the great joy of a few of the bystanders, he immediately ordered the principal performers in this tragical scene into confinement, and the chief actor or rather sufferer to be carried to the hospital.

I regret to add, that the woman died about noon on the following day, forsaken by all her relations, as an outcast!

London Mis. Reg.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, SEPTEMBER 15, 1824

Our fellow-citizens, of every class, will join with us in lamenting the early death of William Blair, the notice of whose character and decease will be found in an accompanying article. It is affecting that he was called to die in a distant land; where no kindness of strangers, however great, could supply the sacred and soothing endearments of home.

"On some fond breast the parting soul re-
lies—

"Some tears drops the closing eye re-
quires."

Yet it is a striking evidence of the disinterestedness of this valued fellow-man that, even from early life, he desired to die abroad, where his friends might be spared, as much as possible, the throes connected with his death. Providence has been pleased, in an especial manner, to gratify this generous and self-denying wish. The illustrious

Archbishop Leighton "expressed a wish to die in some obscure inn," for the same reason—that his friends might not be unduly troubled at his departure; and he was in like manner indulged, by a tender Providence. When "God is with" our friends, our absence or presence is of little moment on a death-bed; and if He keep their dust for the resurrection of the righteous, no matter if their bones shall bleach upon the barren sand, or moulder beneath the tread of the pitiless stranger. He who has redeemed their bodies, with their souls, will "gather" them to a more sacred rest than "the sepulchres of their fathers."

It is delightful to see the man of reputation, office, influence and talents, bringing them all to the service of the Saviour, and laying them at his feet, as a last testament to the church on earth, when his fading energies have warned him that he is soon to join the church on high.

The closing public act of our departed brother's life, was to appear at the sacramental table, an officer of the church—and with "emaciated hand" to feed the flock of Christ, while himself partook for the last time of the consecrated elements. Blessed act—sacred close of a public life—! Friends of the deceased, it is your duty less to weep, than to rejoice!! Over such a death, it is selfish to mourn!!

In our next number, we propose to begin the publication of a series of Essays on Slavery, left with us for that purpose by an esteemed friend.

OBITUARY.

DIED, at her residence in Bourbon county, on Monday morning, Sept. 6th, Mrs. *Susan Conde Cortis*—in the 57th year of her age, and the ninth of her residence in Kentucky. John Corlis, esq., her bereaved consort, was formerly a very wealthy merchant of Providence, R. I. Adverse fortune, arising from his own benevolence and from the unprincipled rapacity of Old Spain, induced him to remove to the western country 8 years since. Mrs. Corlis's health has been severely tried, at different intervals, for several of the last years of her life. The last and fatal shock was received while on a visit to an attached friend in Fayette a few months since. As soon as her strength enabled her, she was removed to her own habitation, where she closed her existence on earth on the 6th inst.

We have seldom known in life so deserving and so lovely a woman; or so much dignity, combined with so much meekness. Such gentleness of spirit—such uniform seriousness of character—such amiable submission to circumstances, are seldom combined in the constitution of an individual character.—When the writer of these lines last beheld her, she was struggling with oppressive suffering—bearing it with silent patience, and labouring to extend the hospitalities of her home to a few friends who had called to enquire for her health, though half her person was already death-struck by the palsy. Her last months are said to have been spent in preparing for the eternal world; and

our hope is, that she has entered the “rest which remains for the people of God.”

From the Lit'y. and Evang'l. Magazine.
PROGRESS OF CHRISTIANITY IN SOUTH AMERICA.

The following article on this subject, from the Christian Observer, must be peculiarly interesting in this country:

The conductors of the *Missionary Register* have for several years furnished the public with an annual survey of the progress of Christian Missions, which has at length become the most complete and important table of missionary statistics to be found in any language. We present our readers, as a specimen, with the following synoptical view of the incipient efforts now in progress for the promotion of Christian truth and its accompanying blessings in South America. The chief facts have already appeared at different times in our pages; but our readers will not be displeased at a summary recapitulation of circumstances so fraught with the brightest hopes for that extensive continent.

The progress of education in the new States of South America is gradually consolidating their civil liberties, and opening the way to religious freedom. In Colombia, between 40 and 50 schools of mutual instruction have been established; one of which, at Santa Fe, contains 600 scholars.—In Peru, the government has manifested the deep interest which it feels in the universal education of the people, by a decree, issued July 6, 1822, for the establishment of the system throughout the whole of Peru. The work had met with delay; but, in May last, it had been entered on with 100 scholars, in the college of the Dominicans, at Lima, the whole of which has been appropriated by the government to this object. For the preservation and extension of the design, the conduct of it has been com-

mitted to a special society; and an article has been adopted in the Constitution, by which every person will be disqualified, after the year 1840, from becoming a citizen, who cannot read and write—time being given for the operation of this law, from a consideration of the neglect in which education has been left in these countries. In Chili, the government has issued, on the 19th of January, a similar decree, establishing a society for the promotion of universal mutual instruction, under its own special authority and patronage. In Buenos Ayres, at Mendoza, at the foot of the Andes, Mr. Thompson, who has rendered in this State, and in those of Chili and Peru, the most important aid, organized a flourishing female school, under the highest patronage: at San Juan and Monte Video, also, schools were established. Of the state of education in the Brazils, no particular information has appeared. That some judgment may be formed of the manner in which the subject of education is viewed in these lately emancipated portions of the New World, we shall quote the decrees, abovementioned, issued by the governments of Peru and Chili. In that of Peru it is said—

“Without education, there is, properly speaking, no society. Men may, indeed, live together without it; but they cannot know the extent of the duties and the rights which bind them one to another, and it is in the knowledge of these duties and rights that the well-being of society consists. The bringing of education to some degree of perfection is, from the nature of the thing, slow: to accomplish it, time is required, and some degree of stability in the government, as well as some other circumstances both natural and moral: all these must combine, in order that the education of the people may become general, and that thus a foundation may be laid for the continuance of those institutions which may be established among them. Of the various

improvements which the government has been desirous of making, none has been more earnestly and constantly kept in view, from the moment of its commencement, than the reformation of public education. In those intervals of tranquillity which have been enjoyed from the clamour of arms, this object has occupied their attention.”

Connected with education, all enlightened friends of mankind will augur well of the intelligence and happiness of a country in proportion to the circulation of the Scriptures among its inhabitants. A Peruvian gentleman, at the seventh anniversary of the Bible Society of the United States, shewed, in an able and impressive manner, that the Scriptures are the great blessing which South America requires. In communicating to its inhabitants this boon, the British and American Bible Societies continue to co-operate. In briefly surveying this continent in the order already adopted, we find it reported, that, in Colombia, the demand for the Scriptures, particularly among the poor and in the public schools, is rapidly increasing. In Peru, 500 Spanish Bibles and 500 Testaments were circulated, at Lima, in two or three days: had their number been 5,000, they would have been disposed of. So great was the concourse of people pressing to obtain copies, that the gentleman to whom they were consigned, was obliged to close his door upon the applicants: the number sold paid the cost of the whole. The New Testament is being translated into the Quichua tongue, spoken by the numerous descendants of the ancient Peruvians. In Chili, an American captain found much difficulty in disposing of 40 Testaments; but the state of things soon afterwards improved: one gentleman sold all the copies of the Scriptures which he had, and had no doubt but that the sale would increase from year to year: of 200 Testaments, committed to the care of the captain of a vessel, nearly three-fourths were paid

for: he found the copper-miners, in particular, most anxious to possess and read the Scriptures. At Mendoza, across the Andes, in Buenos Ayres, the Scriptures meet with a very favourable reception: at the city of Buenos Ayres, an Auxiliary Society has been formed, and the New Testament is in free circulation, and, from that place, makes its way in all directions, into the surrounding country, and even into Patagonia. At Bahia, Pernambuco, and Rio Janeiro, in the Brazils, the Portuguese Scriptures have been circulated: at Pernambuco they were admitted duty free, and were applied for by the people in crowds: at Rio, an American captain found them much esteemed and thankfully received. In Guiana, the Negroes, in various places, willingly purchase copies, and manifest the benefit derived from them.

From the New Monthly Magazine.

A LECTURE UPON HEADS AND UNWRITTEN BOOKS.

"Which is the most prolific and inexhaustible—which has the greater capacity—the material, or the intellectual world? If any man, fully competent to analyse this question, should give judgment in favour of the former, I would tell him that his decision refutes itself, confirming the mastery of mind by the very act of its exercise even when pronouncing its own inferiority. It is indeed wonderful, stupendous, overpowering, to contemplate the external world, its planetary system, its various elements, and the infinite diversity of their productions, human, animal, vegetable, and mineral: but how much more astonishing that all these wonders should be condensed and epitomized in the narrow limits of a single skull! Within that little focus of miracles, the system of the universe performs its sublime evolutions; all the forms, colours, attributes, and combinations of matter, are classified and arranged as in a microscopic museum;

and yet there is space enough left within its diminutive verge for another and a vaster universe—for the metaphysical world, the interminable subtleties of reason, and the whole boundless range of the imagination. From the cedar of Lebanon to the hyssop on the wall, there is an almost innumerable variety of productions in the vegetable kingdom alone, but they require different hemispheres and every variety of soil and climate for their development; whereas they all grew spontaneously in the single storehouse of Solomon's head. He knew them all; and yet how small a portion did they form of his general knowledge. The admirable Crichton not only affixed this placard upon the walls of the colleges at Rome—"Nos Jacobus Crichtonus Scotus, cuicumque rei propositæ ex improviso respondebimus," but in the college of Navarre at Paris publicly offered to argue and contend "upon every thing knowable" in twelve different languages, either in verse or prose, at the discretion of the disputant; and after a contest of a whole day against the literati of a whole city, bore off the prize, amid the universal acclamations of the spectators. It is difficult to fix the limit of what may be acquired by the human faculties, for we hardly know the exact boundaries of the faculties themselves. Who shall unriddle the mystery of the American calculating boy, a raw uneducated child, whose intuitive knowledge of arithmetic enabled him, by some mental process, inscrutable even to himself, to give an instant solution to questions that would puzzle the most practised calculators, 'with all appliances and means to boot?' It seems to give us a slight glimpse of omniscience when this knowledge flashes upon us, as, when the lightning cleaves the sky, we appear to catch a momentary revelation of the innermost glories of Heaven."

"And yet to what base uses do we often apply this exquisite and mysteri-

ous appendage? Some, converting it into a snuff box, are perpetually thrusting in that nasty compost through the keyhole of the nose; some babble it into a chatter-box, wagging their unfatigued tongues like a cherry-clapper to warn the cautious from their premises; and others degrade it into a strong box to hold nothing but title deeds, mortgages, reversions, and calculations for making money. With Sir Epicure it is a cave of Cacus, into whose mouth whole droves of dainties are made to enter, but which have 'nulla vestigia retrorsum,' no good things being ever suffered to escape from that dumb sarco-phagus. There are gallants, who, knowing the value of what they carry upon their shoulders, shall, for the fair equivalent of a shilling a day, offer their sconces as targets for bayonets and balls; or as butts for sabres; sometimes this most useful piece of furniture serves as a block for wigs, or a peg whereon to hang a hat; and there are grave and reverend signors, who, by merely shaking it affirmatively or negatively, with the accompanying monosyllable *ay* or *no*, shall not only carry on the affairs of the nation, but make their own prosper more flourishingly than if the aforesaid excrescence were filled with brains and fraught with eloquence.

"Meanwhile there are others, neither few in numbers nor mean in talent, who are incessantly devoting that multifarious engine to the gratification of the public, by multiplying literary productions of every dimension, from the epic to the ballad, adapted to every capacity from the prince to the peasant. Living far sequestered from the great Babel of London, and its overgorged vomitory the *Roxe*, nothing astonishes me so much, when I run my eye down the long newspaper announcements of new publications, as the amazing intellectual capacity of England. Winter brings forth its mental crop as regularly, and almost as abundantly, as the

earth yields its autumnal harvests. The head must be fed as duly as the stomach, and its voracity is still more insatiable. Booksellers may literally be termed *capital* cooks, perpetually dishing up new dainties adapted to the public taste; and if Osymandyas the Egyptian king were to live in our days, instead of writing over the door of his library—"Medicine for the soul," he might be tempted to inscribe "Victuals for the head." What books, what libraries, what languages, what whole aras of literature have perished since his days, since the period when Job exclaimed—"My desire is that mine adversary had written a book;" and yet what are the works that have been written and perished, compared to those which have been conceived, projected, dreamt of, decided upon, planned, and never written? Few have published, but how many have imagined books; how many, in the perpetual fermentation and ebullition of the intellectual faculty, have started ideas which they have resolved to commit to paper and expand, but which have been driven from the memory by new projects, to be left as unrealized as their predecessors. Nothing is to me more interesting than to trace these unembodied outlines, these dim and visionary configurations of uncomposed works, whose "coming events cast their shadows before," sometimes to swell into the subsequent tangibility of actual existence, and sometimes to evaporate into airy nothing. Can any one avoid sympathizing with Milton's proud consciousness of power and difficulty of determinate object, when, after promising to undertake something, he yet knows not what, that may be of use and honour to his country, he proceeds: "This is not to be obtained but by devout prayer to the Eternal Spirit, that can enrich with all utterance and knowledge, and sends out his seraphim with the hallowed fire of his altar to touch and purify the lips of whom he

pleases. To this must be added industrious and select reading, steady observation, and insight into all seemly and generous arts and affairs; till which in some measure be compassed, I refuse not to sustain this expectation.' Well might Johnson add, that from a promise like this, at once fervid, pious, and rational, might be expected 'Paradise Lost.'"

THE WELCOME GUEST.

A few years ago, says a writer in the Religious Remembrancer, being on a visit to a friend in the neighbourhood of the Pennington Church in New Jersey, under the pastoral care of the Rev. Mr. Rue, my friend stated to me, that some years ago, the church being then under the care of the Rev. Mr. Guild it was common, before the Lord's Supper, to announce that on such a day the ordinance would be celebrated, and all such persons as wished to join the church were desired to make application to the Session. Among those who applied, was a poor black woman named Dinah. The Session was not satisfied to admit her; but encouraged her to hope that by the next time, which would be in six months, she might be admitted. The next time came, and Dinah applied: again she was put off. Dinah, however, when the communicants were called to take their seats at the table, presented herself among them; whether it was that she did not understand the Session, or whether it was from an ardent desire to obey the injunction of her dying Lord, is not known: however, when she got in the aisle opposite to the pulpit, she was observed by Mr. Guild, who mildly said to her, "Dinah, (supposing she had not understood the prohibition to come,) the Session thinks you had better not come at this time; but go away, and by next time may-be you may come."—"Very well, Massa Guild," said Dinah; "I go away, and before next time comes, Dinah die: Jesus Christ say, 'Dinah,

you keep my commandments?' I say, 'No; I wanted to, but Massa Guild no let me.'"—This was too much for the good man. He exclaimed, with much feeling, "If these are your views, Dinah, come: you shall never appear a witness against me that I prevented you from obeying the commands of your dying Lord: Come, Dinah; come, and welcome, to this feast of love." The effect produced by this incident was truly melting: every eye was turned upon Dinah, and every heart bid her welcome to the provisions of their common Lord.

ANECDOTES AND NOTICES OF LA FAYETTE.

His love of America.—Very few Americans have visited France for the last forty years, without calling upon him. He is always accessible to them—his eye kindles whenever he talks of America. "Why," said an American gentleman, "can you not come to live among us; to lay your bones among a people who owe you so much, and whose latest descendants will venerate your ashes." La Fayette pointed to his grand-children around him: he made no other reply. They were the ties which bound him to France.

"You are now in America," said he to an intelligent Virginian, who was on a visit at his house. "America?" "Yes; this room is what I call America." His guest looked around him, and beheld scattered everywhere the tokens of his country: maps of the different states; the portraits of our distinguished men—of Washington, Franklin, Henry, &c.; American books; the electrical machine with which the great Franklin had made so many experiments, and which he had given as a mark of respect to this noble Frenchman.

His Sword.—La Fayette preserves, with the utmost care, the sword which was presented to him by the American Congress. When the allied troops

were recently in the neighbourhood of Paris, fearful that it might be snatched from his possession, he deposited it in the safe keeping of Mr. Jackson, the American Charge des Affaires, in Paris. This sword bore upon it the emblems of our nation. Upon the destruction of the Bastille, the first key of this tremendous edifice was sent, at the instance of La Fayette, as a present to Washington. It now hangs in the hall of Mount Vernon. The second key was melted into this sword; thus uniting in the same object the memorials of the struggles of two great countries—the one then commencing its revolution, the other having achieved it.

His personal appearance—La Fayette is now about 68 years of age, with a fresh and vigorous constitution for one of his years, though it was severely tried in the dungeons of Olmutz. He lost all his hair during his severe confinement, and now wears a wig.

• *His domestic character*.—In his domestic character, and in his style of living, the General resembles one of the old patriarchs. His two daughters and his two sons and their respective families, live with this illustrious man, at his Castle of La Grange. A gentleman who spent a week at his house, a few years since, says they had 13 children, corresponding in number to that of the old United States; and most of them marked in their names, with something American. His two daughters are named Virginia and Carolina.

Whenever he walks into the fields, he generally takes some of his grandchildren with him. He amuses himself with their prattling, joins in their little sports, and contributes to their happiness.—Such is the man, whose name fills the whole of Europe with his fame; the man, who has contributed to establish the liberties of the new world.

His confinement in the Castle of Olmutz.—In 1792, when the violence of the French revolution was at its height, La Fayette, although a warm republi-

can in his principles, endeavoured to restrain the outrages of the mob, and particularly the wanton indignities, which were offered by the jacobin party to the king. This rendered him the object of popular fury; and he was obliged to fly for his life. He made his escape into Germany. Here, however, he was seized by order of the king of Prussia, who considered him as one of the principal agents in the imprisonment and subsequent execution of the king and queen of France, and sentenced to close confinement in the dungeons of Wessel and Magdeburgh. After a year's suffering in the latter, he was delivered into the hands of the emperor of Austria, by whom he was immediately thrown, in chains, into the filthy dungeon of Olmutz. His wife and two lovely daughters, (Virginia and Carolina,) hearing of his situation, repaired to him, and shared his fate. Two years had thus been spent by La Fayette in the most painful situation, when a bold and generous design was formed by Dr Bollman, a Hanoverian, to release him. In this scheme he obtained the co-operation of Francis K. Huger, a young, bold, and active American. Huger was the son of Col. Huger, into whose house La Fayette first entered when landing at Charleston, S. C., in a violent storm, and by whom La Fayette had been introduced to Washington.—They concerted their measures; agreed to travel together. Huger feigned illness, and Bollman was his physician. Having taken up a temporary abode at Olmutz, they contrived to gain the confidence of the jailer, and frequently visited the prison, where they soon opened a correspondence with La Fayette, which continued some time, and was so managed as to excite no suspicion. Notes were written and sent unsealed, apparently containing merely inquiries after his health, but written on the other side in a preparation, which was invisible till exposed to heat. A plan was thus con-

certed for his escape, and a day fixed for its execution. The day arrived; but it was ordered by a superintending Providence, that La Fayette should suffer still longer. One of the best contrived plans, the execution of which commenced under the most favourable auspices, after a train of romantic but untoward events, entirely failed. La Fayette, after having gone as far as ten miles from his prison, was retaken and conveyed to his old place of confinement, where Huger had been imprisoned before him. Bollman made his escape; but, finding that his plan had failed, and that his friend was imprisoned, he voluntarily surrendered himself, in order to participate in his fate. Bollman and Huger were imprisoned for a conspiracy against the Austrian government: they were however finally tried on a charge for planning and aiding the escape of La Fayette, and were convicted. They were first to have been imprisoned for life: but bribery induced the upright judge to mitigate this punishment first to fourteen years, next to seven years, next to one year, and finally to one week.—La Fayette remained in his dungeon, under circumstances of great hardship, till 1793; when, peace having been restored between France and Austria, he was, at the intercession of Napoleon, liberated.—[*New-York Observer*.

From the New Monthly Magazine.

WINTER SONG.—TO MY WIFE.

THE birds that sang so sweet in the summer skies are fled,
And we trample under foot leaves that flutter'd o'er our head;
The verdant fields of June wear a winding-sheet of white,
The stream has lost its tune, and the glancing waves their light.

We too, my faithful wife, feel our winter coming on,
And our dreams of early life like the summer birds are gone;

My head is silver'd o'er, while thine eyes
their fire have lost,
And thy voice, so sweet before, is enchain'd by age's frost.

But the founts that live and shoot through
the bosom of the earth,
Still prepare each seed and root to give
future flowers their birth;
And we, my dearest Jane, spite of age's
wintry light,
In our bosoms will retain Spring's florescence and delight.

The seeds of love and lore that we planted
in our youth,
Shall develope more and more their attractiveness and truth;
The springs beneath shall run, though the
snows be on our head,
For Love's declining sun shall with
Friendship's rays be fed.

Thus as happy as when young shall we both
grow old, my wife,
On one bough united hung of the fruitful
Tree of Life;
May we never disengage through each
change of wind and weather,
Till in ripeness of old age we both drop off
together!

Hymn for the Ordination of Missionaries.

SOUND, sound the truth abroad,
Bear ye the word of God

Through the wide world;

Tell what our Lord has done,
Tell how the day is won,
And from his lofty throne
Satan is hurl'd down

Far over sea and land,

'Tis our Lord's own command,

Bear ye his name;

Bear it to every shore,
Regions unknown explore,
Enter at every door—

Silence is shame.

Speed on the wings of love—

Jesus, who reigns above,

Bids us to fly:

They who his message bear,
Should neither doubt nor fear;
He will their friend appear,

He will be nigh.

When on the mighty deep,

He will their spirits keep,

Stay'd on his word;

When in a foreign land,
No other friend at hand,
Jesus will by them stand—
Jesus, their Lord.

Ye who, forsaking all,
At your lov'd Master's call,
Comforts resign—
Soon will your work be done,
Soon will the prize be won;
Brighter than yonder sun,
Then ye shall shine!
New-Haven, Sept. 12, 1822.

THE WESTERN LUMINARY.

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THE WESTERN LUMINARY.

"THE LAMP IS THE LIGHT THEREOF."—Rev. xxi. 23.

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FOR THE WESTERN LUMINARY.

A THOUGHT ON PRAYER.

It seems to have been common among the classic writers of antiquity, when they were about to commence any important literary work, in form to invoke the aid of the fancied gods of their countrymen. They had little knowledge of the One True God; but they had some remains, from tradition, of the knowledge of divine things once imparted to men—and one of these remains was, an indistinct notion that the prayers of men were acceptable on high, and might not be without their efficacy.—It was, so far as it went, a just thought.

Prayer is founded upon men's need on the one hand, and God's loving kindness and mercy upon the other. What we need, we naturally ask for, at the hands of him who hath it to impart to us: and Jehovah, so long as man would in any measure hearken to him, was wont so to manifest himself to our race, as to shew them the fitness and propriety and blessedness there was, in their continually calling upon his name for aid and comfort. And if even heathen antiquity had some remains of the knowledge of the duty,

what might we expect would be the practice in periods and portions of the world, so favoured as this age, and this portion of the globe we inhabit?

We have God's Word: That Word inculcates prayer. We know that those who have been really blessed, have ever been sensible that they should ask for blessings.

Yet, do we, thus signally excited to the duty as we are, perform it in the way we should? Do we "pray without ceasing?" Do we even pray regularly, and with any thing like what could be called a *moderate frequency*?

Alas! we are unmindful of the duty and of the privilege. We enjoy the blessings of Heaven; and we often forget, the *very best of us*, the hand which bestows them. We do not thank, or at least we thank but faintly, for *past favours*; nor do we, with any thing like the proper fervour and sincerity, beseech the author of "every good and every perfect gift," that *for the future* he would remember us in his mercy, and bless us with his bounty.

There are, it is true, some illustrious exceptions to the general truth of these remarks. There are persons, who stand forth as praying men. But ah, how small is their number! And are they not so many condemnations to the rest of us, who will not be *warned*, by their example, to glorify the God who smiles on them? *For smile he does upon them*; even though it were only in giving them the *spirit* of prayer—in *thus* beaming upon them the light of his countenance!

Who ever prayed in vain? Didst thou, Elijah, when first thou didst shut up the windows of heaven, so that the

earth, for years, was parched with drought; and who then didst open those windows, and pour forth upon man and beast the waters of gladness? Or thou, Psalmist of Israel—didst thou invoke thy Lord's mercy in vain; thou, whose whole life is a monument how signally thou didst forsake that Lord—and how signally, also, thou wast yet spared and forgiven and blest at his hands? And speak, Osborn, upon this subject of prayer! thou who hast, by means of it, so often brought salvation to individuals and to families! thou, whose *night's* duty upon thy knees, carefully *watched* by a *new awakening* sinner, was the rapidly-followed precursor of a most glorious revival!

We know that prayer has *been* blessed of God—is blessed of him—and ever will be blessed at his hand, in all time to come!

Yet we *will not pray!* For *who is it* doth pray in *reality*, and not in an empty jargon of words! *Who* that, in this way, will pour out his *soul* before God!

Ah! we know a man who, every day that passes, is warned of this duty, and yet neglects it! who, *every day*, is told, and told of *God's Spirit*, that he *must pray, or die*; and who yet neglects the duty! who is *continually* warned, and *warned again*, that unless he thus seeks the glorious light of Jesus' countenance, he—and perhaps his beloved wife and babes—*cannot live*; must be lost;—and who yet is deaf, yet dead, upon the subject!

X. Y.

Extracts from a letter recently received by one of the Editors, from the Rev. Charles Stewart, Missionary at the Sandwich Islands, dated

"Lahaina, Island of Mani, }
"Nov. 23, 1823. }

"If I am not mistaken, you owe me a letter; and I am certain M. does. Still I cannot resist the inclination I feel to devote an evening to you and yours. It is far—far from being the first hour, I can assure you, that I have felt this disposition irresistibly following the

"warm remembrance" of you: But at no time has the indulgence of it been so convenient as at present. A year and more has passed since my eyes last rested on my native shores—since the hour I voluntarily buried "the friends I love best" in a *living tomb*; and I now address you from that pagan land, so long, before our separation, the subject of our conversations and our prayers. During that period, I have been taught, more fully than ever before, the strength—the warmth—the tenderness of the attachment which binds you to me. Distance, and the circumstances in which I am placed, make the recollection even of a common acquaintance, dear; but the thro'ts of the few whom I loved to think and call my bosom friends, sometimes almost "breaks the nerve where agonies are born"—and were it not for the object and the hopes that brought me here, my feelings would be insupportable.

"After having been engaged six months in establishing a new Missionary Station, under the necessary privations of such a situation, you probably would ask what my thoughts of a missionary life now are? In answer, I would say that they are such, that I have been anxious, almost to an uncomfortable degree, to hear that you have devoted yourself to the glorious work. * * * I always felt satisfied that the opinion entertained by many, that those ministers whose talents and acquirements were too inferior to secure respect and usefulness at home, are good enough for missionaries, is a great error; and what I have experienced already in the work, has made me tenfold more certain of it. Such men should be the last, rather than the first, to be sent on such important business. A missionary should have the wisdom of a philosopher, as well as the piety of a saint; and when one is to be selected, the liberally educated and accomplished scholar—the man well acquainted with the world—with its customs and

its manners, and with the various characters of men, should be chosen."

"No ambassador of Jesus Christ could desire a more extensive or more interesting field * From Bhering's Straits to the Isthmus of Darien, there is nothing but one widely extended spiritual waste: All this must yet be reclaimed, and be converted into the vineyard of the Lord; and blessed, in my view, will be the man who is permitted first to gird himself to the work. A century hence, another American Republic may stretch itself with its millions along the Pacific coast: the planting of a colony on Columbia River may be considered a pledge for the fact—and the minister who is permitted to form its religious creed according to the precepts of eternal truth, and zealously to watch over the spiritual interests of its members, may not only be instrumental in the salvation of many of his immediate charge, but may secure to his name and memory the blessings of generations unborn."

"From the public journal of the mission, you will learn its present state, engagements, and prospects: and it is unnecessary for me to occupy any part of a single sheet with what you will find in the Herald. There are hundreds of things about which I might write, without failing to interest you; but the impossibility of touching on a hundredth part of them, may hazard an omission of all, from the difficulty of making a selection. I have the most heart-cheering confidence that M. and yourself do and ever will feel deeply concerned to know the more private and domestic history and situation of myself and family: And, to commence at this point,—I rejoice to assure you that we are most contented and happy in our lot, and feel it a privilege to be what we are, *poor missionaries*. Goodness and mercy have accompanied every dispensation to us; and we should

be among the most ungrateful of beings, if thanksgiving and praises did not fill our hearts and mouths. Our accommodations are comfortable; but most simple and humble, and such as would deeply affect the hearts of many at home, who love us most tenderly. Our habitation is a straw hut, without window-glass, or floor, except the ground; and of one apartment only. Our food admits of less variety than might be supposed from some accounts I have seen of the islands. Sea-bread and salt provisions, received from America, are our chief dependence; though goats, hogs, fowls and ducks may be purchased at the market prices of Philadelphia or New-York. We have no butter—can procure little milk, and have long been without sugar. Still we feel ourselves peculiarly favoured in our establishment at Lahaina, and are more than satisfied with the many sources of enjoyment we possess. The people are as interesting as any uncivilized heathen can be. *Portraits* and anecdotes of many of the chiefs, would gratify you exceedingly. The character of our lamented and kind patroness, Keopnolani, one of the queen dowagers, you will probably see in print in America. A tract is preparing for publication, with a full account of her life, and the various reasons for entertaining hope in her death. The nation is rapidly advancing *towards* civilization, and is at a most interesting crisis. The visit of the king to Europe and America, it is hoped, will produce a happy effect on his own character, and that of his people. He is on the eve of embarkation for London, in the whale ship L'Aigle, Capt. Starbuck. The party accompanying him will give a good idea of the principal part of the chiefs: It consists of his favourite queen, *Kamehamalu*; *Boki*, governor of the Island of Oahu, brother of the celebrated chief Karaimoku, alias Mr. Pitt, prime minister of the late king, and *every thing* to the present; *Kinni*, his wife, a dignified

*Mouth of Columbia River.

and fine woman; Narhe Tertni, and Okekuanaoa, two particular friends of the king; and *Mannia*, his favourite steward. Their visit will create much interest in both countries.—It is greatly to be lamented that they could not have gone under the direction of Mr. Ellis, the English missionary at these islands. The national council which was called to determine whether the king should go or not, made the attachment of Mr. E. to the king's party almost a *sine qua non*, in which the king joined: but captain Starbuck, from the first, without any assignable reason, refused absolutely to take him. Had not the king become intoxicated at this juncture, it is probable that he would have gone in one of his own vessels, under the patronage of Mr. Ellis; and his introduction in Great Britain would have been respectable, and his object in going a visit to his majesty and government would have been attained. What the end of his expedition under the control of the dissipated captain of a whale ship may be, it is impossible to tell. All that can at present be said, is, that an overruling Providence can order every apparently evil thing to promote his own glory. * * * * The females are both great favourites with us. Kuini is a most particular friend: she is the daughter of Hodpiri, the husband of the late Keopulani. Kamehamalu is decidedly the most superior female on the islands.

"December 15th.—An opportunity of sending letters from Oahu, is expected in a few days; and I must close this immediately in order to be ready for it. I have been very ill for the last week, and so has Betsey; both confined to our beds, and requiring much and very constant attention. Mrs. Richards has an infant ten days old, and is remarkably feeble; so that Mrs. Stewart has had to take care of three sick adults, and to nurse two infants, besides doing the cooking, washing, and all the work of the two families. She never professed

to have a great deal of the missionary spirit; but daily shews that she possesses the first rate qualifications for the work. I have never seen an expression of sadness on her countenance; and she never was more animated and sprightly than at present, though so oppressed with labor and care. Her health is remarkably good.—Betsey is a very invaluable friend to us. She would write to you, but is too unwell at present. They both join me in sincerest and warmest love to yourself and M., and all our common friends. Do write often and fully to us. May God bless us all with everlasting life."

For the Western Luminary.

ON SLAVERY.—No. 1.

It has been repeatedly observed, that nations have dreaded the objects of their terror, long after all cause of dread had ceased; and that before their apprehensions were appeased, some power, till then unthought of, has arisen and expelled former fear by present danger. It is needless to multiply examples: two may suffice.

Spain, though but the shadow of her former self, was long the object of defensive confederacies among the other European powers, till France arose, and nearly seized that universal monarchy which Spain once thought her own.

The object most frightful to England, for a century, was Popery; joined afterwards, for another century, with the dreaded name of the Pretender. Giant Pope—to borrow the lively allegory of John Bunyan—had grown crazed in his limbs, and could do little more than sit in his cave, grinning at pilgrims as they passed along; while the last of the unhappy race of Stuarts was perishing by hard drinking. Yet the fear of both was hardly lulled, when Atheism grasped the power of France and almost realized the worst apprehensions of her ancient rival.

Among ourselves, the power of Britain, the separation of the states, and the all-pervading influence of Congress, form, each in turn, the political bugbear of the day; while, within our very bosom, a tremendous power is rising, which outgrows our growth, and, by rapid advances, is increasing beyond our strength. I hardly need add, that I allude to our black population.

In attempting to discuss the consequences *inevitably* arising from this description of people, and the measures *absolutely* necessary to counteract them, I shall not advert to topics drawn from religion or morality. These have been brought forward by the divine and the philosopher. Let us then be content to urge the motive of temporal safety.

Some degree of attention has lately been paid to this subject; and the colonizing project has been hailed as presenting a dawn of improvement to Guinea, and of deliverance to America. Great benefits certainly will accrue to Guinea, from colonizing the coast; but the numbers likely to be sent from hence will not afford much relief to those who are doomed to the irksome task of guarding the remainder. Nor can the most lively imagination indulge a hope, that the tenth part of the offspring of our present stock may be disposed of this way. The utmost we can expect is, that a good number of free Negroes may leave the northern states. As for the slaves of the south, they are property, and so highly valued, that it is to be feared no prospect of future danger will induce their owners to part with them. The sinking fund of England contrasted with the increase of the national debt—the colonizing scheme of America opposed to the increase of the Negroes—are equally ineffectual for their respective ends. The situation of England in her finances, has long been to us a subject of pity or derision. Had we not better look at home, and see whether there exists a possibility of freeing ourselves from a

burthen a thousand fold heavier than the debt of England? The abolition of the debt would, at the worst, only change the persons of a few public men, and the fortunes of a few thousand individuals: The increase of the black race in the United States must ultimately terminate in the extirpation of their masters. Nor let this be considered as remote from us by so many generations that we may safely leave it to after ages to provide against. The evil is almost at our doors. Fifty years hence, our children will behold from six to eight millions of their mortal enemies in the southern and western states; and the close of the century may double that number. It is not likely that our Guinea Colony will in fifty years show a population of 200,000; but 'tis certain that it will not exceed half a million. What kind of relief will this afford us, with six or seven millions on our hands? The passage to the West Indies is short; and the expenses, it is said, to be defrayed by the government of Hayti. Our whole stock of Negroes, say 1,700,000, might, by a few years navigation of 100 ships, be carried over. But would the Haytians accept so many as must become their masters? And would the owners choose to part with them? Whatever becomes of the first question, the last must certainly be answered in the negative. Yet, would the owners keep this destructive property to themselves, and forbear to drive the unwilling wretches into the neighbouring states, there would yet remain a hope for us. But this seems the farthest from their thoughts. The right of extending slavery appears dear to the owners as that of retaining slaves.

Many well meaning and respectable men recommend the dispersion of the slaves, from an idea that it may lessen their number in their native states. A little consideration may convince such persons of the fallacy of their views. The quantity of food produced

in a country, determines the number of its inhabitants. Take away one-half the people—the remaining half will, in a single generation, breed up to the amount maintainable by the produce. War, pestilence, and famine, are certain to be followed by an uncommon number of marriages. Their ravages have made space. Humiliating as it may appear, the human race exists on precisely the same terms as the brute creation. If your plantation supports a certain number of animals, and you sell one-half, you will, if your plantation continues equally productive, soon make up your number. Andalusia misses not the horses which she sent to America, although the latter country holds perhaps a hundred times the number to be found in the Spanish province. Nor will the British islands miss their original emigrants, when America shews a hundred millions of their descendants. Indeed, the reverse of this is more likely to take place. Population increases in proportion to emigration. Those Spanish provinces which send the greater part of the emigrants to America, are the best peopled. Scotland and Ireland are full, to the extent of their means of subsistence; although they have been pouring forth their swarms for centuries.—Emigration encourages marriage. He who doubts his ability to support a family, is encouraged to raise one by the consideration, that, at the worse, they can find a subsistence elsewhere. This reasoning occurs in Virginia, as well as in Britain. Hence many, deterred from matrimony by a view of difficulties, find their scruples removed; and frequently the strong attachment to their native country determines them to remain there, even when pressed by that poverty to which they would not have exposed themselves but for the hope of escaping it by emigration.—And these remarks apply to the Negroes. Remove them by thousands—those left become more valuable, and the owner

of the stock redoubles his attention to make up the deficiency. You may suppose that he will find a substitute in laboring white men: But this neither suits his interests, nor their prejudices, so long as Negroes remain in the country. The vacancy is soon filled up with slaves; and you are taught by experience, that you have burthened the new states without relieving the old. Converse on this subject with a southern slave-owner: He will acknowledge that appearances are awful—“but,” adds he, “you will by-and bye be in the same situation.” And this consideration he seems to view as some consolation in his own desperate state.

Happily, the line of demarcation has been fixed; and the white race to the north of 37 degrees may count upon existence. From thence the slave states may look for help at a future day, and they will then gratefully acknowledge the services of those who, by their exertions in the legislature, prevented the states from being overrun by Negroes. At present, they feel very different emotions; as, blinded by habit and temporary advantage, they are unable to discern the consequences of their conduct.

Nothing is more common than to hear men express indignation at the conduct of their predecessors, while themselves, under a different appellation, are treading closely in their footsteps. In France, the political fanatic of Louis the Sixteenth's day, abominated the religious fanatic of Henry the Fourth's time: yet to an impartial observer, they appear twin brothers. Among the names hateful to republicans, those of 'patrician,' and 'noble'—so well known, the first in the early, and the last in the concluding period of the Roman republic—are perhaps the most conspicuous. I doubt whether the hideous term, 'king,' is worse: nay, am inclined to believe that many good men would rather be plagued with a single tyrant than with a regular nobility.

Yet let us inquire into the composition of society in the southern states, and we shall find it to consist of nobility and plebians. Among these last, the Negroes are not to be mentioned; for whenever they are heard of, they are plebians no longer: But the plebians in the southern states are the poor whites; nor are these to be limited to those who hold no land, and consequently possess no vote: the petty freeholder holds the prominent place among them. The striking difference—the great cause of complaint, between the patrician and plebian, was the engrossing of land by the former, and the substitution of slaves in the place of the latter. What followed hence, appears in Plutarch's Life of Gracchus.

“As Tiberius passed through Tuscan-ny, he found the country almost depopulated—there being scarcely any husbandmen and shepherds, except those from foreign and barbarous nations.”

A sight like this was enough to rouse the feelings of a Roman; but those of Tiberius are best expressed in his own words:—

“The wild beasts of Italy have their caves and dens to retire to for refuge; but the brave men that spill their blood in her cause, have nothing left except air and light. Without houses, without any settled habitations, they wander from place to place with their wives and children; and their generals are but mocking, when, on the eve of battle, they exhort their soldiers to fight for their sepulchres and domestic gods. For out of such numbers, there is not perhaps a single Roman who has an altar that belonged to his ancestors, or a sepulchre in which their ashes rest. They fight and die in order to advance the wealth and luxury of the great; and they are called masters of the world, while they have not a foot of ground in their possession.”

But that patriot failed in his attempt to restore freedom to Italy: the fury of

the slaveholders destroyed him—and, but that his brother imitated his attempt, and shared his fate, he had justly merited the title of ‘last of the Romans.’ The consequences of the practice reprobated by Gracchus, were speedily felt in Italy. That country, which in former times had supplied men in shocking profusion for the sword, became almost desolate; yet, unable to produce food for itself, was fed from Africa and Egypt. The legions were raised in Gaul; and as the influence of slavery spread more widely, soldiers were sought upon the frontier, which alone could furnish them, all the rest of the empire forming a land of tyrants and a den of slaves, who fell like grass before the mower's scythe, when assailed by the undisciplined valor of freemen.

Ancient authors are full of this subject. The decrease of the plebians and the increase of the slaves, was a continued source of lamentation. The Senate declined appointing a particular habit for the latter. “We were afraid,” says Seneca, “lest they might begin to count us.” Progressively with the increase of slaves, went the engrossing of land. “Extensive estates,” says the elder Pliny, “have been the ruin of Italy, and they have been equally destructive in the provinces. That of Apeicu was held by six persons.” It would be some satisfaction to learn, from the same author, that the reigning tyrant destroyed them, but that we find that the estates and slaves only changed masters. In vain did the law hold out encouragement to the free race;—the wealth of the slaveholder was irresistible. Indeed, what power could secure the possession of the petty landholder from the grasp of a neighbour who counted his slaves by thousands? It was impossible; and the system ceased not till foreign conquest levelled both slave and master under the more humane villainage of the Barbarians.

(To be continued.)

THE LUMINARY.

LEXINGTON:

WEDNESDAY, SEPTEMBER 22, 1824.

We begin to-day the promised series of Essays on Slavery. It is a subject of surpassing interest to the citizens of our beloved country. Calm, impartial, and judicious pieces, on this most interesting topic, we are persuaded, will be received with manly honesty by the slaveholders of this country, and be maturely weighed. Denunciations and reproach, even if deserved, can never affect such a question favourably. But—especially when we remember that this awful evil, for which we are so much condemned by Great Britain, is not only permitted in her existing colonies, but was actually entailed on us by her when we too were colonies, and had no national sovereignty to exercise on the question—we feel that we do not deserve such treatment. We are assured that the great body of American slaveholders are roused, and anxious and solemn and in earnest in this widely-rung inquiry, “*What shall we do?*” and that, as a body, they would adopt without hesitation any really practicable plan for delivering their country from the evils of slavery. With much fermented declamation, there has been little good sense given to us on this subject.—We recommend to our readers the solemn perusal of the series of Essays now begun. The worthy author confines himself, as will be seen, to the question of our *interest* merely; thus giving us, surely, at least inoffensive

views of our present condition and prospects and duty. There is much learning and interesting matter in his pieces; and we cheerfully submit them to the public eye.

M'CHORD'S CHURCH SUNDAY SCHOOL.

At the last meeting of the Sunday School Teachers of the McChord's Church Sunday School, the following gentlemen were elected Directors of that institution:

Mr. Charles Alexander, Rev. Robert H. Bishop, Rev. James Blythe, D. D., Robert J. Breckinridge, esq., Mr. David Castleman, Leslie Combs, esq., Mr. H. Foster, Mr. Gibbons, Mr. James Harper, Mr. L. McCullough, Mr. A. McClure, Col. Merrill, Mr. Stephen P. Norton, Mr. George Norton, Mr. Norman Porter, Mr. John C. Richardson, Mr. Thomas T. Skillman, Mr. Matthew T. Scott, Maj. John W. Tilford, Mr. Robert Todd, Rev. Mr. Ward, Dr. John R. Witherspoon, Mr. Z. Williams, Mr. C. Wilkins.

ARTICLES OF THE CONSTITUTION.

The object of this Board shall be to advance the interests of Sunday Schools in the Western Country in general; and in particular, to cherish the McChord's Sunday School.

The Board of Directors shall elect of their number, a President, a Vice-President, a Treasurer, a Secretary, and an Executive Committee of five members.

The President shall preside in the meetings of the Board and of the Society. He shall call meetings of either, not stated in these regulations, at the request of the members; and shall, in general, superintend the School's interests.

The Vice-President shall discharge the duties of the President in his absence.

The Treasurer shall receive all moneys belonging to the Society, and pay it out at the order of the President.

The Secretary shall keep the minutes of all meetings, and receive and answer all letters addressed to the Board.

The Executive Committee shall obtain subscribers, collect moneys, and purchase books &c. at the request of the Board of Teachers, for the use of the School.

Any person paying fifty cents yearly, shall be entitled to membership in this Society. And the payment of five dollars shall constitute life-membership.

The Teachers of the Sunday School shall elect their own officers, and make their own by laws for the government of the School.

The Society shall hold its annual meeting on the first Thursday of November; at which a report of the year's proceedings shall be read; and such services, of a religious kind, performed, as may be agreed on. At this meeting, and at another six months remote from it, in each year, the School shall be assembled, and examined by the Board of Directors, or their Committee.

It shall be the duty of the Board to exert its influence in establishing this blessed institution as widely as possible through our country—it being understood that its operations are as an auxiliary to the American Sunday School Union.

The meetings of the Board shall be opened with prayer.

The pastor of the church to which any School under the care of this Board shall be attached, together with the superintendents of the School, shall always be considered *ex-officio* members of the Board.

Six members shall be considered a quorum to transact business.

No alteration shall be made in this Constitution, without on the vote of a majority of the Board.

The Board shall meet quarterly, commencing on the last Saturday of October, at 3 o'clock; and so on.

The Board shall fill up its own vacancies.

From the Kentucky Gazette, Sept. 16.

It is with much regret that we announce to the public the resignation of Rev. Robert H. Bishop, of his professorship in Transylvania University. He has been for perhaps 20 years, the steady friend and instructor of this institution—and throughout that period, the most permanent, and to say the least, one of the most useful of all its officers. The loss of such a man is no common calamity. He was one of the pillars of the University, and one of the patriarchs of the Church of Christ in this vicinity. The friends of religious truth and letters, however, will be gratified to learn, that though removed from us, he is not lost to his fellow-men, but is about to extend the field of his usefulness by this separation. We are informed that he has accepted the offer of the Presidential chair of the *Miami University*, near Cincinnati, Ohio. The institution, though in its infancy, is largely endowed. It is in a fertile, healthy, and, though retired, populous section of Ohio; and promises to exert a commanding influence over the western country.

The Faculty will have been organized and the College in operation, at Oxford, its seat, by the 2d of Nov.

The abundance of all sorts of provisions will afford, it is said, excellent accommodations at a very cheap rate.

We are not acquainted with the details, as yet; but have no doubt, that that institution, under such auspices, will be made a rich and diffusive blessing—a fountain of good, to the western country.

THE SABBATH SCHOOL.

The prejudices which many have against the benevolent operations of the present day, usually arise from ignorance of their effects. I have seldom known a candid man to dislike

them after seeing their tendency. A few years since, I knew a man strongly prejudiced against most of our benevolent societies. He was respected, and was usually agreeable and polite. But when an Education Society, or a Sabbath School, was mentioned, he made no scruples in manifesting his antipathy. It so happened, that one summer a student from college, a charity scholar, established a Sabbath School in the neighbourhood of this gentleman. As he was winning in his manners, he soon collected all the children in the vicinity, except the only child of this man, who for some weeks refused to permit his little daughter, a lovely child of 8 years old, to attend the school. But as all her playmates attended, and were delighted with the privilege, and as no bad consequences were seen to result from their instructions, what by entreaties, and what by a kind request from her mother, it so happened, that on the fifth Sabbath after the school was opened, little Clarissa — was at school, with her blithe rosy countenance, happy among her happy companions. She continued to attend regularly through the summer, and to improve very rapidly. The teacher of the school encouraged his little pupils to make any inquiries about the texts of Scripture which they could not understand. It was at the close of a pleasant Sabbath in August, when the father called the child to him, and addressed her very mildly—"Clarissa, my love, are you not tired of going to that Sunday School? I don't think you learn any thing—I mean, nothing that you understand." "O yes, father, I do; a great many things! for to-day I asked my teacher about that beautiful text, 'Cast thy bread upon the waters, and thou shalt find it after many days;' and what, father, do you think it means?" "Why, child, it must mean that we ought to be charitable to the poor." "Yes, father; but do you know why it is like casting bread on the waters?" "No, my love."

"Well, my teacher explained it to me. He said, that in the Eastern country, rice and all kinds of grain are called *bread*, even before they are cooked. He said, that every year the river Nile, and so of some other Eastern rivers, rose up high, and had its waters overflow its banks, and all the country round. While the waters were thus covering the country, the people went out in their little boats, and scattered their rice (or bread) on the waters. This was sowing it. It sunk down in the mud; the waters covered it; yet the people knew it was not lost, for in due time the waters went off, and then the rice sprung up, and they usually had great crops. This is casting bread on the waters; and true charity is just like it. Isn't it a beautiful verse, father?" "Yes." "And don't I learn and understand what my teacher tells me?" "You may go and tell it to your mother, my dear."

Towards the close of the summer, the teacher was taken sick, and was obliged to leave his Sabbath School and College. As he was indigent, the ladies of the neighbourhood kindly made him up a small purse, to bear his expenses. One evening little Clarissa came to her father with a very earnest look, and says, "Father, will you please to give me a ninepence?" "What will you do with it, my dear?" "O, I want it very much, and will not waste it, father." "But what do you want it for?" "I wish, father, you would please to give it to me without asking: I do want it very much." "I can't give my daughter money, unless she tells me to what use she is to apply it." "Well, father, I fear you will not give it to me; but I will tell you. You know that Mr. —, my school teacher, is sick, and must go away. O, he has been so kind to me. He is going away, and I am afraid I shall never see him again: I wanted to give him the ninepence! You remember how he explained to me that beautiful text, 'Cast thy bread upon the

waters.'” The little girl sobbed, and a tear stood in the eye of the father. He put a bank note in the hand of his child for her sick teacher, and turned aside and wept. He thought how he had been taught a lesson of charity by his little child; how he had opposed the very school where she had been thus instructed; and how he had ever been supremely selfish and sinful.— From that hour he became awakened, and was in great anxiety of mind for some time. He then found peace in believing. He is now a firm friend of Education Societies and Sabbath Schools; and never thinks of either, without thinking of the teacher whom he opposed, of his daughter’s improvement, and of his own hopes of immortality.

Christian Almanac for 1825.

THE GOOD MAN’S FIRMNESS.

Two instances of Col. Davenport’s firmness deserve to be mentioned.— The 19th of May, 1790, was a remarkably dark day; candles were lighted in many houses, the birds were silent and disappeared, and the fowls retired to rest; the legislature of Connecticut was then in session at Hartford; a very general opinion prevailed that the day of judgment was at hand; the house of representatives, being unable to transact their business, adjourned: a proposal to adjourn the council was under consideration; when the opinion of Col. Davenport was asked, he answered, “I am against the adjournment: the day of judgment is either approaching, or it is not; if it is not, there is no cause for adjournment; if it is, I choose to be found doing my duty. I wish therefore, that candles may be bro’t.” The other instance took place at Danbury, at the court of common pleas, of which he was chief justice. This venerable man, after he was struck with death, heard a considerable part of a trial, gave the charge to the jury, and took notice of an article in the testimony which had escaped the attention of

the counsel on both sides. He then retired from the bench, and was soon after found dead in his bed.

Dwight’s Travels.

From the New York Mirror.

DISSIPATION.

The clock struck eleven. The anxious, terrified, lonely mother, shuddered at the sound, and with an unconscious energy pressed the poor babe to her heart, while the large tear, not without cause, fell unbidden from her swollen, sunken eye, and rested on the cheek of the slumbering innocent.— Where then was he who had sworn to protect her; and, by a vow registered in Heaven, had promised unalterable affection for her? He was an instance, I could wish without a parallel; for *dissipation* had bound him in her chains—and in the thralldom of vice he could forget that he had a bosom companion sighing in his absence for his return, and in his presence overpowered by the conflicting emotions occasioned by the recollections of former times, when *he* was virtue’s friend, and *she* was the darling partner of his happiness.

Can man so far forget the dignity of his nature, as to give up the government of reason bestowed upon him by God, and submit to be led by degrading passions, participated by brutes? Well may it be said that the hand which can write it, unless its possessor be void of sensibility, must feel the blood curdle in its veins; and the tongue that can tell it to the world, must stiffen in the act.

Let us conclude our sad tale. The unfortunate man returned, something inebriated, at a late hour, and found his wife senseless on the floor. The shock restored him to himself; though some half-lost, half-recollected images fitted through his bewildered brain. She was declared to be in a raging fever; medical assistance was in vain, for the disease was one which baffles all skill, and in the short space of a fort-

night she died *broken-hearted*. No murmur escaped her lips against the author of her misery, the destroyer of her happiness, the cause of her untimely death. Then it was that he fully awoke from his dream; then it was that every unkind word, every ungrateful look, thronged back upon him and harrowed up his soul; then it was that he uttered the unheard groan, and poured the bitter tear—more deep, more bitter, because unheard and unavailing.

Is there one now who is just beginning the career of vice and folly, unaware of the misery he is bringing upon himself and all connected with him—let him read this, and pause; for it is only on the immutable basis of virtue that we can found our actions, if we wish them to yield pleasure to ourselves, to be pleasing in the sight of our fellow-men, or acceptable to our Creator.

ALPHA.

Extraordinary Operation.—Dr. Fayerman, of Norwich, on the 9th June, performed successfully a singular and dangerous operation on the child of Mr. Moore, a respectable grocer, of Ber street, by an incision into the cavity of the chest, from whence he extracted one pound eleven ounces of highly purulent matter. The patient had previously suffered from a prolonged distemper, the result of typhus fever, and subsequent inflammation of the lungs. The child, we are given to understand by Mr. Moore, (at whose request this is inserted,) is rapidly recovering its original state of health.—*London paper.*

From the New York Spectator, Aug. 28.

LA FAYETTE.

We continue this evening our record of the honours paid to the 'Nation's Guest.' New tributes of respect and gratitude seem to await him at every place he visits. Grave philosophers and academicians, soldiers, statesmen

and poets, the old and the young of all parties without distinction, are only emulous who shall be foremost in offering him their cordial congratulations. He receives them all with the kindness which has marked his character thro' life, and the dignified courtesy which becomes the companion and the friend of Washington.

From the Boston Courier.—The most beautiful part of the spectacle was exhibited on the Common. The pupils of the public schools, both male and female, were arranged on the side adjoining the Mall, in two lines, reaching from Boylston street to the head of the Mall, under the care of their respective teachers, and protected from the press of spectators by the peace officers, appointed for the purpose. Between these beautiful lines the whole military and civil procession passed. When Gen. La Fayette entered the passage, an interesting little girl, of five or six years old, stepped forward, and being placed in his barouche, presented him a wreath, and made a brief address in the French language. The General accepted the present, placed it on his arm, and kissed the child in rapture.

LINES

Presented (entwined in a wreath of flowers,) to Gen. La Fayette, on his arrival on the common, by a little girl.

An infant hand presents these blushing flowers,
Glowing and pure as childhood's artless hours,
When roses bloom and buds of promise smile,
Repaying with their charms the culturer's toil.

Oh! take them, FATHER,—they were cull'd for you!

(Still bright with warm affection's sacred dew;)

Oh! let them live in thy benignant smile,
And o'er thy brow of glory bloom awhile;
'Twined with the laurel fame on thee bestow'd,

When thy young heart with patriot ardour
glow'd.

Self-exil'd from the charms of wealth and
love,

And home and friends, thou didst our
champion prove,

And, by the side of glorious WASHING-
TON,

Didst make our grateful country *all thine*
own.

Go, fragile offering, speak the ardent joy
Our bosoms feel, which time can ne'er de-
stroy!

From the Christian Advocate.

EUROPE.

Nothing novel in the general aspect
of this portion of the globe has occur-
red, so far as we know, to vary the
view which we presented in our last No.

Great Britain.—The British Parlia-
ment adjourned on the 25th of June to
the 24th of August. Since the adjourn-
ment, there has been a perfect dearth
of news from Britain. Except what
relates to sending an army to Portugal,
and to the war with the Burmanese, we
have noted nothing of national concern
that is worth reciting.

France.—Nothing of public interest
has reached us from France during the
last month. The kingdom appears
tranquil. The health of the monarch
is such as seems to presage his speedy
dissolution; but he continues to attend,
with some interruptions, to state affairs.
The French are rapidly diminishing
their national debt by the operation of
a sinking fund. It seems to be believed
that it is at the instance of France that
Spain so pertinaciously refuses to listen
to anything on the subject of the inde-
pendence of her late American colonies.

Spain.—The political state of Spain
remains *in statu quo*. The prisons are
filled with constitutionalists; thousands
of the best part of the population are
trying to get out of the kingdom; ef-
forts are made to increase the army by
impressments; the insatuated monarch
and his ministers are still bent on re-
ducing to submission the South Ameri-

can colonies; and it is said there is to
be a congress of the European powers
at Madrid, to deliberate on the actual
state of Spain.

Portugal.—English influence would
seem, for the present, to be dominant
at the court of Lisbon. It appears that
the king of Portugal is willing and de-
sirous to have the aid of a British mili-
tary force, to keep his own subjects in
subjection—much in the same manner
as the Spaniards are now controlled by
the French. Will Britain consent to
this, after refusing to take any part in
the Spanish business? We perceive that
the subject exercises the ingenuity of
the newspaper paragraphists of London.
We shall see how it will terminate.

The Holy Alliance.—The monarchs
who are concerned in the confederacy
thus denominated—those of France,
Austria, Russia, and Prussia; for Spain
and Portugal are at present nothing—
are apparently very busy about some-
thing. Couriers are rapidly passing
from one court to another; and frequent
conferences are held by their plenipo-
tentiaries, which seem to be conducted
with much earnestness. The affairs of
Greece, of Spain, of Portugal, and of
South America, form, we suppose, the
subject of these errands and delibera-
tions. It also appears that the preva-
lence of opinions in favour of free gov-
ernment in Germany and Prussia, and
especially in the universities of these
great states, is the cause of a good deal
of royal disquietude. Rigorous mea-
sures have already been adopted in
regard to the universities; and the mo-
narchs will doubtless do as much as
they dare, to put down the spirit of
freedom in their own dominions, and
throughout the world. They may suc-
ceed for a time; but ultimately the
powers of intellect and the claims of
human nature will, in spite of all resist-
ance, be triumphant.

Greece.—We think it may be relied
on that the Greeks have defeated the
Turkish army at the Straits of Ther-

mopylæ. Yet the last accounts by the way of Austria, where the Greek cause is not favoured, represent the Turks as having lately obtained some important advantages. It is also said that the English officers generally, for some unknown cause, have quitted the Grecian armies since the death of Lord Byron. On the whole, however, we have little doubt that the events of the present campaign hitherto, have been decisively in favour of the ultimate success of the Grecian cause.

AFRICA.

The last accounts from Monserrado represent the American colony of *Liberia* as in a very prosperous state. This will be joyful news to the friends of "The African Colonization Society," in this country. We do hope that the agency and operations of that society are to be instrumental, under the smiles of Providence, in spreading the blessings of civilization and Christianity throughout the whole African continent. The society appears to be rapidly attracting public attention, and acquiring public patronage.

Recent accounts confirm those formerly received, that the victory of the *Ashantees* over the British was complete. The victors, it also appears, were pursuing the vanquished, far beyond what was expected. There is, however, we believe, no reason to apprehend that they will extend their march so far as to disturb the British settlement at *Sierra Leone*, or ours at *Cape Monserrado*. No attack has as yet been made by the British on *Algiers*.

AMERICA. *United States*.—We regret to state that the yellow fever has made its appearance at *New Orleans*, and at *Charleston, S. C.*

FROM LATE ENGLISH PAPERS.

From Africa.—Intelligence has been received from *Sierra Leone* of the 17th of April, and from *Cape Coast Castle* of the 9th of May, which is far from being of a satisfactory nature. It ap-

pears, that since the disastrous defeat of *Sir Charles Macarthy*, the British forces have been so closely pressed by the *Ashantees*, that *Capt. Blencharne*, who commanded the troops at *Cape Coast*, had found it necessary to retire behind the *Boosampra* river.

Death of the King of the Sandwich Islands.—The Sun of the 14th of July, says: "We regret to state, that we have to announce another death, and that in no less a personage than his majesty the King of the Sandwich Islands, who, it appears, since the lamentable loss he sustained only a few days since by the decease of his royal consort *Queen Tamehamalu*, had, for the benefit of his health, which was in a very delicate state, removed from *Osborn's Hotel*, in the *Adelphi*, to the *Caledonian*, on the *Adelphi Terrace*; where every attention that his rank in life required, was aided by the assistance of the most eminent of the faculty; but all their endeavours proved unavailing, and his majesty breathed his last at 4 o'clock this morning. *Poki*, the Governor, and the rest of the suite, were supporting their royal master's legs at the foot of the bed. At 2 o'clock he became alarmingly worse, and he seemed then not to know any person: the Admiral was brought into the room, and was affected to tears. The King took no notice of him, nor any other person about him. From that time till 4 o'clock, he kept continually saying, "I shall lose my tongue;" and just before he breathed his last, his majesty faintly said, "Farewell to you all!—I am dead! I am happy!" After uttering these words, he expired in the arms of *Madame Poki*. Previous to his death he requested that his remains, together with those of his wife, should be removed to his native island."

Calcutta Government Gazettes to the 11th of March, had been received in London, which furnish some particulars of the commencement of the war with the *Burmese*. It appears from the

details given in the Calcutta papers, that the Burmese came down in great numbers, and attempted to secure possession of the country by erecting stockades to cover their positions, skilfully selecting the strongest and most advantageous grounds to plant their fortifications. They were, however, driven from several of their positions by the force under Lt. Col. Brown. In a subsequent attack, however, the British were not so successful, and lost several officers and 150 Sepoys killed and wounded. The Burmese lost 500 men, and in a few days the remainder voluntarily evacuated the stockades which they had so gallantly defended. The British had by that time received reinforcements, and moved forward in pursuit.

Emigrants to Hayti.—The beautiful new brig De Witt Clinton, Capt. Barstow, 300 tons burthen, belonging to William Porter, of New York, sailed yesterday for Port-au-Prince, with one hundred and twenty free coloured men and women, who are emigrating to Hayti with a view to bettering their condition.—[*Philadelphia Nat. Gaz.*]

From the "Poetic Vigils" of Bernard Barston, (a member of the Society of Friends, in England.)

HOME.

WHERE burns the lov'd hearth brightest,
Cheering the social breast!
Where beats the fond heart lightest,
Its humble hopes possess?
Where is the smile of sadness,
Of meek-eyed Patience born,
Worth more than those of gladness
Which Mirth's bright cheek adorn!—
Pleasure is mark'd by fleetness,
To those who ever roam;
While grief itself has sweetness
At home! dear home!

There blend the ties that strengthen
Our hearts, the hours of grief,
The silences that lengthen
Joy's visits when most brief:
There eyes in all their splendour,
Are vocal to the heart,

And glances gay or tender,
Fresh eloquence impart:
Then, dost thou sigh for pleasure?
O! do not widely roam;
But seek that hidden treasure
At home! dear home!

Does pure religion charm thee
Far more than aught below!
Wouldst thou that she should arm thee
Against the hour of wo!
Think not she dwelleth only
In temples built for prayer;
For home itself is lonely
Unless her smiles be there.
The devotee may falter,
The bigot blindly roam,
If worshipless her altar
At home! dear home!

Love over it presideth
With meek and watchful awe,
Its daily service guideth,
And shows its perfect law:
If there thy faith shall fail thee,
If there no shrine be found,
What can thy prayers avail thee
With kneeling crowds around?
Go! leave thy gift unoffer'd,
Beneath Religion's dome,
And be her first-fruits proffer'd
At home! dear home!

From the Christian Disciple, London, April, 1824.

THE ORPHAN BEGGAR: *A true story.*

A LITTLE boy, an orphan, too,
Whose finger ends with cold were blue,
With pearly drops in either eye,
Ready to start when pity's nigh,
With timid steps approach'd a door,
(Some scanty pittance to implore,)
Whose brazen knocker smooth and bright,
Mock'd all the efforts of the wight;
His little hands its place supply'd,
And open flew the portal wide.—
A clergyman of modern date,
Less fam'd for kindness than estate,
Now ey'd the boy from top to toe;
And, listening to his tale of wo,
Said, Take this crust, 'tis mouldy too.
But, still, 'tis good enough for you!—
The boy receiv'd it with good grace,
And turn'd about to quit the place.
Stop, said the priest; an orphan boy
Should not pursue such bad employ.
Answer me this, pray can you read?
Ah! no sir; 'tis a truth indeed.

Not read! why then you cannot pray!
 I'll teach you; after me thus say:
 Our Father who in Heaven art.
 ("Our Father" touch'd his little heart.)
 Is he your father, then, and mine?
 Yes, said the reverend divine:
 God is the Father of us all—
 Of rich and poor, of great and small.
 With feelings undisguis'd, the boy
 Summ'd up the whole in this reply:
 We're brothers—let it not be said
 You ever gave me mouldy bread.

THE WESTERN LUMINARY.

Agents.—We venture to name the following individuals as agents for the Western Luminary, and request that they will use their endeavours to procure subscribers, and receive payments, for the same.

Fayette County.—James Bell, Doct. J. Todd, Rev. Geo. Boon, Dr. Jno. R. Witherspoon, Rev. Robt. Marshall, N. Ferguson, John Shaw.

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Nashville, Ten.—Rev. Mr. Campbell.

Gallatin, T.—Joseph Robb.

Campden, S. C.—Rev. S. S. Davies.

Darien, Georgia.—Rev. Jno. Joice.

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Huntsville, Ala.—Jno. W. Tilford, Esq. Rev. Mr. Allen.

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Columbia, Ten.—Dr. James W. Friersopp

Winchester, Ten.—William Estil.

Bloomville, Mo.—Josiah Dickson.

Grand Prairie, Mo.—James Tate.

Trenton, N. J.—Rev. Robert Gibson.

Vincennes, Ia.—Rev. Samuel T. Scott.

New-Lexington, Ia.—Francis Hinds.

New-York.—Rev. M. Bruen.

THE WESTERN LUMINARY.

"THE LAMP IS THE LIGHT THEREOF."—Rev. xxi. 23.

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THE PROVIDENCE OF GOD.

Extracts from a letter from Doct. James H. Rice, son of the late Rev. David Rice, to a friend in Lexington, dated

"HOPKINSVILLE, AUG. 14TH, 1824.

"I ought before this, to have complied with your wish, to make some statement in writing of assistance my father received in furthering his education, which seemed to indicate an extraordinary interposition of Providence. If I have a correct recollection, he made some allusion to the subject in his Memoirs; but, not having seen the manuscript for eight years, I have but an imperfect knowledge of anything it contains, and I may embrace what is already before the public.—His commencement was from the proceeds of a hogshead of tobacco. He had intimated to his father, his view to the ministry, but was by him discouraged from the undertaking, because he believed he could never obtain pecuniary resources sufficient to acquire an education. About this time, being near twenty years old, his father told him, if he would assist him in making corn for his family, he might raise a crop of tobacco for himself. He made a hogshead. Upon

which, he entered a grammar school about thirty miles from home; where, about half the first year, he was engaged in teaching an English school, and prosecuting his studies. The labor of teaching, and keeping up with his class, was so great that his health began to decline. At this he felt much discouraged; sometimes almost desponding, and ready to give over the pursuit as hopeless. At this juncture, a wealthy man, living near where he was boarding, and who married a relation of his, told him he had hitherto lived a careless and prayerless life; that he was brought to a sense of his sin and danger; and that he was convinced it was his duty to worship God with his family—but that his ignorance on religious subjects disqualified him very much for the correct and edifying performance of that duty; and proposed to my father to live with him and officiate as chaplain for his household, for which he would give him his boarding. This proposition, being agreeable in every circumstance connected with it, and made by a man for whose spiritual welfare, and that of his family, he had often felt solicitude, you will not doubt was readily accepted.

"His father now began to conclude that the idea of his acquiring an education was not altogether a hopeless chimer, and afforded him what assistance circumstances enabled him. In this way was he prepared to enter college.

"The Rev. Samuel Daviess, who was acquainted with and had witnessed his progress hitherto, was now appointed President of New Jersey College. Mr. Daviess, when in London, had formed an acquaintance with a man of piety

and wealth, who, hearing of his elevation to the Presidency of the College, wrote him that he had determined to devote a certain sum out of his annual income, to the assistance of needy pious young men in America, in preparing for the ministry; and that he had determined on making Mr. Daviess his almoner. Upon receiving this information, he wrote to my father to come to college and partake of this gentleman's bounty. During his collegiate course, his board was furnished by this London gentleman.

"The above is the substance of my recollection on this subject. There is an anecdote somewhat connected with this, which will do very well to talk about, but is not worthy a place in print.

"He continued at college a few months after the President's death; and intended leaving it just before the Commencement, principally because his wardrobe was reduced so low that he could not make a decent appearance. Richard Stockton, esq., a lawyer of Princeton, without any knowledge of his intention of leaving the place, sent for him one day to his house, and observed to him, 'that Mr. Daviess had been, a little before his death, saying something to him about my father's circumstances, and that he had determined to assist him to the amount his immediate necessities required; observing, that Solomon had said, "Cast thy bread on the waters, and after many days thou shalt find it." I have, in a literal sense, ventured my bread on the waters: I have a ship at sea; if it founders, you must repay me; if it returns prosperous, why, I mean to venture, in that figurative sense Solomon meant, the amount I advance to you.' About two years after, he sent the lawyer his money; who, upon its being offered to him, told the bearer to take it back—that that debt had been paid long ago."

Eloquence is vehement simplicity.—CECIL.

For the Western Luminary.

ON SLAVERY.—No. II.

(FROM PAGE 167.)

As, in Italy, the increase of slaves and decrease of freemen took place by the all-grasping spirit of the nobles; so in the slave states, the destruction of the white race, and the multiplication of the black, take place in equal ratio, by the same engrossing spirit operating in the slaveholders. As in Italy in the time of Gracchus, so in Virginia in our day: The poor freeholder is bought out; he quits the country; a gang of Negroes replace his family; the state has lost defenders, and acquired enemies; more land is wanting for the increasing stock, and more is bought; colonies of Negroes planted; and as the plantation extends, it evinces in the names borne by its different fields, that formerly, so many white families occupied the ground where now only one remains. The former have gone to the west.

——— "Pellitur paternos
In sinu ferens deos
Et uxor et vir, sordidosque natos."
HOR.

"Driven out by thee to new abodes,
They carry their paternal gods;
The wife her husband's sorrows shares,
And on her breast the squalid infant
bears."
FRANCIS..

If the white stays in his native state, his case is still more deplorable. Disheartened by the loss of his bit of land, and forbidden by pride to labor as a hireling among negroes, he abandons himself to hard drinking, and perishes an early victim to the abominable institutions of his country. His children, too generally, follow his example.— Enquire for him, after a few years; you find that his place knows him no more, unless he should be destined to a fate yet more deplorable. If destitute of feeling, he will gradually sink into the lowest grade, composed of those dregs of existence called *overseers—the

most abject, degraded, unprincipled race; always cap in hand to those who employ them, and furnishing materials for the exercise of their pride, insolence, and spirit of domination.† This class is the intermediate between the independent landlord and the negro. Be it also remembered, that these degraded mortals are sacred from labor: as white men, they hold the rod. How low, then, must be those beings sunk, who look up to such! and how almost infamous must labor appear in a country where such consider it as a degradation!

The education and habits of the fair, save them from much of the vice and misery entailed upon the bolder sex. Yet is the situation of a poor widow, with a family of daughters, truly pitiable. She dares not put them out to serve in a white family: she knows, too well, what a poor degraded thing is a bound girl in a slave state. She endeavours to bring up her children by needle-work or spinning, the only labor compatible with their colour. But where is the employment? The lady on the next plantation pities them:—"Yet what can I do for them?" adds she: "I have more lazy negro wenches than I can find work for." I pass over the consequences; they are too horrible to be dwelt upon. Had these helpless girls lived in a free state, every cottage would have been open to them; the wheel and loom would have furnished employment; labor and its rewards would have been their lot; they would have left a numerous progeny, and their sons might have been enrolled among the saviours of their country and the benefactors of mankind. They are supplanted by a race of enemies—the natural, justly the natural enemies of their native country, and the opprobrium of humanity. But negroes are in-

* This is a too common but not universal character of overseers.

†Wirt,

creased, and that ought to satisfy us. A respected friend, many years ago, just returned to Richmond in Virginia, from beyond the ridge, informed me with great satisfaction of the *improvements* in that part of the state. "You would," said he, "be delighted to see them. Frederick county now resembles the lower country. Wealthy gentlemen, owners of large gangs of negroes, entertain you at as good a table, and with as generous wine, as you can find at home. The poor people and small farmers are bought out, and have gone to new countries." Such was what my friend considered as a subject of pleasing contemplation: And many others, of the same opinion, coolly observe that the removal of the poor planter is an improvement of his condition. It is so for the present: But what is to become of the country which he abandons? Besides, the slaveholder pursues him into his new retreat; and will, in due time, root him from the earth. This conduct ultimately insures his own destruction. The barons of the south may, like those of former ages, exult in the increase of their vassals, and the decrease of poor freemen. Let them remember that the commoners of England sprung from the villains, and that the barons have long since disappeared before them.

In this, and in the new states in general, the decrease of the white race is not so obvious as in the old. Nay, it may be conceded that the whites, at first settling, multiply equally with the blacks; or (for I am willing to allow of the most remote possibilities) that they increase faster by the assistance of slaves, than they would without them. But this their growth is temporary, and declines as the country fills up. In this state, marriages are less frequent than formerly. In Virginia, the numerous instances of celibacy strike the most cursory observer. On the plantation next to mine, lived four sons and two daughters: The young men died by the

bottle: ten years ago, one sickly child, probably since dead, continued the name. One daughter had two children: the other is past matrimony.—Another instance presents itself: Three sons, two daughters; only one of the latter married, late in life. A third instance: Two sons, five daughters; two of the latter married—the rest dead, or advanced in years. A fourth: Six sons and daughters; all unmarried; the youngest over forty years old.—The reader who has resided long in an old slave state, is desired to task his memory on this subject: nor will I fear to appeal to his recollection for the confirmation of my theory. Indeed, in every country the poor must increase, and fill up the places of the declining rich. The peers in England are continually receiving recruits from the commons; otherwise their remains would be too contemptible for notice. And yet these remains are assisted by adoption. The Percies still boast their descent, although the male line has been long since extinct; and those now called after the family are beholden to act of parliament for their name. Every year witnesses in the upper house the accession of new families, and the extinction of the ancient. The labor of keeping up the nobility, is incessant as fruitless. The House of Lords has been called a hospital of incurables; and the metaphor holds good in more than one sense. The human race, when pampered, declines; but, like some plants, the more trampled, the more vigorous its growth. "One reason," says the Edinburgh Review, of August, 1820, "for the disproportionate increase of Catholics, compared to that of Protestants, in Ireland, is, that the Catholic is ready to marry upon means which the Protestant considers insufficient for marriage. A few potatoes, and a shed of turf, are all that Luther has left to the Romanist; and when the latter gets them, he begins instantly upon the great Irish manufacture of children. But a Protestant be-

longs to the sect that eats the fine flour, and leaves the bran to others: he must have comforts, and he does not marry till he gets them. He would be ashamed if he was seen living as a Catholic lives. This is a principal reason why the Protestants who remain attached to their church, do not increase as fast as the Catholics."

Hume (essay 11th) observes:—"Where the property of servants is lodged in the master, their marriage forms his riches, and brings a succession that supplies the place of those disabled by age and infirmity. He encourages, therefore, their propagation, as that of his cattle; rears the young with the same care; and educates them to some art or calling which may render them useful or valuable to him. The opulent are by this policy interested in the being, at least, though not in the well being, of the poor; and enrich themselves by increasing the number and industry of those who are subjected to them."

The essayist afterwards notices the exception to this rule; i. e. when slaves can be bought cheaper than reared—a contingency which, happily for the negroes, though unhappily for their masters, exists not among us.

See on this subject the Dictionnaire des Sciences Medicales:—"But a small number of marriages takes place among proprietors, and those persons whose employment or profession is equal to a property; while the same number constantly follows among the working classes, and among those who possess nothing. I believe that hardly one marriage in twenty, at the utmost, happens in the class that possesses something in France. But why do I say, in France? 'Tis so in the rest of Europe. The upper class dread the luxury of a wife, and the expense of children; while the inferior class, who live but from one day to another, are always assured of bequeathing, at the worst, to their posterity the resources of public chari-

ty, which they consider as inexhaustible."—*Article 'Mendicite,' page 346.*

Shall I add to these, a quotation from an old fashioned author, pointing out the probable consequences of raising such a population?—"The proprietors and their children become feeble both in body and mind, slothful, and unable to resist either pain or pleasure. Thus degraded, these governors view their subjects with dread; while those subjects—sturdy, active, sun-burnt, and poor—view with contempt their superiors nourished in the shade, unwieldy, short-breathed, and helpless; and, naturally inferring that their own cowardice alone is the safety of the rich, encourage each other in private with the consideration that their masters are, compared with themselves, as nothing."—*Plato de Repub., lib. 8.*

The foregoing extracts may serve for a reply to the theory of an ingenious and highly respected friend; who is of opinion, that, when the country becomes fully peopled, the weakest race must give way to the more powerful, and in due time be rooted out. The ground not producing enough for those who are multiplying upon it, the whites will appropriate to themselves their full share; and the negroes, obtaining less, must decrease.—Nothing like this, however, has taken place in Ireland. The Protestant, defended by arms, by arts, and by the laws, is daily diminishing, before his helpless opponent. The white, like the Protestant, will obtain his share of food; but, like the Protestant, he will not be satisfied with food alone: He must have superfluities; and when he cannot obtain those, he will refuse to marry; and the race will perish, not because he lacks the means of tearing subsistence from the slave, but because he disdains to reproduce his kind in a situation where they may expect to find food, and food alone.

C. C.

(To be continued.)

From the Missionary Herald.
PROGRESS OF RELIGION AMONG
THE CHEROKEES.

Perhaps the recent attention to religion, at the different Missionary stations in the Cherokee country, is more full of encouragement to the friends of missions among the Indians, than any other event which has taken place since these missions were established.

At Carmel, *forty-four* natives, two white women wives of natives, and a coloured woman employed in the mission family, have received baptism on a profession of their faith, and after giving creditable evidence of their piety, within 14 months, from April of last year to June of the present. Some of these persons had been in a state of religious inquiry for nearly a year previously to their admission to Christian ordinances. Most of them are full Cherokees, who do not understand English, and who have derived all their knowledge of the Gospel through the medium of interpreters. Some of them are advanced in life, and had lived in habits of wickedness. All were ignorant of religion, had no correct standard of morality, and no thoughts respecting the world to come. By the preaching of Christ crucified, a great change has been produced in them; old vices have been abandoned; a life of prayer has been commenced; and the mild and gentler graces exhibited.

At other places not far distant from Carmel, there is a prevalent desire of receiving Christian instruction, on the part of those, who as yet know nothing of it, except that it has produced some astonishing changes in the character of individuals, and that it leads to good conduct and forbids the reverse.

About 40 miles south-west of Carmel, at a new station called Hightower, where a school was instituted in April 1823, there has been much religious inquiry within a few months past. Toward the close of April, sixteen individuals were admitted to a profession of

their faith, including the chief man of the district, who appears to be about 60 years of age, and who, less than two years ago, expressed his belief that the soul ceases to exist at death. Here, also, men who had been notorious for vice, through a long series of years, appear to be entirely changed, delight in the public and private ordinances of religion, and bear a consistent testimony to the power and excellence of the Gospel.

There have been a considerable number of instances of serious inquiry and hopeful conversion at Hawsis, Willstown, and Creeppath; and at these and many other places, there is great encouragement for evangelical labor. In the mean time, let all the friends of Missions plead earnestly with their God and Father, that he would save these babes in Christ from all the dangers to which they are exposed, and train them up for his heavenly kingdom.

SOUTH AMERICA.

Buenos Ayres.—We made some mention, at page 90, of efforts by Messrs. Brigham and Parvin, to establish Lancasterian schools in the city and country of Buenos Ayres. At page 96, we stated that a school on this principle had gone into operation.

From letters dated at the close of May, and received by the Corresponding Secretary, it appears that the exertions of Messrs. Brigham and Parvin are still attended with very encouraging success.

In the month of February, Mr. Parvin issued proposals for opening an Academy, with recommendations from Mr. Rodney, our Minister to the government of the country, and two other highly respectable gentlemen. In the course of two months, the school increased to about 20 scholars, chiefly natives of the city and sons of influential men. The principal object of attention in the Academy, during that time, was the

English language, which, from the great influx of English people and English books, is rapidly increasing in importance to the Buenos Ayreans. The English New Testament was one of the class-books. The avails of this institution are considerably more than equivalent to Mr. Parvin's support.

A Sabbath School for Protestant children has also been established, in which there were about 20 scholars, who appeared to take much interest in the exercises, and made very commendable progress in the acquisition of religious knowledge. Some of their friends often attended to animate them; and at the close of each month rewards were bestowed, consisting of tracts, sermons, and copies of this work.

Religious worship has, moreover, been commenced at the house of a pious English friend. There Messrs. B. and P. preach on the Sabbath, and hold every week one or more evening meetings. Their congregation is gradually increasing.

They regard their field of usefulness as extending every day; and are not without strong hopes, from the rapid increase of intelligence in the community, that a free toleration of religion, such as exists in this country, will be proclaimed before many years. In Buenos Ayres there is considered to be between 3,000 and 4,000 Protestants.

Mr. Brigham expected to cross the mountains into Chili, during the present autumn—the spring season on that side of the Equator. But previous to crossing them, he proposed spending a little time in Cordova and Mendoza.—[*Missionary Herald.*]

MISSION IN CEYLON.

FROM THE JOURNAL OF MR. WINSLOW.

Retrospect of three years.

July 4, 1823. The third anniversary of our coming to Oodooville. Three years ago all was here comparatively new. Few could be induced to listen to instruction, even when carried to their

doors; and fewer still would come up on the Sabbath to hear the word of God. For the first year we preached generally in an open shed; yet were not often crowded for want of room. Now we have a Bungalow, which, though not convenient, is capable of containing several hundred hearers, and sometimes is well filled. There were, at first, three schools transferred to this station; since then six have been established, and there are now nine. At first there was only one with us, or around us, (now our native preacher,) who had any love for the truth; we now hope there are ten at this station, who have the love of God shed abroad in their hearts. This is little, compared with what some have seen—little, perhaps, compared with the expectations of the churches; but something in this land of death—much more than we expected, and infinitely more than we deserved to see. It is the Lord's doing.

Interesting celebration.

July 6. This has been a most interesting day to us; and brought some good to the people. Three of the candidates for communion have been received. We have had a large congregation, including nearly all the most respectable natives in the parish, and some from Manepy. Two native members from the other stations being present, they, with brethren and sisters Spaulding and Scudder, and brother Poor, increased our number of communicants to 19, all of whom with joy commemorated the sufferings of our Lord, in the presence of the largest congregation collected on any similar occasion in the district. One Brahmin sat in a chair; the leading head men, Moodeliers and Odigars, 12 or 15 in number, sat on mats, in a half circle, immediately in front of the communion table; and back of them the Vedans and other respectable people, according to native rank. About 30 women and 25 girls were present; and the Bungalow was crowded with men and

boys. They were all very quiet, and attended with much apparent patience and interest, through the whole of the exercises; and some even of the headmen, wept. Certainly some of us could say we had never felt our souls so drawn out towards them before, and never longed more for the descent of the Holy Spirit. "O that thou wouldst rend the heavens and come down, that the mountains might flow down at thy presence."

SANDWICH ISLANDS.

From the Missionary Herald, Sept. 1824.

Messrs. Thurston, Bishop, Goodrich, and Harwood, having been appointed to explore the island of Owhyhee, sailed for that island on the 24th June, 1823. Soon after this, a deputation visited Krimakoo, the prime minister, to obtain his opinion and approbation of about 20 hymns in the native language, prepared by Mr. Ellis. It was gratifying to the missionaries, that so intelligent a man gave to these songs of Zion generally, his warm approbation. We insert the chorus to one of these hymns, as a specimen which may be interesting to some of our readers. It was sung in one of the native assemblies to the chorus of Ashley.—

Jesu Kraist Ke arli mana,
Nana kakou nei i bana,
Oia ko kakou Alana;
Haleluia, Haleluia:
Ia ia kakou e ora'i.

Translated thus:

Jesus Christ is the powerful king,
He us did make,
He is our sacrifice:
Hallelujah, Hallelujah:
By him we may be saved.

Extracts from the Journal of the Mission.

THE PARE.

July 10. Several brethren visited the Pare, the pass between this and Koolou, [Kalow.] Passed a distillery where the natives make considerable quantities of intoxicating liquor from an exceeding saccharine root, which is

baked, pounded, fermented and distilled, as a substitute for rum. Both men and women are engaged in this work. Saw also women making mats and tapa.

The stone gods, that usually lay on either side of the path near the precipice, where the passing natives continue to present some trilling of a twig, a leaf, or spire of grass, had been lately borne away by Stephen Popohe, in his pious indignation against such an insult to the God of Christians. He is very bold in reproving sin, and unaffectedly conscientious and scrupulous in his attempts at reformation.

The walk was interesting, particularly to the brethren who had not before enjoyed it. All were gratified at the novel and striking scenery presented at the *Parc*, where, after walking a considerable distance in a covered path, the valley of Koolou, and the ocean beyond, burst at once upon the vision of the traveller, who finds himself unexpectedly on the brink of a precipice 1,000 feet above the level of the sea; and views, with sublime emotions, the stupendous heights on the right and left, towering 4,000 feet, as it is supposed, above his head; and the wide rolling ocean on the north and south, rising majestically to meet the distant horizon. As the passing natives wind their way down the crags of this precipice, their diminishing forms almost disappear as they reach the plain below. Like the tropical bird, that hangs balanced in careless ease, half way to the lofty summit on the left, which rises almost perpendicular from the plain.

Testimony in favour of Auna.

Aug 10. The native service, both in the morning and afternoon, was conducted principally by Auna, the Tahitian assistant of Mr. Ellis; and was listened to with satisfaction by pretty full and attentive congregations.

The piety, fidelity, intelligence, dignity, sobriety, activity, and constancy of this converted heathen of the South-Sea Isles, may well encourage the

prayers, thanksgivings and exertions of the friends of missions. How many such will at last bless their Christian benefactors, when their once untutored voices shall, after speaking the praises of God on earth, be tuned to the anthems of heaven.

This evening we had an affecting interview with the father, the step-mother, the uncle, and the sister of John Paru, a native youth, now in America. They came from a distant part of the island to inquire about him, and were conducted to the mission-house by Mr. Shaw. They were much affected to hear he was alive, and to hear any of us, who had seen him, speak of their distant son and relative. Mr. Loomis endeavoured to lead their minds to the love and service of that Saviour, with whom John had been unade hopefully acquainted in a distant land. The father said, he had never before heard any thing about this God; but promised to attend public worship with his family.

Return of the explorers of Owhyhee.

The deputation to Owhyhee surveyed all the inhabited coasts of that island, ascended some of its mountains, gazed with admiration at its burning volcanoes, explored its dark regions, preached the word of life to some of its four-score thousand inhabitants, and selected several stations most eligible for the missions which demand their immediate labor, and many more which may hereafter be occupied. The narrative of this tour will soon be prepared to be sent to our patrons, accompanied by a variety of drawings.

From the Christian Observer.

Observing in your No. for January, the communication of CLERICUS, on 1 John v. 7., I thought it might gratify some of your readers to see the very words of Cyprian, on which there has been so much discussion. They occur in his "Treatise De simplicitate Prælatorum," at folio 80 of Remboldt and Waterloë's edition, printed at Paris, A.

D. 1512; an edition which abounds with contractions. The words are: *Dicit Dns Ego et Pr unu sum; et iteru, de Patre et Filio et Spiritu Sancto scriptu est. Et Tres Unu sunt.* "The Lord says, I and the Father are one; and again, Of the Father, and the Son, and the Holy Spirit, it is written, And the Three are One." No MS. now known comes near the age of Cyprian by several centuries: the nearest are the Vatican, the date of which is said to be between the fourth and sixth century; and the Alexandrian, between the close of the fourth and the sixth. The above quotation, therefore, strongly supports the authenticity of the verse.

HISTORICUS.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, SEPTEMBER 29, 1824

MISSIONARY NOTICE.

It is perhaps not generally known to our fellow-citizens, that there are now on a visit to us from the missionary station at Monroe, in the Chickasaw nation of Indians, several individuals soliciting benefactions from the Christian public. The Rev. Wm. C. Blair, licentiate of the Theological Seminary at Princeton; Mr. J. Holmes, late a student of that institution, and teacher of a school in the nation; and Taeiska, a native Indian—together with a young Tennessean, Mr. Cogerrill, who came on to aid the party in securing the objects which brought them to our vicinity—compose the company. It was believed by them, that there existed among the substantial farmers of Kentucky, the will and the power to aid, extensively, efforts to civilize and evangelize the western Indians—and espe-

cially that tribe of them whose fidelity to our country has been steady and warm as the sun in the heavens, under all the neglect which they have met from us, under the seductions of all our savage and European foes, and even under the shock of repeated wars sustained in fighting our battles.—Among this people, these benevolent and disinterested men have cast their lots—leaving high hopes, refined and comfortable homes, and the sacred and accumulated joys of civil and religious society—to lie on the cold ground, and feed on the precarious bounty of the public, or the stinted fruits of the desert, that they may impart eternal life to the dying heathen. In these *hard times*, they venture to ask for no money; but only some of the products of our farms, and some of the cattle of our herds. They will thankfully receive cattle or sheep, linsey, blankets, half-worn clothes, flour, salt meat, leather, tools for husbandry, &c. *The station* which they occupy meets the decided approbation of the government; and the presence of a *native* Indian here, is an evidence of the good feelings of the tribe. The whole nation have been promising an appropriation of their yearly income from our government, for the support of the schools of the mission; but it has not yet been done, and for a long time yet may not be.—In the interim, we must sustain, from the profusion of our farms, this interesting and deserving *band of gospel laborers*. It cannot be that Kentuckians, and Christians, will leave such an enterprise to fail—such men to starve.

FOR THE WESTERN LUMINARY.
OBITUARY.

The death of our friend and fellow-citizen, Mr. WESTERN BROWN, which has been announced to the public, is a most distressing circumstance. His friends were little prepared for the event: He died suddenly, and when his recovery was ardently expected. His is yet another, added to the almost numberless instances which we all have known, of the exceeding uncertainty of human life. We are here to-day; and to-morrow we are gone forever!

Reader, wilt thou never think? Wilt thou never take warning? Wilt thou never begin to reflect with seriousness on the end which awaits thee? O, let *this Providence* reach thy heart! This fellow-man is dead; but he "yet speaketh," if thou wilt hear him. He speaks from the tomb;—he speaks concerning life, death, and eternity;—he urges us all, with seriousness and pathos, to prepare to *go the way of all flesh!*—Heavenly Parent! may we be made to hear! be prompted to be "also ready" for that event which none can escape!

C.

From the Harrisburg Visitor.
REVIVALS.

A very extensive revival has taken place in the county of Middlesex, Va. The following is a list of the times, places, and number of persons baptized:

At or near Owen's Hill, 2d Sunday	} 67
in June,	
At Exol, (King and Queen county),	} 12
3d Sunday in do.	
At Waus, (do.) 3d Sunday in July,	11
At Exol, 3d Saturday in do.	15
At Owen's Hill, 4th Sunday in do.	91

In the town and vicinity of Lyden, Lewis county, N. Y., 106 have been added to the church by baptism. Purin, Lowville, Denmark, and Leray, in the same state, have participated in the divine blessing, and many have washed and made them clean in the renovating tide of grace.

A letter from the Rev. Phineas Bond, dated Winthrop, June 30, states, that a revival has been spreading in that place. Sixty-six have lately manifested their attachment to their Saviour, by joining his church visible, and live in the hope that they shall be permitted to unite themselves to the church triumphant, when death shall call their souls before a just and merciful God.

A gentleman who writes to his friend in Washington City, under date of Spring Hill, Chatham county, North Carolina, August 5, says:

"What shall we render to the Lord for his goodness to us? Not less than 2,500 members have been added to the Baptist churches in the middle section of this state, since the late revival commenced."

REVIVAL IN SALEM, (Mass.)

The most recent information is highly encouraging. If we are not misinformed, more than 200 persons attended the inquiry meetings last week. A much greater number than this are known to be anxious in the town. We have not ascertained the number of inquirers belonging to the Baptist Society, but understand the work is powerful there also. Both denominations have lately united in observing a day of fasting and prayer. May this interesting portion of the church, where the labors of Hopkins and Worcester were so long enjoyed, be remembered in the prayers of all the churches, at this solemn and animating season!—*Boston Recorder.*

EFFECTS OF UNIVERSALISM.

A writer in the Christian Gazette complains that the Sabbath is contemptuously treated by some of his fellow-citizens; and particularly that some butchers in the Northern Liberties of the city of Philadelphia, have opened a market and erected stalls in their own yards, where they vend their meats on that holy day. They have been fined,

and some have been imprisoned; yet, in defiance both of God and man, do they continue their traffick, and publish both in handbills and newspapers their determination thus to break the Sabbath day. The writer attributes this and other daring and recent profanations of the Sabbath, to the spread of the demoralizing doctrines of universal redemption. If men are taught that there is no devil, no hell, no future punishment, it is not surprising that they should infer that there is no Sabbath, and no need of public teaching on that day. It is well, however, that some are prompt and firm enough to meet the shame of being informers, and have the laws executed.

ROBERT RAIKES.

ROBERT RAIKES was born at Gloucester, England, in the year 1735. His father was the printer and proprietor of the Gloucester Journal; and to his business the subject of these remarks succeeded, by which he is said to have acquired a competent property, which he freely devoted to the cause of benevolence.

The incident which led to the establishment of Sunday Schools, is thus related.

One day in the year 1781, he went into the suburbs of his native city to hire a gardener. The man was from home; and while Mr. Raikes awaited his return, he was much infested by a group of noisy boys who infested the street. He asked the gardener's wife the cause of these children being so neglected and depraved. Her emphatic reply was—"Oh, sir! if you were here on a Sunday, you would pity them indeed: *we cannot read our Bible in peace for them.*" This answer operated with the force of electricity, and called forth all the energy of his benevolent soul. "Can nothing," he asked, "be done for these poor children? Is there any body near that will take them to school on a Sunday?" He was informed that there

was a person in the neighbourhood who would probably do it. "At this important moment, (to use his own language,) the word 'try' was so powerfully impressed on his mind as to decide him at once for action;" and he accordingly hired a woman in the neighbourhood to teach the poor children on Sundays, and thus commenced the *First Sunday School*.

When the utility of Sunday Schools had been tried, in the city where they originated, about three years, Mr. R. took measures to establish them in other places; and before the close of his valuable life, which occurred in his native city, on the 5th of April, 1811, he had the exhilarating satisfaction of seeing Sunday Schools for 300,000 children established throughout the British empire.

The number of Sunday scholars now in the world is more than *one million*, conducted by nearly *one hundred thousand teachers*.—[SELECTED.]

From the *New Monthly Magazine*—June. SECRETS OF THE MODERN SPANISH INQUISITION.

Though much has been said and written regarding the frightful tribunal of the Inquisition, little was correctly known respecting its mysterious proceedings until a very late period. All that related to it was enveloped in impenetrable mystery. Its regulations and proceedings were conducted so as to conceal the sufferings of its victims, and the cruelties of its executioners. The fanaticism of its agents, the oaths and menaces of its jailors, the eternal darkness of its dungeons, the thickness of its walls, and the fear of being again plunged into suffering, or perishing by the daggers of its familiars, for revealing what they had seen there, prevented the few who had the good fortune to escape from its horrors from opening them to the world. In every class of society its secret agents were constantly active, and perfect silence alone re-

specting the acts of the tribunal was the only guarantee for personal security. By the vulgar, the sufferings of the Inquisition were considered like those of Hell; none had witnessed them and told their tale; and this ignorance respecting them increased the terrible impression which they made, and contributed to prolong the existence of the tribunal itself.

In 1808, the French invasion of the Peninsula, as in many other instances in the countries which their armies entered, contributed in some way to the benefit of the people. It put an end to the uncertainty existing respecting this tribunal and its mysterious proceedings. It unmasked its crimes and exposed them to the day, and broke the fearful charm which environed it so long. The monsters who presided in it, ferocious as beasts of prey, fled on the approach of an enlightened enemy, and forgot, from their fears, the victims and written proceedings of their hellish court; these effectually revealed its horrible mysteries. Napoleon at Chamartin, and the Cortes subsequently at Cadiz, pronounced its sentence of destruction; and from that period the Holy Office may be considered as losing its former power over the public mind for ever, though the hand of despotism might, in fact, re-establish it.

Having seen what was the nature of the Inquisition at the period of its fall, we will now view it at that of its late revival. Ferdinand VII., in his re-appearance on the summit of the Pyrenees, after his exile, might well be compared to a disastrous comet, boding every species of plague to the unhappy Spaniards. He destroyed, in his ingratitude, the constitutional system, to which he was indebted for his personal liberty. Ignorance, superstition, and every kind of feudal abuse, were fostered by him into poisonous vigor. He re-established with alacrity the tribunal of the Holy Office, for no purpose of religion (his character is destitute of

it), but as an instrument of terror and vengeance—as a means of subduing, by the horrors of incarceration, all that was virtuous, liberal, and enlightened. From that fatal moment not a day passed but some unfortunates were torn from the bosom of their families, to be plunged into the vaults of the Inquisition; and, in some instances, to undergo every refinement in the art of torture. Such was the rage for the finding or making victims, that the dungeons were speedily crowded. A single accusation at Valencia sufficed for the committal to the Inquisition of twenty-five individuals, together with the accusing party. At Murcia, the arrest of at least two hundred persons was occasioned by a single charge. At Madrid, at Granada, at St. Jacques, every where, in short, were victims seized upon, without regard to age, sex, condition, or services rendered. A Spanish nobleman (the Count de Montigo), who was immured in the cells of the Holy Office, recovered his liberty only through the revolution of 1820, the interests of which, however, he subsequently betrayed. Two generals, MM. Torrigio and Almedovar, who had received many wounds during the war for independence—various superior officers, persons belonging to the finance department, priests and monks, women and children, all were hurried away into the same dreadful confinement.

Out of a number of facts which we could cite, the following anecdote, to the authenticity of which we pledge ourselves, may suffice for an example:—Mr. E—, distinguished as a man of letters, and attached to an important branch of the state administration, was arrested and conducted to the Inquisition at Madrid, for having expressed, as was alleged, irreligious opinions; but, in reality, liberal opinions. Moreover, as it was expected to be shewn that these expressions had been uttered in presence of his wife, who had not

denounced him to the Holy Office, she was likewise committed to the same dungeon. This unfortunate couple had a young and only child, whom Madame E—— brought with her, and who died in the Inquisition through cold, and improper food. The king, who, from a dearth of occupation, sometimes took a fancy to prison-sights, chanced to present himself at the door of the cell where the scarce cold corpse of the child was lying. Madame E—— threw herself at his feet, and with tears implored release from a place, where every thing would inflict on her memory the last agonies of her child. Her youth, beauty, and virtue, the eloquence of her grief, and the force of her despair, moved to pity all who heard her except Ferdinand, who brutally turned away!

We cannot refrain from noting down here the famous mandate of M. Mier y Campillo, the Inquisitor-General, which was read in every church in Spain on the first Sunday in Lent, 1815:—"His Excellency, the Inquisitor General, enjoins all Confessors, under pain of excommunication, to denounce to the Holy Office such persons as may have confessed themselves to belong to the order of Freemasonry"—! Is it possible for baseness to proceed farther than this! Yes; several Confessors were found to comply with the order of his Excellency!! The King took an undisguised part in all these infamies, and appointed Judges belonging to the criminal tribunals to aid in the inquisitorial examinations.

HEROIC AFFAIR.

The following account of the recapture of the brig *Frederick*, of Stonington, from the pirates of the Pacific, exhibits one of the most brilliant feats we ever heard of. We understand that when the *Frederick* arrived at Callao, the owners were so much pleased with the gallant conduct of Capt. Burrows, that they immediately presented him with the sum of five thousand dollars.

The *Frederick*, Capt. A. H. Burrows, was captured on the 26th December, near the port of Quilca, where she was bound, with a cargo of dry goods. Captain B. relates the circumstance as follows:—At 10 P. M. the *Frederick* was fired into by an armed brig, and ordered on board with my papers. After getting on board and being closely examined respecting my vessel and cargo, they took possession of my vessel, and transferred the crew to the privateer. During the night they stood to the southward of Moulendo, where they intended to discharge my cargo; but the next morning, when nearly abreast of the port, saw a ship standing in, which they took for a man of war, when the privateer and brig hauled off from the shore. The captain of the privateer then told me that he should send my brig to the Island of Chiloe, and if I chose to go in her, and she arrived safe, after discharging my cargo he would give me up my vessel.—Thinking there might be some chance of recovering her, and knowing that if I left her I should not get her again, I chose to remain by her, and after much persuasion I prevailed on him to let me take my son with me; but he would not consent to my taking any more of my crew. After plundering my vessel of about \$12,000 worth of dry goods, rice, rigging, and such other articles as they were then in want of, they put a prize master and nine men on board, and ordered us to make sail for the Island of Chiloe. Soon after leaving the privateer, I learned that her name was the *Kintanealia*, captain Mattalena, from the Island of Chiloe, and that they had previously taken several English and Patriot vessels, some of which they had burnt, and sent the others to Chiloe; and that she had a large amount of money on board, taken from them. I also learned that Capt. Mattalena had formerly been an officer under Benavides, and had headed a gang in taking the American brig *Hersilia*, at the

Island of St. Marys. From this information, and his conduct in plundering my vessel, I had no reason to expect getting her again, unless I took her by force, which I determined to do whenever a favourable opportunity should offer. I then loaded my pistols, also those of the mate, which I had taken care to stow away on my first arrival on board, from the privateer. I then informed my son of my intention, and ordered him to hold himself in readiness. After being in possession of the captors seven days, we succeeded in retaking her, drove the Spaniards below in the middle of the day, and then ordered them on deck, one at a time, and tied their hands behind them, as I had no irons on board to secure them with. I then shaped my course for Callao. The next day I put seven of the prisoners in a whale boat, with provisions and water to last them to the land: the other three I took with me to Callao, where I arrived two days afterwards, and delivered the balance of cargo to the former owners. Two days after my arrival, the privateer appeared off the harbour of Callao, and the U. S. schooner Dolphin, captain Connor, and the British frigate Tartar, captain Brown, made sail in pursuit of her; but night coming on, she made her escape. A short time after that, the crew of a French ship arrived in their boats, having been captured a little to the leeward by the privateer, who had taken from the ship \$60,000, and manned and ordered her for Chiloe. On the 24th of May, a few days before the Franklin left Valparaiso, the Kintame alia arrived there, prize to a French sloop of war, who had captured her off Quilca. She had been to Chiloe, had landed her money, and was then on her second cruise."

LA FAYETTE.

From the Christian Advocate.

On the 16th Aug. the expected and wished-for arrival of the benefactor of

our country, General La Fayette, was announced at New York. Nothing can exceed the gratulations and honours with which he has been and continues to be hailed. So far as our knowledge of the history of the world extends, the expressions of national and popular joy, respect, gratitude and affection, which have been manifested to this illustrious man, are absolutely without a parallel. When a great public deliverance has been recently achieved; or a battle won, on which the fate of a nation was suspended; or a service performed, the benefit of which was sensible and great in the present feelings of the multitude; popular demonstrations of joy have often been enthusiastic, and honours without measure, and praises without bounds, have been heaped on the hero, the sage, or the patriot. But here is a man who has been absent from the country which he served and helped to save, for more than forty years. Very few individuals who knew him personally, are now alive. One whole generation, and part of another, has risen up, that know him only by name, or from history or report. Yet such an ardent excitement and spontaneous expression of feeling as we now witness, and such a desire to confer every token of public respect, and every honourable distinction that ingenuity can devise, and this by every class of the community, high and low, rich and poor, cultivated and rude, clergy and laity, male and female, was never before seen in this country, and, taken in all its circumstances, never, we verily believe, in any other. It really seems like "a new thing under the sun." If republics are proverbially ungrateful, we are certainly furnishing, at this time, a most wonderful exception to the general truth. We have been fearful, indeed, that our illustrious national guest, if not literally "killed with kindness," will be oppressed and fatigued beyond the bounds of comfort, by his exertions to manifest, as he always does and will,

his grateful sense of the attentions which he receives. We were sorry to remark that, in a single instance, and this in New England too, where we should have least expected it, the horses were taken from the General's carriage, and their place and labor supplied by men. We greatly mistake if La Fayette is not too much of a republican, to have been gratified with this exhibition of *human degradation*. Such another instance, we hope and trust, will not be witnessed. We were greatly pleased with the poetical inscription on a civic arch in Boston, which we have inserted in another page.

Still more were we pleased to learn from the public papers, that the General, in his journey through New England, would not travel in the hours of public worship on the Sabbath, and that he attended personally on this worship in Boston. Such, we know, from our own recollection, and La Fayette we doubt not recollects it too, was the general practice, in the good old days of our revolutionary struggle, when, as a *people*, we felt our dependance on the God of heaven. Most earnestly do we wish, that the General's example may be followed by certain men among us in high stations, who ought to be ashamed that a foreigner, after forty years passed in Europe, where the Sabbath is so generally disregarded, should still pay a respect which they refuse, to the day and the house of God.

We treat sensible and present things as realities, and future and eternal things as fables: whereas the reverse should be our habit. [Cecil.]

There are no greater objects of pity in the world, than men who are admired by all around for their nice discernment and fine taste in every thing of a worldly nature, but have no taste for the riches that endure for ever—no love for God or his word—no love for Christ

or their souls. In such a state, however admired or respected, they cannot see the kingdom of God. [Ibid.]

From the Telegraph.

THE MOTHER.

HER babe was ever sickly, and its cheek
Wore not the hue of health. Its little bosom
Just heav'd with its faint breath, and ever
often

A sob escap'd its heart, and a big tear
Came rushing to its eye. Its bloodless lip
Seem'd not the prey of fell disease, but
death

Came calmly o'er its frame, like a thin mist
Over a lake at even, or a melting
Of distant music on the silent sea.—
The mother watch'd her infant, as it pined
And sicken'd on her bosom; ~~and she~~ hush'd
Its low and plaintive murmurings,—and at
night

When all around was sleeping, and the air
In its unechoing silence gave no sound,
She sat with heavy eyelids by her child,
And hush'd her very breath, lest it should
wake

And find its grief again. Night after night
She thus did keep her vigils; and when day
Rose on her wearied senses, and she fain
Would lay her down to rest, the weak
complaining

Of her awaken'd babe o'ercame her weariness;

And she refus'd to listen to the voice
Of those who read consumption in the flush
That deepen'd on her cheek;—and only
once

While her sick babe was sleeping, did she
walk

Abroad in the cool air: and then I met her
By the lone grave of him who in his life
Had lov'd full tenderly that babe and her.
She knew her child would die: but she had
thought

That she should watch its sufferings, and
stand by

To do that office which affection loves,
And yet doth weep to do,—of closing up
The cold and stiffen'd lid,—and she had
hoped

That when its pulse was still, and its young
heart

Was silent in its bosom, that her hands
Would shroud its limbs for burial, and her
lips

Press the last kiss upon its clay cold cheek

Before the foul worm's riot.—But she sunk
 Beneath her ceaseless watching, and con-
 sumption
 Quicken'd his fearful work. Her pulse
 grew quick,
 And her limbs faint, and restless fever fol-
 low'd
 With his consuming thirst, and wild deli-
 rium
 Seiz'd on her heated brain—and she would
 clasp
 Her pillow in her frenzy, and cry "hush,
 Sleep on my babe—would that thy moth-
 er's heart
 Could bear thy pain for thee—sleep on,
 sleep on"—
 And when at times she wept, and the cool
 tears
 Came down in freshness on her bosom, rea-
 son
 Would for a moment gleam—and then she
 knew
 That she had not her babe, and she re-
 member'd
 That it was sick and wasting—and a sor-
 row,
 Such as a mother's heart alone can feel,
 Sat heavily upon her.
'Twas the hour
 Of midnight—and the heavy air lay slum-
 b'ring
 As if in a deep trance, and the green leaves
 Forgot their undulations—and press'd
 down
 By the night falling dew, seem'd overpower-
 er'd
 By a resistless sleep. The watch-dog's bark
 Was heard not in the distance, all except
 At hourly intervals, when the chiding
 clock
 Rung out the passing hour, one sullen howl
 Broke in upon its echoes, and again
 Unbroken silence reign'd. The weary
 nurse
 Had kept her drowsy watch, and the sick
 mother
 Lay still upon her pillow, singing fitfully
 A low and soothing lullaby; and when
 Her voice grew faint, and her parch'd
 tongue refus'd
 To do its office more, she smil'd and said,
 "'Tis well, my wailing babe, thy mother's
 voice
 Grows weak in lulling thee, and her fond
 heart,
 Which liv'd not but to quell thy infant tears
 And soothe thy grief awhile, is fading with
 thee—

And so 'tis well; and I will only wait
 To see thee plume thy wing, and then my
 life
 Which flow'd from thee its fountain, will
 dry up,
 And I shall follow soon." She would have
 spoken
 Of him who gave that infant child its being:
 But ere the accent fell, she turn'd her head
 Aside upon her pillow, and a gush,
 As if her "head were waters," and her
 heart
 Had loosen'd every feeling in the flow—
 Came out to tell that thought's full bitter-
 ness.
 Freely, and long she wept: and all who
 sorrow,
 Can tell the soothing influence of such
 tears.
 They had not dried, before her moisten'd
 lashes
 Had fallen like a veil, and she was sleeping,
 As if she had not wept. She woke serene
 And calm as in the hour of health: her
 cheek
 Had lost its fever'd flush, and in its stead
 A snowy paleness overspread her features,
 And she looked soon to die.—It was the
 calm
 Which oft precedes departure, and which
 quells
 The native speaking lustre of the eye.
 And gives it an intense and still expression,
 As if the soul was rapt in the far glance
 Of the half veiled eternity. She spoke,
 And ask'd to see her babe. It had been
 sleeping
 Quietly upon its nurse's bosom, though so
 still,
 She knew not but its spirit was in heaven.
 They brought it to her, and she gently
 kiss'd
 Its thin and wasted lip, and ask'd them then
 To lay it on her bosom, and to wind
 Her nerveless arm around it, that her eye
 Might rest upon it in her agony.
 She died—and they who stood around, ap-
 proach'd
 To take her infant from her cold embrace,
 Fearful that it might wake it from its sleep.
 But it could wake no more.—They mov'd
 it not—
 Only to place it closer to her bosom,
 And wrap them in the vestments of the
 grave.

ROY..

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

VOL. I.]

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For the Western Luminary.

OF NIGHT MEETINGS.—No. I.

We have heard it said, that, in the circles of fashion especially, there are many objections daily urged against those *night meetings* which are so common amongst the religious. We are not aware of the precise grounds of these objections. To us, indeed, they seem no little strange. Indeed to our mind, the *utility* of these meetings seems so striking, that we would imagine that all might see it at a single glance. They seem of a character to arouse interest as to the "one thing needful;" to unite members of the same denomination of Christians; and, where several sects unite in the same meetings, to make such different sects unite also in love, whilst they discover to them the comparative unimportance (or rather doubtfulness) of those points in Theology wherein they differ, and the unspeakable value and beauty of such as they agree to believe in.

What! it will be said, do *night meetings* answer these ends in any *peculiar degree*?—They do. They *arouse interest*, more than other meetings; because these *times* shut out, more than others, all thoughts of a worldly kind—and,

from their stillness and solemnity, are more consonant with a spirit of devotion: And they *unite the members of a church in love*, by excluding other objects, and presenting persons to each other as the exclusive subjects (their common Master accepted) of one-another's contemplation: And, lastly, they serve, when attended by more sects than one, to unite *these several sectaries*, just as they do the members of the *same* sects; and whilst too, further, they shew, in proportion as the *common principles and feelings* of Christians are excited and brought to view, the surpassing loveliness, as we have already hinted, of these principles and those pious emotions.

In truth, we must say again, that we cannot imagine what serious objections our worldly friends can bring up against these our *night meetings*. And they will therefore be so kind as to excuse us, when we resort to *conjecture*, for the *possible* grounds of difficulty with them upon this plainest of subjects.

Perhaps these meetings are objected to for being *ungenteel*? They do not perhaps meet the *taste* of these ladies and gentlemen of the world; who are fond of spending their evenings at *home*, amid the retirement of the family circle, and in the *innocence* of family conversation? This difficulty might be deemed more deserving of confutation from us, but that it is, in very reality, so abundantly confuted by *our friends themselves*: for they do *not*, so very generally, spend their evenings in the philosophic way supposed—and they *do* evince no *practical* objection to the spending them at the ball, at the theatre, at the *convivial* party,—*scenes* at

least as boisterous and *ungentle*, we would imagine, as these night scenes of ours. And we say *ungentle scenes*, because we cannot easily suppose that the comparative *gentility* of these different modes of spending an evening will be made to turn on the *religious* character of the one species of meeting, and the *profane* (or, if you will, the *worldly*) character of the other.

But perhaps the hateful character of our night meetings may arise from a different and yet more formidable circumstance—the circumstance of their *interference* with those meetings which our worthy friends are known so much to regard? Aye, here is the rub. 'The point of our offending is just here. We occupy our time in *worshipping our God* in his holy sanctuary; when we should spend it in *revelry*. We give to God, what we should devote to pleasures—to the "lust of the flesh, and the lust of the world"—to things that are, emphatically, "*of the world*," and are therefore so contrary to our habits of feeling. It is our *non-conformity* to the world—our supposed *interference* with the world;—it is *this* which displeases. If we could conform—the world, openly such, could tolerate us: If we could conform—*nominal Christians* would come presently to bear with us. But we cannot conform: We would glorify God; and wherein we glorify him not, would faint mourn over our shortcomings: We would worship at those times which seem favourable to the spirit of supplication and of thanks. We would do all this—in some exceedingly, some lamentably faint measure; and therefore are we objected to—therefore spurned as fanatics.

But, Christians, what shall we do? Shall we obey men; or shall we obey God?—Let us go on with our night meetings. Let the world find fault; but let us persevere the more. We are no philosophers: We are disciples of the meek and lowly Jesus. He was objected to of men; and why shall not

we be objected to? If the species of meeting in question is humble; if it be such as *men* hold in contempt, or hate; if it be, in its character, the opposite of revelry—the opposite of "philosophy, falsely so called"—the opposite of what is misnamed *pleasure*: If such be this species of meetings, O let us persevere in them—let us love them—let us hold to them, as a portion of the sheet-anchor of our souls; for those who object to these things are the legitimate successors of the persecutors of the prophets! Let us go on like men—no, like Christians, And "blessed is he who holdeth out to the end!"

X. Y.

N.B.—We are half inclined to suspect that there are some who do not like these meetings we have been speaking of, because *others* do not relish them.—

"I hate you, Doctor Fell:
The reason why, I cannot tell;
But this I know full well,—
I hate you, Doctor Fell."

How unwise, to dislike because other people dislike? Persons who act thus, often do themselves, nay, often do *virtue* and *piety*, great wrong. Alas! it is much easier to rest upon an authority, with many, than to appreciate an argument!

X. Y.

For the Western Luminary.

ON SLAVERY.—No. III.

(FROM PAGE 181.)

The same causes existing in these states, must produce the same effects as elsewhere; and these new countries now settled by whites, must replace them by negroes. Then the same assistance once afforded, must not be again looked for by Lower Virginia from Albemarle and Augusta, nor by New Orleans from Tennessee and Kentucky. Thirty or forty years, and not more, may be required to produce ocular demonstration of my assertion. By that time, these countries will be as

deeply blackened as those which formerly invoked their aid; and consequently will be as helpless. For proportionably to the number of negroes, is the weakness of a country. Hence, the West Indian trembles at the approach of every hostile fleet. Let us not estimate the proportion of negroes to the whites, by counting the inhabitants of the free, along with the white residents of the slave states. The true mode of judging, is by comparing the number of slaves with those whites immediately among them. So long as these last are strong enough to prevent a general massacre, they are safe; and no longer. When that takes place, 'twill be too late to offer assistance. Estimate then your danger by the number of slaves opposed to their masters. Hitherto, calculation has not demonstrated the power of this growing evil; because the new countries have afforded ample means of subsistence and increase to the whites—and along with them, or by purchase, vast numbers of slaves have been removed. But the new lands, however extensive, have their bound; and when that is reached, statistical tables may afford information on the subject;—not before. But that information will come too late. The mischief, if not prevented immediately, will be irremediable. As yet, we can only have partial observation to trust to; and that is completely in my favour. (See Appendix.)

Even in our state, the engrossing of land, and the replacing the white freeholder by negroes, has begun. Nor can it be otherwise. The man who owns negroes, sees them increase; and he must find them land to cultivate. His neighbours are straitened by enclosures; they cannot live on their little farms; they offer them for sale; and he is obliged to buy them out, that he may furnish employment to his growing stock of negroes. To cultivate by hiring freemen, in a slave state, is out of the question. Let me not then

be considered as blaming the slaveholder for his conduct: it is forced upon him by the wretched system under which it is his misfortune to live. Even supposing the poor white retains his little property during life; yet at his decease it must go; it is too small to support all his children; 'tis sold, and the proceeds divided among them; and, as their cast entitles them to associate with gentlemen, they must not labor, except upon their own ground, under penalty of degrading themselves to a level with the negro. The consequences, I have already pointed out. Still, with the growth of negroes, the difficulties of marriage among the whites increase; the greater number of slaves being required as decent attendance upon the family. The checks to matrimony augment precisely in proportion as the greater number of negroes annexes greater value to the remaining whites. Thus these checks exist in their worst state in the West Indies. There a poor white is the object of contempt to the negro, who speaks with a sneer when he mentions a *walk about Bakia*; i. e. a white man on foot. Hence in that country the offspring of the poor, generally, are sunk into mulattoes.

We are approaching but too rapidly to this situation. Young as is this state, the checks to matrimony are felt, as the numerous instances of celibacy may attest. It is by no means uncommon to hear a girl, destitute of a single negro, express her sentiments as to the number of servants which a husband ought to support for his wife. Can we then wonder at our young men holding back? They have a grade to keep up to, their sinking from which would debase them. Contrast with theirs, the situation of the negro. Reduced to that of a brute, is it any wonder if he propagates as fearlessly? He knows well that his abstinence from matrimony would not better his condition, and that his master must support all the increase. Contrast the situation of the

poor white in time of sickness, with that of the black. The former, after exhausting his little means, becomes indebted to the charity of his neighbours, which grows cold after expending a bottle of wine and a few ounces of bark. Not so the negro: There's five hundred dollars vested in him; and the master will rather spend three hundred, than lose the whole. The diseases of the negro are fewer, poverty precluding intemperance; and though, in consequence of hard labor, his evening of life sinks earlier than that of the white, yet he has, long before, produced as numerous a progeny as if he had reached a decrepid old age. And this seems to be the highest hope of the master; the increase of this unhappy race being his favourite object, and which, from the nature of things, must and will be encouraged. They are property. Why, said a friend, when he heard that I was removing to Kentucky, do you not take out some breeding wenchens? Their expense in a new country would be nothing, and a few years would give you a large stock of negroes. Can we, after this, be surprised if the negroes increase faster than the whites?

Could we become acquainted with a man who had laid down a plan for rooting out the white race, I am at a loss what punishment we should deem adequate to his villainy. Could we consult the bitterest enemy of America (suppose an English lord to be such) on this topic, he would declare warmly for the right of slaveholding. This extensive country, would he say, settled by white men, may one day prove our scourge, perhaps by arms, certainly by example. But intermixed with a proportion of blacks, they will have enough to do at home, without troubling their neighbours: Nay, in process of time, the disproportionate increase of the negroes may enable the latter to dispute the soil with their masters; and we may behold black envoys from Ameri-

ca, sent to invoke our assistance against the tyranny of our sometime colonies. A precedent exists in St. Domingo; and the Americans must not be surprised if European policy avails itself of every opportunity that occurs, for dividing their tremendous power. And bitterly would the wily politician regret that the line of demarcation had secured to America a body of men fearless of negro insurrections, disengaged from the drudgery of patrols, and perfectly ready to oppose their whole united force to the movements of Russia from the north-west. Perhaps his lordship might plead his excuse as a politician. But what excuse can be made for the slaveholder? And in what differs he from the first mentioned atrocious character? Merely in this: that he is only intent on gain, and is not generally aware of the consequences of his conduct. I say, generally—for I have sometimes met with men, if such deserved the name, who frankly declared that they cared not what became of posterity; it was the business of posterity to take care of itself: and that they regarded not what was to happen in the next generation. Upon such, my arguments have no effect, and ought not to have any. If it is sufficient to enjoy the present moment, the slaveholder is in the right. Let his selfishness repose in quiet upon the mine, where the charge is daily accumulating, which must one day blow his posterity to atoms—perfectly happy in the reflection that the explosion cannot take place in his time. But the man who nourishes in his bosom the noble sentiment addressed by the dying patriot to his country, ESTO PERPETUA, thinks differently. He fondly wishes to transmit his enjoyments to his children, in the hope that they are not only to preserve, but to augment his bequest. But these hopes are crushed wherever slaves are found; for these they must increase.

Wherever wealth is expended upon one species of property, in preference to any other, that property increases beyond any other. Where the mistaken charity or policy of Britain has, by its poor rates, encouraged pauperism, the increase has been proportional to the expense bestowed. That property the most steadily productive, will always attract the most permanent capital. And negroes form the most certain species of traffic. How many estates are paid for in negroes? How often do the whole profits of an estate consist in the increase of its negroes, and in that alone?—a fact verified by the sales which generally take place at the decease of a great proprietor. Are not these people a resource to Virginia as ample as to us our hogs and cattle? Do not our slave-dealers visit that state as regularly, as formerly our slave ships the coast of Guinea? Has any man resident there failed to observe, that many had no other income than the periodical sale of one or more negroes? And so long as these people are considered as valuable property, so long must their comparative growth exceed that of the whites: Nor can any means be found to enable the latter to keep pace with them, except that of giving them an equal chance with the blacks, to obtain employment, without derogating from their respectability. These reflections are unthought of among us: And yet we read Matheus. We are told that the noblest republics of antiquity sanctioned the practice. They did.—Read yet a little farther, and learn their fate. Athens, at the latter end of that war which ended in her ruin, saw herself deserted by thirty thousand slaves, a number little less than the whole body of her active citizens, and which furnished her most useful artizans. Their flight hastened the subjection of their masters, who, under the tyranny of the thirty, expiated their error. Tyre perished by her slaves in a single night. The guilt

of Sparta was greater, and her punishment proportionably protracted: Driven from their beloved country, the surviving Spartans never beheld it nearer than from the ground occupied by a Roman army, which besieged their native capital, at that time a prey to their slaves, confederated with the vilest of mankind, who had placed in the seat of Lycurgus a monster compared with whom Nero himself might have been termed merciful. To this wretch the Roman commander granted a truce, and added to it conditions that mark but too strongly the deplorable case of the Spartan exiles, who, with their king Ageilaus, followed in his camp as refugees. Their wives, children, and effects, were to be returned; but as the women had been subjected to the ruffians and slaves of the tyrant, it was expressly stipulated that no woman should, against her will, be sent back to her husband.

Yet, dreadful as they were, the sufferings of the Spartans terminated in one generation. Rome, as more guilty, endured more. Her conquering citizens were driven from their native soil by her usurious chiefs, who replaced them by slaves, literally in fetters. And in their turn, they, or their descendants, bowed down before the slaves of the emperor's first slave, and were even proud if they could attract their notice. They were liable to be seized, and dragged before the tribunal, on a charge of high treason, by their own slaves. The greatest general might be visited, and checked in the course of his victories, by a fellow whose back yet bore the marks of the ignominious scourge. These were the insults, the deep-felt indignities, under which individuals labored. The public escaped not the disgrace. The Senate exhausted their ingenuity to evince their attachment to the master, by their adulation to his freed-men—a degradation inscribed by their votes, not only in the records of their body.

but on columns of marble. The disgraceful story is told in Tacitus, and evinces them to have been truly the slaves of slaves. Philosophy, at the same time, in the person of Seneca, stooped to equal baseness. What would have been the feelings of a Cato, could such a state of things have been predicted to him? They would have been such as may be expected in an American of the present age, if told that his descendants must one day bow down to negroes; that from them they will have to receive the orders of a king; and to them to deliver whatever they may possess of precious, or attractive, without exception of wives and daughters, in the hope of propitiating their good will. One was as little likely as is the other. But the same Providence which, in the Roman republic, ordered that its early enormities should be expiated by the sufferings of five hundred years, still exists, and has decreed that punishment shall ever run parallel with crime. Get rid of these people—and your sufferings shall be lessened: Retain them till circumstances set them free—and your punishment shall be great indeed. In the former case, they may continue long an embarrassment to you: In the latter, they must prove your destruction, perhaps something worse.

C. C.

(To be continued.)

SMALL CONGREGATIONS.

It is a sad mistake, too often countenanced by ministers themselves, that small congregations are unable to support the gospel; when the fact is, that no congregation is able to do without the gospel; for the tax of dissipation is four times as expensive as the tax which is requisite to support the institutions of religion. This is no fiction. Go to those societies which have judged themselves unable to support the gospel; go to parents and demand the items squandered by their prodigal children, beside breaking their hearts

by their undutiful conduct. Go to the tavern on the Sabbath-day, and on the week days;—attend the arbitrations, the courts, the trainings, the horse-racings, the midnight revels;—witness decayed houses, fences, and tillage; the falling school-house, and tattered children of barbarous manners—and then return to your own little paradise, and decide, whether you will exile the gospel, as too expensive to be supported. If you are too poor to support the gospel, you are demonstrably too poor to do without it. If the one would severely press you, the other would grind you to powder. A few families may fatten in waste places, but it will be upon the vices of the rest. The greater portion will be poor, and ignorant, and vicious. Do you demand how a poor people can support the gospel? Let them first appreciate the privilege according to its importance, and then let the father, and the mother, and the son, and the daughter, lay, weekly, a light tax upon their pride, and another upon appetite, needlessly gratified, and add to these savings another item, acquired by some special effort for the purpose; and another, as God has prospered their lawful industry; and the result of the whole would be an abundant supply. Any ten families, of ordinary property, could better afford to support the gospel, than to do without it. When societies calculate what they can afford to give for the support of the gospel, they go upon the supposition, that what they do give is so much subtracted, annually, from the whole amount of their income; a supposition which is utterly erroneous; for, in fact, as it respects the diminution of property, they give nothing. The gospel is not a debtor to those who support it, but they are debtors to the gospel. It does not subtract from the property of a society, but adds to it more than it takes away. It is God himself who hath said, "honour the Lord with thy substance, and with the first fruits of

all thy increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." The providence of God, to this day, has been a practical confirmation of his faithfulness in fulfilling this promise. The Jews often distrusted this assurance, and robbed God, to save their property; but they were always reduced by the experiment. They sowed much, and brought in little; and when it was gathered, God did blow upon it. The dew of heaven was stayed, and the earth did not yield her increase. "Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house; and prove now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts; and all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of hosts."

The same rule of administration is regarded still. The curse of heaven still fastens upon communities that despise the gospel, and neglect its support. Their decline in outward prosperity is notorious; and their restoration is no less manifest, when, convinced of their folly, they make a competent provision for the public worship of God. Nor is the fact mysterious, or miraculous, since the life of man, his health, his wisdom to plan, and strength to execute, the life and vigor of his flocks and herds, every stalk of grain, and every blade of grass, are in the hand of God. In ten thousand ways he can add to, or subtract from, your income. A fit of sickness, a broken bone, a profligate child, a vexatious law-suit, a dearth or a flood, a murrain among your cattle,

or a blast on your field, may cut off, at once, all your sacrilegious savings; while his blessings can, in as many ways, make you rich, and add no sorrow with it. You may give, therefore, with an unsparing hand, as exigencies demand, for the support of the gospel; as it shall be given unto you again, good measure, pressed down, shaken together, and running over. Your cruse of oil shall not fail, and your barrel of meal shall not waste.

[*Dr. Beecher's Sermons.*]

From the Pittsburgh Recorder.
NEW PUBLICATION.

We have had the perusal of a small work, in the pamphlet form, containing thirty pages octavo, just issued from the press of Eichbaum & Johnston, and for sale at the different book-stores in this city at twelve and a half cents a copy, entitled "Letters to Alexander Campbell, V.D.M. by a Regular Baptist. Together with an Address to the Baptist Churches in the Western Section of the United States. And a Word to the Unconverted." This work, we understand, has excited considerable interest, and produced various sensations in the minds of those who have given it a careful reading, according to their different religious sentiments, characters, and connexions. To give our readers some idea of the object and spirit of the author, and of his style and manner of writing, we make a few brief extracts from the work; remarking that those who, with unbiassed minds, read the whole in connexion, and are acquainted with the circumstances which occasioned the publication, will be able to judge most correctly of its merits or defects.

Speaking of the sentiments of Mr. Campbell, the author says:—

"Though it is in the chapter of probabilities that your sentiments may have been *misunderstood*, yet what is found as the views of your professed disciples, will necessarily be considered

as the production of your labors, and correlative with your opinions. In the first place then, we notice, that among your adherents, pupils, or disciples, there are those who believe, and have publicly declared, that a man by being baptized was made as holy as an angel! or, which is the same thing, and to use the words *literatim*, that he "came out of the water as holy as an angel."—Again it has been said by some of them, that "the Almighty had been tired of his own moral law for 1500 years, when he abrogated it by the New Testament dispensation, and that it is no longer a rule of conduct for the believer in the Lord Jesus Christ."—Again, many of your adherents profess to scout the doctrine of the Holy Spirit's immediate influence in regeneration, as well as in all subsequent stages of Christian life, and to denominate the well known *characteristic experience* of spiritual Israel, a mere phantasy, or mass of mysticism. Again, they profess to believe that prayer is no duty, but rather an insult to the majesty of heaven. Such are some of the horrible brood of sentiments entertained and expressed by individuals who are recognized as under-teachers to you, as well as others who are your joint bearers. Now, I do not exactly say, that these and other kindred doctrines are the offspring of your own teeming brain; but you are certainly and strongly suspected of having begotten them in their ductile pericraniums by certain secret intercourses; though under more public circumstances, you have appeared rather to disown the progeny. If such sentiments, sir, are really the product of your system of theology, the results of your writings and your labors, you must have a mind circumstanced to enjoy them."

The author considers Mr. Campbell as assailing and attempting to destroy the influence of ministers of the gospel; and on this point makes the following remarks:—

"But leaving every thing that cannot absolutely be identified as part of your opinions, speculations, and teachings, we will proceed to notice what is as tangible thereof as the leaves of your "Christian Baptist." You are then, in the first place, endeavouring to create universal distrust of the ministry, in all denominations, bating an occasional qualification in the admission of an individual now and then, as an exception to the degraded character you give of the rest. Those individuals that are your *exceptions*, may be calculated upon as those whom you expect to make *partizans* in your own scheme of operations: hence the occasional allusion to them, in different and well timed expressions of panegyric, becomes a stroke of policy, and not a feeling of charity. But for what, sir, is this almost universal attack upon the character of ministers made? The end in view is obvious; and that end is, *that you may dissolve existing connexions between pastors and people, and thus effect the first step towards making the latter your followers, or the proselytes to your system of theology, under the direction of your agents! and in thus doing, consummate the measure of your fame by becoming the acknowledged head of some new, though yet nameless sect.*"

Towards the close of his letters to Mr. Campbell, the author addresses him in the following terms:—

"You are, sir, a citizen of America, and, as such, free to worship God after the dictates of your own conscience; to profess to believe, or not believe, in any, or every part of the Bible; to advance whatever doctrines you please in the community, unless in hostility to the known laws of the land. But you are *not* at liberty, sir, to profess a connexion with any religious denomination when you are advancing doctrines diametrically opposite to theirs. Here is the particular point on which I found all my reason for considering you worthy of public exposure. Come forth,

sir, to our view, what you really are! but not as a genuine Baptist; for you now are, and have been trying to overthrow the faith, the order, and the ministry of that, for years past. Come out then, sir, in your real character, and with your real sentiments: tell us candidly, that you do not believe in what we *emphatically* denominate regeneration, or in the Spirit's special influences at all; tell us that you consider a man eligible to baptism without one word of inquiry as to what God has done for his soul, and upon his *bare* declaration that he *believes*; tell us that you do not believe the moral law to be a rule of life for the believer! tell us that you have no fellowship with *any* forms of faith or church discipline; tell us that you have no confidence in the exercise of prayer as a means of grace, or estimation of it as a believer's privilege—and that in proof thereof, *you have been entirely neglectful of it even in your own family for years past*;—tell us these things openly, declare them explicitly, and merit the name of a candid man. You are at full liberty, and under positive obligation to do so. You will then give the public a reasonable pledge that you are governed by no sinister, no improper motives. The Baptist denomination will then be answerable for the palpable inconsistency of holding connexion with a man whose sentiments are in direct opposition to that faith and order which they hold up to public view, as the foundation of their spiritual hope, and bond of their visible existence."

We shall conclude our notice of this publication, by the following brief extract from the author's address to the Regular Baptist Churches.—

"Brethren, we profess to believe that God the Holy Ghost, only, can make a saving application of the gospel of Christ to our souls, by its immediate, enlightening, and regenerating influences; that, without this, the gospel is a dead letter. We profess to believe, that the adorable Spirit, proceeding

from the Father and the Son, is the great, the glorious, the soul-refreshing promise of the *New*, as Jesus Christ was the promise of the Old Testament. What think you then of the man, as a minister in your denomination, who *never preaches this doctrine*? who, at best, is all equivocation in his remarks upon it? and who, in truth, does not believe in it? Are you going to call such a one brother? Can you, as ministers; and people, possibly consider yourselves at liberty to welcome to your churches, and place in your pulpits, a man entertaining such sentiments as these? a man that will tell you there is no Spirit to regenerate and quicken in righteousness—no Holy Ghost for those who ask it of God—no Comforter for the saints now—no Spirit to make intercession for them with groanings which are unutterable, or to bear witness with their spirits that they are the children of God, and to seal them heirs of heaven. Oh! brethren, what a rent is here made in the rock of your salvation! the heavens being shrouded, the sun of righteousness being hid from your eyes, the stars of glory's firmament vanish from your view."

THE LUMINARY.

LEXINGTON:

WEDNESDAY, OCTOBER 6, 1824.

With this No. expires our first quarter of the current year. The increase of our patronage has been great and flattering beyond our best expectations. We consider our paper as established in the regards of the Christian public; and while we are fully aware, that, in abler hands, its range of usefulness might be exceedingly enlarged,—yet, under the smiles of a benignant God, *even we* may rejoice in the hope of doing some humble service to our fellow-men,

in a way which has, in this age, been eminently blessed.

We would, however, remind subscribers that it is important that the expenses of the press, which are very considerable, should be met as they occur, by the prompt payment of the many but small subscriptions that are due. It is true that there is in this case the alternative of incurring a heavy interest on the money;—even already, an addition of twenty-five cents is made, by three months delay—and this, by the terms of the paper, must increase to another dollar, if payment be not made before the close of the year. But the interest of the subscriber, and the high interest of the paper, call for promptitude in meeting these demands.

EXTRACTS FROM AN ADDRESS

Of a Committee of the Board of Education under the care of the General Assembly to the Members of the Presbyterian Church in the U. States of America.

The whole sum received from life subscriptions by the Presbyterian Education Society is \$1,555. They have purchased as a seat of academical instruction, Bloomfield Academy, in New Jersey; and one of their auxiliaries, the Western Education Society, has erected a building for the accommodation of their beneficiaries at Hamilton College, capable of containing fifty students, at an expense of more than 5,000 dollars.

"The whole number of beneficiaries reported to this Board by Presbyteries and other auxiliaries as having been aided since May 1823, is about 230; and the whole amount of funds reported to have been received since that time, or

to be now in hand for that purpose, exceeds \$20,000."

"The Theological Seminaries within the bounds of the Presbyterian Church in the United States, 'are 1st, one at Princeton, N. J. under the care of the General Assembly; 2d, one at Auburn, N. Y. under the care of the Synod of Geneva; 3d, one at Hampden Sydney College, in Virginia, under the care of the Presbytery of Hanover; and, 4th, one at Maryville, Tennessee, under the care of the Synod of Tennessee. Besides these, funds are collecting for one in Ohio, and one in South Carolina.'"

If to the students in all these Presbyterian Seminaries we add 'those in the Congregational Seminaries at Andover Massachusetts, and in New-Haven in Connecticut, and those in the Seminary of the Reformed Dutch Church at New-Brunswick, N. J.; the whole number, could we command them all, would not supply more than one-third of the congregations in the Presbyterian Church which are now vacant; and it must be recollected that the students now in these institutions cannot be expected to receive licensure in less than three years. It is also to be remembered that the Congregational Churches must be expected to require the services of most of their sons; and that in our bounds at least a thousand new congregations might now be gathered, were we blessed with so many active, zealous, well informed young ministers, who would be willing to act as missionaries, and receive a bare subsistence during the infancy of their respective charges. With this idea we ought to connect that of the rapidly increasing population of the Presbyterian Church, if we would form any just estimate of our future need of ministers of the gospel—for, as an illustration of our natural increase, and as data for future calculation, we state, that more than ten thousand infants were last year bap-

*Report of the Board for 1824.

tized in our churches; and these probably were not half that were born in our congregations: that upwards of 20,000 communicants were, in the two years preceding May last, added to our communion; and that we now consist of 13 Synods and 77 Presbyteries. The whole number of communicants in the Presbyterian Church cannot be less than 150,000. How rapid, then, may we expect the increase of our congregations to be in the middle, southern, and western states; without making any calculations on the influx of people from Europe, or of brethren from New-England, who generally become Presbyterians! Is it at all probable that our descendants and natural allies in ecclesiastical relations, will half of them, twenty years hence, be supplied with learned and pious pastors, if the grace of God does not excite the Church to vigorous, prayerful, and successful exertions on this subject?

From the Harrisburg Visiter.

The Board of Managers of the General Convention of the Baptist Association, recently held its annual meeting at Washington, and appointed a committee to consider the expediency of attempting a mission to South America, who, after consulting on the subject, reported, that they deemed it inexpedient, at the present time, to form a mission for that portion of our continent, owing to the convulsions which now exist in those countries, in their attempt to gain their independence; yet they express their belief that the time is not far distant when they will present equal opportunities for facilitating the spread of religion, with other portions which are now made the objects of their solicitude.

With this hope, they recommend that it be still kept in view; so that when a state of peace shall have rendered the undertaking more auspicious, they may embrace the chance with heart and hand.

VIRGINIA CONVENTION.

Extracts from the Journal of the Protestant Episcopal Church Convention of Virginia.—May 1824

The Trustees of the Theological School of Virginia, now present, though not in sufficient number to form a quorum, feel it their duty to submit to the Convention the following Report:

At the last meeting of the Trustees, the Rev. Reuel Keith was engaged as Professor in the Institution, and was requested to hold himself in readiness to take charge of it whenever it should go into operation. He accordingly settled in Alexandria, in the month of October last, and has had under his charge since that time, from twelve to fourteen students, thirteen of whom were candidates for orders. There are, at present, under his care, eleven young men pursuing their studies, with fair prospect of their future respectability and usefulness, and it is expected that not less than twenty will wish to enter at the ensuing session. During the present term, the students have been instructed by the Professor in Biblical literature and criticism, the original languages of the Bible, Prideaux's connexions, Horne on the inspiration of the Scriptures, Jahn's Archæology, Butler's Analogy, and Magee on the Atonement. The more advanced class has recited to the Rev. Wm. H. Wilmer, who has had charge of the department of systematic Theology, Pearson on the Creed, Burnet on the Articles, and such other authors as the time admitted, and the course of study prescribed by the house of Bishops, required.

The Trustees take great pleasure in contemplating the present state and encouraging prospects of the school; and in hearing testimony, as far as they know and believe, to the zeal, fidelity and ability with which the Professors have discharged the duties of their professorship. They feel it incumbent on them also to state from satisfactory

information, that the whole course of studies has been entirely conformed to the canons of the Church.

Under the present circumstances of the school, the Trustees are of opinion, that Alexandria is the best place for the present location, and they beg leave to recommend to the Convention, the adoption of a resolution to that effect.

We cannot hope for a full and permanent supply of pious and well educated ministers from any other source than the institution we commend to the liberal patronage of our members.

The number of pious young men who are desirous to devote their lives to this sacred cause, is continually increasing, and the disposition to aid the more needy of them to procure a suitable education, is increasing in an equal degree; and to us do both the pious youths and their benevolent patrons, look for an institution which shall furnish them that instruction by means of suitable Professors.

The funds now in hand are \$6,119.

The report was adopted; and it was

Resolved, That the Theological School of Virginia, be located for the present, in the town of Alexandria.

Interesting Donation.—A Society of Cherokee females at Creek Path, a few days since transmitted to the Treasurer of the United Foreign Missionary Society in this city, nine dollars and ninety-five cents, in aid of the mission among the Osages. The Cherokee woman who made the motion to appropriate the money in this way, observed to the Society, "The Bible tells us to do good to our enemies; and I believe the Osages are the greatest enemies the Cherokees have."

[*New York Observer.*]

It is worthy of special notice, that the contributions from the Society Islands to the London Missionary Society are now equal to the annual expenses of that mission!—[*Philadelphia Recorder.*]

From the Religious Intelligencer.
OSAGE MISSION.

Through the kindness of a friend, we are permitted to make the following extract of a letter from Mr. Samuel Newton, to his mother in this vicinity, dated

FORT OSAGE, JULY 6TH, 1824.

It gives me much satisfaction to learn that the various and evil reports about us give you so little uneasiness. I entreat you not to be made unhappy by the puffings of the newspapers, about Indian wars and Indian murders. It shall be my aim to give you timely notice of all facts relative to the Indians, calculated to interest; but to give information of all rumours on the subject of Indian hostilities, would be a useless waste of time. The leaders of the party who murdered the seven men on the borders of the Arkansaw last winter, have been given peaceably into the hands of the authorities of Arkansaw for trial. As far as we can judge, the Indians were never more inclined to be at peace, not only with white men, but with their neighbours the Indians. This is emphatically true of the Great Osages. They have taken measures to bring wars to a close, which probably have existed for a century. In part they have been successful.—These things augur well for the mission. The dawn of a day of some great change in these Indians is at hand. May the Lord bless our efforts, and may the gospel have free course and be glorified.

It is fifteen days since I left home, and was ten days coming out with the team. I heard from home four days since—all well—had begun wheat harvest—our prospects are that we shall have wheat enough to supply our whole establishment with bread, and corn enough to answer our domestic purposes for the coming year. This you may judge will much relieve me about supplies, and lessen one item of expense materially. The prospect of our Indian

school is quite flattering; the present number is twenty-seven. We are about to form a branch establishment on a limited scale.

From the Christian Secretary.

CONVERSION OF A UNIVERSALIST MINISTER.

The Rev. Z. Crosman, who has for several years past preached in the new Universalist Church at Norwich, but who for a few weeks had been absent, returned to his flock last week, and in a public print announced his intention to preach on the subsequent Sabbath; when on the day appointed he officiated, and after the close of the afternoon's discourse, he publicly renounced the doctrine of *Universal Salvation*—and stated in clear and impressive language, that, for the last nine months, he had labored under strong mental feelings of doubt, and uncertainty, respecting the correctness of the doctrines which he had professed to believe, and to preach; and that, after diligently searching the Scriptures, praying frequently and fervently for a right understanding of them, he had come to the conclusion, that the doctrine of universal salvation was fallacious, and eminently dangerous to the immortal souls of those who place their trust and confidence in its efficacy. "I have," said he, "closed my last sermon in this house. I have already preached the doctrine of universal salvation longer than my conscience would justify. My eyes are now open, and I feel the sting of a reproving conscience. My errors are now plain before me; I can see with unclouded vision the tremendous gulf between the righteous and the wicked, over which none can pass, except they repent and be washed in the blood of the Lamb. I must therefore abandon and renounce for ever this dangerous doctrine, calculated to lead men to follow the dictates of their own evil devices, under the impression of salvation, without repentance, or faith

in the all-sufficiency of the Lord Jesus Christ.

"I feel an awful consciousness that I must one day stand before the judgment bar of God, to give an account for the deeds done in the body; and I fear the precious and immortal souls of many of my hearers may arise up in judgment against me, as the shepherd of a straying flock." He then commended them to God; and requested that they would, through repentance and washing of regeneration, look to Christ as the only medium through which to obtain eternal life. As he took his leave, he desired them, on their return to their own dwellings, to read and meditate on the following passages of scripture:

Matt. xiii. 40. "*So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just.*"

Rev. xxii. 11. "*He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.*"

From the Boston Telegraph.

EFFECTUAL REMEDY FOR UNITARIANISM.

Mr. Editor—The following instance, on the truth of which you may rely, although names are concealed, I hope is neither a new nor uncommon one;—yet I should be pleased to see this account of it in your paper, should you think it worthy of a place.

One of my neighbours has, of late years, appeared very desirous of embracing Unitarianism; and if the indulgence of sinful propensities had left him more leisure, he would probably have made flattering progress towards being settled and grounded in that faith; as influential friends in a genteel country town seemed willing to afford him every assistance in their power, both by instruction and books. Argument seemed of little use in his case. It was a most unchangeable and con-

tracted thing in the orthodox to consider so many worthy and unquestionably pious men, who gave so much more pleasing and rational an interpretation of scripture, as "heretics, unworthy of the Christian name."

But this man was a "child of prayer." During a dangerous sickness, his faithful and lovely pastor had likewise prayed for him, and labored with him, until he seemed to have repented indeed, and to be resolved, that as for him he would serve the Lord. Altho' for a number of years after his recovery, all seemed lost upon him, and his last state was like to be worse than the first; yet God, we trust, has not left him in hardness of heart and blindness of mind, to fill up the measure of his iniquities. By a sudden and distressing stroke of Providence, he received impressive admonition of his forgetfulness, of his dependance, and of the duties he owed to Him who had still spared him, although a cumberer of the ground. The Holy Spirit, we trust, set it home upon his conscience. His eyes being opened, he found himself a guilty and perishing sinner, unable to refrain from applying to Christians with the entreaty, "What shall I do—how can I escape?" Now, "behold, he prayeth!" and his heart, we hope, is opened to see the beauty and glory of the divine character and government, especially as displayed in the wonders of redeeming love. The Bible is new, and full of delightful truths. All nature praises its Divine Architect.

Well, Mr. —, said I, what do you think of *Unitarianism* now? O, said he, with a smile of cheerful and affectionate acknowledgment, I know not how to express myself. How clear is the word of God (when we read it with a hearty relish) against this dangerous Unitarian deception.—Thinks I to myself, what an excellent way to convince Unitarians! There is no end to the blindness of those who will not see—no end to the evasions, arguments and

cavils of those who hate the truth and will not believe. And what if a man is thoroughly orthodox in speculative belief?—he may still be lost in the pride of intellect. I love the science which defends our faith, enlightens our minds, and confirms our hopes: but I love more the fervent effectual prayer of the righteous, which God has appointed and delights to honour, and by which that Spirit is given, who *indeed* convinces of sin, righteousness, and judgment to come.

LA FAYETTE.

From the Baltimore American.

"Mr. De Bois Martin, a native of Saintonge in France, was commissioned as an officer of Infantry by Louis XV. In 1770 he joined his regiment as captain, then stationed at Port au Prince, in the Island of St. Domingo, and in 1776 returned to France on the business of his regiment. Having discharged this duty, and being in Paris, he met with an elder brother who was intimate with the Marquis de La Fayette, and who advised him to accompany the latter to America. An agreement was soon after entered into with Mr. Silas Dean, then American agent at Paris, (but not recognized by the French government) that the Marquis de La Fayette should serve as Major General, and all the other officers who might accompany the Marquis one rank higher than the one they held in the French army. The French government had been for a long time promising a vessel to Mr. Deau to convey these officers, but always put him off under some pretence or other. At length the Marquis determined to fit out a vessel at his own expense, and embark for America. He employed Mr. Du Bois Martin for that purpose, who went to Bordeaux and purchased a ship called *La Bonne Mere*, of 400 tons, and fitted her out for the intended voyage. This ship was commanded by captain Le Boursier,—The Marquis and twelve or fifteen officers, including Mr. De Bois

Martin, embarked at Bordeaux in the month of April, 1777, and after having resisted the barges sent by the Governor of Bordeaux to stop them, they first went to Passage, in Spain, and subsequently arrived off the coast of South Carolina in the early part of June, 1777. Here the ship was dismasted, and was forced to anchor; the Marquis, with some officers, including Baron de Kalb, went on shore, leaving the ship to her fate. She however, afterwards arrived safe at Charleston. The American government did not confirm the agreement made with Mr. Dean in Paris—the services of most of the officers were not accepted, and they returned to France. Mr. De Bois Martin embarked at Newburyport.—It is to be observed, that all the gentlemen who accompanied the Marquis were men of rank and fortune, who did not come to America as adventurers, but solely to serve the cause of liberty. Among them were Viscount de Monroy, Baron de Kalb, Chevaliers de Franval, De Fayette, De Vrigini, and a cousin of the Marquis. The object of stopping at Passage, was to consult the Count of Broglie, who advised the Marquis to depart as soon as possible. The Marquis's father-in-law, the Duke of Noaille, one of the most powerful noblemen in France, and who had perhaps more influence at court than any other man, severely reprimanded the Count of Broglie for having favoured "*the Boys escape*"—to which it is said the Count replied—"I assure your Grace that I only wish I had one hundred such boys."

We could add other interesting particulars respecting the honourable part which Mr. De B. M. sustained in relation to the first visit of General La Fayette to America—but we are restrained from so doing by the fear of offending the refined delicacy and retired habits of a gentleman who has never been desirous of attracting public attention towards himself. It may be proper, however, to add, that he has

been selected as a member of the deputation which will proceed to Frenchtown upon the part of this city to welcome the General among us."

The voice of Christ is, *My son, give me thy heart!* and to him who obeys, he will say, "Go in peace! go into the grave! go to Judgment! go into Eternity! go in peace!" [Cecil.]

FROM THE RUSSIAN ANTHOLOGY.

AN ODE TO THE DEITY.

O THOU ETERNAL ONE! whose presence bright,

All space doth occupy—*all motion guide:*
Unchang'd through Time's all-devastating
flight,

Thou only God! There is no God beside,
Being above all beings! Mighty One!

Whom none can comprehend and none
explore:

Who fill'st existence with Thyself alone;
Embracing all—supporting—ruling o'er:
*Being whom we call GOD—and know
no more!*

In its sublime research, philosophy
May measure out the ocean deep, may
count

The sands, or the sun's rays—but God! for
thee

There is no weight nor measure; none
can mount

Up to thy mysteries. Reason's brightest
spark,

Though kindled by thy light, in vain
would try

To trace thy counsels, infinite and dark:
*And thought is lost ere thought can soar so
high,*

Even like past moments in eternity.

Thou from primeval nothingness didst call
First, chaos, then existence—*Lord art
thou*

Eternity had its foundation; all
Sprung forth from Thee: of light, joy,
harmony,

Sole origin—all life, all beauty, thine;
Thy word created all, and doth create:
Thy splendour fills all space with rays di-
vine;

Thou art, and wert, and shalt be glori-
ous! great!

Life-giving, life-sustaining potentate!

*Thy chains th' unmeasur'd Universe sur-
round:*

Upheld by thee, by thee inspir'd with
breath!

Thou the beginning with the end hast
bound.

And beautifully mingled life and death;
As sparks mount upwards from the fiery
blaze,

So sons are born, so worlds spring forth
from Thee!

And as the spangles in the sunny rays
Shine round the silver snow, the pa-
geantry

Of Heaven's brightest army glitters in
thy praise.

A million torches, lighted by thy hand,
Wander unwearied thro' the blue abyss;
They own thy power, accomplish thy com-
mand,

All gay with life, all eloquent with bliss.
What shall we call them! Piles of chrystal
light!

A glorious company of golden streams?
Lamps of celestial ether burning bright?
Suns lighting systems with their joyous
beams!

But Thou to these art as the noon to
night.

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost.

What are a million worlds, compared to
Thee?

And what am I, then? Heaven's unnum-
ber'd host,

Tho' multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against Thy greatness—is a cypher
brought

Against infinity! What am I then!—
Nought.

Nought!—But the effulgence of Thy light
divine,

Pervading worlds, hath reach'd my bo-
som too;

Yes! in my spirit doth thy spirit shine.

As shines the sunbeam in a drop of dew.

Nought! but I live and on hope's pinions fly
Eager towards thy presence: for in Thee
I live, and breathe, and dwell; aspiring
high,

Even to the throne of thy divinity.

I am, O God; and surely thou MUST
see:

Thou art! directing, guiding all, Thou
art;

Direct my understanding then, to Thee!
Control my spirit, guide my wandering
heart;

Though but an atom 'midst immensity,
Still I am something, fashion'd by thy
hand!

I hold a middle rank, 'twixt Heaven and
Earth,

On the last verge of mortal being stand,
Close to the realms where angels have
their birth,

Just on the boundaries of the spirit land!

The chain of being is complete in me;

In me is matter's last gradation lost,
And the next step is spirit—Deity!

I can command the lightning, and am
dust!

A monarch and a slave; a worm, a God!
Whence came I here, and how! so mar-
v'lonously

Constructed and conceived! This clod
Lives through some higher energy;
For from ITSELF it could not be.

Creator! yes! thy wisdom and thy word
Created me! Thou source of life and
good!

Thou spirit of my spirit, and my Lord!
Thy light, thy love, in their bright plen-
itude

Fill'd me with an immortal soul, to spring
Over the abyss of death, and bade it
wear

The garments of eternal day, and wing
Its heavenly flight beyond this little
sphere,

Even in its source to Thee, its Author:
there.

O thought ineffable! O visions blest!
'Thouh worthless our conceptions all,
of Thee,

Yet shall thy shadowed image fill our
breast,

And waft its homage to thy Deity
God! thus alone my lowly thoughts can
soar;

Thus seek thy presence, Being wise and
good!

'Midst thy vast works, obey, admire, a-
dore;

And when the tongue is eloquent no
more,

The soul shall speak in tears of grate-
tude.

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

Vol. I.]

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For the Western Luminary.

OF NIGHT MEETINGS.—No. II.

THE importance of the subject of the last paper, seems to justify some remarks in continuation.

Verily, there seems not only nothing in these night meetings which should be regarded with that disapprobation, which we have alluded to, from the world; but these meetings actually appear to be of a character to aid, in a very peculiar manner, the cause of piety.

Let us cast an eye over society. Where is that union which should prevail amongst brethren? Do we see it even among professing Christians?—The time indeed was, when men were prompted to say, upon casting their eyes over any little band of disciples, "See how these Christians love one-another!" But that time is gone; and apathy, to say the least, seems to have taken the place of brotherly love among many: Nay, if any professor become at any time the object of persecution, it is well if some of those who claim to be the people of God, do not actually join in, in the circulation of groundless reproaches and cruel surmises.

This is a lamentable fact, doubtless; and it is one which these very reprobated meetings are calculated if not to remove, at least to mitigate.

Any badge of peculiarity amongst a body of men, is therefore a badge of love. Among secret societies, the incommunicable something is known to make men regard each-other with greater affection. Nay, it is matter of notoriety how the persecutions of men have ever been wont to raise from insignificance any little band that has been honoured with those persecutions. These meetings, then, for the purposes of worship, which are peculiar to God's people; these meetings, which men at once hate and condemn, are of a sort to cement the "body of Christ"—to draw God's people together by the cords of divine charity—to give strength to that fabric of hope, the church of the living God!

Nor let it be said of us, ye professors of religion, in reference to the affection that once prevailed amongst us—

"—Fumus Troes, fuit Ilium, et ingens, "Gloria Teucrorum!"

Let it not be said of us, that the love of each-other is no longer one of our characteristics. Let it not be said, in relation to men who give perhaps the strongest of all assurances of the genuineness of the profession they make—when they really "love their brethren," (for so God's Word appears to have decided,) that they evince themselves hypocrites by failing to act up to such clear injunctions of the blessed scriptures!

For you may rely upon it, professing people, that, act as you may, the "slow-

moving finger of scorn," real or affected, will still be pointed at you by the public. The object, therefore, should not be to avoid this, so much as not to deserve it. And if you neglect your night meetings, and other matters of the same kind, and fall into that indifference toward each other which such institutions have so evident a tendency to promote—we put it fairly to you, whether you do not deserve the disapprobation and the contempt of men—and whether, in meriting these, you will not be in danger of incurring a far more serious ill, that of forfeiting Jehovah's smile, whilst thus "ye shut up the kingdom of heaven against men?"

We tell you, therefore, that you should be cautious how you abandon the duty in question, or any other religious duty, with a view to conformity with the world. If you abandon these duties, or become lax in attending them, men will condemn you—will hold you in real detestation: whereas, if you persevere in "well-doing," men will rather affect to despise, than actually despise you—will probably relent by degrees; and whilst, too, you will be continuing in your duty, and securing, through God's grace, his heavenly smile.

You have, then, here before you, a further motive to perseverance—how vast—how momentous! As you consider the motives that should stimulate you on, they seem to magnify themselves before you. Such of the world as will not harden themselves under good examples, as under other means of grace, are to be brought over by you! and in part, by your night meetings!

Will it be amiss in this place, to recollect the energy of Alexander the Great; exerted, indeed, in a very different matter—yet not unworthy of being somewhat regarded by Christians?—When that conqueror had advanced greatly in his project of universal domination, he was thus addressed by his friend Parmenio: "Were I Alexander, I would accept of these offers of

Darius." "And so would I," said Alexander, "if I were Parmenio." It seems he looked upon Parmenio's suggestion as utterly unworthy of thought. He would not condescend to reply to it seriously. And shall we, Christians, be moved by the sarcasms of the world, when we too have in view the conquest of the world? The conquest we meditate is different, indeed, from what the Macedonian had his little soul fixed on. Yet it is different—and how far more noble? It is benevolent, as that was devilish, in principle: For our scheme of conquest has in view the rescuing of mankind from the fetters of Satan, and the bringing of them under the mild and delightful influence of the "perfect law of liberty" and of love! Let us answer the objections of an adversary: Let us not treat them as the Macedonian did the objections of his servant: Let us reply to the objection, for his own good.

"Such of us as will hold out to the last, in endeavouring the vast and glorious achievement in allusion, that of subduing the world to the Lord Jesus Christ, might well answer such as would look back after laying their hands to the work—as the same Alexander we have mentioned said to some of his followers who were refusing to follow him on to the Indies: "Go, tell men that you left us completing the conquest of the earth, under a Captain who cannot but make us more than conquerors, along with Himself!"

Night Meetings!..... We are reminded by the word, of the night visit of Nicodemus to our Divine Master. Nicodemus came by night, because he was ashamed to come by day: And, possibly, there may be some that will come to our meetings on the same principle; and possibly they may be alike blessed. And if men who are ashamed, be blessed—how much more will such be blessed, abundantly, who are not anywise unwilling to confess the Lord before men?

We will conclude this last, as well as the former number, with a word of exhortation. And we will address such as are at all active in the promotion of the meetings we have been remarking on.

Brethren, we rest assured that you will go on! and with redoubled ardor! We have been speaking on this subject with a view to urge you on: You will meet with an abundant reward, of Him whose sources of reward are not easily dried up. When the blessed Mediator of the New Covenant shall come to recompense the givers of a cup of cold water, and the feeders of his sheep—the water of life and the bread of life which you will have bestowed by the correctness of your lives and conversation, will not be forgotten; but you will be invited to partake of a most glorious feast at the right hand of God, and will thenceforward drink new wine “in your Father’s kingdom!”

Then be not discouraged by the fact that these meetings are a little thing! As a worthy correspondent in the Luminary said, not long ago, of another institution of the same kind, so say we of this;—

“It will be found a great thing, when empires and worlds will want wealth to buy.”

Go—and prosper!—May God add his blessing, for Jesus’ sake! X. Y.

For the Western Luminary.
ON SLAVERY.—No. IV.
(FROM PAGE 198.)

The Romans possessed an advantage to which we cannot look. From among their slaves, all whose personal merit might have rendered them dangerous, became a valuable addition to the stock of freemen, and proved a stricter guard over their former comrades than those who had been born to the liberty which themselves had acquired; while their promotion alleviated, by hope, the situation of those in bondage. But

this resource is forbidden to us, by colour. Contrast with the adoption of the Roman slaves, the total exclusion of the mulattoes, those who are destined to furnish the future chiefs of insurrection. Would I then admit them? No: Their admission—between their aspiring nature and the pride of the whites—would but accelerate the evil. And, notwithstanding the advantage of adoption possessed by the Romans, the system of slavery would have proved its own bane in Rome, as well as in Tyre and Sparta, had it not been counteracted by the irresistible discipline of the legions, which, on various occasions, prostrated the desperate valor of the insurgents. Their story is read with pity; and the name of Spartacus will be embalmed in the memory of those who contemplate him dying in a cause infinitely more just than that for which Tully pleaded, and Brutus perished. Add that the Romans fought their slaves single-handed; an advantage we must not look for. What kind of contest is this, in which the sons of liberty in every part of the globe, are compelled to oppose at least their wishes against their brethren? Yet ’tis as natural for the European to feel indignation on hearing the negro’s piteous tale, as for the American to do so on a perusal of the *Vindiciæ Hibernicæ*.

We are as little able, from our institutions, to imitate the Romans in a standing army, as, from our prejudices, we are to incorporate our slaves among ourselves. An army may be forced upon us by the increasing numbers of our slaves; but whenever that occurs, the general of that army will command both masters and slaves. What civil force will suffice to controul from ten to fifteen millions of slaves—with whose increase in the south, the number of the whites will have diminished in proportion? The danger will compel a military force, which, under a despot, will impartially crush both colours. He will then, like the king of Brazil, make

a white man of a negro, when that negro's services merit such reward: nay, should a sable mistress engage his fancy, he will elevate her relations to the highest dignities. Perhaps I may offend by touching upon a subject so peculiarly disagreeable. Yet an eminent Virginian, Patrick Henry, proposed to blend with the Indian race: And by one personally acquainted with him, I am assured, that he mentioned the union of the two more distant colours as the only mode of preserving liberty, if not existence. "Join, or die"—was, in his opinion, as suitable to this subject as to the Revolution. But these sentiments he never made public. The very man who first proposed the division of the empire, durst not openly advocate the union of the colours. Had he ventured it, he would have been silenced by general execration. Those for whose immediate relief and safety he was the most solicitous, would have felt the keenest rage, the deepest indignation; the disparity of the races being in exact proportion to the number of slaves compared to that of the masters. It is then impossible that you should agree to a spontaneous union. And if you employ an army, despotism ensues, which must be followed by compulsory union. Take neither course; retain your slaves; and their increasing numbers must and will take possession of the soil which their ancestors have tilled. The irreversible decree of nature is, that labour shall supplant indolence. It has been exemplified in the persons of the whites and Indians: Is not a similar effect to follow in that of the negroes and the whites?

Patrick Henry's sentiments are participated by Bonaparte, who proposed the desperate expedient of permitting bigamy to every male, provided each wife differed in colour. Such a law may be considered an absolute impossibility; but the conception of the necessity for something equivalent, in men so widely separated as the veteran repub-

lican and the fallen emperor, may be allowed to prove the importance of acting, and that without delay. For, should insurrection take place within ten years, we can put it down easily; perhaps within twenty, we may do the same; but if deferred till fifty years hence, the proportion of whites will by that time be so small, that your slaves, when awakened, will find that they are the nation; and they will then address you in the well known language of revolution, "For a people to be free, it is sufficient to will it." Should you acquiesce, they may perhaps condescend to receive your daughters and your estates: But should you, feeling the indignant spirit of masters assailed by slaves, act accordingly, the war will assume the ferocious aspect naturally to be expected, and the whole white race will be swept like a cob-web before the overwhelming negro population. The two races have their ratio of increase. If the ratio of increase in A is permanent, while that of B lessens proportionably to the increase of A; in the end the numbers of A must exceed those of B in a ratio so vast as to insure superiority. Quere—What time would be required to give the negroes a ten-fold superiority to the whites?

Painful and invidious is this subject. But surely it is better to rouse my friends at dead of night, than to suffer them to perish in the flames. Yet I fear that I am more likely to gain reproach than thanks, by that good will which has led me to attempt a subject particularly tender in a slave state, where, even in his own house, the father does not touch upon this topic till he has ascertained that no slave is within hearing.

There yet remains one chance of salvation. Get rid of these people, at whatever cost. To this, however, the gentlemen of the south do not seem to pay any very serious attention. Contented with talking about their Guinea colony, the only mode in which they

propose to remove slavery is by extending it as widely as possible at home. But they may rest assured that if they cannot exist without negroes, the negroes both can and will without them; and that if they are really willing to part with them, they must do so instantly, or find means to stay their increase. Two millions may be exported: Six or eight, it is impossible even to think of.

The villainage of Europe is mentioned as something parallel to our domestic slavery. Wide is the difference. The humane provisions existing in the law for freeing the villain, are well known. His residence in a corporation made a freeman of him. The abuse of his wife by his lord, freed him. The laws were *always* construed favourably to freedom, where villainage existed. Are they ever so in a slave state? The villain could not be separated from his wife and children: Hence he had a country, and could be called upon to defend it. Russia experiences their services in the present day: while we were obliged to drive our slaves from the sea-coast, as well knowing that they would willingly desert their masters. To defend that coast, we were compelled to call down the mountaineers. They came, and on the uncongenial soil they perished—

Wasted with disease and anguish,
Not in glorious battle slain.

Many hundred strong men are said to have taken up their last abode on the sultry sands around Norfolk; whither they were marched, a distance of two hundred miles, for the purpose of defending that soil from whence its cultivators, born there, and inured to the climate, had been driven, lest they should fly for shelter to the enemy. Yet this is the population which we are assiduously spreading over this country, in preference to poor whites; and which, but for the interference of Congress, we should have had to oppose to the arms of Russia from the west. And

to this kind of population the slaveholder must look, to defend the barrier to the power of Mexico, which, when emancipated from Spain, will present to us a compact population of freemen. Nor will their being of different colours, form a circumstance in our favour. On the contrary, whenever the slave states are invaded by black regiments, then, and then indeed, will the day of retribution have arrived. The native whites are not sufficiently numerous to defend the soil. The states thickly settled by white men are far distant; and, when arrived, the northern bodies will speedily sink under the withering influence of a southern sky. The slave will then inform you, that he has rights as well as you. What would have been the fate of New Orleans, had blacks, able to endure the climate, waited the attacks of disease, which, soon after our providential deliverance, wasted the troops from Tennessee and Kentucky, before they could escape from the deleterious spot which so short a time before had witnessed their glory? What kind of defence was presented in the slave states, when Cornwallis marched through them?

“Despair was in his van, with flight combin’d.”

The Assembly of Virginia, in all the plenitude of their patriotism—at a time when their high wrought souls would have sustained an honourable comparison with those senators who waited, self-devoted, the approach of Brennus—fled before him. They could do no otherwise. They had no peasantry to support their unavailing courage. Before negroes became numerous in Virginia, white men came to Hampton as servants. But this kind of importation has long since ceased. What white man can endure labor in a state where it constitutes a mark of slavery? Hume remarks, that Lycurgus might have spared the prohibition of silver, if he had known the use of paper; for that

wherever the latter appears, it expels the former. (This, our present experience evinces.) And if ever you wish to expel the laboring freeman, introduce slaves, and the business is done—done for ever.

—A bold peasantry, their country's pride,
When once destroy'd, can never be supply'd.

But this mode had not been practised in New England: Therefore her sons numerous as brave, at the appearance of the best appointed army that ever stood upon the continent, met their foes "dareful beard to beard," and, in spite of the pride of discipline, compelled regular troops to pile their arms in presence of militia. Was it not through a slave state, although highly patriotic, that the British troops proceeded to Washington? They would as soon have charged bayonet on the raging ocean, as have attempted to penetrate the same distance into Massachusetts, altho' the seat of the Hartford Convention.

A gentleman of Virginia, endued with the penetration of a statesman, and the spirit of a patriot, has exposed the danger of the banking system, considered by him as tending to merge the property of the poor in that of the rich. But he forgot that, before his eyes, was fast arising another power, predestined to engulf both the rich and the poor together. That the southern states must one day sink under this domestic evil, was foretold many years since—But the author of the prediction was not a resident of those states; had he been so, custom would have removed the danger from his eyes. When first the new-comer in the West Indies sees himself surrounded by black faces, he feels his flesh quiver: But habit familiarizes everything; and the same man, after a few weeks, calls out the stoutest fellow in the gang, orders him to lie down, and receive a flagellation from one of his nearest relations. From this

principle, and from this alone, can I account for the supineness of the gentleman alluded to. Were it not for this, he would shudder when he counted the numerous births upon his plantation; and the reflection, that an enemy came in each, would compel him to turn his uncommon abilities to a subject of rather more importance than the banking system—to a subject which calls loudly for the attention of our best men, while there is yet left a chance, though precarious, for our future safety. Heartily do I wish that these lines may meet his eyes, and induce him to bestow upon the subject the consideration it deserves.

C. C.

(To be continued.)

EXTRACTS FROM MAJ. PHIPPS'S SPEECH,
AT THE ANNIVERSARY OF THE LONDON
CHRISTIAN MISSIONARY SOCIETY.

Promising indications in India.

I solicit your indulgence, while I comply with the call made upon me to state the result of the observations which I have made during my residence in Bengal.

For six years, I travelled annually three thousand miles. I have therefore enjoyed many opportunities of visiting your missionary establishments in that part of India; and as a member of your Calcutta Corresponding Committee, I have made it my duty to become familiar with the labors of your missionaries: and it affords me unspeakable satisfaction to be able to state, that they are zealously employed in doing all in their power to win souls to Christ—that they display a consistent Christian walk—and that they are blessings to the country in which they dwell.

This meeting will naturally wish to know the visible progress made in the great work of evangelizing the heathen. I am of opinion that the best interests of this Society require much caution on this subject. That no one

may be misled, when I state my firm belief that the labors of this Society have been attended with much benefit to India, I must be understood as comparing its present state with what it was twenty-five years ago. The heathen parents, who would have then been offended at the offer of a Bible or of any instruction, are now contented that your missionaries should teach their children out of the Oracles of God. I have seen young Brahmins reading the Bible in your schools; and have heard them reply to the questions put to them, in a manner which shews that they not only remember but understand what they read. A spirit of inquiry, formerly unknown, has, by the blessing of the Almighty, spread itself over the land; and many are now desirous of learning what is contained in the sacred books of Europeans. A degree of confidence is now reposed in Christians, which formerly would not have been credited; and not only are the sons of Hindoos sent to your mission schools, but their daughters also are sent to be instructed by the wives of the missionaries! I have seen that highly-gifted lady, Mrs. Wilson, surrounded by her numerous female scholars; and want of funds is the only impediment to the increase of their numbers.

I have heard magistrates observe that a marked difference is perceptible respecting the Brahmins. They formerly entered courts of justice, noisy, insolent, overbearing,—demanding the utmost deference to their testimony, whoever might be the witnesses on the other side, and ready to contradict the assertions of these men: But now the frown of a Brahmin is no longer formidable, and their falsehoods are often exposed.

I have often heard that question proposed, Whether the light of the gospel could correct the moral turpitude of the Hindoos; or whether breaking the iron sway of Brahma would not sink them still lower in the scale of society?

But this Meeting knows that the grace of God in the heart of a Hindoo will lead to holiness of life. I have seen the trial made. I have met with communities of native converts; and I have been told by magistrates, that those professing Christians within their districts were marked by their peaceable and quiet demeanour: not a single instance had occurred of their being prosecuted in courts of justice, while they complained of nobody; and, to myself, men of this description have expressed themselves truly grateful that the glad tidings of the gospel have been communicated to them.

But I must remind you, my lord, that these are but gleams of light in the midst of the spiritual darkness! India still calls on you to redouble your efforts, in sending laborers to dig up the fallow ground.

It has been stated, erroneously, that the worship of Juggernaut has decreased. It is but two years since, that I saw at least one hundred thousand persons worshipping that idol. I saw the dead lying in the roads and the fields; and jackals and dogs collected in vast numbers, devouring the victims of that hideous superstition. If this assembly could behold such a sight, how would it stimulate them to redouble their exertions to communicate to the Hindoos the glad tidings of great joy.

CIRCULATION OF BOOKS, THE PRESENT GREAT MEANS OF USEFULNESS TO CHINA.

In China, preaching is not the great means of usefulness; for by it, we cannot, as yet, gain access to the native mind. But proclamations can be made in writing, as well as by the voice. Our Heavenly King sends forth his proclamations of mercy and love to perishing mortals. In China, and Japan, and Cochin China, and the islands of those seas, all the people can read, and are eager for knowledge. There, let millions of Tracts be published! The

Scriptures are now translated, and passages of the Bible are printed as Tracts, and the people receive them with great avidity.

In China the people have a great reverence for books; and they receive with gratitude any that are given to them. There are so few persons employed in making known the Gospel in China, that we cannot follow the Tracts, or ascertain their effects; but the good resulting from them is morally certain. I have distributed many Tracts: Some of them have travelled to a great distance; one of them was brought back to me to look at, as a very curious book—and I found that it had been marked all through, by some one who appeared to have read it with attention. Let me relate another fact: A man at Malacca, whose mind was enlightened by the perusal of a Tract published by Dr. Milne, told me, that he could not understand what he had read respecting Transubstantiation, in a treatise published by a Roman Catholic missionary; but that he could understand the Tracts which Dr. Milne had published. Milne's Village Sermons, in Chinese, have been extensively circulated; perhaps nearly as much so as Burder's Village Sermons here.

Extracts from the Rev. Dr. MORRISON'S Speech at the late Anniversary of the London Religious Tract Society.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, OCTOBER 13, 1824.

ORDINATION AND INSTALLATION.

The Rev. John Hudson was ordained and installed Pastor of the Presbyterian Church at Nicholasville, Jessamine county, Ky. by the West-Lexington Presbytery, on the 25th of September. The ordination sermon was preached by the Rev. John Breckinridge, on

Psalm cxxvii. 1; the charge to the pastor elect by the Rev. Dr. Blythe; and the charge to the people by the Rev. N. H. Hall.

At the stated meeting of the same Presbytery, in Lexington, October 6th, licentiate *James Marshall* was ordained *sine titulo*; and *Joseph Cabell Harrison*, a candidate for the ministry, under the care of the Presbytery, was licensed to preach the gospel.

OBITUARY NOTICE.

Died, on Monday the 6th ultimo, at Princeton, N. J., in the 21st year of her age, Miss ELIZABETH MILLER, second daughter of the Rev. Samuel Miller, D.D., Professor in the Theological Seminary of that place.

The following extract from a letter of a very near friend of the deceased, though not at all designed for publication, breathes so much the spirit of Christianity, and presents so simple and lovely a view of her last moments, that we venture to give it to the public.

Princeton, Sept. 7th, 1824.

"I have now, agreeably to the fears expressed in my letter of yesterday, to convey to you the mournful intelligence of the decease of our dear Elizabeth. She expired last afternoon—with as much tranquillity and gentleness as probably was ever witnessed; without a struggle, or the least discomposure of a feature.

"We desire to be thankful, too, that the state of her mind was comfortable. She had not, indeed, that strong confidence—that elevation of sensible joy, which both she and we could have wished. But she appeared to be calmly and humbly resting on the Redeemer; and repeatedly assured us that she was quite willing to depart. Dear child!

we have no doubt that her sufferings are ended, and that she has reached that blessed abode where the weary are at rest.

"Thus you see, that we are mortal in Princeton, as well as in Kentucky.— Give our love to our dear M. Tell her not to mourn; at least not to mourn for the dear departed. She has escaped before us all from the sins and sorrows of this mortal life, and is safely lodged in the bosom of her Father and her God. Let us all study to be prepared, by the grace of God, to follow her!"

MIAMI UNIVERSITY.

The Miami University will be opened for the reception of students on the first day of November next.

The faculty, for the present, will be composed of the following officers, viz:

The President, to whom is assigned the departments of Moral Philosophy and Belles-Lettres—a Professor of Mathematics, Natural Philosophy, and Astronomy—and a teacher of languages; to which number other Professors will be added by the Board of Trustees, as the number of students may increase and the interests of the institution require.

The President's chair will be occupied by the Rev. ROBERT H BISHOP, who has for many years been a Professor in Transylvania University, and with whose literary and scientific reputation few persons in this, or the neighbouring states, who have directed their attention to the state and advancement of science, are unacquainted.

The second department of the faculty is filled by Mr. JOHN E. ANNAN, a graduate of Dickinson College, Pennsylvania, and who comes recommended to the Board by individuals of the first literary merit in the Atlantic states.

The department of Languages is committed to the care of Mr. WILLIAM SPARROW, who is a classical scholar of the first order for his years, and whose talents are believed to be far above

mediocrity: he has received the principal part of his education at Trinity College, Dublin.

The course of studies will be as follows.

PREPARATORY DEPARTMENT.

Adam's Latin Grammar, Valpy's Greek do., Cæsar, Cicero's Select Oration, Virgil, Greek Testament, Collectanea Minora, Mair's Introduction, Murray's English Grammar and Exercises, Arithmetic, Worcester's Geography, ancient and modern, Recitation in the Bible once each week.

COLLEGE.

FRESHMAN CLASS.

Horace begun, Double Translations, Collectanea Græca Majora, Playfair's Euclid begun, Ancient and Modern Geography reviewed, Morrel's Rome, Recitation in Bible once every week, Declamation.

SOPHOMORE CLASS.

Horace finished, Excerpta Latina begun, Græca Majora continued, Day's Mathematical Course begun, Euclid finished, Adam's Roman Antiquities, Morrel's Greece, Double Translations, Recitation in Bible once each week, Declamation.

JUNIOR CLASS.

Excerpta Latina finished, Majora finished, English Composition, Day's Mathematics continued, Natural Philosophy and Astronomy, Tytler's Elements of Ancient and Modern History, Recitations in the Bible, Declamation.

SENIOR CLASS.

Recitation once each week to the Professor of Languages, Experimental Philosophy and Chemistry, Ramsey's America, Hedge's Logic, Blair's Lectures, Say's Political Economy, A Course of Lectures on Moral Philosophy, Themes and Forensic Declamation.

The College edifice at Oxford is at present a large brick building, three stories high, 60 feet in front by 85 feet deep, containing several large halls and other rooms of smaller dimensions, to which is attached one wing 40 feet long by 56 feet deep, subdivided into

convenient study and lodging rooms for the students. The large building is designed to answer as a centre building to the College; to which the Trustees contemplate, at some future time, adding two wings of 80 feet each. The large rooms in the building are intended to answer the purpose of a College Chapel, and to be occupied as recitation Rooms and by a Library and Philosophical Apparatus.

Oxford is in the north-west point of Butler county, 12 miles distant from Hamilton, 37 from Cincinnati, 42 from Dayton, in the state of Ohio, and 16 from Brookville in the state of Indiana. The situation is high and dry, and few places in the Western Country can compete with it and the surrounding country for health; the circumjacent country is fertile, thickly settled, and fast approaching to a high state of improvement.

The College already possesses a Library comprising a collection of very rare and valuable works in various departments of literature and science; to which additions will from time to time be made.

The year will be divided into two sessions, of about five months each; the one session commencing on the first Monday of November, and the other on the first Monday of May, in each year.

The terms of tuition in the College Classes, will be \$10 per session; and in the Grammar School attached to the College, \$5 per session—payable in advance.

Boarding for students may be obtained in respectable families at Oxford on reasonable terms; and it is presumed that the whole necessary expenses will not amount to more than \$80 or \$100 per annum for each student.

Parents and guardians who are disposed to send their children to Oxford, are assured that every exertion within the power of the proper authorities of the College, will be made, to preserve morals and promote the improve-

ment of the youth committed to their care; no peculiar sectarian views or principles will at any time be permitted to attach to the government of the College; extravagance will be discountenanced, and all proper measures taken to encourage frugality: to this end it is recommended that youth sent to the College, so far as convenient, should appear clad in the domestic manufacture of our country.

The annual revenue of the University, independent of the tuition fees, is about three thousand dollars, with a considerable portion of land still to be brought into market. Something like 20,000 dollars have already been expended in buildings. The Board of Trustees consists of eighteen members, appointed by the legislature of the state, from the different counties west of the Little Miami river. They are divided into three classes, whose term of service for the first period will expire at the end of 3, 6, and 9 years.

It is believed that the Trustees feel the importance of the trust committed to them, and that they are not altogether unworthy of the public confidence. The most of them are the heads of rising families, and are employed in other important public stations, and enjoyed in their youth a religious and literary and scientific education: And, knowing the value of such an education, they will, as Trustees, and as citizens of Ohio and of the United States, labor and pray that the Miami University may, under the fostering care of Divine Providence, become and continue to be an extensive blessing to the present and succeeding generations.

WILLIAM GRAHAM,
JOHN THOMPSON,
JAMES McBRIDE,
STEPHEN FALES,
DAVID MACDILL,
JOSHUA COLLETT,
HENRY BACON,—

Committee of the Board of Trustees.
September 15, 1824.

Printers in the Miami, and Western Country generally, who are friendly to the cause of literature, will please give the above an insertion in their respective papers.

REVIVAL OF RELIGION.

Extract of a letter from Rev. D. Dunbar, dated Nobleboro, Me. Aug. 18, 1824.

I have now the pleasure of informing you, that the Lord has done great things for this people, whereof we are glad. This work has been *deep, silent, and progressive.*

The number added to the church by baptism, as the fruits of God's gracious visitation among this people, is 92; and I am happy to say, that every one of these, from the least to the greatest, continue to give evidence that "the gospel came not unto them in word only, but also in power, and in the Holy Ghost, and in much assurance." In eighteen instances, the husband and wife have been taken; and in some cases two, three, and four children in a family, have been baptized together.

About the beginning of February, the power of God began to appear in the First Church and Congregation, whereof Elder Pillsbury is the pastor; and for upwards of three months, progressed with much greater rapidity than it did amongst us. The number baptized by Elder P. is over one hundred and twenty; but I regret to add, that for several weeks, no new cases of awakening have occurred in either congregation. [Baptist Magazine.]

Extracts from the Second Report of the United Domestic Missionary Society.—May, 1824.

"Your Committee believe, that in order that the gospel may flourish in our land, it will be necessary to return to the example of the Apostles in the primitive age. Peter, John, and James, abode chiefly at Jerusalem; at a time when the whole world was to be evangelized—there were "certain prophets

and teachers" in the Church at Antioch—Paul ceased not for *three years* to warn the people of Ephesus, and thus it becomes apparent that their system was to hold fast to the spot where Providence opened a door, and by persevering exhortation and prayer, to try the power of their spiritual weapons; they never gave over in despair, for God was their strength; they never confessed, by flight, that the grace of God in them could not subdue the principalities of darkness; they left not ground which they had indented with their knees and watered with their tears, till they founded a church there on the rock of salvation; and so they erected their chain of posts from Jerusalem to Byzantium, and from Byzantium to Rome, and so they brought the knowledge of God even into Cæsar's Palace. They ever planted ministers as they advanced, and the ordinances of Christ, and taught men "to do all," *whatsoever he commanded.* The popular mode, on the contrary, criminally separates what God has joined, the ordinances of the Church from a preached gospel—it asserts that preaching is enough, and the sacraments comparatively unimportant; and leaves to disuse and disrepute, those glorious and sanctifying institutions, which it will fare ill with any man to have the Lord come and find him willingly without.

"We believe that if preaching should have the power of the sermon at the first Christian pentecost, and a revival of religion as effective as that glorious one ensue—yet without the sacraments, and church order and discipline, all would pass away as the early dew. The Church is the Lord's body—his temple—he vivifies every part of his external machinery—and preaching is but one of the means for the conversion of the world: the exemplification which each professing member is bound to exhibit of the prevalence of faith, hope and charity, is to shed light upon those who walk in darkness, and cheer and

guide them, as does a city set upon a hill the wanderer in a dangerous valley."

From the Boston Telegraph.

THE JEWS.

Thirty or forty years ago, says a writer in the Jewish Expositor, it might have been no easy matter to find a Jew who would not stamp, spit, and curse, at the very mention of the name of Jesus. This blasphemy is far from being equally prevalent now.

Yet now it is peculiarly awful, on visiting places where they inhabit in great numbers, to observe in what broad and legible characters "*all for this world, and nothing for the next,*" is written on every face.

The last Report of the London Jews Society, mentions the case of a Jew, who knew nothing more of Judaism, than that, when it thundered and lightened, his countrymen were accustomed to open their windows, expecting the Messiah to come in a storm!

The writer above referred to, remarks, that he had never known a single instance of a *Christian* missionary's experiencing any thing like violence from the Jews, except where it was the plain consequence of the injudicious and offensive manner in which he had conducted himself.

The same writer mentions the following incident:—In a considerable town on the continent of Europe, were about 20 Jews who lived in strict observance of the ceremonies of their religion. At length one of them became a Christian, and made known his intention of being baptized. The chief of the little society immediately paid him a visit, to expostulate with him on account of his deserting the faith of his fathers. He found him steadfast in his new belief, but firmly relying on all the promises made to the fathers;—and, though he obtained no satisfaction as to the object of his visit, he went away

rejoicing that he had yet found faith in Israel.

Some of the Polish Rabbins have taught dying Jews to pray, "If the Messiah be come, and if Jesus of Nazareth be He, Lord have mercy upon my soul for His sake."

At this day, says a writer in the Jewish Expositor, the number of real and spiritual converts has not as yet been perhaps above two or three times as great as in most preceding generations; but the number of Jews who have submitted to baptism has been ten, twenty, or perhaps thirty times as great.

FROM LATE FOREIGN JOURNALS,
Received at the office of the Nat. Gazette.
GREECE.

The following are extracts from a letter from the Hon. Col. Stanhope to the Secretary of the Greek Committee, and which contains, under distinct heads, a general sketch of the state of Greece.

The *Resources* of Greece are great but unexplored. Nature has been bountiful to her; but the Turks, blinded by prejudice and heated by passion, have neglected their true interests, and have destroyed her wealth. Lands and liberties have been equally blasted.

Parties.—The political parties in Greece may be said to be three. First, there are the captains, who look to power and plunder. They generally lean to the democratic interest, as a means of preserving these advantages, and of avoiding a master under kingly government. This party have riches and courage; but they have powerful opponents, and can only preserve their interest by ranging themselves on the side of the people—a fact which they begin to appreciate. I was always pouring this into their ears, and the military chiefs considered me as their friend, whereas I was merely consulting the good of the mass. Secondly, there are the primates and oligarchs: These, too, are for power and plunder. They

look to a foreign king as the means of supporting their influence. The third may be called the national party. They consist of those who are not subdued by the military or civil oligarchies. I mean the peasantry, the merchants, the towns people, some of the islanders, and a few fine spirits. When invasion has been near, the national party have inclined towards the military chiefs;—when at a distance, they have risen against their extortions. By degrees they gain strength.

Education.—From what has been stated, it appears that there is a great want of educated men in Greece. This is felt in the representative body, in the administration of justice, in the prefectures, in the army and navy—in short, in every department of the State. By the establishment of schools and publicity, by courting the ingress of settlers and travellers, and the return of enlightened Greeks to their country, this desirable end may in time be obtained.

The defence of Greece now claims your attention.

Navy.—The Greek navy is composed chiefly of merchant brigs from Hydra, Spezzia, and Ipsara. They amount to about 80 sail. These vessels have been maintained partly by private contributions, and the sailors are skilful and brave. The Greek fleet is of the same character as the Greek army. It is not equal to cope with the combined Turkish fleet; but has gained a mastery over it by its superior seamen and tactics. When I say tactics, I allude not to those of a highly organized navy, for in these they are deficient; but there are tactics for irregular fleets as well as armies—for corsairs and privateers, as for guerillas, pindaries, and stratists. This, too, is the true military and naval policy for Greece to pursue. She cannot cope with the Turks in regular warfare; but she can harass and worry them to death. Greece should have

four good frigates, sixty of her own brigs, three or four steam vessels, some privateers, and a few gun-boats in commission: She might then be secure against every maritime power, with the exception of England. Perhaps the Committee might be able to procure for Greece some privateers, a steam vessel, and a good gun-boat as a model. One or two good naval officers, who could bend to native prejudices, and could submit with a serene mind to all sorts of crosses, could be most useful auxiliaries in the cause.

Army.—The captains are of humble origin, and many of them are descended from shepherds. They or their forefathers have distinguished themselves by flying from the tyranny of the Turks, by having recourse to arms, and by their light fugitive movements and depredations, which eventually obliged their oppressors to court their alliance. These are the men who by their courage and constancy have kept up a spirit of resistance and of martial enterprise in the people, till the nation, being highly excited by Turkish oppressions, at last broke out in a mad insurrection, and, contrary to all calculation, ended in emancipating themselves. The horrid massacres committed by the Greeks have been urged against THEM with truth, but most unjustly against THIS CAUSE. Because the object of their struggle was to put down vice, and to establish a government that would promote virtue. These frightful slaughters have prevented the Turks from treating with their enemies on various occasions; but, on the other hand, they have struck them with terror, and have cleared the country of savages that never could have been their friends, and would always have endangered their freedom. To palliate or to deny these cruelties is, however, a false policy. The Greeks have therefore been openly accused of a want of Christian charity; they have notwithstanding been condemned, and are gra-

dually becoming less sanguinary: witness their conduct at Corinth.

The captains are generally uneducated, and simple in their manners; intelligent, brave, and excellent mountain warriors.

The soldiers partake of the vices and the virtues of their superiors, with whom they live on easy terms, and are rarely punished. They are paid very irregularly; and when dissatisfied with their captains, either rebel or leave them. The troops are better disciplined than at the commencement of the revolution; but are said to be less daring, because the excitement occasioned by wrongs, the love of liberty, the enthusiasm of religion, and the hope of plunder, are more faintly felt. The Greek soldiers are extremely hard—they can make long marches, carry heavy weights on their backs, live constantly in the open air, proceed without magazines, suffer great privations, endure dirt and vermin, and still preserve their high spirits. They are swift as horses, and scarcely tangible; and if a love of liberty can insure perseverance, almost unconquerable in their wild fortresses. Every soldier's mind is bent on success: no Greek ever admits the possibility of being ever again subjected to the Turks. If you talk of millions that are about to pour down into their country, still they never appear dismayed. They tell you calmly, that as more come, more will be fished or mowed down by the Hellenists. This gallant feeling is universal. My opinion is, that the struggle, however protracted, must succeed, and must lead to an improvement in the condition not only of Greece, but of Asia.

Paris, June 19.—Moscow is gradually rising from its ruins more regular and more fine; but it has lost its ancient Asiatic Physiognomy. It now resembles the other capitals of Europe. In 1806 it contained more than 1500 gardens, and in 1812 it possessed 9158

houses, of which 2567 were of stone, and 6591 of wood. In 1820 it had 1020 gardens, 8000 or 9000 houses, 6 cathedrals, 21 convents, 267 Greek churches, and 7 belonging to other forms of worship. Before the fire, it contained, in winter, 312,000 inhabitants, whereas at the present it has not more than 200,000.

July 15.—It appears from a document published by the German Journals, that Russia has at this moment 950,000 men under arms. Of this number, 677,500 men are in active service.

French Navy.—In no nation in Europe are their Naval Affairs prosecuted with more noiseless perseverance, and on the most extensive scale, than in France.—And we have an instance before us, that no money is more cheerfully provided for.—In a late proceeding in the French Chamber of Deputies, on the Budget, it was announced that in 1823, the Expenditures of the Navy exceeded the appropriations by no less than *fourteen millions* of francs; yet the deficiency was granted without opposition or debate.

Condition of Ireland.

By the late arrivals it appears that a very distressing famine prevails in the district of Galway in Ireland. The Lord Lieutenant sent a gentleman to inquire respecting the truth of the different representations which had been made to him. This gentleman, who was a man of compassion, was almost overwhelmed with the shocking spectacles which he witnessed, and he sent an express for a quantity of oatmeal to keep the people alive. It is stated that the "Commissary General could not sustain himself; he was unmanned; the tear of pity ran down his cheek; every shilling which he and his associates possessed was instantly distributed to stay the hand of death."

Our readers may perhaps inquire the cause of this distress, and ask whether the clouds have withheld their rain.

and blasting and mildew caused a general desolation. None of these can be mentioned. At the height of the distress there was sustenance in the neighbourhood, but money was wanting to purchase it. The oatmeal is shipped off "to London to feed pigs," while the Irish peasantry are left to suffer and perish. Their Landlords spend their rents in a foreign land. The Established Church must have her dues; the Roman Catholic Clergy, to whom the people are attached, they will not abandon, and the British Government has an armed force for the preservation of the tranquility of its loving subjects!

Musquito Shore.—In *Guatemala*, there is a nation called the *Musquito* Indians, who were governed by a King, who was a Christian and a patron of Missionary Societies. His death, which was recently announced, was, it appears, instigated by his Queen, who with the assistance of two of her Nobles, strangled his Majesty in one of his naps, and threw his body into a pond. Suspicion of foul play having excited inquiry, the Queen and her associates were tried,—convicted of the crime, sentenced to be hanged, and were executed; her Majesty acknowledged the justice of her sentence, and confessed that she was instigated to the deed by a foreigner. These Indians are strongly attached to the British settlement at *Honduras*, and take no measure without consulting the British superintendent of the Colony.—The throne is elective: and the brother and cousin of the murdered King are candidates for it.—The children of the head men of the nation are educated in England. They can muster 2000 warriors, and the neighbouring tribes are tributary to them.

Boston Recorder.

LAYS OF THE EARLY MARTYRS.

No. I.

1.

The iron chain hath bound him,
Which Mercy never broke;

The echoes sleep around him,
Which Gladness never woke;
No bright ray cheers his dungeon gloom,
Meet prelude to the darker tomb!

2.

His young bride knelt imploring,—
They recked not of her prayer;—
His aged Sire was pouring
The plaints of wild despair:—
In vain—they dragged him to his cell,
Scarce might he pause to breathe, 'Fare-
well.'

3.

Yet calmly is he sleeping
On earth his only bed;
While armed guards are keeping
Their vigil o'er his head;
And voices through the midnight gloom,
And burying steps proclaim his doom.

4.

A tyrant's wrath enchains him,
To die the death of shame;
The only guilt that stains him,—
He bears a Christian's name;
That name—unhonoured—unforgiven—
So loathed by man—so loved of Heaven!

5.

Now joyous morn is breaking
Bright o'er th' empurpled sky;
The fettered captive, waking,
Remembers death is nigh:—
Yet his firm air, and placid brow,
Nor signs of doubt, nor dread avow.

6.

A quenchless hope shall cheer him,
In Nature's weakest hour;
His Lord is ever near him,
With arm of matchless power:—
And guilt may fear,—or falsehood fly—
The faithful Christian dares to die.

7.

One prayer for her, the dearest,
His own beloved bride,
In peril's hour the nearest,
And firmest at his side:—
Then on without a tear or sigh,
On to the scene of agony!

8.

But soon shall he awaken,
On realms more bright and fair;
Here lone,—though not forsaken;—
By Angels welcomed there.
Where, Death, shall then thy triumph be,
And where, O Grave, thy victory?

No. II.

THE MAIDEN TO HER APOSTATE LOVER.

1.

Live—if thou wilt deny thy God,
Thy plighted bride betray,
And from the path thy fathers trod,
A recreant turn away;—
Yes—live—since for a few short years
Of sorrow, toil, and care,
Thou canst forget a Mother's tears,
A Father's parting prayer.

2.

I scarce had wept to see thee bear
The doom thy sires have borne;
To die the death—and dying hear
The crowd's unfeeling scorn:—
Then but a few short hours were thine
To bow beneath the rod,
Till thou hadst won a wreath divine,
And reached the throne of God.

3.

Live then—nor think of her who dies—
Whose keenest pang must be,
Though plighted thine by fondest ties,
She may not die with thee!
Yes—live—but not to feel thy breast
With hopeless anguish riven;
Live, that thy guilt may be confessed,
Repented, and forgiven!

No. III.

THE WIFE'S ADIEU.

1.

I soar to the realms of the bright and the
blest,
Where the mourners are solaced, the weary
at rest;
I rise to my glories, while thou must remain
In this dark vale of tears, to dejection and
pain.

2.

And hence, though my heart throbs exultant
to die,
And visions of glory expand to mine eye,
The bosom, that struggles and pants to be
free,
Still beats with regret and affection for
thee.

3.

I fear not another, more fond and more
fair,
When I am forgotten, thy fortunes should
share;
Oh! find but a bosom devoted as mine,
And my heart's latest blessing for ever be
thine!

4.

I fear, lest the stroke, that now rends us
apart,
From the faith of the Christian should sever
thy heart;
Lest, seeking in anguish relief from despair,
The vain world should lure thee to look
for it there.

5.

But oh! should it tempt thee awhile to resign
A treasure so precious, a hope so divine;
Should the light of His glory be hidden
from thee,
In the hour of thy darkness, Oh think upon
me!

6.

Remember the hope, that enlivens me now,
Though the dews of the damp grave are
cold on my brow;—
The faith, that has nerved me with transport
to see
The hour of my doom, though it tears me
from thee!

No. IV.

THE HUSBAND'S REMEMBRANCE.

1.

Since thy pure soul has burst the chain,
That o'er its clay too harshly prest;
Since—freed from earthly bliss or pain,—
I too am blotted from thy breast;—
I would not break thy dreamless rest,
If rest like thine disturbed might be;—
Or grieve to think that thou art blest,
Although thou art not blest by me.

2.

The Victor's promised pure attire—
The wreath approving Angels twine—
A Seraph's strain, a Seraph's lyre,
And—more than all—the love divine
Of Heaven's Eternal King are thine:—
Yea—thine for evermore shall be;—
And could I call thee thence to pine
In this drear wilderness with me!—

3.

No—in ecstatic raptures there
Thy Saviour and thy God adore,
While I in patience meekly bear
The cross by happier consort bore;
Soon will the last dread strife be o'er;
And soon the chains of earth shall sever;
We part—but not to meet no more—
We meet—to part no more for ever!

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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For the Western Luminary.

THE SCATTERED SITUATION OF CHRISTIANS IN OUR COUNTRY.

It is lamentable, on looking over the greater portion of our extended country, to see how scattered are her Christian citizens often—and how difficult is the intercourse of brethren with each other.

Is there not, in this thing, much that should rebuke us as a people—much that should humble us before God—much that should put us upon enquiring how we should make amends for the past, and how we are to improve our actual condition to Jehovah's glory?.... The question is serious: We would give it a serious, though brief consideration.

Let us mark the proceedings of the Puritans, who first settled in New-England. Those people did not act upon the principles which now actuate the emigrants who flock to our unsettled western lands. They did not consult gain only, in making their settlements. They did not think *only of lands*, whether as to quantity or quality; but they thought of their God and their religion. Those people came *in a body*—settled down *in a body*: They took possession

of the country, as men who were resolved to devote the country to Heaven!

We have seen the consequences of this *Fallacy*, indeed, hath marked the progress of the descendants of those Puritans; and they, like all the rest of mankind, have often forgotten their Lord and Master, while they were enjoying the comforts of his bountiful hand: Yet it well may be asked, whether, in many things which happily, which beatify, and ennobel, this our social structure, these *descendants of the Puritans* are not worthy of being admired, approved, and imitated?

Yes; look, we say, over that land where the posterity of the Puritans dwells!.....Do you admire, reader, the general diffusion of schools, and of substantial knowledge? In *that land* you will find those objects. Or do you view with habitual approbation, settled opinions and character, the exact execution of justice, and the regard of citizens for each-other's rights? You may find all these *in the land in question*. Or do you kindle into the genial glow of joy and love, upon beholding *Christian order, Christian affection, Christian devotion*, amongst a people? Among *those who have sprung from the Puritans who sought our shores in a solid phalanx*, it will be easy to find occasion for this holy delight.

Oh, that those who seek habitations beyond the Mississippi, beyond the Ohio, in every part of our yet unsettled country, would act upon the principle we suggest, and go and set down in a compacted form!

Those who move and settle in *this way*, find themselves possessed, at once, of all the advantages of an old

settlement. together with all the advantages of a new one. They have neighbourhood and society, as well as land: They have teachers of letters and teachers of holy things, as well as children: They have *respected* government, laws, religion—no less than mere earthly conveniences.

Almost the reverse of this happy condition of things, is that which obtains with us in the west; and we shall for ages, it is to be feared, have to lament that our early settlers—ardent as they were to provide for the earthly respectability of their children, and brave as they were to fight the savage foe, and firm as they were to endure all the tries not only the brave but the patient heart—yet had *not*, to any thing like such extent as the *Puritans*, or their *descendants*, the love of God in their souls!

There is, however, good to be extracted from ill; and our situation should impress upon our hearts its peculiar duties.

For hath not *every* situation duties, that are peculiar to it? Surely if the affections of a man be devoted to God, the sovereign, he will find something to do for that sovereign, in any circumstances wherein he can possibly be placed! For man hath been made, through grace, a co-worker with Jesus, in his almighty scheme of "reconciling the world to himself!"

And a remark in this place, very forcibly strikes us—which was made by the most clear-headed and the most pure-hearted theologian, perhaps, whom we have ever seen, in reply to the expressed regret of a brother in relation to the fact that a number of *communicants* were leaving the section of country where a church was located, in which the friends were greatly interested:—"Let them go," said the worthy theologian, coolly; "for we are sending them forth as the beginnings of new colonies for Jesus!" He calculated on the efforts of the emigrants in their new home.

In a particular place there is a Christian, we will suppose, at a distance from other Christians. He has no pious teacher for his children; no children of pious parents, as companions for them; no brethren in the Lord to pour out his own soul *to*, and to receive the confessions of love *from*, so that all concerned in such delightful intercommunity of spirits may be mutually edified, and built up in faith, and bound together in most holy charity. Such is the man's condition: and what shall he do? What, in regard to duty, shall he infer from such a state of things?

Why, one of two courses, it is evident, should be at once adopted and pursued. The man of piety, according to the plan of Mahomet, will go to the mountain, *if he cannot bring the mountain to him*: He will remove with the family he loves, and must provide for with a view to eternity, to a place where religious privileges may be had and enjoyed, unless (what were far yet more desirable, if it can be achieved,) he may, through divine help, establish those privileges around his dwelling.

First.....Can he render his neighbors, in some good degree, friendly to the ordinances of God: Can he have such schools, and such orderly companions for his children, as will meet the views of piety: Can he provide around him whatever, in establishment or in intercourse, the spiritual interests of his household and the glory of his Lord may require at his hands? Whilst there is sufficient prospect of these things, he turns his whole attention, zeal, labor, to such transcendent purposes; knowing that such efforts, successful or not, will secure the smile of Heaven. But whenever he sees the prospects for the securing these objects utterly faded away, he begins to agitate, with faith and zeal,

Secondly.....The propriety of removing his little charge to some other section of country, where the means of grace have already been set in full

operation by the Head of the Church. So that if the *mountain*, as hinted, may not be brought to this *Christian Mahomet*, he hath nought to do but to go to the mountain. And the Saviour's declarative glory, at any rate, is promoted in the disciple's hands.—Nor let it be thought too great a requirement upon our disciple of the blessed Jesus, that, finding himself unable to provide for his family's welfare where he is placed, he *should* regard it as his duty to seek another settlement, where the privileges of our religion may be enjoyed. No; let not this be regarded as too great a requirement, since this same person, if it were necessary for his family's *earthly* good, would readily enough seek out a new habitation in a distant land; and since *religion*, surely, cannot be thought to impose less of effort in *her* sacred purposes, than mere *earthen wisdom* is admitted to impose for the ends which *she* may have in view!

We recur, however, to the *first* suggestion; the effort which our destitute disciple is bound to make for the *creation* about his home, (through prayer and patience and the aid of heaven,) of *blessed* privileges for his household. Oh, what is not this person bound to do, in such a case? Shall he not devote all that appertains to him, to that Master who bought this all with *his own precious blood*? Shall he talk about the *largeness of the requisition*, when he must see that it is a requisition? for, truly, on the duty of the devotion we suggest, there would seem to be *no room* for doubt—*no room* for one moment's hesitancy!.... Our disciple's children and young servants are to be brought up "in the nurture and admonition of the Lord;" himself and the other adults of the family are to be "built up in God's holy faith;" and the gospel is, by all these, to be recommended, and in some sort to be "*preached*," "*to every creature*!"—Surely these are efforts and achievements from which our disciple will not

shrink, since he is the Lord's—"bought by him with a price;" yea, even with the price of so precious blood! and of so great agony on the cross!

Doth *Jehovah* any thing in vain?—He hath placed our Christian friend under circumstances of destitution; and by *these very circumstances* he would rouse him to throw in his mite in the grand scheme of reconciling the world! And if all our countrymen would awake them, when they find themselves anywise destitute in the things of religion, how would the whole moral face of this land be speedily changed! The God of love would bend his smile, and all would be pious enjoyment!

Then, Christians, arouse yourselves! Make no excuses! Christ, who is *Jehovah*, calleth from the Cross; and will ye *dare* not to hear and to obey!

X. Y.

For the *Western Luminary*.

ON SLAVERY.—No. V.

(FROM PAGE 214.)

THE present situation of the slave states is awful. Mr. Jefferson considers the emigrations from Europe as by no means desirable; and, viewing them as tending to form a differing people among us, he thinks the deferring the complete settling of our country, for one generation, a price which we ought willingly to pay for a population undivided in opinions, manners, and habits. If such were his sentiments when applied to a people of the same colour, what must they be when applied to the negroes? Many years ago he delineated the demoralizing effects of slavery, on the master, as well as on the slave; and intimated that we might entertain reasonable apprehensions of a providential retribution. He did not enter into a detail of the miseries entailed upon the whites, nor will my limits permit me to do so.

Yet let us call to mind the declaration of old Randolph,—that the alarm

of fire strikes terror into the bosoms of the mothers, who tremble at the thought of a renewal of the scenes of St. Domingo. Men have been heard to avow their dislike to matrimony, from the consideration, that, single, they feared nothing; but that, married, their life would be in perpetual anxiety. Still, none dares look the approaching danger in the face. Urge this topic, and 'tis waived with a pious ejaculation of "God knows what will be the end of it!" or with a volley of curses on those who first brought negroes here;—but for that manly resolution which you might expect among freemen, you may look for it in vain. Even now I feel myself treading on dangerous ground. The man who moves this subject, is too often thought hostile to his brethren. I deprecate the idea; but from that regard to my own colour, and to my own children, which is natural to every man, I wish, if possible, to leave them in security. To those who think fit to vilify my motives, I reply,

But if you are afraid to hear the worst,
Then let the worst, unheard, fall on
your head.

It is not for such that I write. Is there a man who loves his country, and fears not to face impending danger? For him these remarks are designed;—and I trust that these my essays, imperfect as they are, may yet have the beneficial effect of calling forth men equal to the discussion now attempted—men who will address their contemporaries in language such as may compel them to rouse from their slumbers.

Awake—arise; or be for ever fallen!

The contingency requires no soft accents, no milk and water language; nor must the fear of the people's anger restrain the patriot from speaking in his bolder tone. When the taking of the Bastille was announced at Versailles, the Minister declared that it must not

be made known to His Majesty. Here the courtier acted suitably to his trade; and his example may be of use to the demagogue. But neither of these characters apply to the patriot. He knows that his duty binds him, when danger threatens, to rouse the sovereign power, however shocking his information, and however dangerous to his own personal safety.

That what is morally wrong, cannot be politically right, is a truth which, if we cannot learn from reflection, will be taught us by experience. Of this we may be certain,—that the continuance and extension of this evil must ultimately produce deadly consequences. Small as at first may be the number of negroes in a state, they are sure to increase in a frightful proportion; of which the next census in this state will be an additional witness; and ten years hence, Missouri will offer equal evidence to the same effect. (*See Appendix.*)

But what is the remedy?—what can we do? In the first place, stop the gangrene:

Let it remain a poison where it is;
Not poison any farther.

This, thanks to Congress, has been done, in part only; for, cut off from the north, the slaveholders are resolved to extend their pestilential influence over the south—although such extension must present not only a feeble, but a dangerous frontier, on the side which requires the strongest: And we are told that such, their just desires, must not be opposed. If the patient refuses amputation, and is too strong to be tied down, he must perish. Without a figure—if you do not stop the spread, and prevent the increase of negroes, they must become your masters; and, from the fierce opposition they will experience, the war must end in extermination. As it will not commence till the proportion of negroes fearfully exceeds that of the whites, their success is cer-

tain, even without those helps from Europe on which they may safely count, and which may serve as convoys to the black regiments by that time to be expected from the West Indies.

Let not the reader be surprised at this last circumstance. The expectation is but too likely to be verified in less than this century. Hispaniola can support an immense population; nor is it likely that its governments will be slow to avail themselves of those arms by which they were founded, especially when allured by the riches of Jamaica and Cuba; the population of which will eagerly join them, and thus afford an additional proof of the impolicy of settling a country with negroes. From five to ten thousand well armed blacks would easily revolutionize Jamaica; nor can the British fleets be incessantly on the watch, especially in a climate liable to hurricanes. The warmest friends of England anticipate the dominion of the blacks in the Islands. Formerly they were jealous of our rising power and ambition; but now they seem to have awakened from their idle dream, to the awful reality. Even the Quarterly Review advises to dispense Christianity and the arts to the slaves in their islands. With good reason. These may serve to humanize the slaves, and to prevent the fall of their masters from being so abrupt and so terrible as in Hispaniola. But that fall must take place. Providence seems, by a most righteous retribution, to have ordained that the negro race shall attain its brightest glories, in that very region where it had been sunk to its most shameful, its most debasing degradation. Those who have witnessed a West India flagellation, will comprehend me.—Cuba and Porto Rico will easily follow Jamaica. If the negroes do not subjugate the rest, it will rather be on account of the insignificance of the prize, than from their inability to snatch it. These fair islands are susceptible of a population double that of

Britain. And can we believe that these people, in possession of power, will disregard their brethren in America, at the distance of a single day's sail? Will they not hasten, with fury, to their assistance? Judge of the effect with which they will act, roused by every motive of indignation and abhorrence, and braced by congenial heat, against your northern auxiliaries, depressed in mind by the consideration that they are vindicating the tyrant's cause, and enfeebled in body by an unfavourable climate.

Should you prevent these consequences, by sending these people to the islands, you will not only remove danger, but conciliate gratitude. Nor need we be afraid of rendering the blacks too powerful. That is the concern of Britain and Spain, not of America. Nor, indeed, would the two former gain much by stopping the emigration of our negroes, with which the rise of the Haytian empire might be accelerated, and without which it might be retarded from 30 to 50 years, a trifle in the life time of a nation. But their settlement in Hispaniola would insure us the affections of them and their posterity; especially if we sent them in numbers, and societies, sufficient to secure their language and manners. The Jamaica negro who meets an Englishman in the Spanish colonies, claims country with him. Some of us have proposed to give these people a seat upon our continent. Of such a seat the West Indies has all the advantages; with this additional, that the sea will roll between us.

Stop then, I repeat, in the first place, the farther spread of these people. But here humanity is impressed into the service of slavery. "Would you," say its advocates, "condense it within its present limits, and thus, rendering the slaves less valuable, insure them worse treatment?" Worse treatment they generally cannot have. They have existence; their meal is carefully

measured out to them; and if nature could exist and propagate with less, their allowance would be shortened. I speak here of the old states, where the master estimates the quantum of expenses absolutely necessary, as in the case of other domestic animals. Their comforts he regards not; and he lays his account with being reimbursed, either by emigration, or by cash.

But let the slaves remain, as they themselves desire, in their native seats; let Virginia be no longer continued a breeding-ground, to overspread and blacken all the other states;—then will the masters find the maintenance of slaves so expensive, that they will be glad to set free their worthless property, and to agree to that foreign emigration to which they will never agree while negroes retain an exchangeable value. The authors of the preceding objection would do well to reserve for their children, some of that humanity which so tenderly interests itself in behalf of the negro. Let us not be so deeply concerned to secure these people from the barbarity of their masters, as to spread them over the continent, although such a measure must be ultimately attended with the destruction of the whites.

Those who plead for the extension of slavery, urge, that by refusing to the slaveholder the right of carrying his property wherever he may choose, we do, in effect, shut him out from the free states; whereas, persons principled against slavery, may settle in slave states. *They may*—as Lot abode in Sodom; *their souls* incessantly shocked by barbarities perpetrated before their eyes, and which they can neither prevent nor punish; *their children* inevitably corrupted by the examples of the slaveholders, and exposed to idleness and profligacy, the constant attendants of slavery, the constant subjects of concern to every parent who possesses slaves! Sooner than settle the healthy state of Missouri on such terms, the

emigrant will sit down contented in the sickly plains of Indiana, as numerous citizens have left Kentucky for Ohio! Yet, though a man may be willing to embrace disease and sickness, when soothed by freedom, rather than health when debased by slavery; is that a reason for forcing the alternative upon him? C. C.

(To be concluded next week.)

NEW ORLEANS.

From the American Tract Magazine.

The following Extracts of a Letter, dated Boston, August 18, 1824, are from a young clergyman who has been labouring for several months as a Missionary in *New-Orleans*. The letter presents a very interesting view of the wide field of usefulness which opens before the American Tract Society, at the South and West; and the Committee deeply regret that their funds are no more adequate to answer the request it prefers, and to supply the millions whose spiritual wants it describes.

“Our Western States present a great field for the distribution of Tracts. The truth of this is very plain to any one, who has only descended the Ohio and Mississippi rivers. The inhabitants along the bottom or interval lands of these streams are but partially supplied with the Scriptures, see but few churches except in the larger towns, hear only occasional sermons and these at uncertain intervals; they receive few Tracts, and scarcely any of the Religious Periodical Publications, which are doing so much in the Eastern and middle parts of our country. The Tracts, which I had the pleasure to distribute among them, were received with apparent avidity, and the thanks which were invariably expressed, evidently came from the heart.

Before I proceed to remark on the particular spot, which all allow to be

the key to the Western World, permit me to suggest the propriety of establishing, as soon as may be, a *Depository at Wheeling, Va.* My stay there the last Autumn, though very short, was sufficiently long to convince me that it was among the most favourable unoccupied spots on the "Beautiful River," as the French called the Ohio. A great many families, "movers," pass over the Cumberland Road, and embark at Wheeling in flat boats for Indiana, Illinois, Missouri, &c. They are for the most part destitute of money, books, and almost the necessaries of life; and are fast hastening beyond the present sphere of moral and religious instruction. At Wheeling, a few active Christians might do much good by the judicious distribution of Tracts among this class of persons, as also among the boatmen, wagoners, and permanent population of the town and vicinity. The Rev. Mr. Armstrong, of the Episcopal Church, was evidently desirous that something of this kind should be done, and I doubt not would cheerfully co-operate in any measures you might see fit to adopt.

I pass to the consideration of that city, whose spiritual needs will awaken the sympathy of the benevolent and intelligent Christian, as much as its commercial relations and prospects will raise his wonder. President Jefferson has truly said, that "the position of New Orleans certainly destines it to be the greatest city the world has ever seen. There is no spot on the globe to which the produce of so great an extent of fertile country must necessarily come. It is three times greater than that on the Eastern side of the Alleghany which is to be divided among all the seaport towns of the Atlantic States." The Mississippi, that Father of Waters, with his two thousand tributary Sons, drains more than 1,400,000 square miles; a portion of country nearly equal in extent to the whole Roman Empire in the days of her

proudest Consuls.* The American population of this tract already exceeds 2,500,000. Of the 350,000, annually added to our population, a very large proportion is settling in this Valley. Were the population of this expanse only as dense as that of Connecticut in 1810, or 60 persons to a square mile, the aggregate would be 84,000,000. Were it as dense as that of Italy, it would be 514,000,000. Mr. Darby in his work on Louisiana, says, "It cannot be rashness to assert, that, if the present order of things continue to operate, at a period not more than two centuries distant, more than 100,000,000 of human beings will send the surplus fruits of their labour to New Orleans."

The population of this city in 1803 was 8,000; it is now 40,000. In 1802, 20,000 bales of cotton were expected from Louisiana and Florida; this year intelligent merchants calculate on a crop of 200,000 bales from New Orleans alone. Already 1,200 vessels annually enter and depart from that port, freighted with the produce of all climates.—The number of Seamen

* There are said to be from 1,500 to 2,000 streams sending their waters to the Mississippi. Of these, 200 are larger and longer than the Connecticut, or the Hudson. Fourteen states contribute to swell the waters of one of these, the Ohio, among which are New York, Maryland, North and South Carolina, Georgia, Alabama, and Mississippi. Each of these fourteen States, excepting Maryland and South Carolina, is larger than the four States united, which feed the Connecticut. Twelve of the principal western rivers have an average length of nearly 3,000 miles. Of these, four have a longer course, from their sources to the Gulf of Mexico, than the Mississippi: viz. the Missouri, from the head waters of Jefferson River in the Rocky Mountains, 4,500; Yellowstone 3,900; Bighorn, 3,300; Kansas, 2,400; Mississippi, 3,300. After journeying three or four months, the rise of the Missouri had just reached New Orleans when I left, the first of July.

there, every year, cannot be much less than 7,000. As far back as 1817, 1,500 flat boats and 500 barges came down the river, bringing every variety of produce. At the present time there are 100 *Steam Boats* running from New Orleans in all directions over the Western Waters. In the barges, steam, keel, and flat boats, there must be employed from 6,000 to 10,000 men. These are from every state and town, and almost every settlement west of the Alleghany Ridge. Here are two large classes of men, who are, one of them for most of their lives, the other for a large portion of every year, entirely destitute of religious instruction, and beyond the sphere of ordinary moral restraints. Tracts appear to me not only the *best* but almost the *only possible* mode of conveying the truths of the Gospel to these wanderers. Many of them will not attend any religious meeting, will not read the Bible or a Sermon, who may still read a short Tract, if thrown in their way. Another opening for Tracts is in the Charity and Marine Hospitals, into the first of which in 1822, there were admitted 1,700 patients. The number annually in both is probably from 1,300 to 2,000. Among these classes of Mariners, Boatmen, and the sick, I can truly say, I have found only one feeling in regard to Tracts, and that, a strong desire to receive them, and an evident regret, when told that there were no more to bestow.

The call and occasion for Tracts among the *Boatmen* of the Mississippi and its tributaries are peculiar and urgent, and the facilities for their distribution are much greater at New Orleans than at any other spot. The Boatmen go up the river as deck passengers, from 50 to 300 in a steam boat. They are on board from 14 to 20 days, as the *passage* may be either to Nashville, Louisville, Cincinnati, or Pittsburgh. They are idle, having nothing to do, nothing to read. "To kill time," they

resort to card-playing; the next step, (a step soon taken by too many of the Western people,) is gambling. I will here state one fact, which may show the usefulness of Tracts among these men.

Mr. B. a pious young man, was going to Louisville some time in March last, in the steam boat *Olive Branch*. I gave him a parcel of Tracts, requesting him to see them distributed. There were about 200 deck passengers. He received the Tracts, and within a short time after leaving port took from the parcel one or two to read himself, and offered a few to others. They paid at first little attention to the offer, being engaged in gambling and various kinds of sport. After a day or two more, they grew tired of their folly, and were willing to receive the Tracts. They became every day more and more desirous to obtain them, and of their own accord urgently pressed Mr. B. for "*more Tracts.*" So that in about a week after leaving New Orleans, and a week before reaching Louisville, all his Tracts were gone, and many more might have been most happily employed.

For five or six months in the year, such opportunities are not only of *weekly* but almost of *daily* occurrence. As to a supply for New Orleans this season, I can only say, with the exception of some French and Spanish Tracts, *there are none.* There is a Female Missionary Society which is also in part a Tract Society, but small and feeble. The few Christians in the city are either poor, or but in moderate circumstances. The calls upon their charity for the sick, the suffering, the widow and the orphan, are numerous, constant and pressing. In these various ways their charities would astonish even the more liberal and benevolent in our highly favored New England. In the great work of reforming their city, of giving religious instruction to the various classes of men of business resort-

ing thither from all quarters, the clerks and youth generally, the mariners and the boatmen; of founding institutions, which shall affect the present and coming generations, which shall affect millions of our race in our own land and in foreign lands and onward till the end of time, they look for assistance to Christian benevolence in this part of our country. Shall they look in vain? *Will not the American Tract Society, by an appropriation of Tracts to the amount of at least seventy-five dollars, give encouragement and vigour to their efforts;* and thus send the word of life to multitudes who are now sitting in the region and shadow of death? Will not the Christian community at the north aid the feeble band at New Orleans in the attempt soon to be made of erecting there a MARINER'S AND BARGEMAN'S CHURCH? Will not Christian parents in Bath, Portland, Portsmouth, Salem, Boston and Providence, remember their children when away from parental admonition, and exposed to a climate and temptations which sweep too many to an early grave? Do they not wish them, having been preserved from the perils of the sea, to render up praises in the sanctuary of God? When about to recommit themselves to its danger, would they not wish them to ask the divine protection and guidance, that they may again meet their parents and friends in the hand of the living? But I must close. I will only add, that I am thoroughly persuaded, were the wealthy, benevolent Christians at the North properly aware of the immense influence already possessed, and the inconceivable influence soon to be exerted, by that city, no efforts, no expense, would be spared, to plant the Gospel where now its sacred institutions are generally profaned, and to proclaim its truth to thousands, where now but hundreds hear them.

Coming to the point.—A Unitarian snjrieter, formerly belonging to R.—,

but now located in the West, was travelling to New York in a crowded stage coach, among whose company was a young Presbyterian clergyman. Desirous of improving so favourable an opportunity to proselyte, the Unitarian propounded several queries to individuals of the company, in favour of his sentiments, triumphantly requiring categorical answers. At length the young Presbyterian, who had hitherto remained profoundly silent, put to the Unitarian minister the following short question: "Can you inform us, sir, why Unitarians never pray in their families?" The Unitarian was silenced for the remainder of the journey.—[*Christian Gazette.*]

QUESTIONS FOR UNIVERSALISTS.

Why are Universalists grieved when one of their persuasion (as frequently happens) sees the error of their doctrine and rejects it? Is not such an one safe, even according to their own creed? Above all—why are Universalists, on such an occasion, so very angry?—[*Ib.*]

Otaheitan Christian Sailors.—A letter from Calcutta, dated February last, states that a vessel trades between that port and New South Wales, which has on board 160 Taheitan sailors, who are equally attentive to their religious as their temporal duties. Every night they assemble on deck, and sing hymns in their native language. About 30 years ago, when the missionaries first landed at Otaheite, the natives knew nothing of Christianity.

The Baptist Education Society of Massachusetts has now under its patronage between 20 and 30 young men, who are preparing for the Christian ministry. The Treasurer has now in advance \$500. The Boston Baptist Association has recommended that contributions be taken in all the churches in aid of the funds of this society.

[*Watchman.*]

From the Religious Intelligencer.

GREAT OSAGE MISSION.

JOURNAL OF MR. MONTGOMERY.

Mr. Montgomery of Harmony, has resided for a number of months with the brethren at Union, for the purpose of acquiring a knowledge of the Indian language. At this latter place he "obtained some valuable translations, and had the satisfaction of assisting the brethren who are studying the language in commencing their Indian settlement." The formation of this settlement, which is called "Hopefields" and which we have noticed in a former number, promises to be an important era in the history of the Osage Missions. Mr. Montgomery observes that the fact that "seven respectable men, with their families, have left the village, and associated themselves with the Missionaries, from a declared preference of civilized life, cannot but make some impression on the minds of the Indians; whilst the degree of steadfastness and skill which they have manifested in their work, and their peaceable and orderly deportment, go far towards evincing the practicability of converting the Osages into an agricultural and civilized people."

Mr. M. gives the following account of some of the customs and prejudices of the Osages.

"A half breed of another tribe, who speaks French and a little English, seeing me conversing with an old man, said to me, "you may as well talk to a big buffalo—it is not possible to make the Osages good." In the afternoon held an interesting conversation with a man, whom we call Gaius, and his wife, respecting the death of several of their relatives, and the rites which they observed during the mourning. It is customary with the Osage women, in the first paroxysms of grief, to cut off their hair, mutilate their ears, and put off their good clothes, and for several mornings and evenings to make loud

lamentations. The men differ from them only by letting their hair grow. In this case, the wife's mother had died last September, and the mourning was continued till a few weeks ago. The ceremony by which it was terminated, cost them all the goods and provisions which they could collect through the winter. An American, who witnessed it, estimated the expense at not less than one hundred and fifty dollars. Like all other Heathens, the Osages are subject to many absurd and highly oppressive customs. The following is a specimen. There are in the villages in this quarter, about thirty large bunches of feathers, the possessor of any one of which carrying it in state to any lodge which he may choose, has the privilege of taking, as his own, all the property he can find. This can be done only once by the same individual, and the party suffering, has the right of reimbursing himself from some other lodge.

The Osages are generally suspicious and unreasonable in their sentiments towards the Americans. N. O. complains that their annuity is very small, and asks "When do you not get water, wood, and many other things off the land which we sold you? We give you these things in the spring, summer, fall, and winter, but you pay our annuity only in the summer." Many of his objections, however, are evidently made merely to exhibit his ingenuity, and he never departs from the air of the utmost gentleness and good humour.

Sab. May 15.—Br. Pixley arrived early this morning, not having been able to find the path through the bottom in the night. I am again favoured with letters from my dear relatives, and rejoice to hear that the Lord is visiting my native place with the influences of his Spirit, and calling many of my old friends and neighbours into the fold of his grace. Enjoyed several opportunities of reading and talking to individuals, and small groups, but did not

succeed in obtaining the aid of the Interpreter for holding a formal meeting, and did not think it prudent to attempt it in his presence without his concurrence. In the evening was pained to hear a doctor blowing and spouting over a sick woman in an adjoining lodge.

In our intercourse with these people, we often meet with very ingenious and even just sentiments. Our friend, Nunke Oharke, observed to-day, that "it was easy for us to say we pitied them, but really to do it was difficult. For Indians to tell lies was nothing, but for white people, to do so, was very bad." Once he asked, very gravely, "What among worldly things, laying religious things aside, afforded us the greatest degree of happiness?" The pleasantness of this man's disposition, and the gracefulness of his deportment, would bear comparison with those of the most amiable characters in civilized society. O that his mind were enlightened and sanctified by the grace of God! The old man with whom I conversed yesterday at the village, came here on a visit, and in relating to us the traditions of the Osages, stated very distinctly the account of the creation of man, and the circumstance of the woman's formation from one of his ribs, which he had certainly very recently heard. Thus liable are Indian traditions to variation. The circumstance however, ought to excite us to bestow very particular pains on the old men, and evince how readily the stream of superstition and barbarism might be cut off at the fountain head.

May 19.—Find the tediousness of loitering about the trading-house and Indian lodges, very pleasantly, and I hope profitably, relieved by reading parts of the translations obtained during the winter, to such individuals and small companies as are willing to listen. Nothing could be more trying to patience than to spend day after day in the society of the Indians, subject to

their incessant begging, and their troublesome manners, merely for the sake of small acquisitions in the language to be used at some future period."

CATARAUGUS.

The school at this station is remarkably flourishing, containing forty eight Indian children, from six to sixteen years of age. The missionaries in speaking of the children, "earnestly plead with the friends of Missions, that they would do something towards their clothing," and "send forward something to make them comfortable in the ensuing winter." A council of Chiefs has been held to consult respecting the erection of a house of worship, but at present appear strongly inclined to imitate their white brethren in various parts of the country, for "there is a division among them, respecting the site of the building." They are in some measure sensible of the blessings of education. for the missionaries say "the Buffalo chiefs have sent seventeen bushels of corn for their children. Our Indians have not yet done so much as was expected. They have brought about twenty bushels of corn, and six small hogs. A few of them are able to do something for the support of the school; the others are very poor." On the 5th of June, "the Chiefs and Warriors of the Christian party, and some of the Pagan Chiefs, with many women and children, assembled at the Mission-House. After preaching a sermon, Br. Harris proceeded to perform the marriage ceremony, to receive which, seven couple of this interesting people presented themselves. A paper was then signed by fourteen chiefs and warriors, who thus bound themselves to be faithful in observing the marriage contract."

The following extracts from the journal are particularly pleasing.

"*Sab. July. 4.*—Our meetings on the Sabbath have, of late, been more in

teresting, and better attended than formerly—so many have been present that the house where we have met could not accommodate them. For this and some other reasons, the Chiefs have removed the place of meeting to a more commodious building, but nearly two miles further from the mission-house, which renders it very inconvenient for us. We now have to go five miles to meeting. It is probable, a new meeting-house will be commenced soon.

July 5.—We were not a little gratified to notice, last evening, that some of the boys had retired to a room by themselves for prayer. There, supposing they were not heard by us, they fervently offered four prayers to that God, who will not despise the prayers of red children. Almost daily do we hear the sound of some Indian child. Oh! may the prayer-hearing God grant them a true spirit of prayer.

July 9. It is not unrequent we see the ideas and feelings of the children expressed on slates and scraps of paper. This morning, I found on my desk a slate, on which was handsomely written, the following sentence, which I copy exactly.

“I want speak some. O, I am sinner against God. God he will punish so wicked folks. O! I fraid when I die I shall go to Hell. O, great deal pain—no stop—no sleep. O, I must pray God please forgive me.”

Sab. July 11.—Two more children offered for the school. For the want of more help we are obliged to refuse them for the present.

July 13.—An Alleghany Indian called last evening, and desired to enter two boys in the school. We told him we could not consistently receive them, but we hoped before long, we should be able to take all that should be offered.

July 20.—Our hearts have been much gladdened by a visit from a dear Christian Minister, from the South. He

came on Saturday evening, and spent the Sabbath with us, and part of Monday. A number of Indians, and quite a collection of whites assembled at the Mission-House, to hear him preach. His stay with us was indeed an interesting season, and, we trust, profitable to our souls. He had visited other Missionary Stations, particularly Brainerd, and gave much interesting intelligence. Respecting the school at Brainerd, and the general improvement of the Cherokees, he informed our Chiefs, which very much encouraged and animated them. He left the following note, accompanied with a Ten Dollar bill.

“July 19, 1824. Abraham Van Dyck, Esq. of Coxackie, New-York, having presented the writer of this with a small sum for his own use and disposal, he rejoices in this opportunity of expressing a wish, that many hearts may be as highly gratified as his own, by a visit to this dear mission, and that their hands may be opened to give. In testimony of this Brother Thayer and his worthy associates will please to accept Ten Dollars.

NICHOLAS PATTERSON.”

BENGALEE SCHOOLS.

To show something of the exertions which are now made to promote the education of heathen youth in India, we refer to the labors of Deerr, a superintendent in the employ of the Church Missionary Society. This gentleman has 14 schools under his superintendance, which are scattered over a space of 14 miles in diameter, comprehending a population of 40,000 souls. In these schools are 1,000 boys in a constant course of Christian instruction, all of whom, though under the immediate care of teachers in the several schools, are critically examined by Mr. Deerr, in his regular visits. No objections are made by the parents of these children, to the use of the Gospels in the schools; and though they are naturally averse

from close application to study, the boys in the upper classes, it is said, can give a better account of the Gospel of St. Matthew, the Acts of the Apostles, and the Epistle to the Romans, than the vast majority of boys in the English schools. Mr. Deerr's scholars are much attached to him, and often take his part in the village controversies which occasionally occur on the subject of Christianity; and in some instances, when the Pundits have been warmly opposed to one-another, they have been known to interpose the authority of their master's books, or his exposition of Scripture, and thereby put an end to the strife. It is said, that the light here shineth as in a dark place, and many hundreds of Bengalee youths are capable of opening the fundamental doctrines of Scripture to their heathen neighbours; and it begins to appear as one of the necessary results of their scattering the seed of the Word, that the truth gradually prevails. It is even said of Ryam, one of the villages, that the inhabitants are strongly inclined to prefer Christianity to Paganism.

[N. H. Repos'y.]

BEAUTIFUL EXTRACT.

From Professor Everett's Oration, delivered at the late Anniversary of the Phi Beta Kappa Society in Harvard University.

With the present year will be completed the half century from that most important era in human history, the commencement of our revolutionary war. The jubilee of our national existence is at hand. The space of time that has elapsed from that momentous date, has laid down in the dust, which the blood of many of them had already hallowed, most of the great men to whom, under Providence, we owe our national existence and privileges. A few still survive among us, to reap the fruits of their labors and sufferings; and one has yielded himself to the united voice of a people, and

returned in his age to receive the gratitude of the nation to whom he devoted his youth. It is recorded on the pages of American history, that when this friend of our country applied to our commissioners at Paris, in 1776, for a passage in the first ship they should despatch to America, they were obliged to answer him, (so low and abject was then our dear native land,) that they possessed not the means nor the credit sufficient for providing a single vessel in all the ports of France. "Then," exclaimed the youthful hero, "I will provide my own:" And it is a literal fact, that when all America was too poor to offer him so much as a passage to her shores, he left, in his tender youth, the bosom of home, of happiness, of wealth, of rank, to plunge in the dust and blood of our inauspicious struggle.

Welcome, friend of our fathers, to our shores! Happy are our eyes that behold those venerable features. Enjoy a triumph, such as never conqueror or monarch enjoyed,—the assurance that throughout America, there is not a bosom which does not beat with joy and gratitude at the sound of your name. You have already met and saluted, or will soon meet, the few that remain of the ardent patriots, prudent counsellors, and brave warriors, with whom you were associated in achieving our liberty. But you have looked round in vain for the faces of many, who would have lived years of pleasure on a day like this, with their old companion in arms and brother in peril. Lincoln, and Greene, and Hamilton, are gone; the heroes of Saratoga and Yorktown have fallen before the only foe they could not meet. Above all, the first of heroes and of men—the friend of your youth—the more than friend of his country, rests in the bosom of the soil he redeemed. On the bank of his Potomac he lies in glory and peace. You will visit the hospitable shades of Mount Vernon; but him whom

you venerated, as we did, you will not meet at its door. His voice of consolation, which reached you in the Austrian dungeons, cannot now break its silence, to bid you welcome to its roof. But the grateful children of America will bid you welcome, in his name.—Welcome, thrice welcome to our shores; and whithersoever throughout the limits of the continent your course shall take you, the ear that hears you shall bless you, the eye that sees you shall bear witness to you, and every tongue exclaim with heartfelt joy, Welcome, welcome LA FAYETTE!

*Extract of a letter from the Editor of the
Cheraw Intelligencer.*

“While at Patterson, New Jersey, a circumstance occurred which to me was of a most novel and extraordinary nature. I was told, however, it was a custom of that place. A man flogged his wife severely. He was arrested and taken before a jury of 21 women. They sentenced him to be whipped until he should appear perfectly penitent, and beg his wife’s pardon on his knees. He refused. Seven cow-skins were accordingly provided, and were actively employed by seven of the 21 women, on the back of the criminal. He still continued stubborn.

“Seven others then took the cow-skins, and lashed him well. Still he remained refractory. The remaining seven with much energy commenced operation; they fleeced him so severely, he was at length compelled to “surrender at discretion.” They then *slucked* him, and compelled him, on his knees, to ask forgiveness of his injured wife. Whether or not the parties were authorized, in this extraordinary measure, by law, I cannot say. It was generally considered a just and salutary punishment. I should suppose that one or two repetitions of this summary and degrading punishment, would effectually put a stop to *wife-chipping*.”

FOREIGN INTELLIGENCE.

Unpleasant News from Greece.—The ship Albion has arrived at Boston, in 32 days from Amsterdam. Our correspondents of the Centinel and Courier have sent us the following extract from Dutch papers received by her.

Accounts from Zante to the 18th of July state that Ipsara had fallen into the possession of the Turks. It was said that the Russian Ambassador at Constantinople had granted permission to Russian merchant vessels, to transport Turkish troops to Ipsara, and that the Captain Pacha had offered 1000 sequins each, to 1500 Arnauts in the service of the Greeks to aid him, which they accepted—to these causes the Greeks attributed the fall of the place. It was also stated that the Greeks at Ipsara, having discovered the treachery of the Arnauts, and giving up all hopes of defending the place, heroically set fire to the magazine in the fortress, and blew all up together, crying “*Long live the Greeks.*”

The Swedish sloop Pordenskoild, Trepka, from Boston for Christiansand, sunk 60 miles from the Norway coast, on the 18th July. The officers and crew, except one man and a lady, (passengers) were saved and landed at Hitteroe.

General Don Juan Martin, alias El Empecinado, had been liberated from prison at Roda, where he was confined in an iron cage, by a detachment of troops, who arrived in that town with a forged order from the government to deliver the prisoner to them. While the commander of the troops was deliberating with the governor of the prison, the troops overcame the garrison of the prison, released the Empecinado, mounted horses, and with the Empecinado at their head, left the town without shedding a drop of blood.

The Banditti was increasing in every direction throughout the interior of Spain, so as to make it almost impossible to journey on any of the public roads with safety.

A strong force had been sent from Toledo, against a band in one of the mountains near that place, but was defeated, and returned with 16 wounded.

The Commissioners from St. Domingo had left Paris for Havre, to embark on their return, not having been able to effect any satisfactory arrangement with the French government.

Nat. Gaz.

Insurrection in Spain.

FROM Gibraltar papers to the 14th of August, received at New-York by the schooner *Lucinda*, we learn that a revolutionary spirit is manifesting itself in every part of Spain. The constitutionalists were in possession of Tariffa, a fortified town on the straits of Gibraltar. A strong body of French forces, which marched from Cadiz to dislodge them, were repulsed with great loss, and their commander killed. It is stated that 300 of the Royal cavalry joined the Constitutionalists. A letter from Gibraltar says, there is every reason to believe that a simultaneous struggle has been planned throughout Spain—that the Constitutionalists are successful wherever they go—that the struggle is dreadful—that the cry is 'viva la Constitution, death to the Frenchmen'—that a proclamation is issued from Tariffa, which is silent about the king, but is directed against the French, the foreign foe, in the very bosom, and eating out the vitals of Spain." The Patriots at Tariffa are commanded by Valdez, son of Admiral Valdez. *Fam. Vis.*

BATTLE WITH THE ASHANTEES.

The ship *Mentor* has brought London dates to the 7th of August, containing the following news from Africa.

Intelligence had been received in London of a second engagement between the British troops and the Ashantees, at Cape Coast Castle, which was long and sanguinary. The Ashantees, retreated for two days, when they

were joined by the King with a reinforcement which it was estimated would make the army amount to 16,000 men. The English lost 150 killed and 800 wounded. The battle was fought on the 21st of May. It appears by a letter dated the 31st of May that the Ashantees with their strengthened army were within five miles of the Castle. All was confusion and dismay.

[N. Y. Daily Adv.]

Greek Newspapers and University.

The following newspapers are now published in Greece:—At Missoloughi, *The Greek Chronicle*, (in Greek;) *The Greek Telegraph*, (in several languages;) at Hydra, *The Friend of the Laws*, (in Greek;) at Athens, *The Athens Free Press*, (in Greek,) at Psara, *The Psara Newspaper*, (in Greek.)

The Corfu University is now established. There are professors of mathematics, divinity, metaphysics, logic, ethics, botany, rhetoric, the Greek, Latin, and English languages, and history. Among the poor Greeks the Lancasterian system of education is in full operation.

Hayti.—It appears that an association has been formed at *Port au Prince* under the name of the *Philanthropic Society of Hayti*, one of whose objects is to assist the coloured people elsewhere who may wish to settle in the island. The Haytien secretary of state,—a man of considerable abilities and liberal education,—has been chosen its president, and takes a deep interest in its objects. It will contribute funds towards the equipment of emigrants from the United States. *[Nat Gaz.]*

Irish Baptist Society.—This society distributed the past year, among the peasantry of Ireland, 500 Bibles and 2,000 Testaments in the Irish and English languages. They were principally given to Catholics, many of whom now diligently search the Scrip-

tures, and often assemble together for prayer at meetings appointed by the Irish readers.

For the Western Luminary.

TO THE LYRE.

Thou, earliest treasure of my earliest years;
 Friend of the broken heart!—full oft thy pow'r
 Hath sooth'd my spirit in its darkest hour:
 And I have worship'd thee almost with tears.
 Husb'd be thy earlier strains: no more the bow'r
 Of beauty echoes to thy call; thy hour
 Of passion is gone by. The pang that mars
 The hopes to which it clings,—the chilling fears,—
 The joys that pall while pressing to the soul;
 All—all are past. A holier theme is thine:
 Wake to the triumphs of Redeeming Love!
 And when the measure of my days is full,
 Some kindred heart may feel thy song,
 and twine
 A wreath, when I have sought my home
 beyond the grave.

K.

MY SISTER'S GRAVE.

[SELECTED.]

THE noon-day sun is riding high,
 Along the calm and cloudless sky;
 The mantle of its gorgeous glow
 Floats sleepily o'er all below;
 And heaven and earth are brightly gay
 Beneath the universal ray:—
 But not a wandering sun-beam falls
 Within these high and hallowed walls,
 Which echo back my lonely tread,
 Like solemn answers from the dead:
 —The murmurs steal along the nave,
 And die above—my sister's grave!
 'Tis evening—still I linger here;
 Yet sorrow speaks not in a tear!
 The silence is so sadly deep,
 The place so pure, I dare not weep:
 I sit as in a shapeless dream,
 Where all is changing, save its theme:

And, if a sigh will sometimes heave
 A heart that loves, but may not grieve.
 It seems as though the spirits round
 Sent back reproachfully the sound;
 And then I start—and think I have
 A chiding from my sister's grave!

The feeling is a nameless one
 With which I sit upon thy stone,
 And read the tale I dare not breathe
 Of blighted hope that sleeps beneath.
 A simple tablet bears above
 Brief record of a father's love,
 And hints, in language, yet more brief,
 The story of a father's grief:
 Around, the night-breeze sadly plays
 With scutcheons of the elder days;
 And faded banners dimly wave,
 On high—right o'er my sister's grave.

Lost spirit!—thine was not a breast
 To struggle vainly after rest;
 Thou wert not made to bear the strife,
 Nor labor through the storms of life;
 Thy heart was in too warm a mould
 To mingle with the dull and cold:
 And every thought that wrong'd thy truth
 Fell like a blight upon thy youth:—
 Thou shouldest have been, for thy distress,
 Less pure, and oh! more passionless;
 For sorrow's wasting mildew gave
 Thy beauty to my sister's grave.

But all thy griefs, my girl! are o'er,—
 Thy fair blue eyes shall weep no more;
 'Tis sweet to know thy fragile form
 Lies safe from every future storm:
 Oft as I haunt the dreary gloom
 That gathers round thy peaceful tomb,
 I love to see the lightning stream
 Along thy stone with fitful gleam;
 To fancy in each flash are given
 Thy spirit's visitings from heaven:—
 And smile—to hear the tempest rave
 Above my sister's quiet grave!

The following gentlemen are appointed Agents for the Western Luminary, in addition to those whose names have heretofore been announced:—

Athens, Geo.—Col. Josiah Newton.

Rutherford County, Tenn.—Rev. B. H. Pragsdale.

Murfreesborough, Tenn.—Robert C. Brothers, esq.

Warrenton, Miss.—John W. Phillips, esq.

☞ New subscribers can be furnished with all the numbers that have been issued.

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

VOL. I.]

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For the Western Luminary.

ON SLAVERY.—No. VI.

(CONCLUDED FROM PAGE 230.)

BUT suppose my advice for restricting these people to their native seats be followed, in what mode shall they exist there? Let their present masters hold them as villains, bound to the soil, and to go along with it. Division of land and slaves should go together; but no more should the families be severed. Attached to their respective spots, increase would be impossible beyond the quantum of food produced. The limits thus fixed to the increase of the blacks, the numerous white population, which in forty years will have taken up all the western lands, must regurgitate back upon the slave states, which may then ship off their slaves and replace them by white laborers. Nor can this period be farther distant. There will not, in 1870, be a foot of land unlocated; and long before the expiration of this century, poor whites in abundance will be soliciting employment. This, by the way, if you part with your slaves: not otherwise. Retain them in your country, and the whites will rather perish than degrade their cast by laboring among them. At present,

the conduct of the planter is natural. He is no worse than other men. Each endeavours to better himself, without too much regard to his neighbour. "All for ourselves, and nothing for the rest of the world," has in all ages been the vile maxim of the masters of mankind. So says Adam Smith. The wretches to whom he alludes, bartered, for toys, their dominions, and the love of their vassals and dependants; acted upon the same principle with those against whom the prophets of old denounced their severest maledictions, for "adding house to house, and field to field, that they might be set alone in the midst of the earth." From the same motives, the Highland landlord, in Scotland, replaces a population of two hundred fellow-creatures by a flock of sheep, a shepherd, and his dog. From the same motive, the English landholder buys up the adjacent estates; and from the same motives, the all grasping tenant rents from him the farms of 20 families; whence a great part of that wide-wasting distress which now pervades Britain, where the great landholder, by his sub-tyrant the great farmer, reigns amidst fields replete with produce, but despoiled of men.

Late sibi summovet omne
Vulgus, et in vacua regnat basiliscus arena.
He replaces numerous tenants, bound from their forefathers to him and his, by a few hirelings, skillful in their business, but totally destitute of that principle which, in the old farmers, took its deep root in filial attachment to their ancient lord. The same selfish spirit, recognized in all these characters, is now acting in the person of the shareholder, certain of being attended,

with the same consequences,—that is, the stripping their native country of its best defenders. Yet however pernicious his conduct, it is forced upon the resident of a slave state. His negroes increase, and he is taxed to his utmost exertions to buy land for their employment: And as long as they remain slaves, so long must they be supported by their master; the whole of whose gains are expended in buying out his poor neighbours, that his increasing negroes may occupy their seats. Nothing but freedom, or something like it, can prevent the blacks from multiplying. While slaves, they propagate fearlessly; their abstinence from matrimony has no reward. If free, they would feel the checks on increase, as sensibly as the whites; and a black old maid would not be a sight quite as extraordinary as a black swan.

But this remedy is not likely to be received in states where I have heard the atrocious sentiment, "that the negroes would never be well governed till the master possessed the power of life and death." There, even the freedom bestowed by the conscientious and humane is grudged to this unhappy people; and the legislature have forbidden emancipation, because it spoils the morals of the slaves. Then why not set all free? Let them become public, and not domestic slaves. Let them be among you as the Greeks are among the Turks "But this would be dangerous." Far from it. The Turks have ruled their political slaves these four centuries. Had these been domestic slaves, considered as valuable property, and had their masters' wealth been expended for the purpose of increasing them, they would long since have outgrown the governing power, and repossessed themselves of their ancient empire. Were we to adopt this plan, we might, from time to time, avail ourselves of our shipping to remove the most spirited characters, who might otherwise endanger our safety.

I am but too sensible that this advice is offered in vain. The countrymen of Washington, those who revere the memory of the hero, are among those who have forbidden the imitation of that last will by which he left his negroes free. These are the men who are incessantly deploring their misfortune in having such a property transmitted to them from their fathers; who curse those who first brought it to the country; and who declare that they would gladly part with it, provided they had the means of sending it away, yet are deaf to the offers made from the West Indies to receive all they are willing to send. But here, the slaveholder appeals to humanity. These poor creatures are attached to their country, and even to their masters—Would you have us force them away? Is this a question difficult to resolve by those who are daily selling negroes to the slave dealers, to drive handcuffed across the mountains? How strongly does the language of these people remind us of those who formerly declared, "that if they had lived in the age of their fathers, they would not have been partakers with them in the blood of the prophets." Nor do I positively assert that these would have bought Guinea negroes: But their persisting to hold their enslaved offspring, and their compelling others, of better inclinations, to act in like manner, shews them, but too plainly, the worthy descendants of their ancestors, and to them the dreadful sentence applies in its full force, "Fill ye up the measure of your iniquities." By extending them more widely, the time may be protracted; but at length the cup must run over.

An argument against general emancipation, borrowed also from humanity, is brought forward. If free, they must be governed by severe laws, and placed under the superintendance of a strict police. And is this an objection?—Brought up in degradation—reduced to

brutality; for such, severe laws are necessary, under whose wholesome discipline they may become men. Let the slaves choose for themselves. Inform them that they shall be free, provided they are willing to stipulate, for a life so blameless, that suspicion shall not attach thereto. They will cheerfully accept the offer. Nor is there a man who, offered his choice between slavery and freedom, would hesitate to accept the latter, however burthensome the restrictions it might present.

We are called upon to indemnify the slaveholder, to whom we owe justice as well as to the slave. We acknowledge that if the slaves were to be immediately exported, that the master might then expect the full price for them: But he has no right to expect such price for them, if only set at liberty. In that case he would still have their services, and that on lower terms than at present. Commanding the laws, he could forbid the slaves holding land; he could fix a price upon his labor; he could bind him to the soil. In this case the quondam slaveholder would lose nothing but a nominal property and a disgraceful name: in other respects he would be a gainer. The negroes must have recourse to the landholders for employment: No other persons can give it. The best of them will be received; the balance rejected. The expence of maintaining the aged, the feeble, and the infants, will be taken off the shoulders of the masters; and this, operating in the slave states like a release from the poor rates in England, would be an ample indemnification for giving up the name of great property, while he retained all its advantages. He will not then bequeath to his children a property which every owner finds to be the plague of his existence, the most expensive as well as most dangerous stock upon his plantation.

Our negroes must either become villains, or freemen. In either case, severe laws must govern them. Yet

those laws need not be written in blood. Banishment should be the capital punishment, except for murder. Suspicion against the negro, whether arising from fact, or personal qualities, should be the signal of instant deportation to a country where those qualities would render him respectable which here had made him dangerous. His friends might, if they chose, accompany him. Voluntary emigration might take off the enterprising and resolute: The states might pay their passage. Increase might be checked, not by degrading the man, but by giving him comforts, and shewing him their continuance in celibacy, their termination in matrimony. Has not this been the consequence of freedom hitherto? Does not the freed-man, from the apprehensions of a family, frequently choose a partner from the slaves? Employment would be found more readily by the single, than by those encumbered with a family; and greater comforts would be enjoyed by the former than by the latter. The checks to matrimony would act with a force inconceivable by those who have never witnessed their power in Europe, where, strange to relate, a negro wench has been known to reject the honourable offer of a decent white man. She lived, she said, in plenty with her mistress; but if bound to a husband, she must struggle with the same distresses which she pitied in so many others. The institutions of the Shakers, and the Harmonites, and the customs of the Indian warriors, have stopped or suspended increase. Must we then think it absolutely impossible to effect, in a degree, by political institutions, that which has been effected by fanaticism? We know that marriage was forbidden to the Roman soldiers, till the time of Severus; and though not formally prohibited under Bonaparte, was carefully discountenanced. Among our freed-men, early marriages might be discouraged by a poll tax, or by the penalty of departa-

tion inflicted on both parties. Humanity could not revolt at this. How many thousand pair in Europe would be willing to banish themselves from their native soil, on a like condition! Why should the state of the black in America, be preferable in this respect to that of the white in Europe; especially when the exile may be accompanied by all whom affection binds to him? The check to increase will have begun among them only half a century sooner than, in the course of nature, it must take place, alike in black and white. If you stay their increase barely during that time, the white population will enable you to replace them. You may thus dismiss them by whole counties at a time; and thus they may bear to their new abode all the affections endeared by habit, and which in fact constitute the native country. In such case, their removal would hardly give them pain. Indeed, this last is the only way in which they can be got rid of effectually. Export a moderate, or, if you will, a large number from all the states,—the labor of the rest, whether bond or free, will rise in value immediately, and their numbers will increase accordingly. Export the contents of a whole county, and forbid the future entrance of a negro there; you will then have white men offering their service as laborers, when their feelings are no longer shocked by intercourse with negroes.

On the whole,—prevent their farther increase. The means are pointed out. You may then remove them at your leisure. Nay, their present supposed amount, say 1,700,000, may remain among us with little danger. Provided you keep them at, or below, that number, there will exist no such imperious necessity of banishment, as if you permit them to quadruple their amount.

There is, however, no occasion to point out political regulations for checking the increase, or hastening the deportation, till we have adopted the

leading, the indispensable measure,—the liberation, or villainage of the negroes; and of this I have no hope. I abandon the subject to abler hands; satisfied with having discharged a duty, which I would have gladly dispensed with, could I have done so conformably to the dictates of conscience.

APPENDIX:

Shewing the rate of increase, between 1800 and 1820, of whites and blacks in six states. This statement is derived from a work published in Shelby county, Kentucky; but the author had no opportunity of verifying the details.

Virginia.

1800	518,674	} Whites: Prop'l. inc.
1820	602,974	
1800	346,954	} Blacks: Proportional
1820	425,135	

North Carolina.

1800	337,866	} Whites: Prop'l. inc.
1820	419,206	
1800	133,196	} Blacks: Prop'l. inc.
1820	205,017	

South Carolina.

1800	196,255	} Whites: Proportional
1820	237,640	
1800	146,151	} Blacks: Proportional
1820	258,475	

Georgia.

1800	101,608	} Whites: Proportional
1820	189,566	
1800	59,699	} Blacks: Proportional
1820	149,656	

Tennessee.

1800	91,700	} Whites: Proportional
1820	339,727	
1800	13,584	} Blacks: Proportional
1820	80,107	

Kentucky.

1800	179,875	} Whites: Proportional
1820	434,644	
1800	40,343	} Blacks: Proportional
1820	126,732	

C. C.

FOR THE WESTERN LUMINARY.
A NARRATIVE

Of the State of Religion within the bounds of the Synod of Kentucky, from October 1823 till October 1824.

THE Committee have endeavoured, in the very limited time allowed them from other business, to give you a condensed view of the substance of what the different members present have reported respecting the state of religion within their bounds.

From their report, and the harmonious meeting of Synod, we are authorized to say, that our churches are generally living in peace with one another, and with Christians of other denominations around them; while, at the same time, there does not appear to be a compromising of truth, or dereliction of principle.

In this narrative, which circumstances require to be short, we have nothing to remark, which is new, or uncommon. Some things are encouraging, and others are discouraging. Speculative, and especially *practical* infidelity, still exists in our bounds; and other errors under different names—Sabbath breaking, and profaneness of different kinds, is but too prevalent. And although, if we include the various denominations of Christians, a very considerable number profess the religion of our Lord Jesus Christ, yet it is believed they would not exceed one-tenth of the population of the state.

Among professors, iniquity too much abounds, and the love of many waxes cold. Family worship, and family instructions, we fear, are too rare; and, where the forms of devotion are kept up, there is too much languor. Comparatively few call upon God; and fewer still stir up themselves to take hold of him by a lively faith. Few are wrestling Jacobs; and, therefore, few are prevailing Israels.

Though these, and other things that might be noticed, are causes of lamentation, and are calculated to humble us

under a view of our unfaithfulness; yet we have reason to be thankful to the great Head of the Church, that he has not forsaken our Zion. In a number of the churches, weekly prayer meetings are held; Bible classes are formed, and in operation; and catechetical instructions are communicated. Bibles are circulated; but it is found, as far as inquiry has been made, that many families are yet without them. Pretty liberal contributions have been made for various religious purposes, as stated in the Report of Synod.

There are several candidates and licentiates under our care, and some missionaries from the east. The eastern theological schools are pouring their blessings upon the west. May these young men go forth in the spirit and power of Elias, to prepare the way of the Lord in our western forests! May they be burning and shining lights in the churches! May they be more faithful and successful than their fathers have been; and may they live to see that happy day, for which the people of God have been praying for more than a thousand years!

Reports from the different Presbyteries are very imperfect: but from what have come up, it appears, that 82 adults and 564 infants have been baptized in the last year; and 377 have been admitted to full communion.

In a few places, there appears a considerable anxiety for the outpouring of the Spirit of God; and some reason to hope, that God is about to hear and answer the prayers of his people.

During the session of Synod, preaching and other religious exercises have been performed, in one or more places, every day and night; and there have been very crowded and attentive audiences.

Upon the whole—though we would mourn before God for all our sins and imperfections, we would bless him for his goodness to us; would trust in him, and wait for the redemption of Israel—

praying, "Come, Lord Jesus; come quickly;" dispel the darkness, and overspread the earth with the knowledge of thy glory!

From the Missionary Journal of Mr. Fisk.

DESCRIPTION OF A TURKISH MOSQUE.

The mosque is near the Pasha's palace, which was also built by Jezzar. It resembles, in its general form, a Christian church, but is without seats or pews. The floor is covered with carpets, on which the worshippers sit and kneel. In one corner is a reading desk, and in another part is a pulpit. Stairs at two corners lead up to a fine gallery, and thence to a second, which is very narrow. In front of each gallery are places for rows of lamps. The upper gallery seems to be designed merely for the purpose of illuminating. There is a large chandelier suspended from the lofty dome, and a multitude of lamps hang about the mosque. The windows are also numerous; so that when lighted up in the evenings of the Bairam, the appearance must be splendid. The mosque, according to musulman taste, is ornamented by paintings in which different colours are curiously intermixed. The execution is far from being elegant: yet the effect is, on the whole, agreeable. A few Turks were present, reading from the Koran.

Before the mosque, is a large court paved with marble of different colours, shaded with rows of palm trees, and containing two elegant domes with fountains under them. On three sides of this court, are rows of cloisters for the accommodation of students and travellers. In one of them is a library. The effects of a late siege were visible. In several places the walls of the mosque and of the cloister had been seriously injured by cannon balls. This court, with its shades and fountains, is quite in oriental taste; and certainly, for a hot country, it is a delightful spot. My imagination was filled with the idea of

the learned musulmen, in the times of the caliphs of Bagdad and Cairo, passing their time in such places. I was dressed after the oriental manner, and fancied that in such a place, surrounded by Mussulman doctors, I could soon become familiar both with their manners and their language. Had I the faith, the wisdom, the learning, and the courage of Martyn, I might, perhaps, find access to such places, and tell these men, who are so wise in their own conceits, that truth which they are so unwilling to hear, namely, that Jesus Christ is the Son of God.

DEATH OF THE CHRISTIAN.

The following sketch of the last moments of one whose life had been eminently distinguished for piety, is extracted from an obituary notice contained in a late number of the Northampton Oracle.

"For a few days before her decease, she was much affected, in thinking of the value of the souls of perishing sinners, and entreated them to seek an interest in Christ, telling them what support religion afforded her on a dying bed. A friend, one day coming to see her, while they were viewing her swollen feet, she remarked, "This looks like death;" and expressed much satisfaction at the symptoms of her dissolution. She said that dying was going home; and that she expected to sit down in the kingdom of God, with Abraham, Isaac, and Jacob, and many of her dear friends, with whom she had gone to the house of God in company, and had often taken sweet counsel.

"The day preceding that on which she died, she was able to converse to the astonishment of those who visited her. She expressed great love to such as she thought to be Christians; telling them, that if she had no hope, she should be ready to call on the mountains and rocks to fall on her; but that now, she could cheerfully shake hands with death. There was on her coun-

tenance an expression of the heavenly state of her mind, which cannot soon be forgotten. In her great distress, she often desired her friends to sing, and joined with them in that delightful employment. At times, she was afraid her patience would fail, having "a desire to depart, and be with Christ"—but, she would say, under her pain, "God is good, God is just." Her confidence in the Redeemer was firm and unshaken to the last."

How great is the contrast presented by the death of the sinner, whose eyes are just opening to the endless horrors that await him? But mark the perfect man;—the end of that man is peace.

Western Recorder.

EXAMPLES OF DYING INFIDELS.

"The wicked is driven away in his own wickedness." Proverbs xiv. 32.

"With the talents of an angel, a man may be a fool." YOUNG.

1. Mr. Hobbes was a celebrated infidel in the last age, who, in bravado, would sometimes speak very unbecoming things of God and his word. Yet, when alone, he was haunted with the most tormenting reflections, and would awake in great terror if his candle happened to go out in the night. He could never hear any discourse of death, and seemed to cast off all thoughts about it. He lived upwards of 90. His last sensible words were, when he found he could live no longer, "I shall be glad, then, to find a hole to creep out of the world at." And, notwithstanding all his high pretensions to learning and philosophy, his uneasiness constrained him to confess, when he drew near the grave, that "he was about to take a leap in the dark." The writings of this old sinner ruined the earl of Rochester, and many other gentlemen of the first parts in the nation, as that nobleman himself declared after his conversion.

2. Monsieur Voltaire, during a long life, was continually treating the holy scriptures with contempt, and endeavouring

to spread the poison of infidelity among the nations. See, however, the end of such a conduct. In his last illness he sent for Dr. Tronchin. When the doctor came, he found Voltaire in the greatest agonies, exclaiming with the utmost horror, "I am abandoned by God and man." He then said, "Doctor, I will give you half of what I am worth, if you can give me six months life." The doctor answered, "Sir, you cannot live six weeks." Voltaire replied, "Then I shall go to hell, and then you will go with me!"—and soon after expired.

This is the hero of modern infidels. Dare any of them say, Let me die the death of Voltaire, and let my last end be like his? Wonderful infatuation! He occupies the first niche in the French pantheon! That he was a man of great and various talents, none can deny: but his want of sound learning and moral qualifications, will ever prevent him from being ranked among the benefactors of mankind, by the wise and good. Such an hero, indeed, is befitting a nation under a judicial infatuation, to answer the wise ends of the governor of the world. If the reader has felt himself injured by the poison of this man's writings, he may find relief for his wounded mind, by carefully perusing Findlay's Vindication of the sacred books from the misrepresentations and cavils of Voltaire; and Lefan's Letters of Jews to Voltaire. The hoary infidel cuts but a sorry figure in the hands of these sons of Abraham.

3. The last days of David Hume, that celebrated Deist, were spent in playing at whist, in cracking his jokes about Charon and his boat, and in reading Lucian and other entertaining books.—This is a *consummatum est* worthy of a clever fellow, whose conscience was seared as with a hot iron! Dr. Johnson observes on this impenitent death-bed scene, "Hume owned he had never read the New Testament with attention. Here, then, was a man who had

been at no pains to enquire into the truth of religion, and had continually turned his mind the other way. It was not to be expected that the prospect of death should alter his way of thinking, unless God should send an angel to set him right. He had a vanity in being thought easy." Dives sared sumptuously every day, and saw no danger;—but, the next thing you hear of is, in hell he lifted up his eyes, being in torments!

Religious Advocate.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, OCTOBER 27, 1824.

Our readers will see, in the early pages of this day's paper, the Report of the Synod of Kentucky, for the last year.

The Meeting of that body at Shelbyville, during the last week, was uncommonly full, and interesting. Much important business was transacted; and the preaching of the gospel, by the clergy attending this court of the church, was followed, we hope, with effects the most blessed and lasting on many souls.—Too much cannot be said in praise of the distinguished hospitality of the people of Shelbyville.

REVIVAL.

Extract of a letter dated Funday's Bush, N. Y. August 10, 1824.

"DEAR BROTHER,

The first Sabbath in July 1823, I commenced my labours in this town. Nothing was discovered save a crowded congregation, till some time in the month of September or October, when three or four persons were convinced of sin, and soon after experienced reli-

gion. About this time, I held a number of meetings for the purpose of conversing with serious minds. From ten to twenty attended, yet these convictions did not appear to be deep. The public meetings were crowded, and frequently the whole congregation bathed in tears, and we were in expectation that God would crown our labours with the conversion of souls. About the middle of February following, I removed to this village as before I had lived 12 miles distant. On entering the village I invited all the villagers to attend a conference with me on Thursday evening, and to pray for the spread of the Redeemer's kingdom. The first was held in a private house—a season long to be remembered. The divine presence was more and more realized in our meeting; and the sighs and tears of the congregation spoke this language, 'Oh that my load of sin were gone,' &c.

About this time the Rev. Mr. Davis, who was preaching in the Presbyterian congregation, called on me and requested to join me in the meeting, and his labours were a great help to push forward the revival.

The face of our village appeared to be changed. Merriment was turned into seriousness, and the concern became, "What shall I do to be saved?" The halls belonging to our inns, which had heretofore been the theatres of music and dancing, were devoted to religious meetings, with a promise from the owners, (who have become happy subjects of the work,) that they shall be no more opened for revelling and mirth.

God now began to comfort mourners; and at almost every meeting some instance of His power would add new solemnity to the scene.—The new born souls became preachers of righteousness, and proclaimed a God who had power on earth to forgive sins. On these occasions we have seen from 10 to 40 who were mourning for sin, arise,

and request an interest in the prayers of the saints. From these scenes many have gone with a full determination never to give over seeking till they had found the Lord; and instead of returning home, have fled to a barn or a grove, where they have solemnly dedicated themselves to the great Head of the church, who has appeared and spoke peace to their troubled souls.

The work is by no means confined to this village. At the east part of the town it is now spreading, and a little to the west in Kingsborough, the cloud gathers thick, and appears to be filled with abundance of rain. During this work in Funday's Bush, there has been added to the Baptist Church 17—to the Presbyterian 37, and to the Methodist 49. In another class 4 miles east, 22 have lately experienced a change. In the N. E. part of this town, where the Christian society hold their meeting, rising of 40 have professed hope in Christ. In the class at Kingsborough about 25 have professed to obtain forgiveness of sins. Also four have been added to the Presbyterian church in that town. The whole number, as far as I have ascertained, who have professed hope in Christ during this revival, from five miles east to eight west, is 194. *Zion's Her.*

Revivals in Maine.—In China, a revival has recently commenced, which is represented as being very powerful. In St. George, sixty two persons, from twelve years old to seventy, have been baptized. In the first church in Nobleboro' there has been a very extraordinary work of the Lord, characterised by profound *stillness* and *solemnity*.

The subjects of it were mostly young persons, from ten years of age to twenty five. Here one hundred and thirty have been baptised. In Hope, of twenty persons immersed, sixteen, (an unusual proportion,) were males. In Jefferson, fifty six were added to the first and thirty three to the second

church. In Frankfort twenty two were baptised, in Dixmont seventeen, in the second church in Nobleborough, ninety, and in Windsor twenty two.—

Wat. In.

From the American Missionary Register.
HARMONY.

EXTRACTS FROM THE JOURNAL FOR
JUNE, 1824.

Influence of well-disposed Agents.

Wednesday, June 2.—Maj. Graham, Agent for this branch of the nation, on his return from a tour among the Indians, and L. Chouteau, Esq. Sub-Agent, favoured this station with a visit, and passed the day in friendly communication, chiefly concerning the affairs and prospects of the Osages. From these gentlemen we learn the result of an embassy from the Pawnee Mawhaws, which arrived a few weeks since among the Osages with propositions of a Treaty for peace. The branch of the Pawnee Nation from which they came, though latterly at war with the Osages, has never been considered by them, so determinately hostile as the more western bands, and accordingly the messengers were received with but little opposition, and on their return, a deputation was sent with them to prosecute the negotiation at the Pawnee village. Present appearances afford ground to hope, that the barbarous warfare, which has been carried on between these deluded people, may at least for a season be terminated. From the good offices rendered by Mr. Chouteau, in introducing these strangers into the village and promoting the object of their Mission, we see the important influence which might be exerted by Agents of Government, in bringing about a general peace among all the western tribes.

Advices from Union.

Thursday, June 24.—Through Mr. Chouteau a letter is received from Br. Vaill, of Union, stating that the leaders in the outrage committed last winter on

a party of Americans, have been given up to the commander at the Fort, and have been by him sent on to Little Rock for trial. Thus this unhappy business, which has for some time threatened the tranquility of the country, appears likely soon to be terminated. Br. Vaill further mentions that a Council and band of soldiers, similar to the institution in this village, has been established in that branch of the nation by the joint instrumentality of the Agent and the Commandant at the Fort. The simultaneous adoption of this measure by the two great sections of the Osage population evinces that it has proceeded from high authority, and affords, we hope, a pledge that it will not be abandoned until an experiment of the capacity and disposition of the Osages for the maintenance of some simple laws be fairly made.

MACKINAW.

EXTRACTS OF LETTERS.

Rev. Mr. Ferry to the domestic Secretary.
Monday, July 19.—We have now nearly 40 children, and others to come in soon; but many more we cannot take. Our house is now so full we know not how to get along for the want of room and help. And yet most of the trader's children were left in the interior, because when they went from this last season, it was quite doubtful whether a Mission would be effected at all. All the traders are decidedly interested in the subject, and the few children brought in are or will be placed in the Mission family. Several, whose parents are able will be supported by them.

JEWES IN GERMANY.

A German paper announces a new regulation for the religious worship and instruction of the Jews, in the Electorate of Hesse Cassel. It contains the following article. *Rel. Chron.*

The Rabbies or Elders of the congregation, are bound to superintend the worship in the synagogue, and out of

its walls. The Rabbies must always appear in the synagogues for divine service. All private synagogues and religious meetings are prohibited. There shall be exceptions for the old and infirm. The black board shall be suppressed wherever it still subsists, as well as all penalties which relate to divine worship. The functions relative to divine service, such as the right of taking the law out of the ark, the promulgation of the law, &c. shall no longer be sold at auction in the synagogues. The Rabbies and the Elders of the synagogue (the first in their discourses,) must endeavour to put an end to the custom of seesawing during the prayer, and to that of repeating the prayer in too loud a voice. The young people must be instructed in this respect, and this practice must be forbidden to the singers and those who recite the prayers. All profane tunes during divine service are prohibited. The ceremony of staking the impious Haman at the festival of Purim, is most strictly prohibited. Children below the age of five years, are not to be taken into the synagogues. All unsuitable pleasures in which the young people sometimes indulge in the synagogues on the eve of some festivals, and on the festivals themselves, as well as the distribution of sweetmeats by the women, to each other in the synagogues, are strictly prohibited. Some of the religious ceremonies must be accompanied by a German discourse on a Hebrew text, in which the meaning of those solemnities shall be explained. Funeral discourses shall not be pronounced, except at the desire of the family, and for a retribution. On the Sabbath a discourse shall be held in German in every synagogue, after the reading of the prescribed passage of the law, and of a chapter of the prophets.

WESLEYAN METHODIST MISSIONARY SOCIETY.

We have received the Report of this

Society for the year ending 31st December, 1823; from which it appears that they have 126 Missionary stations. These stations demand the labours of 183 Missionaries, though that number is not actually employed, as some of the stations remain vacant, but will be supplied as soon as practicable.—*Meth. Mag.*

Number of Members.

In Gibraltar and France,	144
In Ceylon and Continental India,	490
In New South Wales and Van Dieman's Land,	178
In Africa,	352
In the West-Indies,	26171
In British North America, in- cluding Newfoundland,	4076
Total,	31411
Total last year,	29758

Increase of members, 1653

Amount of collections for the Society during the year ending 31st December, 1823, is 34,650l 5s 3d sterling, or \$154,001.

THE TRUE MISSIONARY.

THE following character of the devoted Missionary, was drawn by the Right Honourable CHARLES GRANT, M. P. at the late Anniversary of the Church Missionary Society, in London.—*Am. Miss. Reg.*

There is something peculiarly attractive and admirable in the character of zealous and devoted Missionaries—in their separation from the common objects of human desire—in their decided preference to these, of even difficulties and dangers in the cause of Christ—in their systematic abstraction from the practices and pleasures of mankind—in that love of Christ, which tears asunder the dearest charities and sympathies of our nature: there is something in this, and in the concentration of all the powers of the heart to one purpose, which must strike every pious and well-disciplined mind with

admiration. And when we add to this, the real object of those efforts—and there is no object which we are so apt to forget—but look at the object of the Christian Missionary, as contrasted with that of the heroes and conquerors of this world—look at the standard under which the Missionary marches, and look at the standards of the followers of earthly ambition and of earthly power; their mottos and their standards are indicative of universal conquest, and their trophies are the spoils of conquered nations; but look at the standard of the Missionary—the cross of the Saviour whom he follows—and there you see at once the motive and the object, the principle and the example, the suffering and the triumph! Here you may see unravelled, in a moment, all that was paradoxical before. Here you see how a man can be the meekest and yet the most resolute man in the world. Here you may see how he, who pants only for death, should yet rejoice to submit to a long life of privation, and sorrow, and suffering.

My Lord, this is no imaginary picture. Can we not appeal to recent experience, in proof, that the picture is, in fact, too faintly drawn? Need I mention to you the name of MARTYN? Need I say that it is a question, whether, in all history, there is a spectacle more sublime, and more deeply touching, than the spectacle of Martyn, unaided and alone, passing month after month in the capital of Mahomedan Persia, and there exhausting his health and strength in proclaiming that name, which he had found dearer to him than his life?

Or, if a spectacle still more touching can be exhibited, it is the same individual, sinking under excessive anguish and suffering, into that disease which terminated his mortal existence, and laying his head upon the grave which received him. But Martyn has left inscribed in that solitude—that there he

had found a Friend, a Benefactor, and a Comforter.

But, my Lord, as I have touched on this recent instance, let me recall to your remembrance one of an older date—one of the first of Missionaries. Let me speak of him, who said, with something like contempt. *Our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory.* And let me ask you, what were those light and momentary afflictions? They ran through a course of thirty years, spent in labours more abundant, in stripes above measure, in prisons frequent, in deaths oft, in journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen.

But we have heard to-day, that the same spirit is still alive. We have been told, very eloquently and pathetically, of the West African Missionaries, and while my friend was speaking, another near me alluded to an expression used by a distinguished character respecting the French armies sent against St. Domingo—that they were marching to their graves. Let us not, however, be alarmed at these words; nor let them damp the courage of any future Missionary. They may be marching to an early grave: but we cannot stop there—they are marching to an early immortality.

—
From the Boston Recorder.

STRANGE KINDNESS.

A few days since on my return, from a distant part of the State of N——. I called at a public house where I was made acquainted with the following event.—A very sprightly and promising child being brought to the table where we were sitting at breakfast, the landlady as she received it, sighed and remarked: "Come here you poor little creature." She then turned to the company, and apparently, by way of

explanation, observed. "The mother of this child was buried but a fortnight ago." On being asked what was the occasion of her death, she related as follows: "Returning from an assembly a few months ago, late in the evening, she took a violent cold, which threw her into the quick consumption. Before her marriage she was viewed as one of the most accomplished females, and as one who enjoyed the most enviable prospects of any in the whole village of——. It was repeatedly stated by her physician, that at the time she was taken ill, which was but a few months after the birth of this, her only child, there was not to his knowledge a female in town who enjoyed apparently, such perfect health."

On being asked whether she was pious, and whether she enjoyed in her last moments, that hope which is an anchor to the soul? She replied, "Oh no, she knew nothing of her danger till she was actually dying. Her grandmother, by whom she had been brought up, placed her affections so much upon her that she could never deny her any favor or indulgence that she might crave. When she was taken ill, and exhibited every mark of being in a decline, her grandmother could not bear that a syllable should be said to her on the subject of a preparation for death, because her physicians thought it might prevent the favourable operation of medicine, and she was never told that her case was considered dangerous, till she was told by her physician, that she was already dying. While she was well, she was gay and vain, and seemed to have but few thoughts of a serious nature, and while she was sick, serious conversation was cautiously kept out of her hearing."

Now, Sir, how can we reconcile a course of conduct like this, with an honest belief that the soul is immortal, and that its welfare for eternity depends on its repenting and embracing the Saviour in the present life?

From the National Gazette.

Mary Ann Lopez, a woman of loose character, having been committed to jail in London in August for disorderly conduct, was found dead the next day. The description of her situation and conduct furnishes an awful warning against a reprobate life.

"At 7 o'clock, the usual hour of visiting the prisoners, it was found that her door would not open. On forcing admittance, the unhappy woman was found partly under her bed, a stream of blood running from her mouth across her blackened and now ghastly face, and life totally extinct. Her mode of self-destruction was equally determined and sagacious: she must have lain herself on her back, fastened a silk handkerchief round her neck, and from thence to the leg of her iron bedstead, which is a few feet from the door, against which she must have pressed her feet till her dreadful purpose was effected. Since her committal the tortures of fire seemed ever to be before her. Now she was sure of being burnt—then Hell or the Indies was her fate: her constant dread and torment was the Devil, who, she said, for ever stood upon her window ready to embrace her. It was given in the course of the evidence, as a proof of her unrestrained habits, that she had been married four times, that she had buried one husband, and that *the other three are now alive.*"

FOREIGN.

Greece.—The retaking of Ipsara and destruction of a portion of the Turkish fleet, by the Greeks, may now be considered as certain, since the fact is not only confirmed by all the public and private accounts received, but is admitted by the Paris *Moniteur* and the Austrian papers. The following are given as the authentic particulars, derived from Constantinople, and if the Turks themselves admit thus much, there is no doubt but their reverses were still

more disastrous. "Subsequently to the re-capture of Ipsara, the Greeks having assembled a number of vessels of war, approached the Turkish fleet so close that they kept it in a state of blockade. The Captain Pacha then gave orders to attack, and seemed at first to have obtained some success; but during the action, the Greeks succeeded, with the aid of their fire ships, in setting fire to several frigates and brigs, which occasioned great confusion among the Ottoman fleet; and the Turks, after losing five frigates, and corvettes, were compelled to resume their stations in the waters of Mytilene, where they were preparing to sail for the coast of Asia Minor." Another account from Constantinople states in addition, that the Turks lost all their gun boats and transports.

The abominable barbarity, and horrid conduct of the Turks is displayed in the fact, that the Captain Pacha sent to Constantinople, as trophies of Ipsara, 500 heads, 1200 ears, and 33 standards. The former were exposed, as usual, at the gates of the Seraglio, with the following inscription posted beneath:—"At last, God has blessed the arms of the Musselmans, and the detestable rebels of Ipsara are extirpated from the face of the world, &c. &c. Let the friends of order and tranquility rejoice at this signal and glorious triumph! All the persons in amity with the Sublime Porte, has sent in their congratulations on the event."

WESTERN AFRICA.

Death of Sir Charles MacCarthy.

Despatches from Major Chisholm, in command of the British Forces at Cape Coast, dated the 23d of February and the 16th of March, confirm the distressing intelligence of the death of Sir Charles MacCarthy and other Officers. His Excellency, in a battle against an overwhelming force of the Ashantees, and under the greatest disadvantages, on the 21st of January, was severely

wounded and taken prisoner, and immediately put to death by the enemy.

Of eleven Officers of the Regulars and Militia who belonged to his Excellency's Division, it is understood that seven were killed. *Am. Mis. Reg.*

Office of the Baltimore Federal Gazette.
Sunday, October 12—1 o'clock, P. M.

From Peru.—We have received private advices from a native of our city, dated Guayaquil, the 26th June, on which day our correspondent arrived at that place in a passage of seven days from Callao; he gives us information that on the 12th of June, a plot was discovered among the troops, to take possession of the castles at Callao, and that thirty-seven of the ring-leaders were tried and immediately executed.

General Valdez had gone against General Olanetta, and Canterac had broken up his camp at Junja, and proceeded into the interior.—General Bolivar, with a body of troops amounting to ten thousand men, had taken up his line of march for Junja, which place, when occupied by him, would divide the royalist forces. No engagement had taken place between the respective armies as late as the *twentieth* of June, but from the proximity of General Bolivar to the main body of the royalists, and the enthusiasm and anxiety among the patriots to engage the enemy, a general battle was momentarily expected.—This information afforded us just grounds to expect that an engagement between the armies would in a short time take place, and tends much to give a character of truth to the subjoined.

A letter from an officer of General Bolivar's army, dated 19th June, at Huares, gives us these particulars relative to the positions of the armies at that time:—Gen. Bolivar, with a part of his army was at Patavilca (between Truxillo and Lima); another part of his army was advanced to near Paoco, in

the interior. He was preparing to join the troops in advance. The Spaniards were retiring into the interior in the direction of Junja. It is supposed that the Spaniards would leave the defence of the Fort of Callao to the garrison which they had there.

The following is the Introduction to *Bonaparte's Will*, mentioned last week. The remainder is occupied, chiefly, with various bequests. We presume our readers may be gratified with a perusal of the portion which we insert. *Rel. Chron.*

This 15th April, 1821, at Longwood, Island of St. Helena.

This is my testament, or act of my last will.

I die in the Apostolic Roman religion, in the bosom of which I was born more than fifty years since.

It is my wish that my ashes may repose on the banks of the Seine, in the midst of the French people, whom I have loved so well.

I have always had reason to be pleased with my dearest wife, Marie Louise. I retain for her, to my last moment, the most tender sentiments—I beseech her to watch, in order to preserve my son from the snares which yet environ his infancy.

I recommend to my son never to forget that he was born a French Prince, and never to allow himself to become an instrument in the hands of the triumvirs who oppress the nations of Europe; he ought never to fight against France, or to injure her in any manner; he ought to adopt my motto—"Every thing for the French people."

I die prematurely, assassinated by the English oligarchy and its * * *. The English nation will not be slow in avenging me.

The two unfortunate results of the invasions of France, when she had still so many resources, are to be attributed to the treason of Marmont, Angereau, Talleyrand, and *La Fayette*. I forgive

them—may the posterity of France forgive them.

I thank my good and most excellent mother, the Cardinal, my brothers Joseph, Lucien, Jerome; Pauline, Caroline, Julie, Hortense, Catharine, Eugene, for the interest which they continued to feel for me. I pardon Louis for the libel which he published in 1820; it is replete with false assertions and falsified documents.

I disavow the "Manuscript of St. Helena," and other works, under the title of *Maxims, Sayings, &c.* which persons have been pleased to publish for the last six years. These are not rules which have guided my life. I caused the Duc d'Enghien to be arrested and tried, because that step was essential to the safety, interest and honour of the French people, when the Count d'Artois was maintaining, by his own confession, sixty assassins at Paris. Under similar circumstances I would act in the same way.

GENERAL JACKSON.

From the National Intelligencer.

Messrs. Editors.—In a journey through the Choctaw nation in the summer of 1815, an incident occurred which I am induced to relate to you, because it shows the character of a distinguished individual, in a point of view which will give pleasure to every one possessed of generous feelings.

I was in company with two western traders, and we halted on the road for refreshment at the house of a half breed Indian, who kept a little inn. On the opposite side of the road there was a small log hut, as is usual at these Indian establishments, which they designate "white man's house." While our repast was preparing, my attention was drawn to a little girl who was playing in the road, between the two houses, and who, from her appearance, seemed to be the child of respectable parents. I made some inquiries of her,

and found that her mother was confined in the hut with a fever; the lady was much agitated upon my entering the door, but being satisfied that my intrusion was with a view to assist her, she stated that she had lost her husband on the Mississippi, was returning to her friends, and that, a night or two before, her wagoner had run off with one of her horses, and stolen all her money, and that her son, a lad of 17 years, had gone in pursuit of him. She was very much distressed, and said her desire was to get on to Nashville, from whence she could reach her friends. After some difficulty I contracted with the Indian to give him an order on Gen. Jackson, for ——— dollars, if he would furnish another horse for the wagon, and deliver the lady and her children to the General at Nashville, one of the traders, in whom the man had confidence, becoming my security. This interesting but unfortunate family, were safely conducted through a journey of 200 miles, and delivered to the General, who forwarded them to their friends.

In the winter of 1816, I met the General here, whom I have seen but once since. I tendered him the money he had paid. "No, no!" said this brave man, (whose countenance I had been accustomed to view marked with the care of an army of heterogeneous materials under his command, and with the aspect of the avenger of his invaded country, now lighted up with the feelings of a charitable heart,) "you did a good act, and afforded me a happiness in partaking of it; I can't receive the money: that is my part."

HYMN FOR A SABBATH SCHOOL.

ALTERED FROM REV. T. SMITH.

Almighty Jesus! God of truth,
Preserver of our days—
Thou guide, thou guardian of our youth,
Accept our humble praise.

We thank thee for thy sacred word,
Of life the only rule:

And fervently we pray thee, Lord,
To bless our Sunday School.

Oh bless our teachers with thy grace,
Their kind instructions crown;
And on a young—a rising race,
Pour heavenly blessings down.

Our patrons and our friends reward
With thy dispensing hand:
Our country bless; O still regard
Our highly favour'd land.

The texts of scripture which we learn,
O seal upon each heart;
Their *meaning*, too, may we discern,
And choose the better part.

To thee devoted may we live,
On thee alone rely,
From thee our daily bread receive,
And bless thee when we die.

Sept. 27th, 1824.

C. M. L.

*LINES occasioned by the death of the
Rev. Thomas Spencer.*

BY MONTGOMERY.

On earth, in ocean, sky or air,
All that is excellent and fair,
Seen, felt, or understood;
From one eternal cause descends,
To one eternal centre tends,
With God begins—continues—ends,
The source and stream of good.

Him in his creatures, I adore,
Him in all nature I explore,
Around—beneath—above;
But clearest in the human mind,
His bright resemblance, when I find
Grandeur with purity combin'd,
I most admire and love.

O! there was one, on earth awhile
He dwelt, but transient as a smile
That turns into a tear,
His beautiful image pass'd us by;
He came like lightning from the sky—
As bright—as dazzling to the eye—
As prompt to disappear.

Sweet in his undissembling mein,
Were genius—candour—meekness, seen;
The lips that lov'd the truth—
The single eye whose glance sublime
Look'd to eternity through time—
The soul whose hopes were wont to climb
Above the joys of youth.

Of old, before the lamp grew dark,
Reposing near the sacred ark,
The child of Hannah's prayer
Heard, through the temple's silent round,
A living voice—nor knew the sound
That thrice alarm'd him, till he found
The Lord who chose him there.

Thus early call'd, and strongly mov'd,
A prophet from a child approv'd,
SPENCER his course began; [grace,
From strength to strength, from grace to
Swiftest and foremost in the race,
He carried vict'ry in his face,—
He triumph'd as he ran.

The loveliest star of evening's train
Sets earliest in the western main,
And leaves the world in night;
The brightest star of morning's host,
Scarce ris'n, in brighter beams is lost:
Thus sunk his form on ocean's coast,
Thus sprang his soul to light.

Revolving his mysterious lot,
I mourn him, but I praise him not;
To God the praise be given,
Who sent him like the radiant bow,
His covenant of peace to shew—
Athwart the passing storm to glow—
Then vanish into Heaven.

THE WESTERN LUMINARY.

AGENTS.

The following gentlemen are appointed
Agents for the Western Luminary, in ad-
dition to those whose names have hereto-
fore been announced:—

Athens, Geo.—Col. Josiah Newton.

Rutherford County, Tenn.—Rev. B. H.
Pragsdale.

Murfreesborough, Tenn.—Robert C. Bro-
thers, esq.

Warrenton, Miss.—John W. Phillips, esq.
New Lexington, Ia.—Rev. J. M. Dickey

Washington, Ia.—James Carnahan.

Franklin, Mo.—James Smock.

☞ New subscribers can be furnished
with all the numbers that have been is-
sued.

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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For the Western Luminary.

A THOUGHT ON THE IRREVERENT USE OF SCRIPTURE.

It was a strange sort of compliment, even at the court of a corrupt prince and in a venal age, which a distinguished female author paid to three members of the royal family, when she compared them to the *Holy Trinity*. But if the adulation of slaves can offer, or the awful presumption of princes receive such praise—let us, at least, who in America pay no reluctant and extorted tribute to tyrants, keep ourselves free from this irreverent and sinful use of the awful name of God, his attributes, and his word.

It was with emotions not short of horror, that we read among the toasts drunk at a patriotic festival in a neighbouring state, the following sentiments.

"George Washington, John Hancock, and Benjamin Franklin—THE TRINITY OF OUR REPUBLIC in '83."

"Gen. La Fayette—*We love him, because he first loved us.*"

"The Constitution of the U. States—The Cherubim which protects the rights and privileges of the American people."

Now, for these venerable names, and our incomparable Constitution, we bear, we are persuaded, as much reverence as the spirit which dictated these (shall we not say) blasphemous expressions. But shall we therefore insult Heaven, and Heaven's God, by bringing down an awful mystery of his nature into the prostituted service of illustrating our regard to men? Shall we so belittle the language in which our obligations to love and adore the Redeemer of men are clothed, by applying it to any, to even the highest obligations of man to man?

The old Romans connected piety towards God, with love of country. Upon this standard of admeasurement, they cannot truly love their country, who, to laud their country's benefactors, blaspheme the name of their country's God.—And truly it may be questioned, whether many of those PATRIOTIC BACCHANALS, at which SUCH SENTIMENTS are engendered and proclaimed, do not more rouse God's wrath against the nation, than all the praises of such anniversaries can appease.

No plea of ignorance or of inconsideration will avail to excuse, or even to palliate this use of the name and word of God. They MIGHT have KNOWN; they MIGHT have CONSIDERED. He who will at last clothe a guilty world in eternal confusion for "what they did not," will scarcely lend an ear to such excuses for what men so guiltily DID. If a view of such irreverence did not make us too solemn, we could amuse ourselves with the ignorance which makes the ONE American Constitution TWO, or perhaps a HOST OF ANGELS—CHERUBIM. VENERATOR.

To the Editors, and Readers, of the
Western Luminary.

You have ere now perceived, brethren and friends, that it is our object to address you, from time to time, upon the plainest subjects. We wish to bring ourself "home to men's bosoms." Discarding all wish to excite attention by the novelty of our remarks, it is our desire to be practical, and to be useful.

We address you this week upon the subject of the late "high matter" of amusement, enjoyed by our citizens, whilst they were devoting themselves, a few days ago, to such scenes of *rational* observation as have been common among the *noblesse* of the "fast-anchored isle," and among the "*high-born*" of the "ancient dominion," especially whilst that country formed a portion of "his majesty's dominions."

Friends and brethren, is it needful that we point out the immoral tendency of the turf? We "hope better things of you," than to suppose that you require to be informed upon this subject.... The morality of the race field is illustrated in cruelty to the animal creation; in a distaste for the sober realities of life; in a love of all that is denominated *DIS-SIPATION*; in profligacy of manners; in contempt for religious people, and for religion itself.

Look to Virginia! Look at her *nobility*; and ask what *mercy* they have for the animal world! It will be said, that these people have learned to regard with tenderness, at least the *race of horses*; attention to the improvement of which, has been much promoted in consequence of the practice of racing! But have they learned to regard the race of horses, *generally*, with this tender eye? We say, indeed, that

"—The proud steeds" their lords in
pomp bestride,
"Share with those lords the pleasure and
the pride."

But we have yet to learn how much
benefit the attention to a few pampered

steeds produces for the race of animals at large, that, under other circumstances, might not have been utterly forgotten; or, indeed, how far this exceeding attention is even advantageous to the *men* (the black men we mean) who have been greatly superceded, in their masters' engrossed minds, by a few creatures now deemed so far better than the *rational* beings whom God made for immortality!

And look! if the *sober realities of life* are not disregarded by the attendant upon races. Look if he is not in love with dissipation in most of its very worst forms! Look if he has not *profligacy* stamped upon his character and his actions! Look if he be not a contemner of the religion, the people, the person, and character of the humble Nazarene!.... In these matters we appeal to the evidence of daily observation. True, *there are persons who belong to the church who patronize these amusements.* But look at them! They are in little danger of being suspected of true piety! They are too *rational* (too rational after the views of *Epicurus*) to be religious! They are not the men to stoop to be the servants of the "meek and lowly Jesus!" Their high souls pant for literary and other honours, more than for such a crown as the Saviour wore upon the cross—more than for that "robe of righteousness" which the Son of David wrought out for his disciples!

There is, brethren, a *race* which Christians should regard. But it is not the sort of race which multitudes, both from the town and country, were witnessing a few days ago in the vicinity of Lexington. "Let us," says the apostle, *run with patience the race* that is set before us." This race, spoken of by holy Paul, is vastly different from those under consideration. This race must be *run by men!* This race must be run with *patience*: it admits no levity, no untoward feeling, no emotion that ordinarily occupies the bosom of the race!

of this world! In *this* race we must lay aside "every weight," such as God would thus denominate, and "the sin which doth so easily beset us!"

We are reminded of a remark made once by a clergyman (and we trust his being a clergyman will not utterly degrade him with the readers of the *Luminary*,) to a lady who was zealously supporting the race field and other places of fashionable dissipation:—"You reason, madam, exceedingly well," said our divine; "but you forget one powerful argument on your side of this question." The lady brightened; and asked eagerly, what that argument was.—"You forget," rejoined the other, "*what a precious preparation the race-field, &c. would be for a sick bed, for a dying hour, for the meeting with God in judgment!*"

It is painful to look at the general effect of the great races upon the people, both as anticipated by them, and as remembered by them, contrasted with the effect of the great meeting, anticipated or recollected. Men, women, and children, while they look forward, or look back, to a great meeting of God's children, are filled, in some good measure, with an holy awe and love: But whilst these men, women, and children, look either backward to the races that are past, or onward to the races that are approaching, they fill with worldly emotion—they kindle with worldly feeling—they pant with raptures, (if you must have them such) but with such raptures as the devil must view with delight!

Is it wonderful that accidents happen at the race-ground? Surely it is nowise remarkable that those who serve the arch foe of mankind, should receive his wages! "*The wages of sin is death.*"

We know that there are great men who are fond of what we are here condemning. No matter. Great men have their tastes: so have we ours. Great men may encourage the youth under their care to dip into the follies of life: But this, reader of the *Luminary*, is not

what we learn from the Bible! And so do great men sometimes pronounce "great swelling words of vanity" against the ordinances and ministers of Heaven: But we, it is trusted, "have not so learned Christ." Let us "hold fast" to the doctrines of the gospel, "in faith and love which is in Christ Jesus!"

X. Y.

CAUSE OF THE JEWS.

Extracts from the Sixteenth Report of the London Society for promoting Christianity among the Jews. Read at the Annual Meeting, on Friday, May 7, 1824.

On these occasions their attention has been called to the subject of Christianity, in a way of all others most calculated to awaken in their minds serious reflection about their own spiritual condition.—Your committee allude to the baptism of three Jews, which took place on the evenings of Monthly Lectures. Of these, two were English, the other a Polish Jew. The case of the latter is, in some of its circumstances, peculiarly interesting.

He left Poland early in life, and had for many years travelled as a merchant in various countries. His attention having been called to the subject of Christianity, he resolved to examine the Scriptures for himself, and spent the whole time of his last voyage from Jamaica to England, in comparing the Old and New Testament together, with an earnest desire to be led into the truth. The result was, what will ever be the case with the sincere inquirer, that he was convinced that Jesus of Nazareth was the Messiah of whom Moses and the Prophets did write, and in Him he found a Saviour exactly suited to the necessities of his awakened soul. After his arrival in England, he spent two months more in the diligent study of the Scriptures, when he became earnestly desirous of making a public profession of his faith.

After considerable delays and difficulties, arising from his being a stranger in this country, he obtained an introduction to the Chaplain of the Episcopal Jews' Chapel; a satisfactory testimony to his former character was obtained, and it appearing, after much examination, that there were sufficient grounds to hope he was now, through the grace of God a sincere believer in all the fundamental doctrines of the Gospel, and truly desirous of devoting himself to the service of his Saviour, the ordinance of baptism was administered to him. About an hundred Jews were present on this interesting occasion.

A Fourth Jew, of whose sincerity satisfactory evidence had been afforded, was baptized at Chichester, through the kind permission of the Lord Bishop of the Diocese, at the period of the Anniversary of the Auxiliary Society in that city; and on Easter Sunday a fifth made a similar profession of his faith at Manchester. Your Committee have good reason to hope well of the sincerity of all these converts.

The total number of Christian labourers as present employed under the direction of the Society, or in connection with it, is eighteen, a number small, indeed, your committee readily allow, when compared with the magnitude and extent of the work to be performed. Yet, when it is remembered that, within a very few years, there was not a single Missionary from this country labouring among God's ancient people, it will be deemed matter of devout thankfulness, that there should now be so many even as eighteen, and these, too, in connection with a single Society.

With these observations your committee will now turn to the Society's *Foreign Proceedings*, during the last year. These have been carried on chiefly in *Holland, Germany, Prussia, Poland, The Mediterranean, Palestine, and India.*

Germany.—During the course of last summer, Mr. T. at the request of your

Committee, visited some parts of *Germany*, in company with Mr. M'Caul, then on his return to Poland. He has communicated several interesting facts in connection with this journey, some of which your committee will here notice.

In a letter written towards the conclusion of his tour, Mr. T. says, "Thus far we have reason to bless God, that wherever we have been, we have met with really Christian people, who were willing to show us kindness and love for the Lord's sake. But what is more to the purpose of our journey and of our communication is, that almost in every place we find some traces of the great work that is going on among the Jews at present. which we cannot but consider as preparatory for greater things, and at least hail as a sure token that we have not entered upon the great work in which we are engaged at all too soon. We meet with abundant proofs that the time to sow the seed is fully come, and this is our business. For the rest, "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain"—(James. v. 7.) and surely we may wait with patience for the spiritual harvest."

Prussia.—Your committee will now turn your attention to Prussia; which yearly assumes a more important rank among the foreign associates of your Society, not only in reference to the numerous Jews resident within the Prussian dominions, but also as a centre of communication with the surrounding countries.

The Berlin Society for promoting Christianity among the Jews continues to enjoy the most decided marks of the favour of his Prussian Majesty. He has given his sanction to the laws drawn up for Auxiliary and Branch Societies—permitted the correspondence of the latter to pass free of postage—granted to a Missionary, sent out by the Central Society, a free passport through

the whole sphere of his mission—and, as a still more distinguished token of his approbation condescended to accept the office of god-father to two Israelites, who were publicly baptized in his capital.

The Berlin Society has printed 3000 copies of the New Testament in German Hebrew, from stereotype plates furnished by your Society; in consideration of which, and of many other important services rendered by that Institution to the general objects of your Society, your committee have deemed it their duty to vote a donation of £100 to its assistance, in addition to £200 formerly granted.

The interests of the Society have been most essentially promoted by the labours of Professor Tholuck, whose appointment as its representative at Berlin, was noticed in the last Report. His time, talents, and extensive acquirements in Oriental literature, are largely occupied in publications of various kinds designed to further the cause of Jewish conversion. Amongst others, he has commenced a periodical work in German, similar to the Jewish Expositor, entitled "The Friend of Israel;" its object being (as he himself beautifully expresses it) "to fill Israel with love to the Saviour, and the friends of the Saviour with love to Israel."

In a letter dated the 1st of February, in the present year, he states, that the number of Jews instructed and baptized in Berlin alone, in the course of the last eighteen months, amount to fifty; and that the attention of the public to the Berlin Society, and to the state of the people of Israel, is evinced by the transmission of many publications from various quarters, relative to the conversion of the Jews. More frequent contributions, also in support of their object have lately been received.

Amongst the baptisms which have taken place at Berlin within the period just mentioned, two have attracted very particular attention, and exhibit, in a

striking light, the great importance of the Society in that capital, as a point of concourse to inquiring Jews from various parts of the Continent. The following account of the facts alluded to was transmitted to your Committee by a valuable correspondent, who was at Berlin at the time of their occurrence.

The account is dated April 7, 1823, and is as follows:

"Notwithstanding that five Missionaries had laboured at Berditchief, a town of Russian Poland, no fruits of their labours appeared, and they were wholly discouraged. All left the place: at that instant two young Jews breeding up to rabbinism, and, as usual, advantageously married, who had intercourse with some of the Missionaries, abandoned every thing for the cross of their Messiah; and being advised by Mr. Moritz, to go to Berlin, become a place of Christian refuge for Israelites since the formation of the Society there, they repaired thither, but, on account of their deviations from the straight line of road, which they found it necessary, or deemed it expedient to make to effect their purpose, by a journey through Memel of 1300 miles, reaching Berlin early in the last autumn. They obtained there religious instruction, distinguished themselves greatly by their piety, humility, modesty, and industry, and were publicly baptized there early in the spring. Their Royal Highnesses the Princes, the three eldest sons of his Prussian Majesty, and many persons high in rank and office, were their sponsors. The testimonies in favour of their sincerity, from all those who had any intercourse with them, were strong and unanimous, and the evidence of facts entirely corroborates it. They sacrificed wives, children, fortune, home, family, reputation, and esteem and love of friends, beginning their new and uncertain career by such a journey as alone was enough to terrify men bred up so helpless and

ignorant of worldly things as the rabbies are; for these young men, for instance, had not even been allowed to learn the language of the land of their birth and residence, being still wholly ignorant of the Polish speech. They are learning the trade of bookbinders, and it is proposed for them to set them up as bookbinders and stationers, and possibly as teachers of the German language, of which they had already some knowledge, through the Jewish vernacular jargon in their native town, to which they willingly assent."

The manner in which these two Israelites were led by the providence of God, out of the darkness in which they were educated into the light of the Gospel, is too striking to be wholly omitted. One of them, a Rabbi, was bred up from his childhood in the study of the Talmud. Yet, from hearing his grandfather pray for the speedy advent of the Messiah, he was led himself to pray fervently, though ignorantly, for that event. In vain his father and grandfather sought to confine him to the study of the Talmud, "that horrible chain of darkness (as he himself calls it) by which Satan holds fettered millions of the descendants of Abraham." Roused by a raging epidemic disease to overwhelming alarm at the thoughts of death and a day of judgment, he went from place to place, in vain seeking rest to his afflicted conscience. Yielding to the solicitations of his aged relatives, (who were both revered as learned rabbies, and eminent saints,) he consulted the Talmud again and again, but to no purpose. "The Spirit of God," he says, "did not suffer me to indulge in a false rest of mind, in order that I might be led to the true and lasting rest in Christ Jesus." His attention was first directed to Christianity by hearing a child, in a Christian school, repeating from the Catechism the Ten Commandments, and pronouncing the name of Jehovah. Surprised

at this, and thinking, as he expresses it, "that the Christians also might worship Jehovah without being subject to so severe acts of penance as the Jews," he obtained the sight of a Russian Catechism, which he put away as soon as read.

In this state of mind he received very unexpectedly, from a most intimate friend at Berditcheff, a parcel containing a Hebrew New Testament, several tracts, and a letter informing him of the arrival of two German Missionaries, who distributed small books, and proved from passages of the Holy Scriptures, that the Messiah had already appeared, and that Jesus, whom the Gentiles worship, was he. "I scarcely had perused these lines," says he, "but I eagerly fell upon the New Testament, read it in connection with the tracts, and compared the passages of the Old Testament there quoted; which indeed could only be done in secret and before day-break, to prevent my being seen by my Rabbin. How great was my astonishment," he adds, "when I found the passages of the Old Testament there quoted, so completely fulfilled in the New!" After much study and serious deliberation, he at length determined to set out for Berlin, there to get more thoroughly acquainted with Christianity, and to be baptized.

From the N. Y. Observer.

STATE OF THE SLAVE TRADE.

By the politeness of our correspondent in Liverpool we have been favoured with the eighteenth report of the directors of African Institution, read at the annual meeting in London, on the 11th of May. As this document contains full and recent Intelligence respecting the Slave Trade in all parts of the world, the following abstract will not be uninteresting to our readers. The report commences with a brief view of the present state of the trade under the different flags of Nether-

lands, Spain, Portugal, France, Sweden, and the United States.

Netherlands.—In December 1722, a treaty was signed at Brussels, giving to the British cruisers a right to seize Dutch ships not only when they have slaves actually on board, but when they are found within certain limits, with an outfit and equipment which show them to be intended for the slave trade. This is an important concession, as it will give the cruisers advantages which are indispensable to their success. Notwithstanding, however, the good disposition manifested in the adoption of this treaty, the British commissioner at Surinam complains that the Dutch authorities are very far from being cordial in their efforts to abolish the traffic. Slaves are still introduced in great numbers in the colony of Surinam, and no efforts are made to prevent it.

Spain.—The Spanish government have passed a law that all captains, masters, and pilots of Spanish vessels, who purchase negroes on the coast of Africa, or introduce them into any part of the Spanish monarchy, or are found, with slaves on board their vessels, shall lose their vessels, and be sentenced to ten years' hard labour on the public works. Notwithstanding this law, however the letters of the British commissioners at Havana, clearly show that nothing has been effectually done to prevent the importation of slaves into the Island of Cuba. The execution of the law is not committed to any particular department; no reward is offered to the informer, neither the judge nor any one else derives any advantage from bringing offenders to punishment, while on the other hand almost every man in the Island is interested in the continuation of the contraband traffic. Under these circumstances the law will probably remain a mere dead letter.

Portugal.—The Portuguese agreed several years since to confine their slave trade to that part of the African

coast which lies south of the equator. During the year 1822, however, thirteen slave-ships, having on board 1700 slaves, were condemned at Sierra Leone, for trading in slaves north of the line. Some of the cases involved perjuries without end, and atrocities of the most outrageous and revolting kind, and implicated in the guilt attending them Portuguese functionaries on the coast of Africa of the very highest class.—The following case will serve as an illustration of the cruelties to which the slaves were subjected:

The Portuguese schooner boat, *Sun Jose Xalafa*, belonging to a lady of Prince's Island, the daughter of Gomez, formerly the Governor and still a member of the governing Junta of that island, though only of the burden of seven tons, was sent to Calabar for slaves. Thirty slaves were purchased, and, having been put on board the boat, it made sail for Prince's Island. But the voyage proved tedious; provisions began to fail, and the allowance of food was reduced to one yam daily for two slaves. At last the provisions and water wholly failed. Ten slaves perished; and the whole must have shared their fate, had not the vessel got back to Calabar, after having been six weeks at sea. The surviving slaves were in the most deplorable state of emaciation and wretchedness. Nor was this to be wondered at; for besides their privations, they were manacled together, and cooped up in a vessel of only seven tons burthen; having no shelter but what could be afforded by the space between the water casks and the decks, a space of seven inches.

Brazil.—In 1822, 23,246 slaves were imported into Rio de Janeiro alone, from the coast of Africa. The number embarked had been 31,240,—3,484 having died on the passage. In one vessel, containing 492 slaves, 194 had died; in another, containing 631, 213; in a third, containing 418, 215 had died, &c. &c. The number imported into

Rabia, in the same year, was upwards of 8,000.

France.—The conduct of France in regard to the suppression of the slave trade is even more hypocritical than that of Spain and Portugal. The British Minister at Paris, in a remonstrance to the French government, says, "It is clearly ascertained, by inquiries made on the spot, and on the adjacent coast by the British cruizers, that the number of slave cargoes taken out of the river Bonny in a single year, amounted actually to 190; and a similar return from the river Calabar, for the like period, made a total for that river alone of 162." The report also says, "It can be shown that from the single port of Nantz, no fewer than thirty slave ships were fitted out, in the course of only a few months of the year 1823, openly, with scarcely an attempt at concealment, and with the full knowledge and participation of multitudes in that port! Abundant evidence is also furnished by the report that slave-ships under the French flag actually swarm upon the African coast; that they carry on their trade there with perfect impunity, being visited even by French cruizers without molestation; and that in consequence of their immunity from British capture they not only protect extensive interest properly French, but shelter the criminal adventures of other nations from detection and punishment. Yet in the face of these facts the French government professes to be sincerely endeavouring to suppress the slave trade.

The United States.—Under this head much satisfaction is expressed with the treaty recently entered into with Great Britain, by which the two governments mutually bind themselves to treat slave trading by any of their subjects, under any flag, or in any part of the world, as piracy. "It is a gratifying circumstance," says the report, "that the two greatest maritime nations in the world should so far compromise

their maritime pride as to act together for the accomplishment of such a purpose."

Arabia and East-Africa.—In Sept. 1822, the Imaum of Muscat entered into a treaty with the British governor of the Island of Mauritius, by which the Imaum engages to abolish the foreign slave trade for ever in his dominions.

Madagascar.—Radama, the king of Madagascar, appears to have faithfully executed his engagements with the British government, and to have suppressed all slave trading in his dominions.

Mauritius.—The slave trade at the island of Mauritius has been kept in check by the vigilance of the British naval officers on that Station.

Inter-colonial Slave Trade.—"A bill," says the directors, "mentioned in the report of last year, for consolidating the Abolition Laws, brought into Parliament by Dr. Lushington, was thrown out in the House of Lords. It has this year been revived; and is now in its progress through Parliament. One of its objects is to abolish the Inter-colonial slave trade, which is still allowed to survive the general abolition of that traffic, but which, in its nature and effects, is not less cruel, inhuman, and unjust, than that which is carried on with the coast of Africa."

Mitigation and gradual extinction of slavery.—On this subject the report observes: "Although the African Institution has itself taken no part in the measures which have been adopted, and are still in progress, for the mitigation and gradual extinction of slavery in the British colonies, the directors have nevertheless viewed with deep interest the general feeling which has been excited throughout the country on this subject, and which they cannot doubt, will, in no long time, produce the most important and beneficial results."

THE LUMINARY.

LEXINGTON:

WEDNESDAY, NOVEMBER 3, 1824.

NOTICE.

The last Saturday of November is appointed by the Synod of Kentucky, as a day of fasting, humiliation and prayer to Almighty God, for the out-pouring of the Holy Spirit on the church.

Extract from the minutes of the Synod of Kentucky, at its late meeting at Shelbyville:

"Resolved, that the members of this Synod promote as much as possible the circulation of the *Western Luminary*."

Collections within the bounds of the Synod of Kentucky during the last year.

For *Missionary Purposes*, § 576 38.

For the *Commissioner's Fund*, 302 22.

For the *Education of young men*

for the *gospel ministry*, 576 26

For the *Presbyterial Fund*, 26 50

Number of persons added to the church last year, 376. Total in communion, 3760. Baptized last year, 82 adults—646 infants.

The following answer to an extract from a work entitled a "Regular Baptist," lately published in the *Luminary*, is presented to our readers at the request of Alexander Campbell. The individual whose name he gives as the author of the "regular Baptist," is a stranger to us; and how far the assertions made concerning him can be sustained, we know not. Mr. Campbell's writings are before the public, however, as well as the "regular Baptist," and we esteem them both so far public property as to be legitimate

subjects of future investigation. By the freedom of his indiscriminate attacks upon all the most sacred and important institutions of Christianity, Mr. C. has laid himself justly liable to the suspicions and the exposure of those who love the truth as it is Jesus.

To the Readers of the Western Luminary.

HAVING seen an article in the *Western Luminary* of the 5th inst. [October] copied from the *Pittsburgh Recorder*, containing extracts from a pamphlet lately published by "a regular Baptist," alias the Rev. Mr. Greatrake, evidently designed to prejudice the public mind against my views of the Christian Religion, by giving a false and hideous representation of them,—I think it expedient to take this notice of those extracts, and to solicit your attention to a few remarks. Had you read the 14th and 15th Nos. of the *Christian Baptist*, it would be altogether unnecessary for me to trouble you on this subject; as I have in those numbers, as I conceive, proved and demonstrated that publication to be unworthy of the least attention, being only a collection of groundless conjectures, malevolent insinuations, and self-contradictory assertions. But, on the presumption that you have not seen my remarks on this pamphlet, in the work already mentioned, I would simply inform you, that the writer of this defamatory pamphlet has not produced one single sentence that I have written or spoken in my life, on the subject of religion; nor has he presented one action of my life, in support of his allegations. It is, therefore, a mere work of imagination; and of an imagination disturbed by the ghastly spectres of its own creation. *Four conjectures and seven ifs*, are the potent means employed to prove me heterodox. Why this gentleman should have conjured up so many *fancies*, and then attack me through these *fancies*, and not

through the medium of my own writings, is somewhat novel,—and also *positive proof* that he found it more consistent with his scheme of calumny to invent heterodox dogmas, suitable to his purpose, and present them as mine, than to attack my own sentiments in my own words. Akin to this, is his attacking me through what he calls the sayings of those he denominates my pupils, or disciples, and charging to my account their sentiments and speeches. This is, at best, as unreasonable and absurd, as for a Mahometan to charge the Saviour of the world with the dogmas of the Pope, or the Archbishop of Canterbury, and then to attack him through them. But still worse when the Turk invents for, and imputes to, the Papist or the Protestant ideas and words not his own, as is the case with respect to the alleged sayings of some falsely called my disciples. I do not wish to spend much time in vindicating myself or my friends from the abuses of this would-be anonymous calumniator. And, especially, as he has killed both his pamphlet and himself ecclesiastically; *having already acknowledged that a great part of it is false, and having, since its appearance, found it necessary to abandon his flock in Pittsburgh before he had fulfilled one year among them.* To those wishing to investigate this matter farther, we would refer them to the Christian Baptist, in which our sentiments on the Christian Religion are detailed; to our debate with Mr. McCalla, in which our views of the kingdom of Christ are exhibited; and to a pamphlet published by Bishop Walter Scott, of Pittsburgh, in reply to this "Regular Baptist." And as the clergy are a very contentious and quarrelsome sort of beings, as all the world knows, and the good and lawful cause of so much discord and division amongst saints and sinners, I would advise you, my friends, to read the Bible a little more than you do, and judge and act a little more independ-

ently,—and you will, I think, be a little wiser and a good deal happier than you are; and accept the best wishes, in this course, of

Your humble serv't.

A. CAMPBELL.

FOR THE WESTERN LUMINARY.
OBITUARY.

DIED, of a pulmonary disease, on the 15th of October, in this county, in the neighbourhood of Doct. W. Warfield's farm, Miss *Sally Cooper*, quite in her youth.

It is delightful, and yet it is mournful, to record the death of righteous people. It is not only "the memory of joys that are past," which are "pleasing and mournful to the soul;" but events like the one before us, deserve both of these epithets;—where society loses the efforts which the deceased may have made for good; where the hearts of friends are left bleeding; and where, at the same time, we have every assurance which we can have in such a case, that those who have left us have gone to the place of eternal rest.

The young lady we now speak of was seen by the writer some ten days before her death. She then might be regarded as under strong convictions of sin: she, as yet, seemed not to have a gospel hope: she was, however, ready to hear any messenger from God. The writer regards himself as providentially sent to her; for the train of circumstances which led to the visit was striking, throughout, and in the extreme. He conversed freely with her; sung and prayed by her bed-side; preached to her, as far as he could, Jesus Christ; and left her with the understanding that he, and her parents, and herself, would constantly implore the throne of grace for her soul's conversion,—until he should pass that way again, which would probably be in a week. The week passed around, and the writer called once more, together with a brother in the Lord. This brother con-

versed freely of the "one thing needful;" and the writer enquired of the dear girl whether she had yet obtained a *hope* in regard to her eternal prospects,—remarking, that such a change in her, had been the burthen of his own petitions during their week's separation. She answered, *that she had this hope*: It was not so clear, so unmixed, as *she could wish*; it was, however, a *decided hope* upon the whole; she trusted in Christ Jesus, who had come into the world "to seek and to save that which was lost!"

The writer can never forget this incident.—'Tis a case of prayer heard—of great blessing granted to the unworthy petitioner's faith!—Religious exercises took place, once more, by the bed-side of the sick, with the free consent of the family: and the two brethren departed on their way, hoping, and rejoicing in Jesus, the friend of sinners.

The writer never saw the deceased more. He had intended to call again, to hold converse with her, but Holy Providence ordered otherwise: and it has been with inexpressible joy that he has been informed, that one in whom he felt so much concern, had her prospect of everlasting joy made *clear* before her—that she hath slept in Jesus—that her dear only parents' prayer hath been answered, so far as we poor mortal's can judge, in the glorious departure of this (now) sainted young lady!

O God—shall not this matter be for thy glory?—Turn this providence to the good of the surviving mother—to that of the brothers—to that of friends, neighbours, and as many *others* as may be!

C.

DEAF AND DUMB ASYLUM.

THE Asylum for the tuition of the Deaf and Dumb, will again be open for the reception of pupils on the 1st Monday in September. It is particularly desired that the pupils should

commence at the same time as nearly as possible, in order that they may be properly classed. The labour upon instructors is very little more in teaching 12 or 15 pupils *properly classed*, than a single pupil.

The utility of Institutions for the Tuition of Deaf and Dumb persons is not now a matter of doubt. It is therefore desired by the trustees that gentlemen who are apprised of the existence of deaf and dumb persons in their neighbourhoods, will use their influence in having them sent to the Institution for instruction. The bounty of the legislature has entirely removed the objection on account of poverty in parents or friends, to sending this unfortunate portion of our species to a place where the mental darkness in which they are involved can be removed, and they rendered useful members to society.

The following are at present the fees charged in the Institution, in the currency of the country.

Board per annum,	\$ 100
Tuition,	40

Payable quarterly in advance.

Pupils whose parents or friends are unable to pay the whole or any part of the expenses, are received and maintained at the expense of government. It is hoped, however, that the friends of indigent pupils will furnish clothing. The statements of respectable individuals in the different counties will be received as evidence of the ability of parents and friends to defray the expense of pupils in whole or part, or otherwise.

Pupils from other states, whose expenses are defrayed, either by the state from which the pupil comes, or by some individual or society, will be received. By order,

JA: HARLAN, Sec'y.

Danville, Ky. 20th Aug. 1824.

WHITEFIELD.

Few preachers possessed eloquence so well adapted to an auditory, as the

Rev. George Whitefield, the able coadjutor of Mr. Wesley in the foundation of Methodism. His metaphors were drawn from sources easily understood by his hearers, and frequently from the circumstances of the moment. The application was generally happy, and sometimes rose to the true sublime; for he was a man of warm imagination, and by no means devoid of taste.

When Mr. Whitefield first went to Scotland, he was received in Edinburgh with a kind of frantic joy by a large body of the citizens. It so happened, that the day after his arrival, an unhappy man who had forfeited his life to the offended laws of his country, was to be executed. Mr. Whitefield mingled in the crowd that was collected on the occasion, and seemed highly pleased with the solemnity and decorum with which so awful a scene was conducted. His appearance however drew the eyes of all around him, and raised a variety of opinions as to the motives which led him to join in the crowd. The next day being Sunday, he preached to a very large congregation in a field near the city. In the course of his sermon, he adverted to the execution which had taken place on the preceding day. "I know," said he, "that many of you will find it difficult to reconcile my appearance yesterday with my character. Many of you, I know, will say, that my moments would have been better employed in praying for the unhappy man, than in attending him to the fatal tree; and that, perhaps, curiosity was the only cause that converted me into a spectator on that occasion; but those who ascribe that uncharitable motive to me, are under a mistake. I went as an observer of human nature, and to see the effect that such an example would have on those who witnessed it. I watched the conduct of almost every one present on that awful occasion, and I was highly pleased with their demeanour, which has given me a very favourable opinion of the Scottish na-

tion. Your sympathy was visible on your countenances, and reflected the goodness of your hearts, particularly when the moment arrived that your unhappy fellow-creature was to close his eye on this world for ever; then you all, as if moved by one impulse, turned your heads aside, and wept. Those tears were precious, and will be held in remembrance. How different, was it when the Saviour of mankind was extended on the cross! The Jews, instead of sympathizing in his sorrows, triumphed in them. They reviled him with bitter expressions, with words even more bitter than the gall and vinegar which they handed him to drink. Not one of all that witnessed his pains, turned his head aside, even in the last pang. Yes, my friends, there was one; that glorious luminary (pointing to the sun) veiled his brightness, and travelled on his course in tenfold night."

Percy Anecdotes.

The following anecdote is new to us, and as the reply of Dr. Hawarden, seems to afford a most conclusive argument on an important disputed point of Theology, we give it an insertion. It is from a late publication entitled, *Reminiscences of Charles Butler, Esq.* "In his work entitled *The Scripture Doctrine of the Trinity*," Dr. Clarke [the Socinian] propounded his system with great clearness; and supported it with considerable strength and subtlety of argument. He met with a powerful opponent in Dr. Hawarden, an eminent Catholic theologian. By the desire of Queen Caroline, the consort of George the second, a conference was held by them in the presence of her Majesty, Mrs. Middleton, a Catholic lady much in the confidence of the queen, and the celebrated Dr. Courayer. "When they met, Dr. Clarke, at some length, in very guarded terms, and with great apparent perspicuity, stated and explained his system. After he had finished speaking, a pause of some time ensued. Dr.

Hawarden then said he had listened with the greatest attention to what had fallen from Dr. Clark, and that he apprehended rightly the whole of his system; that the only reply which he should make to it, would be asking a single question; that if the question were thought to contain any ambiguity, he wished it to be cleared of this before any answer to it was returned: but he desired when the answer should be given, it should be expressed by the affirmative or negative, monosyllable. To this proposition Dr. Clarke assented. Then, said Dr. Hawarden, I ask, can God the Father annihilate the Son and the Holy Ghost?—answer me, yes, or no. Dr. Clarke, continued for some time in deep thought; and then said, it was question which he had never considered. Here the conference ended.

Chris. Mir.

From the Missionary Herald.

AMERICAN BAPTIST BOARD.

FROM the account of the proceedings of this Board at their meeting in Washington City, in April last, as published in the Latter-day Luminary, we compile a brief statement of the missions under the direction of that body.

Burmah.—Dr. Price appears to enjoy the friendship and confidence of the emperor of Burmah, and of many of the chief members of his court. See *Miss Her.* vol 19, p. 189. Mrs Judson had not arrived at Rangoon, at the time of this meeting; though intelligence has since been received that she had safely reached that place. Dr. Judson was at Rangoon, and had completed the translation of the New Testament into the Burman language. He had, also, translated select passages from the Old Testament. It was the intention of Dr. Judson, immediately on the arrival of his wife, to proceed to Ava, the capital of the empire, leaving Mr. Hough among the converts at Rangoon. It will be remembered, perhaps, that Mrs. Judson was accompanied, on her return,

by the Rev. Jonathan Wade and his wife, as a reinforcement to this mission. Vol. 19. p. 267.

Valley-Towns.—Among the Cherokees, in Tennessee. Messrs. Roberts and Farrier have discontinued their residence at this station, and the former has been appointed to an agency under the Baptist Board. The number of pupils in the school is limited to 50, and that number is completed, and others are waiting for admission.

Carey Station, in the Michigan territory, and **Withington Station** in Alabama.—The prospects of these missions are represented as encouraging.

Liberia, in Western Africa, the Colony established by the American Colonization Society.—Lot Carey and Collins Teague embarked, as Baptist missionaries, with the first colonists. Mr. Teague left the colony, and went to Sierra Leone, some time since, from whence he had not returned at the latest dates. Mr Carey was still there; and had been joined by the Rev. C. M. Waring, a coloured missionary from Virginia, of whom the report speaks highly.

Columbian College.—A valuable philosophical apparatus, and a large quantity of books, were procured by Professor Woods, by solicitations in Europe. The whole number of students, who have been admitted to the college, is 140; and the number at present in the institution, is 93. The buildings consist of a large and convenient edifice for the accommodation of the students, situated on a rising ground, about a mile from the city of Washington, from which there is a view of the city; a hall for lectures, apparatus, &c; and two good houses for the families of the instructors.

UNITED DOMESTIC MISSIONARY SOCIETY.

Second Report.

THE second Annual Meeting of this Society was held in New-York on the 14th of May last. The Report pre-

sented on the occasion, has since been published.

The commissions issued under the authority of the Society, amounted to 78; and the sum of the periods for which services were engaged, exceeded 50 years!

The Report contains the following appeal:

"To sustain and increase our various operations, we must appeal for aid to the Christian public. There is scarcely a meeting of the Executive Committee, at which we are not forced to dismiss some urgent petition, when only a grant of \$100 or \$150 might locate the Gospel in a growing neighbourhood, and secure it the means of access to thousands. As we confine our efforts to no sectional divisions within the United States, we ask help either by the formation of Auxiliary Societies, or by private donations, of all to whom our Report may come. It is a sacred rule of the Committee, not to allow their appropriations to exceed what they have a reasonable prospect of fulfilling; if the public patronage does not increase, they can do no more than continue to act upon their present scale—they may indeed be forced to retrench—but they have an encouraging conviction that the more their plan is examined, the more will it be approved, and the larger will be the voluntary grants in aid of the Society.

From the New-York American.

GEN. LA FAYETTE.

At Princeton.

The following particulars in addition to those heretofore published relative to the reception at Princeton, we select from an account sent us by a correspondent.

"The procession stopped in front of the centre gate of the campus, over which were flying the flags of the United States and France; the committee of arrangement received the General and conducted him to an eminence in

the campus, where the congratulations of the citizens were offered in a neat and impressive address, delivered by the Honourable Richard Stockton. The reply of the General was replete with feeling, and was delivered with fine effect. He was then conducted to the Temple, in front of the centre of the College, midway between the main entrance to the Campus and the College edifice, a beautiful structure representing the TEMPLE OF SCIENCE. It stood on ten white pillars, fifteen feet in height, covered with lattice work, interwoven with evergreens and flowers, and a slight projection under the eaves was decked with a great variety of exotic plants furnished by the Ladies of the Borough. The pillars were encircled with a spiral wreath of verdent vines, interspersed with flowers of various colours.—Similar wreaths in festoons extending from pillar to pillar, surrounded the whole Temple. Within, the ground was carpeted, and two elegant sofas arranged on one side. Opposite to these, hung the full length portrait of General Washington, taken in his military dress, shortly after the battle of Princeton; and a portrait of General Mercer, as he appeared in the article of death, with his aid and a soldier supporting him. The College is seen in the distance. On the left of the sofas hung the portrait of Dr. Witherspoon, and on the right that of Dr. Smith. Over the sofas was a print representing the surrender of the British Army at Yorktown. The front of the Temple, above the pillars, consisted of a slight Gothick work of an ornamental kind, and in the centre, over the entrance, was this inscription:

Literæ virtutem celebrant,

Salve

Dux clarissime! nobis amicissime, nobis
carissime

LA FAYETTE.

Under this Temple, the General was met by the President of the College,

with the Professors and Students, and the Professors of the Theological Seminary, with their pupils. He was addressed by the President of the college in a neat and classic speech. At the conclusion of which, he was presented with a Diploma on parchment, which had been made out for the General in 1790, signed by the late Dr. Witherpoon and the Trustess of the College at that time. When the existence and preservation of the Diploma was announced to the General, a smile lighted up his countenance, and he received it in a manner that indicated strong feeling.—He replied with visible emotion. He alluded to the destruction of the College library, and then observed that our enemies had not destroyed the seeds of freedom and science; but that these had already produced a rich harvest in the many great and good men that had graduated at Nassau Hall, and that the harvest already reaped promised much increase hereafter.

From the New-York Spectator, Oct. 13.

By the ship Brighton, we have received London papers to the 9th of September, two days latter than before received. We have only time this day to give the following.

GLORIOUS NEWS FROM THE GREEKS, IF TRUE.

Corfu, July 30—The sea is yet once more covered with the remains of the Ottoman fleet. The shores of the Archipelago re-echo with the cries of "victory to the Cross." The intrepid Canaries, the hero of Greece, burnt, on the night of the 24th of this month, the Ottoman naval force in the port of Mitylene. The Captain Pacha with a few of his vessels, escaped and sought refuge in the gulf of Smyrna. The following is briefly what we have learnt on the subject of this grand catastrophe, Greece will be free by these means alone.

"The Correspondent at Malta an-

nounces to us that the Pacha of Egypt is about to annul all the contracts of Nolis, which he had entered into in order to transport troops into Greece. The motives for this change of conduct are not yet known.

August 1.—It was on the morning of the 7th of July, three days after the disaster of Ipsara, that the squadron of Admiral Minoulis Voccos arrived on the shores of this island, where were 3,000 Turks engaged, in disputing about the remnants of the city, which they occupied. The Captain Pacha had departed from the coast four-and twenty hours before. At the sight of the Labarum, the barbarians raised a frightful howl. They thought themselves betrayed, they made no resistance, and 2,000 Schypetars (Mohometans from Salonica) were the only men who returned the fire of the Christians. Their efforts were vain. Two Turkish frigates and ten brigs, being set on fire, carried fear among the infidels, who threw themselves into the sea, and on the 10th, in the evening, more than 7,000 infidels had perished. The shore was strewed with wrecks, the mountains were dyed with blood, and the Greek squadron, having set sail in pursuit of about threescore vessels, compelled forty to run on shore on the coast of Chio, where a great many were entirely lost."

LONDON, Sept. 13.

Courier Office, 3 o'clock—We have just received an express from Paris, announcing the DEATH of the KING OF FRANCE.

FROM "ISRAEL'S ADVOCATE."
ZION.

"Is there no balm in Gilead? Is there no physician there?—Why then is not the health of the daughter of my people recovered?"

O'er heathen realms, the mighty stream
Of sacred bounty widely flows;
Their dark wilds catch a living beam,
Their deserts blossom as the rose.

Blind India,—mad with rites accurst,
The crushing car, and flaming pyre,
Declines her forehead to the dust.
And shudders lest her faith expire.

Swarth Afric',—'mid her burning vales,
A balm from Calvary's fountain feels,
Salvation's holy heralds hails.
And at their feet enraptur'd kneels.

The sea-green isles,—which smiling shed
Their spicy fragrance o'er the air,
Blend with those gales a richer meed.
The incense of the Christian's prayer.

The forest tribes who heedless rove
Their mountains, pierc'd by blasts severe,—
God's servants meet with eyes of love.
And lead their thronging offspring near.

Chill Greenland, in her arctic robe,
The hope of heaven devoutly beads,
And swiftly o'er the listening globe
The word of inspiration speeds.

But see! neglected Zion turns
To midnight shades her exil'd head;
No heart for her oppression burns,
No voice remands her from the dead.

Seeks she a desolate abode
Where erst her temple charm'd the view?
Makes she her cell where Horeb flow'd?
Or manna fell like morning dew?

Mourns she, where on Gilboa's mount
Her monarch's shield in dust was laid?
Swells she with tears Siloam's fount?
Or sighs where Sharon's roses fade?

No!—there her foes exulting tread,
With crescent proud, and conqueror's crest:
Haste!—Christians, raise that sister's head,
And lay it on a Saviour's breast.

H.

Hartford, January 3, 1823.

THE MISSIONARY OF CHRIST.

With furrow'd brow, and cheek serenely fair,
The calm wind wandering o'er his silver hair,
His arm uplifted, and his moisten'd eye
Fix'd in deep rapture on the golden sky,—
Upon the shore, through many a billow driven,

He kneels at last, the Messenger of Heaven!

Long years that rank the mighty with the weak,
Have dimm'd the flush upon his faded cheek,
And many a dew, and many a noxious damp,

The daily labour, and the nightly lamp,
Have rest away, for ever rest, from him.
The liquid accent, and the buoyant limb:
Yet still within him aspirations swell
Which time corrupts not, sorrow cannot quell—

The changeless zeal, which on, from land to land,

Speeds the faint foot, and nerves the wither'd hand,

And the mild charity, which, day by day,
Weeps every wound and every stain away,

Rears the young bud on every blighted stem,
And longs to comfort, where she must condemn.

With these, through storms, and bitterness, and wrath,

In peace and power he holds his onward path;

Curbs the fierce soul, and sheaths the murderous steel,

And calms the passions he hath ceased to feel.

Yes! he hath triumph'd!—while his lips relate

The sacred story of his Saviour's fate,
While to the search of that tumultuous horde

He opens wide the Everlasting Word,
And bids the soul drink deep of Wisdom there,

In fond devotion, and in fervent prayer,
In speechless awe the wonder-stricken throng

Check their rude feasting and their barbarous song;

Around his steps the gathering myriads crowd,
The chief, the slave, the timid, and the proud;

Of various features, and of various dress,
Like their own forest-leaves, confused and numberless.

Where shall your tempels, where your worship be,
Gods of the air, and Rulers of the sea?

In the glad dawning of a kinder light,
Your blind adorer quits your gloomy rite,

And kneels in gladness on his native plain,
A happier votary at a holier fane.

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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Extract from a work entitled "*Horæ Biblicæ*," by Charles Butler.

The claim of **THE HEBREW LANGUAGE** to high antiquity cannot be denied: its pretensions to be the original language of mankind, and to have been the only language in existence before the confusion at Babel, have, by many respectable writers, been thought not inconsiderable. In a general sense it denotes the language used by the descendants of Abraham, in all the variations of their fortune, before and after they became possessed of the promised land, during their captivity in Babylon, to the time of their final dispersion; and from their final dispersion, so far as they retained a peculiar language of their own, to the present time. But it may be more accurately considered, under the three distinct idioms of South Chanaanitic, Aramæan, and Talmudical.

1. It evidently received the appellation of *South Chanaanitic*, from its being the idiom of the inhabitants of the land of Chanaan: and, as no material alteration took place in it, during the long period which elapsed, from Abraham's arrival in Chanaan, till the captivity, it

is known, through the whole of this period, by that appellation. Nice observers have professed to find, that it arrived at its perfection in the reign of Solomon, and to remark in it some degree of falling off from that time, and have therefore pronounced his reign to be the golden, and the prophesyings of Isaiah to be the silver age of the Hebrew Language: but, unless this observation be understood with some qualification, it appears to have more of fancy than of truth. During the captivity of the Jews in Babylon, their language was far from being wholly forgotten by them. On their return, it was greatly their wish to restore it: but their commixture with the natives of the country, where they had been captives, the residence of many of them in the neighbouring nations, their intercourse and habits with the subjects of other kingdoms, and their frequent political connections with the Seleucidan monarchs, introduced into it a multitude of foreign words and foreign idioms. In the progress of time they debased it altogether, and in a manner converted it into another language.

2. In this state, it is known by the appellation of *Aramæan*, from *Aram* one of the sons of *Shem*. His descendants inhabited the *Mesopotamian region*, between the Tigris and Euphrates, and extended north to Armenia, and south to Shinaar, Babylon, and Chaldæa. To the west were the descendants of *Ashur*, another of the sons of *Shem*, called the *Assyrians*; their chief city stood upon the Tigris, and was called *Ninive*; beyond them were the people of *Media*. There is reason to suppose that the descendants of *Aram* never

extended themselves beyond the Tigris. But they passed the Euphrates west, and occupied the territory known to us by the name of Syria. Aram Zobab and some other places were denominated from them. In consequence of the circumstance above adverted to, the Aramæan language became, after the captivity, the general language of Palestine. It branched into two dialects, the Chaldee, or East Aramæan, and the Syriac, or West Aramæan. The East Aramæan was spoken at Jerusalem and Judæa; the West, in the Galilæa Genitium. The learned, however, still cultivated the study of the old Hebrew or South Chanaanitic, and it was used in the service of the synagogue. Thus it continued the language of literature and religion, but the language of common discourse was the Aramæan. That, therefore, was the language of the Jews, at the time of the birth of Christ; it was spoken by him, in his familiar instructions and conversations; and, with some variation, it continued the language of Judæa till the final dispersion of the Jews, after the destruction of Jerusalem.

3. Notwithstanding the destruction of that city, a large portion of the Jews remained, or established themselves, in Judæa. By degrees they formed themselves into a regular system of government, or rather subordination, connected with various bodies of Jews, dispersed throughout the world. They were divided into the Western and Eastern Jews. The Western were those who inhabited Egypt, Judæa, Italy, and other parts of the Roman empire; the Eastern were those who were settled in Babylon, Chaldæa, and Persia. The head of the Western Jews was known by the name of *Patriarch*; the head of the Eastern Jews was called, *Prince of the Captivity*. The office of patriarch was abolished by the imperial laws, about the year 429: from which time, the Western Jews were solely under the rule of the chiefs of

their synagogues, whom they called *primates*. The princes of the captivity had a longer and a more splendid sway. They resided at Babylon or at Bagdad, and exercised their authority over all the Jews who were established there, or in the adjacent country, or in Assyria, Chaldea, or Parthia. They subsisted as late as the twelfth century. In the midst of their depression, and calamities, the Jews were attentive, in some measure, to their religion and language. With the permission of the Romans, they established academies. The most famous were those of *Jabne* and *Tiberias*.

About the reign of Antoninus Pius, Rabbi Jehuda Hakkadosh published a collection of Jewish traditions, called the *Mishna*, the style of which seems to shew, that their attempts to restore their language had not been unsuccessful. Surenhusius published the original, with a Latin version, and the commentaries of Maimonides and Bartenor in six volumes folio, at Amsterdam, 1698—1703. It has been translated into German by Rabe; his translation was published at Onolzbach in 1760—1763, in six volumes quarto.

As a supplement to this, the first *Gemara* was written, for the use of the Jews of Judæa, whence it is called the *Gemara* of Jerusalem. The style of it is so abrupt and barbarous, that the most profound Hebraists almost confess their inability to understand it. After the death of Antoninus Pius, a fresh persecution broke out against them, and they were expelled from their academies within the Roman empire. The chief part of them fled to Babylon, and the neighbouring countries; and there, about the fifth century, they published what is called the *Second* or *Babylonish Gemara*, in which there is less of barbarism and obscurity, than in the former. A translation of it was begun in Germany by Rabe. The *Mishna* and *Gemara* form what is called the *Talmud*, and the idiom of this

collection is called the *Talmudical*. From there being two Gemaras, there are two Talmuds, the Jerusalem and Babylonish: the former consists of the Mishna and Jerusalem Gemara; the latter, of the Mishna and Babylonish Gemara. The former is preferred by the Christians, as containing fewer fables and trifles; the latter is preferred by the Jews, as descending most into particulars. When they mention the Talmud, generally, they understand by it, the Babylonish Talmud.

The Talmudical language was used by many of their writers. About the year 1038 the Jews were expelled from Babylon. Some of the most learned of them passed into Africa, and thence into Spain. Great bodies of them settled in that kingdom. They assisted the Saracens in their conquest of it. Upon that event, an intimate connection took place between the disciples of Moses and the disciples of Mahomet. It was cemented by their common hatred of the Christians, and subsisted till their common expulsion. This is one of the most brilliant epochs of Jewish literature, from the time of the destruction of Jerusalem. Even in the darkest ages of their history, they cultivated their language with assiduity, and were never without skilful grammarians, or subtle interpreters of Holy Writ. But, speaking generally, it was only during their union with the Saracens in Spain, and in the flourishing ages of the Caliphs of Bagdad, that they ventured into general literature, or used, in their writings, a foreign, and consequently in their conceptions, a profane language.

In the literature of the Jews, the *Targums* fill a considerable space. They are paraphrases, which, at different times, and by different hands, have been made in the Chaldee language, of all the Hebrew parts of the Old Testament. They have various degrees of merit. What is called the Targum of Onkelos is confined to the

Pentateuch, and is far better executed than any of the others. There are strong grounds for supposing, that all the Targums are subsequent to the Version of the Seventy.

A fine illustration of the purity, clearness and sufficiency, of the light of nature!!!

From Dr. Macknight's translation of the Apostolical Epistles.

Rom. Chap. 1. Ver 27.—The apostle is not speaking simply of the Greeks committing the uncleanness which he mentions, but of their lawgivers authorizing these vices by their public institutions of religion, by their avowed doctrine, and by their own practice. With respect to *fornication*, the heathens actually made it a part of the worship of their deities. At Corinth, for example, as Strabo informs us, lib. viii. p. 581. there was a temple of Venus, where more than a thousand courtesans (the gift of pious persons of both sexes) prostituted themselves in honour of the goddess; and that thus the city was crowded, and became wealthy. In the court of the temple of Venus at Cnidos, there were tents placed under the trees for the same lewd purposes. Lucian. Dial. *Amores*.—And 2 Macc. vi. 4. we are told, *the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women in the circuit of the holy places*. With respect to *sodomy*, it is not so commonly known that it was practized by the heathens as a part of their religious worship; yet in the history which is given of Josiah's endeavours to destroy idolatry, there is direct evidence of it, 2 Kings, xvii. 7. *And he brake down the house of the sodomites, that were by the house of the Lord*.

That the Greek philosophers of the greatest reputation were guilty not only of *fornication*, but even of *sodomy*, is affirmed by ancient authors of good

reputation. With the latter crimes. Tertullian and Nazianzen have charged Socrates himself, in passages of their writings, quoted by Estius. The same charge, Athenæus, a heathen writer hath brought against him, Deipnosophist. lib. xiii; not to speak of Lucian, who, in many passages of his writings, hath directly accused him of that vice. I am not ignorant, however, that some learned moderns have endeavoured to clear Socrates from that accusation, by observing, that neither Aristophanes, in his comedy of the Clouds, written on purpose to discredit Socrates, nor his accusers, at his trial, have advanced any thing tending to impeach him on that head: and, that it is not probable Socrates would have dissuaded his disciples from unnatural love, as we know he did, (Xenoph. Memor. lib. i. c. 2, 3.) if he had been addicted to it himself. But allowing the above mentioned accusations to be calumnies, what shall we say of the conversation which this great philosopher had with Theodota, a noted courtesan in the city, of which Xenophon has given an account? Memor. lib. iii. c. 11. On that occasion, Socrates, in presence of two of his disciples, advised the prostitute to employ persons to bring lovers to her, and taught her the most artful methods of exciting their passions, and of bestowing her favours; and all this professedly for the purpose of effectually retaining them in her snares, and of drawing money from them. In relating this conversation, Xenophon certainly did not mean to dishonour his master Socrates. It therefore remains an unambiguous proof, of how little estimation chastity was, in the eye both of the master and of his disciples. The above mentioned Athenæus has charged Aristotle and Zeno as guilty of sodomy; so likewise has Diogenes Laertius accused Plato: in which accusation he is joined by Theodoret, as quoted by Estius. Theodoret likewise takes notice, that by

curgus, by a law, permitted the love of boys. And Chrysostom, in his commentary, affirms the same of Solon. However, to pass from these testimonies, Cicero, a little before the publication of the gospel. De Nat. Deor. lib. i. § 28, introduces Cotta, a man of the first rank, plainly owning to other Romans of the same quality with himself, that he practised this infamous vice, and quoting the ancient philosophers in vindication of it, and mentioning Q. Catulus, a principal man in the city, who was in love with Roscius: Lastly, Virgil's second eclogue is founded wholly on this unnatural love.

These things I should not have brought into the reader's view, had it not been to prove the truth of the apostle's charge, namely, that the abominable crimes mentioned by him, were not prohibited either by the religions or by the laws of the heathen; but on the contrary, were authorized by both, and avowedly practised by men of the first characters in the heathen world. When, therefore, the statesmen, the philosophers, and the Priests, notwithstanding they enjoyed the light of nature improved by science, thus avowedly addicted themselves to the most abominable uncleanness; nay, when the gods whom they worshipped, were supposed by them to be guilty of the same enormities; when their temples were brothels, their pictures invitations to sin, their sacred groves places of prostitution, and their sacrifices a horrid mixture of superstition and cruelty; there was certainly the greatest need of the gospel revelation to make mankind sensible of their brutality, and to bring them to a more holy practice.

That some professing Christianity are guilty of the crimes of which we have been speaking, is true. But it is equally true, that their religion does not, like the religion of the heathens, encourage them in their crimes, but deters them, by denouncing in the most

direct terms, the heaviest wrath of God against all who are guilty of them. Besides, the gospel, by its divine light, hath led the nations to correct their civil laws; so that in every Christian country these enormities are prohibited, and when discovered, are punished with the greatest severity.

From the Monitor.

ON QUENCHING THE SPIRIT.

"My children," said the old man, few will be the words of your dying father. I wish them to sink deep into your hearts." Then raising himself a little in his bed with a degree of strength which he had not been able to command for several of the last weeks of his sickness, he proceeded.

"When young, I enjoyed religious privileges, and was the subject of occasional serious reflection. When just entering my 16th year, religious impressions were made on my mind with unusual force. I seemed to hear a voice continually saying to me, *seek religion now*. I was unhappy; my former amusements lost their relish. Still I was not willing wholly to relinquish them, and obey the voice which urged me to seek religion immediately. One day, after much reflection, I deliberately promised to God, that as soon as the season of youthful amusement was past, I would give myself to religious pursuits. My anxieties immediately left me, I returned to my amusements, and the whole subject was soon forgotten.

"When at thirty-five, the monitory voice returned, reminded me of my promise, and again pressed upon me the importance of eternal things. Though I had not thought of my promise for years, I acknowledged its obligation, but an immediate fulfilment seemed more impracticable than it did nineteen years before.

"I vowed with increased solemnity, that when the cares of a rising family

should subside, I would certainly attend to the concerns of religion.

"Again I applied myself to worldly avocations, and soon buried all thoughts of the admonition I had received. At fifty, when you, my children, were diminishing, instead of increasing my cares, this heavenly monitor returned, —'Fulfil your promise, seek religion now,' was continually pressing upon my mind. I knew that I had made such a promise, but I felt dissatisfied that its fulfilment should be claimed so soon. I regretted that I had not attended to the subject before, when I could have done it with less difficulty; but such was the extent and pressure of my business, that to do it then seemed impossible. The subject made me unhappy, and after much deliberation I sought relief to my troubled feelings by most solemnly renewing my promise to God. —When, I said, the pressure of business is past, I will devote my whole attention to a preparation for eternity.

"No sooner had I fixed my mind on this course than my anxieties left me, the strivings of the Spirit ceased in my bosom, and ceased forever.—When sickness warned me of approaching death, I sought to fix my feeling on this subject, but it was in vain. There was a gloom and terror drawn around religion, at which my soul shuddered. I felt that I was forsaken of God, but it did not move me. I had no love to God, no repentance for sin, nor wish to forsake it. I felt nothing but the sullen gloom of despair—I knew I was in the hands of a justly offended God, from whom I expected no mercy, and could ask none. With these feelings I am now about to enter the eternal world. To you my children, I can only say, profit by my example—quench not the spirit—seek religion now, if you would avoid a miserable eternity; put not off the concerns of your souls till"—The sentence died upon his lips; his strength which had been all summoned to make

this last effort, suddenly failed, he fell back upon his bed, and with a groan that seemed to speak the pains of another world, the immortal spirit took its flight from that body, which it had inhabited nearly fourscore years, to receive according to that it had done.

This little narrative I had from a grandson of the old man, who stood by his dying bed. He was a minister of the gospel, and dated his first permanent conviction from the solemnities of that awful scene. The descendants of the old man were numerous, most of whom became hopefully pious. Two, who are now preachers, and several others were first awakened by his dying charge.

A few particulars in the last years of this aged sinner, are perhaps worthy of remark.

Three years before his death there was a revival in the place where he resided, and the son with whom he lived was a subject of its influence. He made the most violent opposition to his son's religious feelings, and never whilst able to move about the house did he remain in the room during family prayers, nor till his dying was a prayer offered in his hearing at his request.

He so studiously avoided all religious conversation, that, from the death of his wife, which was thirteen years previous, he was never known to say a word about his own feelings, till in his dying moments he made the communication above given.

Dear youth, whose eyes may glance over this brief narrative, did you ever feel any anxiety about eternity?—any of the strivings of God's Spirit? If you did, I pray you suffer a word of entreaty from one who desires your everlasting peace.—*Quench not the Spirit.* Say not to the heavenly messenger when I am old I will hear, lest in old age you lie down in sorrow and despair; lest God should say of you,

“he is joined to his idols, let him alone.”

It has been my privilege to witness several revivals of religion, chiefly among youth, and there is not one in which I cannot recall individuals who were awakened, and deeply anxious, for a time, but who resisted God's Spirit, and appeared at last to be hardened in iniquity. Few, perhaps, attain that eminence in hardness of heart to which that aged man I have mentioned arrived, but he only who searcheth the heart knoweth how many there are to whom, after repeated invitations of mercy, God says, because I have called and ye have refused—therefore will I laugh at your calamity, and mock when your fear cometh.

Should you grieve this Holy Spirit, should you provoke him to take a final flight from your bosoms, you would as surely lie down in eternal sorrow as if the pit were already closed upon you.—Seek ye the Lord then whilst He may be found, call ye upon Him whilst he is near, and may the Holy Spirit enable you to seek that you may find salvation, that your souls may live.

XANTHUS.

—
From the *Carlisle Advertiser*.

STATE OF RELIGION IN INDIANA.

The following extract of a letter from the Rev. Isaac Reed, Owen county, Indiana, gives a very accurate but affecting view of the condition of the churches in that state. It will be noticed that the writer speaks only of the churches within the bounds of the Salem Presbytery. The other parts of the state are equally destitute of the public preaching of the word.

“The number of churches now organized is 31; 2 or 3 more will be added during this summer; 8 only of these have any constant or stated supply; of these 3 have settled pastors; but one of them has his whole time taken up with his people, and he has two united congregations at 12 miles

distant. Our territory stretches 200 miles along the Ohio river, and is settled 200 miles into the interior along the Wabash river, and 200 miles along White river. It includes 45 settled counties. Our churches are scattered in different parts, from extreme to extreme. The population within our territory is about 120,000. This Sir, is within the Salem presbytery, besides this, there is a range of settled counties along next the Ohio State line, which is included in the Ohio synod.

Our vacancies are as follows: Madison able to support a pastor, Jefferson church 5 miles from Madison ditto; another, 20 miles from Madison able to give \$200 a-year in produce; Corydon and another would be able to support a pastor; Washington able to make \$100 a year; Carlisle about the same, Vigo county about \$300 a-year, if we could have a man there to raise it; Racoon able to support a pastor; Crawfordville able to raise \$200 a-year; Indianapolis \$200; Bloomington, \$200; and if you could possibly send a man, Bloomington is a most important place on several accounts, very central in the state, and the place where the state seminary is located, we had a church there of 24 members; besides the above, there are a number more, where if a minister were located, something, I cannot well say how much, would be furnished by the people. And in all these places the people are importunate, soliciting for some minister to come and abide with them. I think, Sir, if we had the men who were willing to settle and bear some things for the elect's sake, and imitate Paul, and labour some, working with their hands, so that with *him* they could say, "These hands have ministered to my necessities," we could settle 10 in a year, and we should then have but half as many ministers as churches. Missionaries are received joyfully, and treated kindly, while in this state: and

several of them have been the means of much good when here. But the great evil has been they have been here for six and for four months—have done something—prepared the way to do more, and have gone away and returned not again. No, Sir, this state must be cultivated religiously, as it must be cleared (and it is heavy timbered) by residents. Should you think, Sir, that the publication of this letter, or a part of it, would do good, you are at liberty to print it in any of the periodical works of your city which you may think best to communicate it to."

The Synod of the German Reformed Church in the United States met on the 26th ult. at Bedford, in this State. Forty-six ministers were present. Five young gentlemen were ordained to the ministry of reconciliation, and three licensed to preach the gospel. Among other of their acts we understand that they have organized a Theological Seminary, and located it in this borough. The Rev. Mr Samuel Helfenstein of Philadelphia, has been elected Theological Professor. We understand that an arrangement has been made by the Board of Trustees of Dickinson College to establish a new professorship, in that Institution to be styled the Professorship of History and German Literature, and that the Theological Professor will discharge its duties. A connection between the two Institutions will not fail to have a most salutary influence, and to excite the youth, to, and facilitate them in their researches into the valuable stores of *German Literature*, will be rendering them a most important service. The German language is extensively spoken in our state, and men of business find it to their advantage, yea necessary, to study it, particularly, our inland merchants, and gentlemen of the bar. The general scholar too, finds it important to become acquainted with the German

language, that he may have access to the many valuable literary and scientific works that issue from the German presses.—*Ib.*

WASHINGTON COLLEGE.

The annual commencement of this College took place on the 30th ultimo. The degree of A. B. was conferred upon eight young gentlemen, and the honorary degree of D. D. on the Rev. John Black, of Pittsburgh.—*Ib.*

NEW JERSEY COLLEGE.

The annual commencement of this Institution, took place at Princeton, on Wednesday, the 29th ult. Forty-seven young gentlemen received the degree of A. B. on this occasion, and thirteen Alumni of the College, that of A. M. The honorary degree of Master of Arts was conferred on six gentlemen, and the degree of Doctor of Laws on the Hon. Jonas Platt, Esq. of the state of New York.—*Ib.*

Baptists.—From a tabular view of the Baptists in the United States, for the year 1824, we learn that there are reported 184 Associations, 3594 churches, 2219 Ministers, and 225,682 communicants. Pennsylvania has six associations, 75 churches, and 5458 members. The returns, however, do not exhibit the whole number, as there are many churches not associated, accounts of which have not been received. The annual increase of members is estimated above 12,000.—*Harrisburgh Vis.*

Methodists. There are now belonging to this Society 363 circuits, 774 preachers, and 241,437 members in connexion, throughout Great Britain and Ireland.—*Ib.*

Students in the Scottish Universities.—Aberdeen 640—St. Andrews 200—Edinburgh 2100—Glasgow 1600—Total 4540.—*Ib.*

SPECIMENS OF

European Unitarian Writers.

“The writers of the books of scripture were men and therefore fallible.—*Priestly's letters to a Philos. Unbeliev. Part 2. Preface.*

“I think I have often shown that the apostle Paul often reasons inconclusively; and therefore that he wrote, as any other person of his turn of mind and thinking, and in his situation would have written, without any particular inspiration.—*Priestly's His. corrupt. Christ's.* Vol. ii. p. 370.

“The scriptures contain a very faithful and credible account of the Christian doctrine which is the true word of God: BUT THEY ARE NOT THEMSELVES THE WORD OF GOD, nor do they ever assume that title: and it is highly improper to speak of them as such; as it leads inattentive readers to suppose they were written under a plenary inspiration, to which they make no pretensions.—*Belsham's Rev. of Wilberforce, &c. Letter 1.*

“The word of God is quick and powerful.—*Heb. 4: 12.*

“Not handling the word of God deceitfully.—*2. Cor. 4: 2.*

“When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God.—*1 Thes. 2. 13.*

“The Evangelical histories contain gross and irreconcilable contradictions.—*Evanson's Dissonance, p. i.*

“The Writings of Moses were inspired in so far as they instruct us concerning God, and lead us to God. He could know the age of the world no better than we do.—The history of the fall is a fable; and, though there is much truth in Moses' history, the dress is poetic. In Joshua, the circumstances of the conquest of Canaan are fictitious. The books of Samuel contain a multitude of falsehoods. There are no prophecies in the Psalms. Daniel is full of stories, contrived or exaggerated by superstition.—With the other

prophets Christians have no concern. —*Extracted from the writings of Dorem, a German Unitarian, as given in Erskine's Sketches of Church History, Vol. i. p. 84.*

THE LUMINARY.

LEXINGTON:

WEDNESDAY, NOVEMBER 10, 1824.

LEGISLATURE OF KENTUCKY.

In Senate, Monday, Nov. 1.

Mr. McAfee, the Lieutenant-Governor, ex officio-speaker of the senate, took his seat at 11 o'clock, and addressed that body in a short but patriotic speech on the occasion.

Thomas Chilton was elected clerk, and David G. Cowan assistant clerk.

House of Representatives, Nov. 1.

R. J. Ward, of Scott county, was chosen speaker, and on taking the chair delivered an appropriate address.

Robert S. Todd was re-elected clerk.

After the usual messages to the executive and to each other, the governor communicated, by Mr. secretary Barry, his message to both houses.

The governor acknowledges the goodness of God to our state in the bounties of the season—in general good health—and in the enjoyment of our free institutions.

Having through their assembly thanked the people for the confidence reposed in him, he proceeds to a view of the state of the public affairs. He invites to a review and correction of the laws of the state as to contracts, executions, and delay-laws. He condemns the decision of the supreme court of the U. S. on our occupying claimant laws. He

invites their attention to our present system of judicature—to the banking institutions of the state, and especially to the subject of internal state improvements, recommending a canal round the falls of Ohio, and a state turnpike thence to Maysville,—and closes with a pledge of co-operation in any effort which the general assembly may make to bring to the western country the nation's guest, La Fayette. It is upon the whole an interesting and able paper,—one which has disappointed all parties,—more a STATE and less a PARTY paper than any one had expected.

FRANKFORT, NOV. 6, 1824.

Conflagration of the Capitol.

On Thursday morning, at half past seven, the cry of FIRE was heard in the streets. *The State House was on fire!* A small blaze was seen issuing forth from near the summit of the building, shooting up above the ball and vane, and fast extending itself around the cupola. In a few moments the cupola was wrapped in flames, the roof and sides as yet untouched. For a moment this splendid edifice stood, to compare great things to small, like a vast lighted lamp—the blazing cupola shooting its vivid flame high in the air. In the mean time, the devouring element rapidly spreading to the combustible materials of the attic story and beneath the roof, through which it burst in a hundred places.

In less than an hour the timbers of the roof began to fall in, breaking through the floor and ceilings and falling into the apartments below. The whole interior soon resembled a roaring furnace. In less than two hours all that was combustible, with plastering, bricks and stones, was reduced to a pile of smoking rubbish.

The walls, which were of brick, the

chimnies of the portico are left standing. A small part of the north wall, only where the windows were thick, fell down.

The Public Offices—the Auditor's and Treasurer's on the left—the Secretary's and Register's on the right, though very near the main building, were saved and not much injured.

A considerable portion of the furniture, many books and some papers, and a quantity of muskets were destroyed.

This was one among the finest edifices in the Western country. Its dimensions—100 feet front by 65 deep, with a correspondent height. It was built in 1816 and cost about 30,000 dollars, chiefly raised by the voluntary contributions of the citizens of Frankfort and its vicinity.

The origin of the fire, was, no doubt, entirely accidental. Those who first attempted to get up to it, found the door leading to the cupola locked, and burst it open with some difficulty. It is believed no one had recently been up there. A man who was coming down the hill which overlooks the town, saw a dense smoke issuing from one of the chimnies indicating that the soot was burning. A spark from this chimney was drawn through the venetian blinds of the cupola and lodging there, was kindled by the puffs of wind, which were of frequent occurrence, though the morning was generally calm, as well as dark and gloomy.

The Legislature assembled on Thursday, after the burning of the State House, at the usual hour, for the despatch of business—the House of Representatives in the Church, and the Senate in the Seminary building. On Friday J. ROWAN, Esq. was elected a Senator of the United States for six years from the 4th of March next, without opposition—Mr. TALBOT the present Senator having declined a re-election.

PATRIOTIC TOASTS.

The following toasts, among many others, were drunk at the first annual meeting of the Franklin Institute.—This Institution was founded a short time since in Philadelphia, by the friends of domestic manufactures and internal improvements. They breathe a patriotic and enlightened spirit, and are entirely free from that coarseness, not to say that profaneness, which have sometimes disgraced our public dinners. Every free American must wish well to this institution.

The mechanics and manufacturers of the United States: They are supporting the nation; they deserve the nation's support.

The mechanics and manufacturers of the world, as they were created, free and independent.

"Man knows no master save protecting heaven."

American manufactures; May those only who are too proud to wear them be too poor to purchase them.

Three Cheers.

Our brother-manufacturer, the silkworm: We desire to see him domesticated amongst us.

Three Cheers.

The music of the shuttle and the anvil: More delightful to our ears than the drum and the trumpet.

Six Cheers.

The mechanics' and manufacturers' friend: A free press.

Six Cheers.

VOLUNTEERS.

By the President, JAMES RONALDSON; the weavers and sailors of Philadelphia: Their success interests us all: our prosperity is always secure while we have plenty of active ships and shuttles.

By the Corresponding Secretary, PETER A. BROWNE: Our noble selves, viz: Type founders and printers, who are men of letters; architects who

build up the country's fame; chemists who *revert* nothing but kindness; *lists* of taylor's whose patriotism is without *measure*; saddlers who do good without *end*; copper-smiths who are better *still*; engine makers who erect a *horse power* for the public good; paper-makers who do more if *re-quired*; glaziers whose *panes* are always to please; a *band* of hatters, who assist to *lower a crown*; bakers, the best *bred*, and who keep clear of John *Doe*; brickmakers of the old *stock*, make of *well tempered clay*; carpenters and masons, who have climbed the *ladders* of their professions; painters, who are sober, though *well primed*; coopers, who in new improvements *chime in*; gunmakers, who at science *never go off half cocked*; joiners, who are *glued* to our cause; weavers, who in American manufactures *loom large*; smiths, whose *forge-ries* would pass at the mint; dyers of all colours *alive* at their work; doctors, who *attend gratis* to their public duties; lawyers, who *try to suit our cause*; and *awl* the cordwainers, who come out best at the *last*.

Nine Cheers.

By Professor Robert Hare: Republican nobility; virtue, science, genius, industry, and skill; where this nobility prevails, there will be no rebellion.

Three Cheers.

MR. POYDRAS.

The late *Judien Poydras*, of Louisiana, had from seven to eight hundred slaves on his seven plantations. In his will he bequeathed freedom to them all in this way,—those who have attained the age of 50, must be instantly manumitted, and such of the others as shall attain that age before the end of the 25 years, must be successively set free; each of them to have, when free, ten dollars a year for life: As to those who may die before the end of the 25 years, their children are to be set free when thirty years old. By the present law of this State, no slave can be eman-

ipated before he is thirty years old.

Mr. Poydras left no other heirs than nephews and nieces, thirteen in number. It is supposed he left to each of them about 50,000 dollars.

His legacies to the Orphan Asylum and Charity Hospital may be valued at 100,000 dollars.

His whole fortune is estimated at 1,500,000 dollars. The testamentary execution lasts five years, according to his will, and no legacy can be exacted before that time is elapsed. The five years to be reckoned from June 23d, 1824.

Nat. Gaz.

GREECE.

The following is a condensed summary of the statistics of Greece, as communicated by the President to Congress:—

Divisions of Greece.

Continental Greece, the Isthmus of Peloponnesus, and the Islands.

Provinces of Continental Greece.

	Inhabitants.
Epirus,	373,000
Macedonia,	436,000
Thessaly,	275,000
Acarmania,	8,635
Etolia,	83,465
Locris,	
Phocis, including	
Livadia and	
Attica,	140,000

Total, 1,316,000

Of these, five are Christian to one Mahometan.

Peloponnesus, or the Morea, 240,000 Christian inhabitants,

In the Islands, { Christians, 770,000
 { Mahometans, 160,000

Total, 930,000

Several of the Provinces of Continental Greece are free, the others are in insurrection.

The Morea is free, and so are nearly all the Islands.

In the above statement of the population the Greeks in Thrace, Bulgra, Smyrna, and Constantinople are not included.—C. Mir.

From the London Baptist Magazine.
SERAMPORE.

Extracts from a letter of Dr. Carey to Dr. Ryland.

Serampore, Dec. 22, 1823.

During my confinement in October, such a quantity of water came down from the Western Hills, that it laid the whole country, for about 100 miles in length, and the same in breadth, under water. The Ganges was filled by the flood, so as to spread far on every side. Serampore was under water. We had three feet of water in our garden for seven or eight days. Almost all the houses of the natives in all that vast extent of country fell. Their cattle were swept away, and the people—men, women, and children. Some gained elevated spots, where the water still rose so high as to threaten them with death.—Others climbed trees, and some floated on the roofs of their ruined houses. One of the Church Missionaries, Mr. Jetter, who had accompanied Mr. Thompson and some other gentlemen to Burdwan, to examine the schools there, called on me on his return, and gave me a most distressing account of the fall of houses, the loss of property, and the violent rushing of water, so that none, not even the best swimmers, durst leave the places where they were. He fasted for three days.

This inundation was very destructive to the Mission-house, or rather premises.—A slip of the earth took place on bank of the river, near my house, and gradually approached it till only about ten feet were left, and that cracked. At last two fissures appeared in the foundation and wall of the house itself. This was a signal for me to remove, and a house built for a professor in the College being empty, I removed to it,

and through mercy am now comfortably settled there.

The Mission and the Schools.

The affairs of the Mission are now extended, and I trust, in as prosperous a state as at any former time. There are now many other denominations employed in missions, and I rejoice to say, that we are all workers together therein. There is no ill-will toward each other; but on every hand a spirit of love and mutual co-operation prevails. The various reports published, will give you a tolerably correct idea of the progress of the gospel. Female schools have been set up, and much encouraged. I think we have 16, containing 220 children, at Serampore and its neighbourhood, all regularly visited by our young ladies, viz. brother Ward's two daughters brother Marshman's daughter, Felix's widow and eldest daughter, and another young lady, a member of the church. The native churches were never in a better state, and the face of the mission is in every respect encouraging.—I have much happiness in my domestic circumstances and relations, and am surrounded with goodness. I received yours from Liverpool a few days ago. My heart cordially unites with yours. Give my love to all who know me.

Very affectionately yours,

W. CAREY.

—
INDIA.

Communications from Mr. Sargon.

There are three languages taught in the first school, Hebrew, English, and Malayalim; whereas in the second school there are only two languages taught, Hebrew and Malayalim, and the school is divided into three divisions. The first division is taught English from nine in the morning to ten; Hebrew from ten to eleven; and Malayalim from eleven to twelve, every division in rotation.

With regard to the Jews in a religious point of view, they are much the

same as when I wrote to you last on that subject. Their prejudices still prevail against their private convictions, and against their own best interests: and when they are brought to a point in argument, they actually, in many instances, to evade the truth, deny revelation; nevertheless, though this is the case in general, there are a few exceptions. Some will reason, some will argue; and some will dispute about the Christian religion; but their particular way of reasoning is, that Christ and his apostles observed all the ceremonial rites of the Jewish dispensation, as the feasts, sabbaths, circumcision, &c. and that without his (Christ's) command, and without any authority from revelation, his followers, after his death, have changed the sabbath to the first day of the week. They cannot reconcile this fact to themselves.

It appears, and indeed is evident, that their aversion to Christianity arises chiefly from their want of knowledge, or owing to their gross ignorance of the word of God.

You see the discouragements under which we labour, and the obstacles which we have to encounter; at the same time the endeavours of the committee to enlighten and benefit the Jews, have not been in vain here, for there is a great deal of good doing, and already done, which will appear evident when I state to you that there are now on the school establishment 109 children, many of whom can read the word of God, (which is able to make them wise unto salvation) both in Hebrew and Malayalim, and a few also can read it in English; thirty have been struck off the establishment from various causes detailed in the remarks to the returns, making a total of 140 children that have received instruction at the institution, the greater number of whom, had it not been for your schools, would have been now plunged in vice in the streets, destitute of all knowledge of these unspeakable blessings. Is this no encouragement?

Some of the Black Jews seem to manifest a desire of reading the New Testament, but are afraid of their relations. O may their desire increase more and more, until they have eaten of the good bread of life. I have been informed lately, that one of the Black Jews borrowed a New Testament from one of the White Jews, which he studies daily, but privately, for fear of his relations. As for the White Jews, many of them have the New Testament in their habitations, and I believe some of them likewise make use of it.

POLAND.

Extract of a letter from the Rev. A. McCaul.

The Rev. A. McCaul, in a letter dated Warsaw, May 13, sends us the following interesting particulars:—

The cause of the Society is now advancing, not merely beyond our hopes, but, if possible, beyond our wishes. The German service is working most effectually. The two most learned Jews in Warsaw, though not yet baptized, are open defenders and propagators of the Christian faith. They have proposed, that a large number of believing Jews should be baptized together, and steps are already taken to put this plan into execution. We do not, however, build too much on this. Our trust is in the Lord, who has prospered his work, and will prosper it according to the good pleasure of his own will. On Saturday, 15th, (d. v.) we shall begin a second German service for the Jews. So that henceforth we shall have two German sermons every week; one on the Jewish, and one on our own Sabbath.

DREADFUL SUTTEE.

Victims of Hindoo Superstition.

In November last, at the Annual Fair held at Ooncar, Mandetta, a young man about 20 years of age cast himself down from a rock which over-

hangs the Nerbudda, and was in a moment dashed to pieces. This was done as an act of devotion to the shrine of *Dhyroo*. Pains were taken to prevent this fatal act, and offers of support were made, but all in vain.

These sacrifices are of frequent occurrence at Ooncar, and about the same time as this last took place, another victim was preparing to devote himself to the same fell diety, by burying himself alive.—*Calcutta Journal*, Feb. 13.

Translation of a Petition from Chinese Settlers for the establishment of a School at their Village in the neighbourhood of Malacca.

The Fuh Keen men, whose names are mentioned below, earnestly entreat that a school may be established at their village, to promulgate heavenly principles and practical virtue, that education and renovation may become illustrious. We originally belonged to Fuh Keen province, but our ancestors removed to a village in the neighbourhood of Malacca, where some families have lived during a space of one hundred and ten years; some fifty and some thirty years.

Now, although we are able to procure food for our children, yet, in consequence of being always employed in tilling the ground and planting, we know not how to instruct them; and, if children are not educated, how can they be fit for any useful purpose? Benevolent Sir, we rejoice that you are come to Malacca: not only the widower and the widow, the orphan and the destitute have been moistened by your rich beneficence, but also in every place righteous schools (the *Chinese* for benevolent or free-schools) have been established by you for the purpose of disseminating heavenly principles and true virtue, and many have been instituted and renovated. Our poor village, *Kan Tang*, being situated at some distance from the town of Malacca, our children are not able to at-

tend the College morning and evening for the purpose of being instructed, therefore we have invited our neighbours to subscribe their names, and to use earnest entreaties that a righteous school may be opened in our village, and that a teacher may be sought for to communicate instruction.

At a future time, when our children become men, they will feel a deep sense of your vast and unlimited virtue.

This petition is laid at the feet of
The Reverend

MORRISON.

(Here followed the names of the petitioners.)

BURMAN MISSION.

The fact is now well authenticated that a war is raging between the British provinces of India and the government of the Burman empire. The British allege as a reason for commencing hostilities, that the Burmese persisted in their practice of hunting in the Jungles of Arracan, without liberty from them. The government of Burmah denies the claim of the English to that province, and has taken up arms to resist their approaches. By the latest accounts, the British were intending to take possession of Rangoon, and proceed directly to Ava, the capital of the empire.

The effect of this contest may be particularly disastrous to our Missionaries and their operations in Burmah. As such a crisis this mission should become a subject of solicitude and prayer to all its friends.

Col. Star.

CAPE OF GOOP HOPE.—In 1798, Mr. Barrow fixed the population of the colony of the Cape of Good Hope, at 61,947 individuals. In 1800, the number was 75,145; in 1821, 116,044; and

in 1822, 120,000. In 1818, the number of whites was 42,854, of Hottentots 22,980, and of Negroes 33,390. The inhabitants of Cape Town amount to 18,430; among whom are 7,534 Negro slaves.—*Boston Recorder.*

Slave Trade.—It is stated that in the month of June and July several vessels arrived at Rio de Janeiro with more than 3,000 slaves from the coast of Africa. In April the schooner La Louise, Capt. Armond, arrived at Guadaloupe with two hundred negroes. This vessel left the coast of Africa with a cargo of two hundred and seventy-five, but not having sufficient room for so large a number, the surplus were thrown alive into the sea by the captain.—*Rel. Intel.*

From a late French Paper.

The two smallest horses in France, are to be seen at Valenciennes. They are only 30 inches high, and very well matched.

An elephant in a state of petrification, has been found in excavating the earth near the walls of the city of Lyons. Some amateurs of ancient history have attempted to show that the animal may have been one of those belonging to Hannibal's army; but geologists consider it an antediluvian. The bones of an ox were found at the same time; and the excavations are continued with the hope of finding something more.

We read in a medical journal the following fact communicated by M. Pourquet, head surgeon to the hospitals of Bezier:—"Being called to S*** in our mountains, says he, they presented to me a male infant, nearly eight years old, who exhibited the following symptoms—As soon as the sun appears upon the horizon, I was told, he dies, and at sunset he again resuscitates."

The Cumberland Baptist Association

met at Hebron on Wednesday and Thursday last week.—Notwithstanding the unpleasantness of the weather, the assemblage was large and the season interesting. The intelligence from the several churches was not so favourable in general, as that from the churches at Lincoln and Bowdoinham Associations. The churches of Livermore, Brunswick, and Poland, however, are an exception.—To the first of these, 65 have been added; to the second, 27; the latter, which has been recently organized, contains 46, most of which are the fruits of a late revival—*Me. Bap. Her.*

BAPTIST EDUCATION SOCIETY OF THE STATE OF NEW-YORK.

The seventh Annual Meeting of the Society was holden at Hamilton in June last. The receipts in cash were \$4014,69—in goods, \$1609,91. There are now five scholarships permanently endowed at \$1000 each, and six more subscribed by friends of the Society. Fifteen temporary scholarships, to be continued three years, at \$70 a year, have been subscribed during the past year, in the city of New-York.

A gentleman conversing with his friend respecting the exercises of his own mind before and after conversion, observed, that there was a great difference as to the *objects of prayer*:—When I was, said he, only a nominal christian, I used to pray *to my family*; if any strangers were present, I prayed *to them*; when I was alone, I prayed *to myself*—but since I have been renewed by divine grace, in all my prayers, I pray to God.

—:o:—

MARRIED, on the evening of the 4th instant, Mr. Joseph S. Wallace, of this place, to Miss Margaret W. Roman, of this county.

FOR THE WESTERN LUMINARY.

LINES

*Written by a pious young gentleman of
Lexington, on the death of his friend,
J. S. who was drowned at sea, 1822.*

Oh Youth, how short and transient was
thy stay,
How soon to tread the dark and lonely
way:
Thy sun arose, but ere its beams had
shone,
A cloud of darkness o'er its glory frown!

Oh! where are now thy future prospects
fled?
(Go ask the silent vigils of the dead.)
Go seek far distant in the stormy wave,
And learn a lesson from th' untimely
grave.

And where that *hope* whose false delusive
beam:
Allur'd thee on the deep and dangerous
stream!
E'en *thou*, the constant partner of the
mind,
Art fled forever!—as the passing wind.

To die is human—but so soon to die!
So soon thy soul from earthly scenes to
fly!
Without a friend to close thine in sleep!
Save Him who guards the secrets of the
deep.

Mysterious Providence! thy ways are just!
With Thee the spirit of the dead we trust:
O let us bend submissive to thy rod!
Resign our friend and brother to his God!

And when thy day of wonders we behold,
That day when Heav'n shall all her ways
unfold,
Unlock'd—the secrets of thy will shall be
The *theme*, the wonder of *Eternity*.

J. C

From the United States' Literary Gazette.

HYMN OF THE WALDENSES.

Hear, Father, hear thy faint afflicted flock
Cry to thee, from the desert and the rock;
While those who seek to slay thy children,
hold
Blasphemous worship under roofs of gold;
And the broad goodly lands, with pleasant
airs

That nurse the fruit and wave the grain,
are theirs.

Yet better were this mountain wilder-
ness,
And this wild life of danger and distress,
Watchings by night and perilous flight by
day,
And meetings in the depths of earth to
pray,
Better, far better, than to kneel with
them,
And pay the impious rite thy laws con-
demn.

Thou, Lord, dost hold the thunder; the
firm land
Tosses in billows when it feels thy hand;
Thou dashest nation against nation, then
Stillest the angry world to peace again
Oh touch their stony hearts who hunt thy
souls—
The murderers of our wives and little
ones.

Yet mighty God, yet shall thy frown look
forth
Unveiled, and terribly shall shake the
earth.
Then the foul power of priestly sin, and
all
Its long upheld idolatries, shall fall.
Thou shalt raise up the trampled and op-
pressed,
And thy delivered saints shall dwell
in rest. B.

EPITAPH,

*Copied from a tomb-stone in an Irish coun-
try church yard.*

A little spirit slumbers here,
Who to one heart was very dear;
Oh! he was more than life or light,
Its thoughts by day—its dreams by night!
The chill winds came—the young flow'r
faded
And died!—the grave its sweetness sha-
ded.
Fair boy! thou should'st have wept for me,
Nor I have had to mourn o'er thee;
Yet not long shall this sorrowing be—
Those roses I have planted round,
To deck thy dear and sacred ground,
When spring gales next those roses wave,
They'll blush upon thy mother's grave.

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

Vol. I.]

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For the Western Luminary.

BIOGRAPHY OF JOSEPH TRIMBLE.

The following memoir prefers no claim to originality, either of style or of matter. It is a simple narration of such prominent facts as the writer could glean concerning one, whose history, for the instruction it affords, and the holy example it exhibits, deserves to be had in remembrance in "all the churches." It is, indeed, but an humble stone that is erected to the memory of the departed; and it has nothing attractive to the curious, the tasteful or the gay: those individuals in whose hearts remembrance is long cherished, will gladly read a monument that contains merely the inscription of their friend's name. This will be amply sufficient to restore his image to their minds, to bring into view all the lineaments of his character, to excite afresh the bleedings of the heart, and to reproduce all their endeavours to imitate their friend's excellencies, and follow him as far as he followed Christ. And, if others share not in our sorrow and feel no excitements of holy emulation, at least let them pardon an attempt, which friendship and affection prompt:—that

of erecting a lowly monument to a friend, and of paying a tribute to his memory.

JOSEPH TRIMBLE, the subject of the following biographical sketch, was a native of the state of Pennsylvania. He was born not far from the village of Shippensburg; but at what particular period has not been ascertained. Perhaps it was about the year 1794 or 1795. His parents cultivated a farm, and were both communicants in the Presbyterian church of which Dr. Cooper was pastor; by whom it is probable Mr. T. was baptized in his infancy. Nothing peculiar seems to have marked the period of his childhood; and not until he was about 14 or 15 years of age, does he appear to have been the subject of any very deep religious impressions. Obedience and respect to his parents and others always characterised him; but not till the period just mentioned, when his first proper and abiding convictions of depravity and exposure to divine wrath were experienced, is he to be considered, in the strict use of the word, a religious youth. Doddridge's Rise and Progress, a book wonderfully efficient as a means both in arousing the careless and directing their views to Jesus Christ, and in edifying the believing, was the instrument of Mr. T.'s original religious convictions. Soon after this time he became a communicant in the Presbyterian church. Here he remained till October 1817, when he was dismissed by the Rev. John Moody, at that time his pastor; who certifies in his letter of dismission, that Mr. T. "is in full communion, in good standing, free from any charge, or ground of charge." This

is all the knowledge the writer has as to his early religious feelings and moral habits.

A thirst for literature and scientific pursuits was felt by our friend at an early age; and so forcible as to induce him to strive for the acquisition of knowledge, even in unpropitious circumstances. His mother, now a widow, boarded in her house a number of boys who received tuition in Latin and Greek at a neighbouring Academy. Their books, unoccupied at night, were eagerly seized by Mr. T.; who for a considerable time made himself master in the evening of what the others had learned during the day; till, at a more favourable season, he also became a student in the Academy. Here he soon was ranked among the most industrious and successful. Such a fact as this may not appear at first view, uncommon; but let it be remembered that Mr. Trimble was at this time obliged to labor for his maintenance. Part of the day was always occupied on a farm, the owner of which was abundantly satisfied in receiving his labor as the price of his boarding. At the same time the relatives of our friend were willing to assist him; but from the first he seems to have been averse to any gratuitous aid, resolving to make every honest effort to remain independent, and not to be burthensome to others.

How long he remained at the Academy, and when he entered college, are points not well ascertained. He became, however, a student of Jefferson College in Pennsylvania; where he soon established, and maintained till the last, a character for industry and integrity, and made many substantial literary acquirements. Having at length received a diploma bestowing a bachelor's degree, he undertook the superintendance of an Academy at Newtown, in the eastern section of his native state. The discharge of his new office gave great and general satisfaction; and having continued teaching about a year,

he departed in the confidence and with the good wishes of his employers.

To qualify himself for the ministry of the gospel was, from an early period, the object of our friend's studies, and he was now admitted a member of the Theological Seminary of the Presbyterian church, at Princeton New Jersey. This was in the Spring of 1821. In the Fall of 1823 he was dismissed at his own request, with the certificate of the Professors testifying to his regular and upright behaviour as a student and a christian: and it may safely be added, with a full persuasion on their part of his great piety, solid attainments and capacity for extensive usefulness. From the Seminary he returned to be examined by the Carlisle Presbytery, under whose care he had previously placed himself; where, having undergone the usual examination, to the satisfaction of the Presbytery, he was licensed as a probationer to preach the gospel. This took place at Gettysburg, on the 8th day of October 1823. Shortly after this interesting event Mr. T. was appointed a missionary for six months in the state of Indiana, by the board of missions acting under the authority of the General Assembly. Accordingly he departed for Indiana, and in a few weeks arrived at Corydon in that state; where his missionary labors commenced. In this town and its vicinity he preached about two months; & during the remaining four visited all the principal towns and settlements of the state. At the close of his missionary engagement he was solicited by the congregation at Madison to become their pastor; to which overture he finally assented; and measures were accordingly taken to have him ordained and installed in his office.

A day was appointed for these solemn duties; and the members of the Presbytery had assembled at Madison. But the wise disposer of events had determined that the sanguine hopes of the congregation and the ministers

should be disappointed:—the very day that should have witnessed his ordination, beheld his death! The brethren that expected to aid in his installation, hung over his dying bed, and followed his body to its mournful receptacle! How widely do the intentions of mortals and their great Creator differ! *We* fondly imagine that our services are necessary and important; but *He*, by such dispensations, corrects these illusions, and teaches that human agency may be dispensed with, or that other and more excellent instruments may be employed.

Such is a very brief outline of Mr. T's history. The scanty materials furnished the writer necessarily forbid any other than an imperfect sketch. Some few M.S.S. of his departed friend, and a personal and intimate acquaintance with him for several years, will however furnish matter for a more full account of his character.

Among his original characteristics may be named industry, perseverance and independence. Piety undoubtedly was his chief *excellence*; but philosophically speaking was rather an accidental than a primary quality; at the same time it gave a proper direction to his essential faculties, and rendered them more prominent than, otherwise they might have appeared. These qualities were perceived at an early age in our friend; and instead of vanishing as he increased in years, "*they grew with his growth, and strengthened with his strength.*" and appeared at length lines in his character so large and well defined as were alone sufficient to designate it. His first application to books and acquisition of knowledge, previous to entering college, under circumstances appalling to a less resolute mind, and his success in college, are evidences of this truth. Add to which the testimony of Dr. McMillan, former president of Jefferson college, that "*Mr. T. was among the best scholars of the institution.*"

It may be mentioned also, that our friend while in college was diligent in his attendance on all the societies there; and at the same time, paid attention to the study of divinity, and maintained a full and frequent epistolary correspondence. In the Theological Seminary his industry, perseverance and independence were very conspicuous. The class into which he was admitted was fully three months in the advance. Hence to overtake it was a matter of no small difficulty; as many who have failed in similar attempts can testify. Difficult, however, as this task was, our friend, notwithstanding, accomplished it; and at all the examinations stood, in point of information, upon an equality with his fellows: and had the regulations of the institution warranted it, he would have received such a certificate as is given only to graduates. This, however, his comparatively short connection with the Seminary prohibited. But Mr. T. did not barely overtake his class. During his continuance at the Seminary he was constantly engaged in teaching, either in private families, or as an assistant in the Academy. Besides, he acquired much information as to several subjects not in the least connected with the ordinary ones of the Seminary; and alternately every week imparted religious instruction to a society in the village; added to which, he was an active member of the Sabbath School and of the Tract and Bible Societies of the place; all of which united made constant and large demands upon his time. In the mean time his seat in the Seminary was rarely vacant. He was remarkably punctual in his attendance upon all the recitation and lectures of the Professors, and in meeting the various literary societies of which he was a member. It may be said almost literally, that he "*spent no moment, but in purchase of its worth.*" Often when passing his window at a late hour of the night he the writer seen the pale rays

of his lamp; and upon going by at the dawn of the morning has again beheld its glimmering:—so late did our friend usually retire and so early was he wont to rise.

Poverty urged him to teach. And this method of aiding himself he preferred to receiving the assistance of his friends; which was cheerfully offered. Doubtless he had satisfactory reasons for rejecting their bounty; and his conduct is an evidence of his noble and independent soul, which determined him, as far as possible to rely on no human exertions but his own. As a teacher he was well qualified for usefulness. His manner was mild, yet firm, and he united sweetness and severity; hence he gained the love of his pupils while he ensured their respect and obedience. He was well informed on those branches he professed to teach; and his scholars, when examined, always manifested the skill and accuracy of the preceptor.

When we follow Mr. T. to Indiana, in which he performed a missionary tour of six months, the lineaments of his character stand out with great prominence. Among modern missionaries he may be regarded as most indefatigable and laborious; and his employers may well be satisfied with the nature and extent of his services. Stripped of all those incidents which render the journal of a missionary interesting, the general outlines of our friend's services are as follows:—he travelled during his mission "960 miles, preached 179 sermons, formed one Bible Society, and 3 missionary associations, instituted two prayer meetings, and was an instrument in awakening a number of souls." After the expiration of his engagement to the Board of Missions, he preached in Indiana 22 sermons, to which if we add 32 sermons prior to his entering the state, they will make an aggregate of 233 sermons from the time of his licensure till that of his death;—a period of about 10 months. It is almost one sermon for

every day! Nor were his sermons void of effect; but from the seed now springing up, were greatly blessed both in the conviction of the thoughtless and in the edifying of the church. His health from such abundant labors was unquestionably impaired; and the only extenuation for his imprudence is his zeal. As he looked round on the devastations of Zion sitting in her solitary places, his soul powerfully moved him to repair her wastes and build again her walls; and as he contrasted the extent of the work with the brevity of the time, he felt the necessity of a most prompt and unwearied diligence. Health he should not have neglected; yet a noble soul, "ringed with love and fired with zeal," is prone to forget what, though comparatively unimportant, still claims a share of attention.

Some may be ready to enquire how Mr. T. accomplished his arduous labors. Without supposing any extraordinary share of mental endowments, it is remarked, simply by a rigid adherence to system. Every one who has conducted either his studies or his business, by a well ordered plan, knows the utility of such a course; and he is almost inclined to admit that any system is preferable to none. Such seemed to be our friend's maxim; and ever since the writer knew him he paid scrupulous attention to method, having for all his various duties and studies appropriate seasons. And since his decease there remain among his papers written schemes for diverse purposes. By these it appears that his correspondence, his literary pursuits, his preparation for the pulpit, and his intercourse with his congregation, were all to be regulated: and hence also it seems that every moment of the day was assigned to some important pursuit or devotional exercise. His rigid adherence, therefore, to system will of itself account in a great measure for his success; yet his talents were far from inferior. They

were above mediocrity. In assigning them a rank they ought to be classed with the solid, rather than the splendid; with the profound, rather than the beautiful. Our friend's mind was not destitute of imagination; yet possessed so little of this quality that it cannot form a characteristic. Nor did it possess that intuitive power by which some immediately grasp a truth, separate propositions seemingly alike, and detect the slightest mixture of falsehood; yet if slower in its operations, it admitted and examined with caution, and arrived ultimately at the true inference. Besides, it did not often commence the investigation of doubtful or useless subjects, avoiding thus the probability of mischief; while on lawful and profitable ones it was ordinarily as safe in the conclusions, as the mind endowed with a more vivid perception. There seems a difference between minds of these two orders as to subjects of investigation; but whether it be radical, or owing to the influence of religious feeling, cannot at present be enquired. Some minds devour eagerly every species of information, and appear after all but little benefited; whilst others, if not more nice, are yet less ravenous; and taking no more than can be digested, are continually invigorated. Such was the nature of Mr. Trimble's mind; which though not endowed with that quickness of intuition and liveliness of perception that seem constituents of genius; yet by a sure process ultimately turned the wholesome truths it received into nutrition. He possessed, however, a tenacious memory; and, judging from his facility in acquiring languages, a ready one.

He was not what in popular or rhetorical language is called an orator. His destitution, however, of artifice and affectation, his earnestness, his simplicity of voice, matter and manner, and his evident benevolence and ardent piety, every where rendered him an accepta-

ble preacher: and it is questionable whether he were not more generally esteemed than many, who while superior in elocution, were inferior in simplicity, ardor, disinterestedness and piety. In the instruction of children he greatly excelled;—a task which, to discharge well, is rarely acquired.

His temper appeared equable, not subject either to undue elevation, or immoderate depression. He was also tender, affectionate and social in his disposition; and hence piety in him appeared truly beautiful and attractive. Among the advantages of a Theological Seminary its advocates speak much of the friendships that are there formed, as of the greatest importance; the writer can truly say that he esteems the friendship of the deceased as one of the invaluable blessings of his life; and that he will always cherish it with affectionate remembrance.

Our friend, in the discharge of all his duties, filial, paternal, as a missionary, a student and a temporary pastor, was scrupulously just; a circumstance by far too unfrequent. And this is to be referred to his piety; which, considering him as a regenerated man, may well be termed his most striking characteristic. It was a piety of a very vigorous and healthful growth. It was a flame, pure, constant, ardent. It warmed and refreshed and enlivened his own soul; and seemed to impart the same effects to others. No one who had a spark of divine grace himself could long remain with Mr. Trimble and not become animated and zealous in the cause of virtue and religion:—there was a kind of holy atmosphere around, which it was impossible for a true christian to breathe and not burn. When the class mates in the Seminary enquired for one another's peculiar marks of character, the piety of their brother Trimble, though lowly and unobtrusive, did not long remain concealed; and it soon formed his distinctive feature. And now his companions, who are scattered "towards

the four winds of heaven," when the report of his dissolution reaches them. will, one and all, feel the fullest persuasion that to him "to die was gain;" and that he has departed only to be with Christ.

Death, indeed, is not a safe criterion by which one's eternal destiny may be decided. The life affords the best rule. Yet if calmness and hope in the hour of departing are, after a well spent life and a walk of faith, additional evidence of future blessedness, we have in the case before us abundant reason to rejoice. In the sickness and death of our friend, patience, resignation, joy and hope, were in lively exercise; and never could there be more fearlessness and tranquility manifested at the approach of the King of terrors. Reason was not for a moment unseated during his sickness, till the time that "the silver cord was loosened and the golden bowl broken;" yet from an early period of the disease the faculty of speech was in a great degree lost. Hence the attendants were unable to enjoy much of his conversation. The most of what he said, however, tended to confirm their hopes and enliven their joy, induce a conviction that his soul was serene, and that all was well. A day or two before his death it was asked by one of his friend's: "Is Jesus with you, my brother?" He faintly replied, "Not as much as I could desire." "Are you afraid?" "No; perfect love casteth out fear." Once he said to a person near him, "All thy waves and billows roll over me!" which was the only expression of despondency that he uttered the last two or three days of his illness. On the day he died it was asked, if the state of his soul was comfortable. "Yes," he replied, "though I have no peculiarly interesting views of Christ, as transcendently lovely and glorious; yet I am enabled to lay hold on the promises." Immediately after, he burst into an exclamation: "What astonishing condescension in the great and glorious God to en-

ter into covenant with his rebellious creature! I have trusted and hoped that my soul was interested in the covenant in which a precious Saviour and all the benefits of his atoning sacrifice were secured to me! These words have often been precious to my soul—"BY TWO IMMUTABLE THINGS"—his memory here failing, he said, "how does it read, brother?" And upon his friend's repeating the passage, he eagerly rejoined, "yes! yes!" The same day he was asked, at a later period, "if all was calm;" upon which he replied, "yes." He made several other remarks indicative of his confidence and tranquility; and once or twice exhorted his attendants on the great subject that was dearest to his heart:—but it would swell this narrative too much to be more particular.

His approach towards the dark valley was very gradual. For hours previous to dissolution his extremities were cold; his pulse had ceased to beat; and death had impressed his seal upon his features. Of this he was conscious. But it created no alarm; and he appeared to contemplate the last enemy with the same serenity he would a friend. With much tenderness of manner he took leave of those around the bed, among whom were several that had been his companions in study at Princeton; and then, as if done with all earthly things, he prepared for entering into the eternal world. The tide of life was now rapidly ebbing, and the symptoms of his departure became more frequent and visible; yet were they so unaccompanied by pain, or convulsion, that the by-standers could scarce believe that it was the work of death. Two of his former companions in study now sung the hymn in Watts, commencing—"Death cannot make our souls afraid."—It was about ten minutes before his soul fled; his tongue was already motionless and his eyes fixed;—but his hands, with their last motion, were raised in triumph; and his

pale countenance was lighted up with a smile of exultation. We all crowded around his bed. His hands were lying gently on his bosom. His features were undisturbed. There was no pain, no shivering, no convulsion. An interrupted breathing, like stifled sighing, indicated that he was just expiring. But before the eye, or ear of the spectators, could inform them, our brother was asleep in Jesus! Even while it was thought that the spirit lingered in the clay tabernacle, it had gone! An appropriate hymn was sung; and a prayer, thanking God for our friend's piety, useful life and happy death, was offered; and as we knelt around the body each heart said "let me die the death of the righteous, and may my last end be like his!"

The next day the corpse, followed by a numerous and mourning people, was laid in a grave adjoining that of the Rev. Thomas Searle's; who had preceded Mr. Trimble in the charge of the Madison congregation. The clod of the valley was soon heard to fall upon his coffin; and in a few moments the earth closed over him forever! Yet he sleeps in the dust only till the glorious resurrection morning; when the arch-angels trump shall break the bars of his prison, and he with all the redeemed shall meet the Lord in the air! Even so come, Lord Jesus! Come quickly! Amen.

B. R. H.

REVIVAL OF RELIGION IN GERMANY.

To the Editor of the (London) Baptist Magazine.

Sir,—Two pious German ministers of the reformed church, named J. Christian Reichardt, and J. George Wermel-skirck, gave me this morning, the following account of the revival of religion in Germany.

It was not till since the close of the war, that any general attention was excited respecting evangelical religion. Five years ago there were five or six

ministers belonging to each of the churches in Berlin, which amount to twenty-one, but not any of them evangelical persons; now there is no church where there is not, at least one pious, evangelical pastor, preaching the doctrines of the Gospel, and adorning it by their conduct.

In the University of Berlin, there are thirty or forty pious students. One of the professors, of the name of Tholock, about twenty five years of age, who knows fifteen languages, is in the practice of receiving these every Wednesday at his own house, for the purpose of giving them religious instruction. About ten of these usually associate with my informant on a Saturday evening, at the University, for praying with them, and for reading and expounding the Scriptures. Four of the professors in the University are pious, evangelical men. One of these, named Neander, Professor of Evangelical History, is a converted Jew, of good reputation, and considerable standing.

When Professor Tholock was, some time since, at Copenhagen, he inquired for a long time in vain, at the University, after pious young men: at length, by accident, a person, who called at the inn, was discovered by him, as being of that character, and he introduced him to a considerable number of pious youth who were earnestly seeking after God.

The pious students, who have been mentioned as at the University at Berlin, were from different German Universities, and their statement respecting them was, that in all of them there were devoted youths, consecrating themselves to the service of God.

At Erlangen, in Bavaria, there are in the University three Professors; one of whom has the reputation of being one of the most learned men on the Continent.

At Basle, in Switzerland, they were

informed by one of their companions, that, in the year 1818, about twenty young men were bro't to know the grace of God in truth. As they had no evangelical instructors, they frequently met together for reading the Scriptures and prayer. One of these is engaged by the London Society for promoting the conversion of the Jews; and another named Burkhardt, brother to the late excellent Missionary of that name, is an assistant minister with Dr. Steinkopff, in the Savoy, London.

At Albufekt, in Prussia, there is a minister of the Lutheran church, named Doeing, the Apostle of the age. He pays particular regard to young persons; on Monday evening he collects at his house about two hundred unmarried men; and on a Wednesday evening, about forty young ladies; for the purposes of giving them religious instruction. He is indefatigable in visiting the prisons and hospitals, distributing religious tracts, and has been the instrument of the conversion of many to the knowledge of Christ. In all this vicinity, the churches are supplied with, at least twenty evangelical pastors. The people, when they want a minister, no longer inquire for those who are distinguished by their literature; but they say, when one is recommended to them, "Is he a pious minister?"

A minister named Gouard, about thirty years of age, who preaches in a church in Berlin, has an extensively crowded congregation of six or seven thousand hearers: he lately preached seven sermons, from "Ye must be born again." The churches are forsaken where the Gospel is not faithfully preached.

The same spirit of opposition exists there as in this country against evangelical religion.—If they observe any to listen attentively, or appear serious and devout, they call them by way of reproach "Head-hangers."

These revivals are attributed to the

establishment of Bible and Missionary Societies; and the work of conversion has been so rapid, especially among students in the Universities, that scores of pious youths are burning with ardent to be employed in Missionary labours in any part of the globe.

JOHN RANDOLPH AND THE QUAKER.

A friend communicates the following anecdote:—A Quaker, being on a passage to New-York in the same steam-boat with John Randolph, took occasion to form an acquaintance with him. "I understand," said he, "thou art John Randolph." "Yes, sir," he replied. "I have a high esteem for thy character save in one particular." And what is that? "While thou art a valiant defender of the rights of freemen, I am told thou dost retain thy fellow men in bondage!" Your charge is true, said Mr. Randolph, but what shall be done? "Thou must set them free." Well, I will make a proposition to you. I have a hundred slaves—I wish them to be happy. Now, if you will take them off my hands, and bind yourself to pay me their worth, only in case you do not place them in so good circumstances as they now are, they shall be yours. The Quaker did not expect this—he hesitated. Mr. Randolph then offered to give him ten days to consider on the subject. After a brief season however, the Quaker declined the proposal.

Now there are two or three inferences to be deduced from this narration.

1. We at the north are too apt to condemn indiscriminately our southern brethren for holding slaves—when, to set them free at home would be certain insurrection, and when there are not the means for sending them abroad.
2. Are there not many liberal minded men in the southern states, who, like John Randolph, would give freedom to their slaves, were they sure of their being suitably provided for in a foreign

country. 3. How important that the colony in Africa should be speedily taken under the patronage of government, or otherwise so sustained as to give confidence to all our citizens and to the blacks themselves.—*Telegraph.*

THE LUMINARY.

LEXINGTON:

WEDNESDAY, NOVEMBER 17, 1824.

To Subscribers.—Those who have not yet paid, are informed, that *Three Dollars* will be received in full for the year, if paid previous to the expiration of the first six months, but if payment is delayed until the expiration of that period, *Three Dollars and Fifty Cents* will be required.

We exclude from our columns of the present week, several original pieces, to make room for the long, but interesting obituary notice of the late Jos. Trimble.—Its length we are persuaded will need no apology to the pious and enlightened reader.—It is at the particular request of the author, that we insert the piece unbroken in our paper.

FROM THE LEGISLATURE.

A Memorial of Mr. John Scott, of Scott county, is before the legislature of the state, proposing to take the penitentiary-system for the next 7 years under his charge and at his own expense.

A Committee has been appointed to enquire into the CONDUCT OF THE JUDGES, and report an address for their removal, if thought necessary.

A bill has been reported to reduce the expenses of the Commonwealth's

Bank, by removing the clerks of the institution, and curtailing the salary of the president of the parent bank.—Also a bill to remove the seat of government—site not selected.

The treasury of the state, during the last year, ending October 10th, received,

\$257,122 97

Remaining then in the treasury,

12,984 87

Making a total of \$270,107 84

During the last year, lawful demands on the Tr. 305,562 38

Deficiency, \$35,454 54

PRESIDENTIAL.

Pennsylvania has undoubtedly given an overwhelming vote in favor of Jackson. Kentucky is as decidedly in favor of Clay.

From what follows it will be seen that Ohio also is Clay's—also Missouri.

From the Reporter.
OHIO.

The Presidential election in Ohio has terminated as was expected, in favor of Mr. Clay. The following letters were received by yesterday's mail:

"COLUMBUS, Nov. 9.

"Mr. CLAY has got the sixteen votes of Ohio, beyond the possibility of doubt. We have now heard from every county in the State except Dark, which can only give 300 votes in all, and Mr. Clay's present majority is 807 votes. Dark will not probably vary the majority more than a dozen. It is now 7 o'clock P. M. The Governor arrived here since sundown. To-morrow the votes are to be opened in the Secretary's office and counted. The Columbus Gazette of Thursday will give the votes of the counties separately.

T. FLOURNOY."

"COLUMBUS, Nov. 10.

"The poll books are received, and from the best information I have been able to obtain from the Sheriff's, Mr. CLAY has a majority of about 1000 votes, unless the poll books should be set aside.

(Signed) R. OSBORN."

The Editor of the Reporter has received no certain intelligence from Indiana or Illinois; but Missouri has voted as was expected, for HENRY CLAY.

Blessed effects of reprieving murderers!!

HORRID MURDER!

Was found, on last evening, near the road leading from Daniel Clark's mills to Benjamin Ball's, about one mile from said mills and about five miles from Mayslick, the body of a man supposed to be a traveller, and believed to have been dead about seven or eight days. His throat was cut from ear to ear; several large wounds on his head, two on his shoulders, and a cut on his left thumb.—His shirt was marked with the name of "Francis Baker, No. 9." Also was found, seven or eight days ago, a pair of saddlebags about half worn, both ends cut open—supposed to belong to the deceased. His shirt, vest, gloves, and saddlebags, may be seen at Mr. Nathaniel Kirk's, in Mayslick, Mason county, Ky.

WM. REID, j. p. m. c.
November 9th, 1824.

LA FAYETTE.

Whatever concerns Gen. La Fayette, is so much the affair of the American people, that no apology is thought necessary for publishing the following letter from him addressed to Mr. Clay, communicating his intention in regard to visiting the Western States.—*Adv.*

On board the Steam-Boat near Yorktown,

OCTOBER 10, 1824.

MY DEAR FRIEND—Your kind congratulation and affectionate letter are

new testimonies of those sentiments which I am proud and happy to have obtained from you, and which are most cordially reciprocated. I am now on my way to the anniversary meeting at Yorktown, and shall from thence proceed to Norfolk, Richmond, Monticello, Montpelier, and again to Washington; where I intend to await the meeting of Congress. It is my fond determination to visit the Southern and Western States, and I anticipate the pleasure to find myself under your friendly roof at Ashland. But it cannot now be before I have met you at Washington, where every motive of propriety, respect, and gratitude, demand my early visit to the members of both houses, whose unanimous invitation has called me to the most honourable and gratifying enjoyments in which the human heart can delight. I am happy to think the time is not far removed when I shall have the pleasure to present you in person the expression of my high regard and most sincere affection. My son desires his best acknowledgements and respects to you.

Most truly your grateful friend,
LA FAYETTE.

The number of Revolutionary officers, who met General La Fayette in Richmond on the 26th instant, is 40.

Before General La Fayette left New-York for the South, he passed an evening with the family of his deceased friend General Hamilton. Mrs. Hamilton and most of her children were present. During the visit the original letters which passed between the two Generals in the year 1789, were produced and read.

Extract of a letter from a gentleman in Paris, to his friend in New-York dated Sept. 10th.

"Should you send any newspapers or publications relative to our friend the General, direct to Mr. —, with

request to send by *private hand* or diligence; don't put my name, or *Paris*, on the subscription. *The Censure* would not, and has not, allowed the General's arrival to be mentioned in the newspapers; but by and by when we get matter enough, the whole of your doings will be given in a pamphlet."

GREECE.

Extract of a letter from Leghorn, dated 1st September:—"There arrived here to-day a vessel from Salonica, the captain of which deposed at the Office of Health, that more than 4000 Greeks made a descent on Epanomy with more than forty boats, the most of whom were from Scathos and Scopelos, and attacked and beat completely the Turks who were there. The Pacha, having heard of this defeat, flew to their assistance with two thousand men, cavalry and infantry, and four pieces of cannon, but he was also beaten, and he lost more than 200 men, with his cannon, and was obliged to retire to Salonica. The 2d of August, the Turks returned to attack the Greeks, but were again repulsed. After this combat, the Greeks embarked, and went to Salinis, which is still nearer Salonica, where they were again attacked by the Turks on the 3d and 4th August, but these latter were once more repulsed. The Greeks then left Salinis, and landed at Caterini; but the result of their movement is not known, as the vessel sailed before any thing further had taken place." The said letter from Leghorn confirms all that has been stated concerning the re-capture of Ipsara. It further adds, that the papers of Missolonghi, which have reached Leghorn, relate that 3000 Greeks, under the command of Constantine Botsaris, brother to the hero, Marco Botsaris, who lost his life at Carpenitza, like a second Leonidas, descended at the Messinian Gulf. Another body of 3000 Greeks landed at

Gastorini, and another also, of 4000, at Patras, under the command of different Generals, to besiege that fortress. As soon as the Greek government heard that the Egyptian fleet had quitted Alexandria, they sent part of its fleet to attack it, and to watch its motions, and very favorable results were expected, since the troops who composed that expedition are an assemblage of Arabs, Negroes, and Albanians.

Greek Fund.—The Committee have recently remitted the balance remaining in their hands, amounting to \$66496 65, making at the exchange of 11 per cent. 1311l. 8s. 8d. The whole sum remitted by the New York Committee will then amount to \$38,401 94.

[*N. Y. American.*]

Office of the Southern Patriot.

CHARLESTON, Oct. 16—2 P. M.

Havana, Oct. 7.—We have nothing new respecting the Republics of South America—and no piracies are known to have been lately committed on the coast of this island. Yesterday the Spanish Armada or flotilla (which sailed from this port about the middle of last month, in search of pirates,) consisting of 2 brigs of war and 3 barges, or launches, returned from Cayo Romane, having captured and put to death a great many pigs and fowls, &c. but no pirates.—The barges brought in as prisoners, several bunches of plantains—so endeth the second lesson.

"The King of France with forty thousand men,
Marched up a hill, and then marched
down again."

The entire population of the Colombian Republic is estimated, in a Caracas newspaper, at 2,644,600 souls.

From the Pacific.—Advices have been received in Jamaica from Panama and Chagres to the 1st September, many days the latest. They report,

that Bolivar's army still remained in the departments of Guayalos and Truxillo, and consisted of 8000 Columbians and 4000 Peruvians. That the troops which had been sent to him from Chili had been ordered home, in consequence of their Chief, Rivaguero, having been superseded by Bolivar. That the Spanish Army in Peru amounted to 20,000:—That Bolivar was suspected of ambitious views; and that his object was to become Emperor as well as Dictator:—That for accusing him of this design, two Columbian Colonels, and a Lieutenant Colonel had been shot; and that both the Buenos Ayrean and Chilian governments were opposed to Columbia, which they consider as a common enemy.—These accounts evidently are coloured by persons hostile to the Columbian Republic; but they show, that the reports which have been circulated for weeks and months, that Bolivar had recaptured Lima and Callao, were forgeries, and that he had been long inactive.—*Bost. Cent.*

From a late Foreign Journal.

A *Jeu-de-mots* in the popular Comedy of "Pride shall have a fall," has been much admired, it is the answer of *Toronto* to the Colonel, when he offers him his wardrobe, which he refuses, saying, "My clothes shall sit yet lighter on me before I take up the abandoned habits of the Hussars."—The following, however, if not the better, is at least the more original of the two.—On the formation of what was called the Coalition Ministry, Mr. Erskine was appointed to succeed Mr. Dundas, (afterwards Lord Melville) in the important situation of Lord Advocate for Scotland. On the morning of receiving his appointment, he had an interview with Mr. Dundas in the outer Parliament House; when observing the latter had already resumed the ordinary stuff gown, which all practitioners at the Scottish Bar, except the Lord Advocate and the Solicitor General of the

time being, are in the custom of wearing, he said gaily, that he "must leave of talking, and go and order his silk gown to be made."—"It is hardly worth while," said Mr. Dundas, drily, "for the time you will want it you had better borrow mine." Mr. Erskine replied, "From the readiness with which you made the offer, Mr. Dundas, I have no doubt that yours is a gown made to fit any party; but, however short my time in office may be, it shall never be said of Henry Erskine, that he put on the abandoned habit of his predecessor."—*Scotsman.*

Hayti—Emigration to Hayti (says the National Advocate) is progressing with unexampled rapidity; it is not a mere experiment, but vessel after vessel is despatched. It is expected that the ship *Concordia* will sail this day, with 160 coloured persons of both sexes. The Post says, that "six vessels at Philadelphia, one at Port Elizabeth, one at Alexandria, and several others at Baltimore, are on the eve of sailing for the same destination. It is calculated that between 3 and 400 of these persons will leave the United States within a few days, and that every fortnight additional numbers will be shipped off under the direction of President Boyer's agent, who pays the expense of their transmission, by authority of the Haytien government. One hundred of those about to sail from this port, are from the State of New-Jersey, and there can be no doubt that the great advantages held out, will induce the mass of this part of our population to withdraw from the country."

A vessel with 150 Colonists for Hayti, has sailed from New York. It is said the Haytien Agent has engaged twelve vessels at Philadelphia and Baltimore, to convey other emigrants.

N. Y. Statesman.

The following discovery has been announced at Munich:—Lieutenant He-

benstreit has invented a process by which he makes a species of caterpillar spin a kind of wadding, which is of a fine white colour, and water-proof. He made a baloon of this stuff, and raised it by means of a chafing-dish with spirits of wine, in the large ware house where he keeps his caterpillars at work. He makes them trace ciphers and figures in the wadding. He accomplishes this by moistening outlines of figures or letters with spirits of wine. The caterpillars avoid these tracings, and spin their web around them. Thus any fine figure which has been drawn is represented in the stuff. A piece of wadding seven feet square, perfectly pure, and as brilliant as taffeta, was made by about fifty caterpillars between the 5th and 26th of June.

[Ch. Adv.

INDIAN SHREWDNESS.

How does it happen that the Indians are all red in their complexion? Why is their complexion different from ours?"

In reply he asked, "What is the signification of the word *Adam*?" Some of the circle being ignorant of the meaning of the term, and others choosing he should make his own comment upon it, referred the question back to himself. "Its original meaning," said he, "is Red, or Earthy." This answer sufficiently explained his opinion on the subject, viz. that the Indians were precisely of the same complexion that Adam was when he came from the hand of his Maker and received his name.

This answer very naturally suggested another question, viz. If red, or an earthy colour, was originally our complexion, how is it, that we are of a different complexion—why are we white? In reply he said, you recollect that in the days of Elisha, the prophet, Naaman, captain of the host of the king of Syria was a great man with his master, and a mighty man of valour; but

he was a leper. The Syrians had brought out captive a little maid from the land of Israel, and she waited on Naaman's wife. She said to her mistress, would to God my lord was with the prophet that is in Samaria, for he would cure him of his leprosy. This was told to the king, who immediately sent Naaman with letters to the king of Israel. When the king of Israel had received the message from the king of Syria to heal his servant of his leprosy, he rent his clothes and said, "Am I God, to kill and to make alive, that this man doth send unto me to cure a man of his leprosy?" When the prophet Elisha heard of it, he sent to the king that Naaman should come to him and be healed. So Naaman came in great pomp and splendor, with his chariots and horses, and stood at the door of the house of Elisha. So Elisha sent a message unto him that he should go and wash seven times in Jordan and be clean. But Naaman went away in a rage, and said, I thought he would come out to me, and stand and call on the name of the Lord, and strike his hand over the place, and recover the leper. Are not Abana and Parpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? So he turned and went away in a rage. His servants said to him, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, wash and be clean. So he went and washed, and his flesh became like a little child's. He then offered gifts and rewards to Elisha, but he would not accept them. But Gehazi went after Naaman, and received two talents of silver and two changes of raiment, and his servants deposited them according to the direction of Gehazi. Then he went and stood before Elisha. He asked him, whence comest thou, Gehazi? And he said, thy servant went not whither. And he said, went not mine heart with thee, when the man turned again from

his chariot to meet thee? &c. The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper, as white as snow.

Being in haste, the Indian Elder mounted his horse and left us to our reflections, whether we were the immediate descendants of Gehazi, and received our complexion from him.

[*Boston Telegraph.*]

An extraordinary instance of Conversion in extreme Old Age.

At a village in the Hastings Circuit, where the Gospel has been recently introduced by the Methodist Preachers, a poor labouring man was induced to hear the joyful "sound." By the blessing of God, it proved effectual to his salvation. Having felt the power of divine grace himself he was anxiously concerned for the spiritual welfare of others. One of the first objects of his solicitude was *his mother*. She was upwards of ninety years of age;—deaf, dim-sighted, and very infirm; totally in the dark as to the nature of true religion, and altogether unconcerned about her best interests. The preaching was removed to her son's cottage, which was situated about a mile from his mother's residence;—he wished to bring her under the sound of the Gospel; but *her infirmities*, and *his poverty*, presented considerable difficulties.—She could not walk;—he had no conveyance, and could not afford to hire one. His intense desire for her salvation however surmounted all hindrances.—He borrowed a cart,—put himself in the place of a horse;—and regularly drew her to his house on the Sabbath-mornings, and back again to her home in the evenings, when the weather would permit. Being thus brought to hear the word of Reconciliation, divine light shone into her mind;—her conscience was awakened, after a slumber of ninety years, and she began to "call

upon the name of the Lord." The God of all grace hearkened to her cry; lifted upon her the light of his-reconciled countenance; and made her happy in the enjoyments of his salvation. It is a singular fact that she can now see better and hear better than she did before; and the great change wrought in her mind has been the occasion of producing such a change in her appearance, that she looks several years younger than she did a few months since.

JOHN GEDEN.

[*Wesleyan M. Mag.*]

A Lay Missionary.—Dr. Morrison, about 18 years since, was sent to China by the London Missionary Society, to use his own words, as "a Lay Missionary,—a sort of mathematician, sent to gain, if practicable, a residence in your region." And what has been the result of the experiment? What has God accomplished by the instrumentality of this layman? The acquisition of the language was supposed to be attended with so many obstructions as to be scarcely possible. But after 17 years residence in China, Dr. Morrison has gained so full and accurate a knowledge of Chinese literature, as to have formed a dictionary of the language, and a translation into Chinese of the whole Bible.

[*Watchman.*]

Methodists in Upper Canada.—A letter from Rev. Bishop Hedding, to the Editor of Zion's Herald, dated Kingston, U. C. Oct. 5, 1824, says—"We have now in this province 21 circuits, 34 itinerant preachers, 54 local preachers, 45 chapels, 500 congregations, and 6159 members.

Bost. Rec.

The Directors of The Society for promoting the Gospel among Seamen, in the port of New York, acknowledge a donation of \$1000 from Commodore Stewart, of the ship Franklin, and \$200 from part of the crew of that vessel.

Religious Monitor.

The London Jews Society have determined (says the Northampton Oracle) to establish a permanent mission at Jerusalem; and directed the Rev. Mr. Lewis to proceed thither as soon as convenient.—*Ib.*

It was a beautiful turn, given by a great lady, who being asked where her husband was, when he lay concealed for having been deeply concerned in a conspiracy, resolutely answered, that she had hidden him. This confession caused her to be brought before the governor, who told her; that nothing but her confessing where she had hidden him could save her from the torture. 'And will that do?' said she. 'Yes,' replied the governor, 'I will pass my word for your safety on that condition.' 'Then,' said she, 'I have hid him in my heart, where you may find him.' This surprising answer charmed her enemies.

Fam. Vis.

VARIATIONS OF OUR LANGUAGE.

Specimen of the first English Translation of the Scriptures made by Dr. Wickliffe, 1360.—"Matt. viii. 21—27. And whanne he was gone up into a littil schip, his Disciples sudden him, and lo great sterying was maed in the see, so that the schip was billid with waives, but he slept: and his disciples camen to him, and residen him; and seiden, Lord save us: we perischen. And Ihsus seiden to him, what ben ye of littil feith agast? thanne he roos, and commandide to the wyndes and the see, and a great pesiblenesse was maad. And men wondriden and seiden, what maner man is he this, for the wyndes and the see obeischen to him."—*Carlisle Visiter.*

MR. ADAMS.

"About two years ago, the Second Presbyterian Church in this city (Washington) being then recently organized, was, by reason of debt, great-

ly embarrassed, so much so, that it had well nigh passed under the hammer. At the earnest request of the trustees, the pastor went on to the north soliciting aid. The fruits of his exertions amounted to about \$600. This sum, (although thankfully received, and really of great service,) by no means redeemed the church from its difficulties; still, independently of debts due to the banks in this city, the sum of \$1200 was due to Mr. Sandford, the carpenter; he had been very indulgent, but now circumstances compelled him to be urgent: a suit was threatened. The trustees met, Mr. Adams being a pewholder and member of the board, was present. After much consultation amongst the trustees, and no door of hope was open, Mr. Adams rose and said, "gentlemen, if it will be of any service, I will lend you 600 dollars." The proposition was a generous one—particularly so, as it was difficult to say how, or when the money could be repaid. The proposition was politely declined, until further efforts should be made to obtain the money in some other way. All efforts failing, a note for \$600 was drawn, endorsed, and handed to Mr. Adams. Being asked whether the names were sufficient, Mr. Adams looking carelessly at the note, replied, "it is well enough to have this, as an evidence of the fact, "but," added he smiling, "if this note were never paid, I should never think of suing the gentlemen"—But, continued he, Mr. B. this is only \$600, how will you pay Mr. Sandford the balance? I am sure, sir, I know not, was the reply. "I asked the question," resumed Mr. Adams, "because I am willing to advance the whole amount; I am sorry for Mr. Sandford, and think it a pity he should be kept out of his money so long." A new note was drawn, the money was paid; Mr. Sandford was amazingly pleased, and ever since that period we have heard no more about the "tribulations" of the church."

THE UNKNOWN GRAVE.

Four months since, a dog took his station near a grave in the Church-yard of St. Bride, Fleetstreet. It has remained since upon the spot, and is fed by several of the inhabitants, who send him food daily. As he will not depart, a house has also been placed for him in the church yard. The animal howls when the sound of the organ is heard, and during divine service the grave-digger takes him to the engine-house.—No one can tell where the dog came from. He sits upon a particular grave, but as there is no name or headstone, the inmate of the tomb is also unknown. *(Lon. Paper.*

It is the grave of one whose very name
Hath passed away! We know the Summer
 sun
Shone on him once, and warm'd his joy-
ous blood;
The Spring's nectarous gale breathed on
his cheek,
And wafted health and pleasure; days as
fair,
And skies as bright and blue, as smile on
us,
On him too smiled, in all their golden
pride—
Our knowledge goes no farther—Poor
unknown!
No tongue can tell his story—'tis a tale
Unheard by human ear—and unreveal'd
To human eye—Alas! no pious hand
Hath raised one fond memorial of love
Over that sod! Where are his kindred!
they
Who should have soothed him 'mid his
mortal pangs,
And sweeten'd by their tears the cup of
death!
Oh! where are they who closed his faded
eyes,
And followed his cold clay to its last cham-
ber!
Are they no more—or did he die forsaken!
Not so—one friend still faithful to the last,
Clove to him in that hour of agony,
Watch'd his pale corse, and followed to
the tomb
Him whom he lov'd in life—nor left him
then!
See where he lies upon that lowly grave,
In sullen sorrow—deaf to every voice
Would lure him thence—Hark! how be-
neath the moon

He howls a requiem o'er the buried form,
Now hid forever from his grateful eye!
Shame on thee man! what are thy hollow
friendships,
Compared to love like this! Come here
and learn
A graceful lesson from yon faithful brute!
Ponder on all it teaches—then go hence
With chastened feelings, and a humbled
heart.

From the United States Literary Gazette.

OMNIPRESENCE.

There is an unseen Power around,
Existing in the silent air;
Where treadeth Man, where space is
found,
Unheard, unknown, that Power is there.

And not when bright and busy Day
Is round us with its crowds and cares,
And not when night with solemn sway
Bids awe-hushed souls breathe forth in
prayers,—

Not when on sickness' weary couch
He writes with pain's deep long drawn
groan,
Not when his steps in freedom touch
The fresh green turf, is man alone.

In proud Belshazzar's gilded hall,
'Mid music, lights, and revelry,—
That Present Spirit looked on all,
From couching slave, to royalty.

When sinks the pious Christian's soul.
And scenes of horror daunt his eye,
He hears it whispered through the air,
"A power of Mercy still is nigh."

The Power that watches, guides, defends,
Till man becomes a lifeless sod,
Till earth is nought,—nought, earthly
friends,—
That omnipresent Power—is God.

AGNES.

—:0:0:0:—

MARRIED, on Thursday evening, Nov.
11th, Mr. DAVID CASTLEMAN to Miss
VIRGINIA HARRISON, daughter of Mr.
Robert C. Harrison, Sen.—all of Fay-
ette County.

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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For the Western Luminary.

A BRIEF SKETCH OF THE HISTORY OF AMERICAN SOCINIANISM.

American Socinianism first made its appearance in Boston, Mass. in the latter part of the 18th century. It was by almost unperceived degrees that this system of opinions was arrived at.—First there was discoverable among these descendants of the pious puritans at this time, an impatience under the pure faith of their fathers. An obvious general degeneracy in that region of country, from the piety of their ancestry, would of course produce its appropriate degeneracy of principle. An accurate detail of their progressive departure from the faith, cannot be had; but it will be found like all religious error, to have been gradual. The first step was to low Arminianism, Dr. Price carried it to Arianism—Dr. Chauncey pushed out the error to universal salvation, and prepared the way for Freeman and his followers.

It was about this time that Horsley of England and Dr. Priestley were busily engaged in this controversy.—Their writings were industriously circulated through that part of our country, and a constant intercourse by let-

ter, kept up with those few who appeared upon their side. The first man of any note who fully adopted what are called the Socinian opinions in Boston, was Mr. afterwards Dr. James Freeman, connected with an Episcopal Chapel, called King's Chapel. In consequence of his erroneous tenets he was refused Episcopal ordination.—He was however ordained by his own people, who, unlike many other Socinians who hold these heresies, openly avowed their opinions, and adopted the liturgy of the Unitarians of London, drawn up by Lindsey. This was about the year 1786. Dr. F's example was followed in Portland, Maine, by the Rev: Thomas Oxnard, also in the Episcopal connection, who had been converted to their sentiments by the writings of Lindsey, and Priestley, put in his hands by Dr. Freeman. By his instrumentality many were brought over to RATIONAL CHRISTIANITY.—This change of opinion produced a schism in the congregation—the majority (Unitarians) left their connection with the Church, and having seceded, chose Mr. Oxnard for their pastor. This congregation seems never to have flourished much.

About the same time another society for Unitarian worship was formed at Saco, a populous village, by Socinians from Portland, under the auspices of Mr. Thatcher, a public character, a representative in Congress, afterwards Judge, &c. Another of the Portland Clergy about this time fell away from his professed faith, under the assumed name of a Sabellian, and probably intending this for the first step to Socinianism. In 1788 the So-

cinian system became less frightful to the people. Mr. Bentley, a learned, bold, and designing young man, did great evil in spreading this doctrine in Salem, about this time. In 1794, two ministers, one in Barnstable and one in Plymouth, professed this faith. It began also to spread in Maine, and in the southern part of Massachusetts, &c. In Vermont, too, a few seeds were sown. A Socinian Church was also established at Olden Carneveld, New-York, under patronage of Col. Mappa, aided by the Rev: Frederic Adrian Vanderkemp, of Holland. This Church was for a few years under the care of the Rev. John Sherman, who after his apostacy from the true faith, had been dismissed from his charge in Mansfield, Connecticut, after being its pastor for 8 years. The Rev: Michael Abbot, though one of the council who voted for his dismission, for heresy, was soon after separated in the same way from his charge in Coventry, Connecticut, for the same sentiments.

It is known that Dr. Priestly, not only by his writings, but by his personal presence and efforts in our country, especially in Philadelphia and New-York, and Northumberland, Pennsylvania, spread this contagious of death. In New England many of the public men, the rich and influential, joined themselves in creed, and in many cases by public profession, with this sect.—Governor Bowdoin, General Knox, and General Lincoln, and the Chief Magistrates of the nation, John Adams and Mr. Jefferson were favorable to this system; and the latter had frequent epistolary correspondence with Dr. Priestly. But Boston was its centre of influence and corruption; and there by degrees, as the wealth, influence, and learning of the city and vicinity became Socinian, they threw off the hypocritical mask, which they had worn, and openly avowed their sentiments.

One of the most happy achievements made by this sect, during all their ef-

forts, was the getting possession of the Harvard University. Having with insidious and patient assiduity, imperceptibly secured its government, they began immediately to poison the sentiments of the youth, the instructors and regents; and now it is in their hands an engine of evil so great, that there is no conception of the death which it may spread through our land.

As Socinians have found it their best policy to work in silence, they alarm as little as possible, and never have published any thing scarcely, like an account of their influence and number in our country. Until lately, they have only appeared by confession, when they have been dragged to light, and exposed to the public eye; and all the while have spread their principles, aiming at the proselyting of influential and rich men, men in power, seeking for posts in Colleges and other important points of influence, from which their principles might be spread. They now have become very bold: the monster begins to unmask himself, when he finds that his visage will be less hideous to the eye of increased corruption. In Boston, in many parts of Massachusetts and New England, in almost all our principal cities, and in many parts of the interior of our country, even among the lower classes of the people, whom they do not so easily reach, they are attempting an influence. They may be said to have the controul of the University of Harvard; of Brown University, at Providence, Rhode Island; of the College of South Carolina, at Columbia; well nigh of the Transylvania University, of Kentucky; and others say, in prospect of the University of Virginia, if that should ever awake out of the sleep which it has been taking in Mr. Jefferson's DORMITORIES. Indeed many of the nation at large seem ripe for the spread of these opinions. The Socinian system is the combined result of two traits of character very common in our

country—a fear of the name of infidelity, and a hatred of the truth of God. Our unformed character—our floating population—our impatience of salutary restraints, and even of moral obligation, arising from what may be termed *freedom abused*, open wide the entrance for evil with the good, and for error with the truth. But, thank Heaven, it opens a highway for truth as well as error, and for good as well as evil. We rejoice in that spirit of free enquiry, and manly independence, which is the peculiar characteristic of our country. We could not love, we would not inhabit any other country. And we are satisfied that the God of nations, who gave us our freedom, has not so constituted our country as that we must be corrupted by its enjoyment. Socinians have boasted that their falsely-called *rational religion*, was inwrought into the constitution of our national character, and have aimed to lay their system at the corner stone. But truth must triumph at last. Like a malignant star, in its transit over our path, it may shed one baleful ray, and disappear; but Socinianism can never be the system of American christianity, unless freedom be at enmity with truth, and error and corruption can make men free.

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For the Luminary.

A THOUGHT ON THE COLONIZATION SOCIETY.

This topic has been suggested to us at this time by the mention in the "Christian Herald" of Mr. Jefferson's opinion of the Negro race. That philosopher and statesman thinks the negro, quite inferior to the white, in all the faculties of the mind. It is a remarkable fact however, that Mr. Jefferson, notwithstanding this low estimation of the negro race, is still a great friend to the colonizing plan.—Nay, it is quite a phenomenon that there should be, upon this scheme, a concentration of approval, of minds.

that, on no other matter, are accustomed to think together: Mr. Jefferson, who deems the African so inferior a being, is yet disposed to colonize him—and, in fact, upon the account of this very supposed inferiority. Those, too, who argue for the equality of the races, are also disposed to colonize; and that it is likely often, in part, on account of their desire that so respectable a people should be separated from those who so much underrate their moral and intellectual powers—that those powers might the better develop themselves.

To us, we own, this coincidence of views, in regard to colonization, on the part of men who agree about nothing else, appears altogether providential. Such agreement renders highly probable, to say the least, the *opinion* which men thus agree upon. It does more: It holds out the idea of the ultimate *prevalence* of that opinion—of the ultimate success of the plan of colonizing our negroes, and of thus *mitigating* at least the tremendous evil of domestic slavery.

The object of this little essay is, to point out one particular benefit, to arise from colonization. We have alluded to the opinion of the negro's great inferiority. We have hinted at the probability of the erroneousness of that opinion.—Now whatever has a tendency to undeceive men in regard to the supposed inferiority in question, must have an equal tendency to ameliorate the condition of an unhappy class of mankind, whilst it holds them up to their masters as being likewise men!....And consider the probable effects of colonization!—A colony settles, say, on the coast of Africa. It presently increases in numbers, and in prosperity. The arts have been transplanted, and are growing, among them. Genius, in many individuals—makes its appearance—advances to maturity, under happy circumstances of cultivation and encouragement—promises

much benefit to the people at large. Machinery is invented: books are written. The public intellect becomes sturdy; and challenges admiration. Deep politicians, (as well as able men in other departments) arise—display their powers—offer plans of public utility—have those plans approved by a sagacious, a wise, people.....Must not we of this country, lay aside all our prejudices against the intellectual powers of men who thus shew themselves worthy of our admiration? and all our prejudices against the qualities of their hearts,—if, whilst so great intellectual advancement is going on, churches are also raised—the word of God is preached to crowded, and solemn congregations—a general interest is manifested in holy things—and a gospel morality, is generally acted out by all sexes and classes?—Under such circumstances, such results, with us, could not but take place, surely!

It is here taken for granted, it will be perceived, that the negro is *not* a person of an inferior order. He is indeed inferior to the white man, as we *actually see him*: But are there no *moral causes* for such inferiority?—So that we are not warranted in the explaining of the difficulties we see, by referring them to *original organization*.We see the negro, a *slave*. We see him driven—by others, to labor for others: the faculties of his nature are “locked up”—and how can we expect much from him?—Can we expect daring research; great invention, powerful reasoning—*from a slave*? Can we expect a *slave* to perform any intellectual wonder—any high achievement of any sort? Is it *from a slave* that we are to look for any thing that is remarkable, either in speculation or in action?—When we would learn *why* a man hath not signalized himself, in the one, or in the other, of these departments speculation and action; surely one would deem it a sufficient reason—that *he is a slave!* Since—all ex-

perience being judge—

“Jove fix’d it certain that, whatever day
“Makes man a slave, takes half his worth
away.”

.....How absurd then—when there are *moral causes* we know and which we know to be sufficient to account for the present character of our country’s negro population,—to be ever seeking to explain that character, at the expense of “belittleing” so large a portion of the family of man?—The conclusion were distressing; and we surely should be less pertinaciously desirous to adopt it!

Let us send out colonies of *negroes*: Let us protect and foster those colonies: Let us give to the faculties of this unfortunate people every facility for development: Let us not pre-judge them:—In this way—whilst we shall be reducing the number of enemies at home—and making of those domestic foes, friends abroad; we shall, at the same time, be removing our *prejudices* against a considerable portion of God’s creatures—and demolishing the barrier which there is, in these prejudices, for the doing of something more permanent, more extensive, more substantial, for beings, whose lot as yet hath been an exceedingly hard one.

And, in this place, let us call to our recollection what—in a case when we have wronged a *neighbour* of our own color—we are willing to do, with a view to repair the injury.—We are willing to apologize. We are willing to fill the purse of the offended individual. We are willing to toll in his behalf.....Admitting then the *probability* of our having wronged these black people, in the low estimation we have—held them in—as we certainly have wronged them in other things; shall we hesitate to seek the repairing of this wrong—by sending out colonies of them to a distant land—where their proper characters may have scope to manifest themselves, untrammelled by

stern authority, unfettered by an iron servitude.

The Colonization Society is a glorious institution. It does honour to those who planned—to those who would promote it.—We have, too, the happiness of knowing that it, now, has the support of every variety of interests, and of characters, in our country. The visionary emancipator favours it: The rigid slave-driver favours it: The ardent politician favours it: The retired philosopher favours it: In a word, you find promoters of this Society in every grade of our social fabric, from *John Randolph* and *Jefferson* and *Clay* and *Judge Washington*, down to the peasant who finds himself compelled, in some measure, to adopt the maxim—“Reason has often deceived me, feeling has not, and cannot!”

The present hasty remarks may be regarded as a sort of postscript to the essays of C. C.; which are earnestly recommended to every intelligent reader of the *Western Luminary*, as acute, philosophical, practical, and patriotic—as worthy, both of the head and the heart, of one of the most worthy of our citizens. X. Y.

Extract from Horne's Introduction to the Study of the Holy Scriptures.

Michaelis has given a most logical view of the argumentative part of the Epistle to the Romans, of which the following abstract may not be unacceptable to the reader. The point, he observes, which Saint Paul intended to prove, was, that the Gospel reveals a righteousness unknown before, and to which both Jews and Gentiles have an equal claim. (Rom. 1. 15. 16.) In order to prove this, he shows (i. 18.—iii. 20.) that both Jews and Gentiles are “under sin,” i. e. that God will impute their sin to Jews as well as Gentiles.

His arguments may be reduced to these syllogisms. (ii, l. 17—24.) “The wrath of God is revealed against those who hold the truth in unrighteousness;

i. e. who acknowledge the truth, and yet sin against it.

“The Gentiles acknowledged truths; but, partly by their idolatry, and partly by their other detestable vices, they sinned against the truth they acknowledged.

“Therefore the wrath of God is revealed against the Gentiles, and punishes them.

“The Jews have acknowledged more truths than the Gentiles, and yet they sin.

“Consequently the Jewish sinners are yet more exposed to the wrath of God. (ii. 1—12.)”

Having thus proved his point, he answers certain objection to it.

OBJECTION I. “The Jews were well grounded in their knowledge, and studied the law.” He answers, if the knowledge of the law, without observing it, could justify them, then God could not have condemned the Gentiles, who knew the law by nature. (ii. 13—16.)

OBJECTION II. “The Jews were circumcised.” ANSWER. That is, ye are admitted by an onward sign into the covenant with God. This sign will not avail you when ye violate that covenant. (ii. 25—end.)

OBJECTION III. “According to this doctrine of Saint Paul, the Jews have no advantage before others.” ANSWER. Yes, they still have advantages; for unto them are committed the oracles of God. But their privileges do not extend to this, that God should overlook their sins, which, on the contrary, Scripture condemns even in Jews. (iii. 1—19)

OBJECTION IV. “They had the Levitical law and sacrifices.” ANSWER. From hence is no remission, but only the knowledge of sin. (iii. 20.)

From all this Saint Paul concludes, that Jews and Gentiles may be justified by the same means, namely, without the Levitical law, through faith in Christ: and in opposition to the imagin

ary advantages of the Jews, he states the declaration of Zechariah, that God is the God of the Gentiles as well as the Jews. (iii. 21—end.)

As the whole blessing was promised to the faithful descendants of Abraham, whom both Scripture and the Jews call his children, he proves his former assertion from the example of Abraham; who was an idolator before his call, but was declared just by God, on account of his faith, long before his circumcision. Hence he takes occasion to explain the nature and fruits of faith. (iv. 1—11.)

He goes on to prove from God's justice that the Jews had no advantages over the Gentiles, with respect to justification. Both Jews and Gentiles had forfeited life and immortality, by the means of one common father of their race, whom they themselves had not chosen. Now, as God was willing to restore immortality by a new spiritual head of a covenant, viz. Christ, it was just that both Jews and Gentiles should share in this new representative of the whole race. (v. 12—end.) Chap. v. ver. 15, 16, amount to this negative question, "Is it not fitting that the free gift should extend as far as the offence?"

He shows that the doctrine of justification, as stated by him, lays us under the strongest obligations to holiness (vi. 1—end); and that the law of Moses no longer concerns us at all; for our justification arises from our appearing in God's sight, as if actually dead with Christ, on account of our sins; but the law of Moses was not given to the dead. On this occasion he proves at large, that the eternal power of God over us is not affected by this, and that while we are under the law of Moses we perpetually become subject to death, even by sins of inadvertency. (vii. 1—end.) Hence he concludes, that all those, and those only, who are united with Christ, and for the sake of his union do not live according to the flesh, are free

from all condemnation of the law, and have an undoubted share in eternal life. (viii. 1—17.)

Having described their blessedness, he is aware that the Jews, who expected a temporal happiness, would object to him, that Christians notwithstanding endure much suffering in this world. He answers this objection at large (viii. 18—end); and shows that God is not the less true and faithful because he does not justify, but rather rejects and punishes, those Jews who would not believe the Messiah. (ix. x. xi.)

In discussing this point, we may observe the cautious manner in which, on account of the Jewish prejudices, he introduces it (ix. 1—5), as well as in the discussion itself. He shows that the promises of God were never made to all the posterity of Abraham; and that God always reserved to himself the power of choosing those sons of Abraham, whom for Abraham's sake he intended to bless, and of punishing the wicked sons of Abraham; and that, with respect to temporal happiness or misery, he was not even determined in his choice by their works. Thus he rejected Ishmael, Esau, the Israelites in the Desert in the time of Moses, and the greater part of that people in the time of Israel, making them a sacrifice to his justice. (ix. 6—29.) He then proceeds to show that God had reason to reject most of the Jews then living, because they would not believe in the Messiah, though the Gospel had been preached to them plainly enough. (ix. 33—x. end.) However, that God had not rejected all his people, but was still fulfilling his promise upon many thousand natural descendants of Abraham, who believe in the Messiah; and would in a future period fulfil them upon more; for that all Israel would be converted. (xi. 1—32.) And he concludes with admiring the wise counsels of God. (33—end.) Michaelis, vol. iv. pp. 102—107.

TRIUMPH OF TRUTH.

A young clergyman of the Presbyterian denomination having located at the South, where religion had previously no temple and few votaries, found it difficult to discharge his duties because of the poverty of his hearers, and the currents of false principle, fashionable authority, vicious manners, concealed ignorance, wealthy infidelity and habituated irreligion, which he had violently to oppose. His talents—and talents are the *Lares* and *Penates* of Southern idolatry—were, in their own estimation, excellent and appropriate to his profession. His person and attainments were the objects of their enthusiastic admiration. All they hated, were, his master and his message! Once, on a very splendid matrimonial occasion, he was called to officiate. The company convened and awaited his arrival. In the mean time the conversation turned on the character and doctrine of their clergyman. They all said, he was a good man, a smart man, an acquisition to the place—but, his doctrine, alas! how strict, how hard, how mysterious, how inflexible, how almost audaciously defended and applied! One of the guests, a flippant and well educated young man and a practitioner of law, signalized himself to the high satisfaction of the circle, in his erudite animadversions upon the subject; and in fine was deputed to entertain the audience, after the arrival of the clergyman and the performance of the ceremony, with a discussion, the object of which would be to refute, especially his Calvinistic sentiments. The clergyman arrived, and the time for the colloquy. The lawyer, (whom we shall write L. and the other C.) adduced, very

politely and tritely, his objections—especially against the doctrine of election. C. explained, and showed that it was a fact clearly revealed—and yet never in any one's way whose pride and unbelief do not present the primary and sole obstructions; that it consists of two grand divisions, the *purpose* and the *execution*—the former, as such, having no effect upon us, and the latter coinciding with and constituted by our own voluntary moral agency; that it was not the less but the more true, on account of that doctrine, that he that believeth shall be saved and he that believeth not shall be damned; that it was the glorious encourager of piety, and inimical only to its opposite; that the end was not determined any more than the means of salvation, and neither the end nor the means of this design more than all other events—than the means and the end of every other design of the universal agent, who made, sustains, and controls the sum of things; that we ought to receive it as a fact, whether we could master the philosophy of it or not; that every way there could be no promises to the impenitent, and without it no certificates to the real christian; that events in the moral world—for which the physical was made, and to which it is subservient—must then be fortuitous, and *chance* is “over all blessed forever,” with other considerations calculated to convince him. The company were all attention, and wished their champion to reply. He hesitated, and at last said, by way of terminating the friendly disputation,—“Well, after all, I am not convinced; and to tell you the truth, Rev. Sir, (and it is a solemn fact) if I believed as you do, I should necessarily infer the absur-

dity of doing any thing, and should never make one effort towards salvation." Rejoined C. "Well, but believing what you do, how many efforts do you make?" This was an *ad-hominem* thrust which himself had provoked, and for which he was not prepared. The company saw his discomfiture, and sympathized in his defeat—for his own conscience told him, as his actions told others, that he never made any efforts upon any principle to attain eternal life, but was living in those habits of levity and dissipation which utterly indisposed him to all religion, and perfectly disqualified him to judge in "her magnificent and awful cause."

[*Religious Monitor.*]

ILLUSTRATION OF ISAIAH xxvii. 5.

Let him take hold of my strength, that he may make peace with me; and he shall make peace with me.

The Rev. Robert Hall, in his interesting Memoir of the late Rev. T. N. Toller, of Kettering, recently published, speaking of Mr. Toller's character as a Preacher, makes the following observation:—

"His most affecting illustrations (and the power of illustrating a subject was his distinguished faculty) were drawn from the most familiar scenes of life; and after he became a father, not unfrequently from the incidents which attach to that relation. An example of this will afford the reader some idea of the manner in which he availed himself of images drawn from the domestic circle. His text was Isa. xxvii. 5,—'I think,' said he, 'I can convey the meaning of this passage so that every one may understand it, by what took place in my own family within these few days. One of my little

children had committed a fault, for which I thought it my duty to chastise him.—I called him to me, explained to him the evil of what he had done, and told him how grieved I was that I must punish him for it. He heard me in silence, and then rushed into my arms, and burst into tears. I could sooner have cut off my arm than have then struck him for his fault: he had *taken hold of my strength* and he had *made peace with me.*"

AFFECTING REPROOF.

The London Sunday School Magazine for Sept. contains an account of Elizabeth Hay, a Sunday scholar of Bury, in Lancashire, Eng. who died May 18th, aged 13 years and 11 months. The following affecting incident is related of her:

One evening after she had gone to bed, her father being much provoked by some family trials, began to swear very profanely: she came running down stairs, got hold of him, and embraced him in her arms, and almost in an agony cried out—"Oh! father, father, father, you know you should not swear." Not long after this she came to her father, when he was in the house alone, gave him a small tract, called the "Swearer's Prayer," and prayed him to read it while she was present; he complied with the request, and then asked her why she had thus urged him to read it? She replied, because father you know you should not swear. We ought to remark, that He who enabled her so faithfully and affectionately to reprove her parent, has crowned her labours with success. Her father we are informed has never been heard to swear since; from that time he began to attend

at the chapel, he now frequents the prayer-meetings also, and is become a regular teacher in the Sunday school.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, NOVEMBER 24, 1824.

Returns of election of Electors for President.

Mr. Clay's ticket has succeeded in Ohio, by a majority of 766, over Jackson, and over Adams, 6,975.

Clay	19,225
Jackson	18,489
Adams	12,280

The votes certainly known, thus far, are, for Adams	32
Clay	32
Jackson	39
Crawford	24

Intelligence by yesterday's mail induces a belief, that the votes of New Jersey and Maryland will be added to those ascertained to be in favor of Gen. Jackson.

The 51 New England votes will be given to Mr. Adams.

Georgia and Virginia have no doubt chosen Electors favorable to Mr. Crawford, and the last accounts from New-York state that a Crawford ticket had been agreed upon in Caucus at Albany, which will probably succeed in the Legislature.

The result of the election in Indiana is still unknown. The contest in this state is exclusively between Jackson and Clay.

Two districts in Illinois and one in Missouri remain to be heard from.

Partial returns are received from Mississippi and Alabama. Both these states will probably vote for Gen. Jackson.

North and South Carolina, Louisiana and Delaware, have not been heard from.

Although electors for Crawford may have been chosen in New-York and Georgia as well as Virginia, it is highly probable that he will be withdrawn, on account of, first, ill health; second, the certainty of failure in the House of Representatives. If Mr. Crawford shall be withdrawn before the first Wednesday in December, the day on which the Electors vote, the 69 electoral votes of those three states, will be given for Mr. Clay; which, with the western votes, will make him the highest on the list. If Mr. Crawford shall not be withdrawn, the contest will be doubtful.—Reporter.

CRIMINAL COURT.—Hiram Steele arraigned for the murder of W. Smith, has been found guilty of manslaughter, and sentenced to two years imprisonment and labor in the Penitentiary.

Hunt for stabbing Mrs. Keene's servant, was acquitted, on the plea of insanity. He has been sent to the Lunatic Asylum.

Menson for petit larceny, was found guilty, and sentenced to two years confinement and labor in the Penitentiary. [ib.]

We have not as yet any certain information of the results of the New Jersey election.

The Richmond Enquirer of the 5th inst. gives the following as the amounts of the election returns received at Richmond:—for Crawford 2405—Adams 527—Jackson 229. The vote of Norfolk District, which gives Mr. Adams a majority, is not included. [Nat. Gaz.]

It appears very probable that Mr. Calhoun will receive the unanimous vote of the New England States for the office of Vice-President.—N. Gaz.

From the Charleston Mercury, Oct. 28.

South Carolina is fixed for Jackson. Three fourths and upwards of her Legislature, and five at least of her delegates in Congress, are decided for him. Mr. Adams is their second choice, should they have to make one; and upon the accuracy of this statement, whatever opinion may be expressed by the Gazette, or any other paper favorable to Mr. Crawford to the contrary, the friends of these gentlemen throughout the union may rely in all their calculations and proceedings.

We learn from a gentleman just arrived from North Carolina, that the Crawford ticket is substantially given up in that state; and that the people's ticket will succeed, at least five to one. Either Jackson or Adams is stronger than Mr. Crawford in that state. He is only the third choice.—*Nat. Jour.*

Rumours from Albany are many and important. The Caucus party are in manifest confusion and dismay. They are utterly unable to bring the Legislature to the point where they wish them. They cannot choose Crawford Electors. Several meetings have been held, all ending in the discomfiture of the Crawfordites. Mr. Clay's friends hold the balance of power, and will use it doubtless in the sense which the popular will shall indicate.—*N. Y. Am.*

The returns from Connecticut, are for the Adams ticket 4636, for the Crawford ticket 1235—58 towns in Massachusetts gave for Mr. Adams 11,874, opposition 2571. In New Hampshire there is no opposition to the Adams ticket nominated by the regular legislative convention, but one of its members being suspected of a bias to Crawford, his name was struck off, and in the town of Portsmouth he received but ten votes, which is supposed to be the Caucus force in the whole town. In Maine, the Cumberland district, the

only district in the state, or of the whole of New England in which Mr. Crawford had any chance of receiving a vote, Joshua Taylor, the Adams elector has succeeded against Mr. Preble, the caucus candidate, the votes as far as received standing 1222 for the former, and 762 for the latter. In Vermont the Legislative Convention was unanimous for Adams, and divided between Jackson and Calhoun for the Vice Presidency.—*N. Y. American.*

The election of Dewitt Clinton as Governor of New York, is deemed certain by the editors who desire it, and probable by those who do not.

[*Nat. Gaz.*

FROM PERU.—IMPORTANT.

BALTIMORE, Oct. 29.

By the schooner Express, we have received Jamaica papers, to the 9th inst. from which we have extracted the following gratifying and important intelligence of a victory of Bolivar over the Royalists in Peru. The official account of this event was received at Panama on the 7th of September, by the Colombian schooner, Dbn Quixotte, in 17 days from Guanchaco. A communication from the Prefect of Truxillo to the Intendant of Panama, dated Aug. 18th, enclosing the subjoined official despatch, states as follows:

SIR—It is with the greatest pleasure I have the honor to enclose to your Excellency the Gazette Extraordinary of this city, which contains the official statement of the brilliant battle of Junin, which I received last night.—This first success opens the door to the best founded and flattering expectations, and is a presage of the conclusion of that war which has laid waste the rich country of Peru. The battalion of Zulias, the squadrons of Guias, and the Dragoon Guards, went into quarters the day after the action of Junin.

“Although the report of the Secretary General is exceedingly accurate,

permit me to communicate to you several circumstances of lesser note; which have come to my knowledge by means of private letters from the army, which render the action still more glorious. More than 1000 of the enemy's horse, which were advantageously posted, have been completely routed by four hundred of ours. Canterac on his side, and the Liberator on ours, commanded their cavalry in person. Canterac has fled before the Liberator, and has felt his irresistible power. The cavalry was the flower of the Royal army, and was composed of veteran soldiers, the most part of whom were Spaniards. The contest was terrible, and our cavalry performed prodigies of valor. Canterac exerted his utmost ability and courage, but was compelled to fly in disgrace with very few of those brave men, who constituted almost the third part of those whom he commanded. The Liberator appeared conspicuous in every place of danger, but his presence, which availed more than an army, created despair in Canterac and his veteran soldiers.

"The people have received this news with transports of joy, which I am unable to describe."

From the Journal des Debats.

OFFICIAL NEWS FROM GREECE.

NAVARIN, (in the Morea,) Aug. 31.—The Ottoman fleet has effected a landing at Samos. The Greek fleet commanded by Miaulis Vocos, arrived at the same time—a furious battle followed—the Greeks were victorious. The Turks lost one line of battle ship, 3 frigates, and 30 gun boats, which were either wrecked or destroyed by the Greek fire ships. All the Turks who were landed were put to the sword. A conspiracy has been discovered here, organized by certain foreigners who are at Calamate, waiting the Egyptian squadron. The garrison of Navarin has in consequence been reinforced, and posts are established to set fire to

all the villages at the first signal of danger from the Turks. Before long, also, we shall know what we have to hope or fear from the Egyptians.

A Turkish corps had advanced to Athens, but found the Acropolis strongly garrisoned by the Greeks.

The Seraskier Dervisch Pacha had not been more fortunate than his predecessors; he has lost almost all his army, in attempting to force the passage of the Thermopylae.

Letters from Alexandria communicate the important intelligence, that the far-famed Egyptian expedition had sailed against Greece from that port on the 17th of July. It is stated to consist of 15,000 infantry and 2,000 cavalry. It had not appeared, however, on the shores of any part of the continent of Greece, previous to the 31st of August, and it is, therefore, not impossible that it is stationary at Rhodes or Candia, until the season for active operations shall have passed away.

From Guatemala.—By a letter from St. Johns, 7th September, it appears there is a dreadful civil war raging in the interior of the Republic of Guatemala. The city of Grenada was at that time invested by 3500 troops, and a considerable quantity of English property had been captured on the River and Lake Nicaragua.

NEWS FROM LIBERIA.

† The Rev. R. R. Gurley, Agent of the Colonization Society, has just arrived in this city from the coast of Africa. He states that the Colony at Cape Mesurado is in encouraging circumstances. The natives have been peaceful, and there is no danger to be apprehended from them.—The Colonists felt no more fear of being attacked by the Ashantees, of whose proceedings at Cape Coast we have heard so much, than we do. They are so far removed, and there are such various obstacles

between, there is no prospect of it whatever.

The Colony has suffered for want of medical aid, but the deaths have been comparatively few, ten or twelve since March last, and those of ordinary diseases. Those who went out from Petersburg, under Waring, have erected houses, and are now conveniently accommodated. Considerable land, also, has been cleared and the Colonists, in general, have, on the whole manifested great perseverance and industry. During the absence of Mr. Ashmun, who went to the Cape de Verd islands for his health, they moved on harmoniously, under the direction of Lot Carey, Johnson, and Waring, three men of colour. Mr. Ashmun has since returned, and resumed his superintendence; his health being in a great measure restored. Mr. A. is spoken of as deserving great credit for his unwearying efforts for the good of the Colony.

Land has been apportioned to the settlers, and a satisfactory system of government established. The country is represented by Mr. G. as well as by all others, as being remarkable for fertility. Coffee, sugar, cotton, rice, indigo, may be cultivated to great advantage. Mr. G. brought with him a specimen of indigo raised by one of the Colonists; also, of a peculiar kind of cotton, of a consistency like silk. Of this cotton one of the Colonists from this city, whose name, on account of her character for great industry, ought to be mentioned, (M. Poulson,) spun and knit him a pair of socks which show of what the material is capable.

Mr. G. brought with him various proofs of the ingenuity of the natives; as pieces of cloth, baskets, &c. made of grass, manufactured gold, cotton, war utensils, &c. Several of these were from the interior, and were made by the Foulahs.

He visited Sierra Leone, and found that Colony in safety and prosperity. The Ashantee war is entirely beyond the Sierra Leone region; also, there is no connexion between that and Cape Coast, except that both are governed by the British. On his way from Mesurado, Mr. G. spoke a vessel going to Cape Coast with supplies.

[*Philadel. Recorder.*]

EMIGRATION TO HAYTI.

Capt. M'Learn, of the brig Charlotte Corday, who sailed about six weeks since from Philadelphia with a number of coloured families, emigrants to Hayti, has just returned. It would appear from his account, that the promises of citizen Granville have been more than fulfilled. He states that on entering the harbour of Port au Prince, the emigrants were welcomed by the officers of a Haytien Government vessel: and soon after visited by some of the principal officers of the Government. A deputation of the Philanthropic Society of the place was sent to welcome and conduct them to their residence. They were cordially received into the families of the first men at Port au Prince. Many of the emigrants were to remain in the families of the Secretary of State—of War—and of the Treasury, till they had selected a residence for themselves. All seemed anxious and happy to entertain them. President Boyer invited them to the Government House; and expressed much satisfaction on their safe arrival and genteel and becoming appearance. After he had ascertained their different wishes and intentions, he promised to locate them on some of the government lands in the vicinity of the city, said to be among the best in the Island. When Capt. M'Learn sailed, most of them had gone to the country to select their farms, and make arrangements for the removal of their families.

Phil. Dem. P.

BIBLE AMONG CATHOLICS.

The secretary of the Bible Society at Frankfort on the Maine, in Germany, relates the following anecdote respecting the reception of the Bible by a body of German Catholics, in a letter to the British and Foreign Bible Society, dated in June of the present year.

N. Y. Observer.

A few weeks ago we distributed New Testaments among sundry Roman Catholics engaged in a pilgrimage to Waldieren. They passed through Frankfort on two successive days at certain appointed hours, and were this year particularly numerous. The first day we conveyed 600 copies of the New Testament to the place of distribution, supposing that, as formerly, they would pass through in companies of twenty or thirty persons only; but what was our surprise when we found ourselves suddenly surrounded by nearly 1000 people at once, all anxious to obtain copies of the New Testament! We found they had relinquished those scruples, which in former years they entertained, and many testified with a degree of exultation of what they had read in the Sacred Volume, and how convinced they were of the excellency of its contents. One female made the remark, that the book which we distributed was precisely the same as that used by the clergyman when taking the text for his sermon, and that, as he quoted chapter and verse, it was of great advantage to possess a New Testament, in order to be able to read it again at home. Indeed, such was the gratitude and cordiality of these poor pilgrims, that it took up no small portion of our time in shaking hands with them; and, after all, nearly 300, at the very least, were obliged to go away without a copy. It will afford you pleasure to learn, that the total number of copies disposed of in both days, amounts to 1139; and, from opportunities which we have had of observing the class of people among whom they

were circulated, we have great reason to hope that the Lord will more and more cause the morning star of light and truth to arise and shine in their hearts.

CLAIMS OF PRISONERS.

The Quarterly Review for August 1824, contains an able article on "*Prisons and Penitentiaries*," founded upon a long catalogue of publications relating to the subject, in which there is much good sense, and sound reasoning; mixed with some things, however, which do not fully quadrate with our own opinions. We mention this matter at the present time, because we understand that Commissioners appointed by the Legislature of this state are occupied in examining into this important subject, and it is desirable that all the light and information of which it is susceptible may be placed before that body in the report of their agents. We think some may be collected from this article.

The Reviewers, in the course of their observations, examine various important points necessarily involved in the system, viz. 1st. The security of prisons—2dly. Health and cleanliness—3dly. Protection from the corruption of bad society, and the enjoyment of an opportunity of performing his religious duties. These they consider the claims which prisoners have on the country.

Under the head of the claims which the country has upon prisoners, they remark—"It has a right to general order and decency within the prison; and for that purpose may enforce proper discipline, and punish the breach of it"—"it may regulate prison hours, and the mode of employment of all the prisoners"—"It has a right to restrain the intercourse of prisoners with each other, and to exercise an entire controul over the visits of friends from without."

N. Y. Daily Ad.

Native Gold—A piece of native gold has been found not long since in Mecklenburg county, N. C. by a black boy, while ploughing in the field, and purchased for \$100, for the purpose of being worked into an elegant set of coat buttons, which will bear a likeness of Washington, and are to be placed on a coat of American manufacture; to be presented to Gen. Lafayette.

Among the wonders of the vegetable creation, the public papers mention the following:—At the Middlesex Cattle Show, a water-melon weighing 48 pounds—at Salem, a beet 25 pounds—in Hillsborough, a cabbage-head, 22 pounds—at Portland, a Canada squash, weighing 97 pounds—and in Canada, near Montreal, a cucumber, four feet two inches long. *Nat. Gaz.*

A new fruit has lately been introduced into England, called CHERIMOYA by the natives of Mexico; it has yet no English name, but is a species of the ANNANA of Linnæus. It is esteemed a more delicate fruit even than the pine apple. The fruit is covered by a green scaly substance. In size and shape it resembles the heart of a calf, and the interior substance is similar to thick cream, sweetened with fine sugar. It is arranged in the natural order COADUNATE, and is of the POLYANDRIA POLYGNIA class and order. The flowers have only three petals, LANCEOLATE, COMIAEUS, TOMENTOSE.—*Minerva.*

At the last session of the Vermont Legislature, a resolution was passed directing the Secretary of State to ascertain how many Deaf and Dumb persons were residing in that State.—Agreeably to that resolution the Secretary has reported that he has received returns from only forty-seven towns. In these there are seventy-nine deaf and dumb persons:—viz. forty-four males and thirty-five females, of whom eleven are over thirty years; twenty-two be-

tween twenty and thirty years; thirty-seven between ten and twenty years; eight under ten years, and one whose age is not returned. *Nat. Gaz.*

Difficulties of the North West.—We learn that fourteen persons in the employ of the Hudson's Bay Company, have been lately killed by the Snake and Beaver Indians, in the vicinity of the Rocky Mountains. One of the forts in which a Mr. Hughes (son of James Hughes, esq. of Montreal) was the principal clerk, was attacked, and every person belonging to it destroyed. Those acquainted with the trade of that country, look upon these facts as strong proofs of further serious trouble.

Canula paper.

A British journal remarks—"The creed of our crown lawyers of this day is to be found in this observation of Roger North—'I must needs say, that the prerogative of the crown is a doctrine so constantly recommended in the law-books, that a man cannot be an honest, learned lawyer, but he must be in the popular sense, a prerogative man, and in every sense, a hater of what they call a Republic.'"

It is stated in the papers, that 97 students have joined Yale College since the last vacation besides Medical students.

At the late examination in the University of Edinburgh, 100 gentlemen received the Medical degree. The number of supplicants was 149.

A Philadelphia paper says, that the celebrated Mr. Owen of Lanark, has purchased the Harmony establishment, and is about to emigrate to the United States.

The corner stone of the western abutment of a bridge across the Potomac at Harper's Ferry, was laid, with Masonic ceremonies, on the 22d of October.

A number of spots have recently

been discovered on the disk of the sun.

A woman was burned to death a few days since in Albany, in consequence of having fallen into the fire, when in a state of intoxication!

A book entitled "Lord Byron's Conversations," has been received and is about to be printed at New York. The conversations were held in Italy, and committed to paper by one of the poet's companions. The following extracts have been given, with others not more valuable.—*Nat. Gaz.*

Calling on him the next day, we found him, as was sometimes the case, silent, dull, and sombre. At length he said:

"Here is a little book somebody has sent me about Christianity, that has made me very uncomfortable: the reasoning seems to me very strong, the proofs are very staggering. I don't think you can answer it Shelley; at least I am sure I can't; and what is more, I don't wish it."

Professor Everett is elected to Congress from Middleton, Massachusetts.

The present inmates of Boston prisons amount to 212. Of these, 101 are female, and only 19 are debtors.

Every room occupied by the prisoners contains a bible, and a variety of moral and religious pamphlets and tracts. Divine service has been performed on each Lord's day in the prisons, for several months past, by clergymen of the city. The grand Jury have recommended that a *Chaplain* be employed, whose duty it shall be, to visit the unhappy prisoners daily, imparting such intellectual, moral, and religious instruction, as circumstances and opportunities may admit.—*Register.*

Wales.—The Wesleyan Methodists have 16 circuits in Wales, which are occupied by 28 preachers, who regularly travel through the principality, and exercise their ministry in the Welsh language. The number of Methodists in Wales is 6360, exclusive of persons on trial. They have in their Societies 178 Sunday Schools containing upwards of 13,749 scholars. The increase this year is not equal to that of last year.

The Wesleyan Methodist Conference in Ireland commenced in Dublin on the 25th June last. A spirit of increasing unity pervades the Societies, and their pecuniary embarrassments are not so severe as formerly. There is this year an increase of members, and an encouraging prospect of farther additions. The Rev. Henry Moore presided at the Conference, and the Rev. Andrew Hamilton acted as Secretary.

At a late Anniversary of the London Missionary Society, it was stated that the sum of 500,000 pounds was annually expended at the festivals of the base idols, whilst only about 30,000 pounds was produced by that Society to promote the everlasting salvation of the heathen.

Some of the Polish Rabbins have taught dying Jews to pray, "If the Messiah be come, and if Jesus of Nazareth be He, Lord have mercy upon my soul for His sake."

A Correspondent states, on the authority of the Secretary of the Navy, that there are upwards of six thousand applicants for the station of Midshipmen.

THE FAREWELL TO THE DEAD.

By Mrs. Hemans.

Come near!—ere yet the dust
Soil the bright paleness of the settled
brow,
Look on your brother and embrace him
now
In still and solemn trust!
Come near! once more let kindred lips be
press'd
On his cold cheek, then bear him to his
rest.

Look yet on this young face!
What shall the beauty from amongst us
gone,
Leave of its image, e'en where most it
shone,

Gladdening its hearth and race!
—Dim grows the semblance, on man's
thought press'd!

Come near and bear the beautiful to rest!
Ye weep, and it is well!
For tears besit earth's partings!—Yester
day

Song was upon the lips of this pale clay,
And sunshine seem'd to dwell
Where'er he moved—the welcome and
the bless'd!

—Now gaze! and bear the silent to his
rest.

Look yet on him whose eye
Meets yours no more, in sadness or in
mirth!

Was he not fair amongst the sons of earth,
The beings born to die!

But not where Death has power, may Love
be bless'd!

—Come near! and bear ye the belov'd to
rest.

How may the mother's heart
Dwell on her son, and dare to hope again!
The spring's rich promise hath been given
in vain,

The lovely must depart!
Is he not gone, our brightest and our best!
—Come near! and bear the early-called
to rest!

Look on him! is he laid
To slumber from the harvest or the chase?
Too still and sad the smile upon his face,
Yet that, e'en that must fade!

Death will not hold unchanged his fairest
guest;
Come near! and bear the mortal to his
rest!

His voice of mirth hath ceased
Amidst the vineyards; there is left no place

For him whose dust receives your last em-
brace,

At the gay bridal feast!

Earth must take earth to moulder on
her breast,

Come near! weep o'er him! bear him to
his rest.

Yet mourn ye not as they

Whose spirit's light is quench'd—For him
the past

Is sealed. He may not fall, he may not
cast

His birthright's hope away!

All is not here of our beloved and blest!
—Leave ye the sleeper with his God to
rest.

HEAVEN.

The angels touch'd their harps with gentle
hand,

A prelude to begin—then all at once,
With full o'erwhelming swell the strain
arose,—

“O, holy! holy! just and true,
“Art thou, Lord God almighty! thou art
he

“Who was and is and evermore shall be!”
All heaven besides was mute—the
streams stood still

And did not murmur; the wand'ring winds
Withheld their motion in the midst of
heav'n,

Nor stirred the leaf, but hung in breath-
less trance

Where the first sounds assail'd them.

Pilgrims of the Sun.

—:O:O:—

Sunday School Anecdote.—I asked a
Sunday School Teacher, if he expected
to continue his efforts of that kind
during life “Certainly,” said he, “un-
less Satan's kingdom is destroyed first:
—I have enlisted during the war.”—A
good example for others.”—Tel.

THE WESTERN LUMINARY.

To Subscribers.—Those who have not
yet paid, are informed, that *Three Dol-
lars* will be received in full for the year,
if paid previous to the expiration of the
first six months, but if payment is de-
layed until the expiration of that peri-
od, *Three Dollars and Fifty Cents* will
be required.

THE WESTERN LUMINARY.

"THE LAMP IS THE LIGHT THEREOF."—Rev. xxi. 23.

VOL. I.]

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[No. XXI.]

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For the Western Luminary.

A HINT TO DYING MEN.

Dear Brethren,—It is a melancholy fact that death, for the last ten days, hath been doing much and sudden havoc in our town and its vicinity; and that all this havoc hath been, so far as we can form any opinion, contemplated by many without much emotion.

What is the reason of this carelessness?—Alas! it is a distressing "sign of the times!" Men are careless; because men are sinners.—They are exceedingly careless, at this particular time; because, at this particular time, they are exceedingly sinful.

Through the medium of the Luminary, a fellow citizen, and a fellow sinner, would offer you his voice of warning..... Beware! Look well to your eternal prospects! The Almighty—high enthroned in His Own Providence—is urging you, by all these deaths, to have an eye to your souls, and to their preparedness to appear before His awful Tribunal of Judgment: And if you will not hear God's voice; we tremble—we quake in horror—for the fate which may await you, and from which there will be "none to deliver!"

The writer, brethren, has no pecu-

liar claim to address you in this way—We have the claim of a common nature with you, and of a "common peccancy."—We feel the danger of all men who will not be moved by the wrath of the Almighty, signified by wrathful providences—to think of what may befall them—of the woe which they should avoid on the one hand, and of the weal which they should seek upon the other.

You cannot suppose that Jehovah ever speaks in vain!—Jehovah then has told you by His Word, that "death" came into the world by sin, whose "wages" it is: And now He is telling you by His Judgment, that sin, *here*, hath much abounded: Then will you not take warning?—will you not look at the solemn aspect of things around you?

O—may this word of counsel and of caution not be in vain—not be registered against you, for the awful day of accounts. X. Y.

For the Western Luminary.

To the consideration of the editors of the Western Luminary the following sentiments are respectfully offered, and if they think them worthy of insertion in their valuable paper, they are at liberty to insert them.

Men homage pay to men,
Thoughtless, beneath whose dreadful
eye they bow.

Whilst the citizens of the Republic of America bow with willing adoration and gratitude to the great La Fayette, for his meritorious services during our struggle for liberty, we slight all acknowledgments of the favours of Almighty God, not thinking that the vir-

tuous endeavors of man, must have been seconded, if not prompted by the omniscient and kind hand of heaven, which caused success to this happy Republic, which is the wonder of the world, and unrivalled by any other Government in it, or that is known to us.

PATRIOT.

From the Missionary Herald.

BRIEF REASONS FOR MISSIONARY EFFORT.

1. Christianity is designed for the religion of the whole human race. This is manifest on every page of the New Testament; and there is not a syllable which bears a contrary import. The spirit of the Gospel is universal love. It makes no distinctions of age or sex, of rank or condition, of nation or color, of intellectual endowments, or civil cultivation.

2. The character and circumstances of the heathen prove their need of the Gospel. Their general character, as it was 1800 years ago, is drawn with frightful accuracy, and in all its shades of guilt, by the great Missionary to the Gentiles, in the first chapter of his epistle to the Romans. And the populous nations of the pagan world maintain substantially the same character now. They as really need the Gospel as the Greeks and Romans did 1800 years ago. The commission given to Paul by Christ himself, implies, beyond all possibility of denial, or evasion, that, without the Gospel, the nations of the earth would remain in the grossest moral darkness, in a state of entire alienation from God, and without any well grounded hope of the remission of their sins. In regard to temporal things, they are degraded, oppressed, rendered poor and wretched by their vices, and subjected to the domination of sinful passions; but their temporal sufferings would hardly deserve to be mentioned here, did they not furnish an awful exhibition of the tendency of human depravity, and

did they not suggest melancholy forebodings with respect to that future state, for which the only actual preparation is a continually descending progress in guilt and turpitude.

3. Wherever Christianity has been introduced, it has proved an unspeakable benefit. The state of society has been immediately altered for the better. An elevated standard of morality has been formed. Multitudes have been actuated by a principle of enlarged benevolence. The female sex has been raised from its previous degradation. The people generally have been taught to think, and reason, and act like immortal beings. Schools have been established; equitable laws have been enacted and administered; the hand of violence has been restrained; industry has prevailed; and science has greatly improved the condition of all classes of the community. God has been worshiped as a holy, gracious, and merciful Being. Intercourse has been established between earth and heaven; and the sanctified spirit has been prepared for its everlasting residence in the mansions of the blessed.

4. The Gospel has been conveyed to heathen nations hitherto by missionaries only; nor is there any reason to suppose, that it will ever be conveyed in any other way. The efficacy of this method has been proved by a series of experiments, reaching from the time of Christ's ascension to the present day.

5. Gratitude for the Gospel received by our barbarous ancestors, from the hands of missionaries, urges that we should make the most suitable acknowledgement in our power, by sending the same glorious inheritance to those, who have at present no part in it.

6. The people of the United States are more able, than those of any other country, to make great and vigorous exertions in this cause. They sustain fewer public burdens; they possess a more abundant country; they witness

more clearly the purifying and most powerful effects of the Gospel; and they possess at least equal facilities with any other people, for gaining access to the most distant nations.

7. The possession of these great and peculiar public blessings imposes correspondent obligations. We know the sweets of liberty, of good government, of well regulated society, of industry, and social intercourse, and mental cultivation. All these things have been conferred upon us by that religion which will infallibly impart the same thing wherever it is received in its purity.

8. The success of modern missions should excite to increased activity. Within a few years past the triumphs of the cross have been signal. They have proved the presence and favour of God as fully as any miracles could do. In India, proud and bigoted Brahmins have yielded to the power of divine truth; many converted Hindoos are now preaching the Gospel to their countrymen; and Christian churches have been formed in the very heart of the heathen world. The transformed Hottentots and Bushmen of southern Africa, and the Christianized negroes of Sierra Leone, have convinced hundreds of intelligent witnesses, that the simple preaching of Christ and him crucified, can accomplish wonders by the moral renovation of man in the most hopeless circumstances. In the islands of the South Sea, a change has been effected, which far surpasses any thing, which the most sanguine friends of missions had anticipated within so short a period. Among the Indians of our own wilderness, the same glorious process has been commenced, and most happy results have been experienced. The proofs of all this, and much more, are irresistible. For nearly thirty years, men of great intelligence, probity, public and private virtue, and general benevolence, have gratuitously cheer-

fully, perseveringly, and at the expense of many sacrifices, attended frequent meetings to conduct the missionary concerns of large societies; and have felt themselves cheered, invigorated, and abundantly rewarded for all their care and responsibility, by what appeared to them the unquestionable success of their labors. Are these men deceived? Are their public and deliberate statements to be discredited by the random assertions of irresponsible men, who retail hearsay evidence at the hundredth remove from the original story, which was very probably itself a falsehood? When Mr. Wilberforce stands up in the metropolis of the British empire, and, in the presence of assembled thousands, exultingly gives thanks to God for the glorious display of his power and grace in the conversion of whole communities, does he speak concerning a subject of which he is entirely ignorant? Does this illustrious benefactor of his species engage in wild and fruitless enterprises? Let the history of the slave trade answer. Are his intelligence and his judgment questioned? Look at his influence with the British public. How was it acquired and how sustained? Does any man suspect his integrity or his piety? Not an individual, to whom his character is known; and who is ignorant of it, either in Europe or America?

When Mr. Money, long a resident in India, now a member of the British Parliament and of the Court of Directors of the East India Company, bears a favourable testimony to the American mission at Bombay, from his own personal knowledge of the missionaries, and their plans of operation;—when Col. Sandys, after twenty years residence in India, declares to a vast concourse in London, that not a respectable man in Calcutta denies the good effects of missionary exertions; and when Mr. Newton, our countryman, now an eminent merchant of Calcutta,

joins in the same declaration, and adds, in a recent letter, that there is an "increase of labor and an increase of effect;" are such men to be believed or not?

[To be continued.]

THE JEWS.

Extracts from the Sixteenth Report of the London Society for promoting Christianity among the Jews.

Poland.—"The Polish Jews continue to engage a principal share of the attention of your Society, and of those connected with it abroad.

"Mr. Handes, a Missionary sent out by the Berlin Society, but supplied with books by your Committee, spent some time in the course of last summer, at Posen, in Prussian Poland, where, it will be remembered, an Auxiliary Society was formed last year. His account of the reception he met with coincides with the statements given relative to other quarters. "The Jews visited him daily in crowds," applying for books or for religious instruction. Several young persons in particular, manifested an anxious desire to embrace christianity, and, amongst the rest, a young Jewess, in whose case, as described by Mr. Handes, there is something peculiarly affecting.

"It seems that in earlier life she had entertained a wish to become a Christian, but, having subsequently fallen into sin, she had given up the idea. On the arrival, however, of Mr. Handes in Posen, she applied to him for instruction in Christianity, and he thus describes what took place in her second visit. When she called again, I read to her some hymns on repentance. These made such an impression on her soul, that she immediately exclaimed, "Here I find my whole earlier life depicted. I am painfully grieved, and wish to be led into a better way." She was scarcely able to utter these words for sobs and tears. When, therefore, I found her thus contrite, I

set forth to her the atonement through Christ. But it was awfully striking to observe the sudden coldness with which she was seized. When she heard the name of Jesus mentioned, she shewed marks of bitter hostility; when I asked her the reason of it, she confessed that whenever she heard that name uttered, all the horrid curses and execrations occurred to her mind which she formerly herself had uttered, and which she heard used by the Jews every day, and sometimes by her own mother; and thus it seemed every spark of love which had been kindled in her soul was quenched. Mr. Handes' remark on this part of the narrative is just and striking. 'How lamentable,' he says, 'is the case of the poor Jews, who have not only to fight against that enmity to Christ, which by nature dwells in every human heart, but have also to overcome that bitter hostility towards him which is influenced and cherished by their education! She frequently, however,' Mr. H. afterwards says, 'repeated her visits, confessed, with great emotion, her sinfulness, and expressed a great anxiety to become a truly penitent believer in the Lord Jesus.' Who can hear this affecting account, without offering up a prayer to the Saviour and Friend of sinners, that He would bring this wandering sheep to his fold, and that others, influenced by her example, may be led to seek Him, the Great and Good Shepherd!

"At Crotoszyn, also a town on the frontiers of Silesia, he met with considerable encouragement. Numbers, both of Jews and Christians, sought opportunities of conversing with him; on the latter he very properly urged the duty of kindness towards their Jewish brethren, of prayer for their conversion, and of carefulness not to offend them by conduct inconsistent with their Christian profession. On various occasions his apartments were 'crowded with Jews, Jewesses, and children,' with the latter especially he was much

pleased, and had some exceedingly interesting conversation with them. A number of persons of all ranks, came to him also from the environs of Crotoszyn, applying for Tracts; and several young men, with great earnestness, entreated him to give, or lend, them copies of the New Testament to read, and backed their application with testimonials from Christian friends in their favour. So favorable, in short, was the impression made upon the inhabitants of this place by Mr. Handes' visit, that when he was preparing to leave it, a number of Jews assembled round him, wishing him the blessing of God, and expressing an anxious desire to see him soon again. One old Jew, with a long white beard, who had received a New Testament from him, embraced him tenderly, and exclaimed, 'We are all children of God, you also are his child!'

Mediterranean.—"From these regions of the north, your Committee will turn your attention to the shores of the Mediterranean, where the operations of your Society are beginning to assume somewhat more of a regular and systematic character than it has hitherto been practicable to give them.

"It has already been stated in this Report, that the Rev. C. Neat and Dr. Clarke, have been spending some time at Gibraltar, in their way to Leghorn. The importance, in a Missionary view, of this key of the Mediterranean, so well known as a place of confluence for Jews from all parts of the world, need not be pointed out. And though the prejudice and deeply-rooted enmity which so lamentably characterize many of the Jews which crowd its streets, absorbed, for the most part, in the love of gain, render the prospect of usefulness among them by no means cheering to the eye of sense; yet the eye of faith, piercing through the veil of present appearances, and accustomed to contemplate the power and promises of God, can discern, even here, enough

to guide and animate the Christian missionary in the discharge of an acknowledged duty.

"One or two extracts from Mr. Neat's journal will illustrate their mode of proceeding, and the nature of the encouragement they have met with.

"Dr. Clarke and I went to the Lime Wall Synagogue. At the door, we met ***, he was unwilling to enter into conversation, and merely said he was preparing some questions upon paper, and that he thought that was the best mode of proceeding. I gave him a Hebrew Tract, No. 9, which he promised to read. So soon as *** departed, another Jew, named ****, came out and accosted us in a friendly manner. I then took out a card, No. 1, and asked him if that were Rabbinical Hebrew. He read a few words until he came to what related to Christ; and then, with some dislike visible in his countenance, said, "Why do you say Messiah is come, and that Jesus is Messiah?"

"C. N. Because your own Scriptures have predicted a Messiah, and these predictions were fulfilled in Jesus of Nazareth."

"He continued to read, and two other Jews drew near and looked over his shoulder at the card. I took out one and gave to the Jew who seemed most anxious. He thanked me. Our conversation was then renewed, and we had scarcely re-entered upon it, when another Jew manifested a desire for a card. Dr. Clarke supplied this Jew also, and **** proceeded, the three other Jews standing near, and listening to the conversation.

(TO BE CONTINUED.)

AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society, during the month of September, received \$4109 16. The issues during the same period were 1782 Bibles and 2147 Testaments, valued at \$1949 77.

From a Calcutta Paper, of 30th June.

We beg to direct the attention of our readers, to an interesting letter, with which we have been favored, from Mrs. Hough, (the wife of the American Missionary at Rangoon, who was deputed by the Burmese to negotiate terms), addressed to her daughter, a young lady, at the seminary of Mrs. Lawson and Mrs. Pearce, in Calcutta. The affecting yet artless simplicity of the detail cannot fail to interest every reader, and to carry conviction, that the horrors of the scene it describes, are faithfully depicted.

"Rangoon, May 14, 1824.—The English have taken Rangoon, and we through much mercy, are spared to tell you the joyful news. I thought, three days ago, that by this time you would have been an orphan.—Monday, 10th, news of the arrival of the English fleet at the mouth of the river, was brought to Rangoon, but we could not believe it, not that we thought it impossible, but we have been often, deceived with idle reports, and placed no dependence on any thing we heard. Nearly all the English gentlemen were dining in Lansag's (a Spanish gentleman's) garden, and before they had finished their dinner, they were conveyed to the King's godown and confined in chains. We thought that Mr. Hough and Mr. Wade would escape, being Americans; but while we were at tea, a king's linguist, with about 12 men, escorted them to the godowns and put them with the other foreigners. Our servants nearly all took the alarm, and Mrs. Wade and myself spent a sleepless and wretched night in this lonely place, with only four servants in the house with us. Moung She-

va ba* kept by us, and prayed with us, which was no small consolation. The other Christians went off. Tuesday morning, we sent Mr. Wade and Mr. Hough some breakfast, and hoped for a line or two, but they were not permitted to write. I wrote to Mr. Sarkis, begging him to use his influence with the Government, to have Mr. Hough and Mr. Wade released, as they were Americans. He replied that he feared for himself, that he had done all he could, but in vain. We thought we would go into town, and if we could not comfort our husbands, suffer with them; but the town was crowded, and Moung Sheva ba thought we should either be seized, or not permitted to enter the Godown. About one o'clock, p. m. the fleet came up to town, and received a shot from the Burmans. They returned two for one, and in a few moments every soul of the Burmans took what they could and fled. The English prisoners had each an executioner over them, who was ordered to strike off their heads, when the first English gun was fired; but they were so frightened that they crouched down in one corner of the room, expecting the whole roof to fall upon them, and the third fire made them force the door and run away: they however fastened it upon the outside. Not long after, the prisoners were taken out, to be executed. Your papa proposed going to the fleet for terms of peace, which the Burmans were about assenting to, when the firing commenced again, and the Yaywoon with his officers ran away, dragging the poor chained

* Moung Sheva ba, a native Christian, who was baptized in April, 1820.—He is an Assistant in the Mission.

prisoners after them.—Your Papa and Mr. Wade were chained together, stripped of all their clothes, except shirt and pantaloons, (Mr. Wade's shirt was taken from him) not even their hats were left, their arms were tight corded behind, and an executioner kept hold of the rope. In this dreadful situation Mrs. Wade and myself saw them from the window of a little hut, to which we had fled, expecting every moment to be bound and treated in the same way.—George ran out after your Papa, who sent him back. The prisoners were taken about half way to the great Pagoda, when they released Mr. Hough, and sent him to the English fleet, though not without his first promising to procure terms of peace. He went to the Commodore, on board H. M. ship *Liffey*, whose terms were, that all the white prisoners should be immediately released, and if one drop of their blood were spilt, the whole country should be desolated by fire and sword. He went back with this message; but not being able to find either the Yaywoon or the prisoners, he returned, and in the evening I saw him for the first time, after he left the house Monday evening. Mr. Wade and the other prisoners were released by the English the next day about noon. Mrs. Wade and myself suffered every thing, but imprisonment and death; and the scene in the verandah of the Portuguese Church to which we first fled, was beyond all description. Mrs. Turner, Mrs. Snowball, and hundreds of the Portuguese crowded together. Mrs. Wade and myself put on Burman clothes and mingled with the rest. When the English landed we went out and put ourselves under their protection.

They treated us with pity and affection, took us into town with them, where we met your Papa in the evening, and on Wednesday returned to the Mission House, where we found every thing nearly as we left it. A few things were stolen from the cook house, our horses were gone, and our cows we expect to lose, as they have not yet returned to the house, which we expected to have found plundered of every thing, and feel thankful to our merciful Father, that he spared us those comforts of which so many are deprived.

“Thus have I endeavored to give you some idea of what we have suffered, but this is written in the greatest hurry, and goes by H. M. Ship *Liffey*, to Madras.”

A new Artist—The New-York papers speak of the performances, in that city, of a lad from England, by the name of Hubbard, who evinces a most singular and surprising genius in cutting a great variety of likenesses, with scissors, in paper. He cuts portraits with great exactness—and copies paintings and engravings, with the most surprising skill and fidelity. Trees, shrubs, &c. with all the variety of forms and leaves, are imitated with surprising accuracy—and his talent for catching and retaining the likeness of persons, at a single glance, is wonderful. The exhibition he gives of the productions of his peculiar genius is said to be highly amusing and interesting.—*Trenton Fed.*

A gentleman in company with Mr. Richard Rogers, said to him, I esteem you, I love your company very well, but your are so precise;—O sir, replied Mr. R., I serve a precise God.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, DECEMBER 1, 1824.

Several communications on the *challenge* of Alexander Campbell to the *priesthood* of Lexington, as he is pleased to call them, have been handed to us for publication. The passages given below will afford a specimen of what has thus been presented. We publish them not because we consider them adequate *replies*—but because they are just the sort of answers that this *Ecclesiastical Boxer* seems to invite and to desire. For ourselves, according to our measure, we profess to love and to defend the TRUTH—and we have endeavoured to give Alexander Campbell a patient hearing, and his writings an impartial perusal. There is no such appalling power in his presence, as he gave us to understand on Monday night.—We tremble for him, and for those *who* approve and sustain him; but surely he does not imagine that *Kentucky Priests*, in the *power of their dominion*, and in the fast ANCHORED RICHES of their *glebes and livings*, can fear an exotic *Skullata*. “To dress up our grand-mother in rags,” as was remarked by an ingenious young methodist, on one of these *pulpit blusters*, “and then set the dogs on her, is surely not a very kind treatment, or a very just method of presenting her true character to the public.”

Our hero is before the public as an *author*, as well as an “oration” reciter, who would *preach down the poor preachers*—for the sin of *preaching*. And we promise him that to *prevent injury*, from the circulation of *unnoticed error*, and for *no other reason*, connected with him, or ourselves, *he shall hear from us hereafter*, in a more

tangible and *lasting shape*, than an *evanescent harangue*.

For the *Western Luminary*.

“BISHOP CAMPBELL.”

We have been struck with this gentleman’s chivalrous and courteous address, published in the “*Monitor*” of Lexington, of the 15th instant.

Mr. C. boldly charges “*misrepresentations*” and “*defamatory rumours*,” upon “*some of the priesthood of Lexington and its vicinity*.”—These miserable priests have descended to a conduct that should forever degrade them with the public. They have lied! They have slandered! They have forfeited every *shadow of claim* to respect from *any*—nevertheless, “*Bishop Campbell*,” *courteous Knight*, is willing to give them an opportunity of wiping off the stain upon their escutcheon—the stigma of *lying and slander*: He is willing to afford them the opportunity of *rescuing their “drowned honor”*—by evincing to the world, that they can *fight*—that they can handle, with dexterity, the weapons of Theological combat!

We need not say how much we admire the Bishop’s courtesy and Knight-hood: We will just relate a little anecdote of Mr. *John Randolph*, (“*clarum nomen*;)” leaving the reader to make the application for himself—either to Mr. Campbell, or to the clergy of this vicinage.

Mr. Randolph had been much insulted, much vilified, by another member of Congress. The folks of Congress and of “the City,” were calling for a challenge from Mr. R.—were abusing him no little, that he sent no challenge—were whispering that he *must be a coward*.—Mr. R. heard of these things, but was very little moved by them. He enquired one day of one of the “*gallant spirits*” of the day—“*Sir, would you think it worthy of you to fight with a cur that should snap at you on the pavement?*” “*No*,” was the

reply at once. "Neither then can I descend to fight with *****, who in truth is Mr. *****'s *cur*—ready, at his nod, to bark at any person whatever."

We make no application, Gentlemen Editors: but leave you to publish this, if you choose.

PALAEEMON.

For the *Western Luminary*.

Nov: 22, 1824.

BISHOP CAMPBELL.

Your notification to the people of Lexington and of Fayette County, of the 15th inst. is now before me. You insinuate that your *public addresses* have been *misrepresented*, and that this has been done by the *Priesthood of Lexington and its vicinity*. Now, Sir, we live in Lexington, and as far as our acquaintance extends with the *Clergy*, or *Priesthood*, if you please, we must say, that with perhaps one exception, we believe none of the *Clergy* have felt much interest or excitement about your *views or discourses* on the subject of Christ's Kingdom, or what you are pleased to term the *Kingdom of the Clergy*. The Methodist, Episcopalian, and Presbyterian Clergy, have read their Bibles, have understood its doctrines, and are fully apprised that in the *last times*, such men as you *seem* to be, should appear. But they have your sentiments in a more tangible form; they have read your *Christian Baptist*, which you issue monthly, richly laden with the acrimonious fumes of your new and anti-scriptural Theology—and until you publicly renounce the illiberal, the uncandid and wanton attacks you have made upon Bible truth, the Missionary cause, and upon the Ministers of Christ, we are persuaded, that they have sense enough, and piety enough, to receive no explanation on these subjects.

Now, Sir, we think you had better go home, read your Bible, pray in your closet, and at least *occasionally* in your family. Obtain a good report of them

that are without, obtain a regular standing in the Baptist Church, and learn to preach the truth, as other orthodox Preachers do, and then come to Lexington in your right mind, and we will hear you gladly.

Yours, respectfully,

W.

'THE LEGISLATURE.

Mr. Rowan's report against the Court of Appeals has been presented and ordered to be printed. It is very long. It concludes with a resolution against the Judges and an Address to the Governor requesting their removal from office. The remainder of the session will be chiefly devoted to this subject.

Judge Robbins it is thought will be acquitted. The Delegation from Montgomery, with whom the prosecution originated, have been instructed by a majority of their constituents to vote against removing him.

We understand that Judge Shannon's nomination as Circuit Judge, has been confirmed by the Senate,—the charges against him were not supported.

The Governor has at last presented to the Senate the nomination of Judge Roper, of the Fleming Circuit:

Reporter.

PRESIDENTIAL ELECTION.

There is *certainty* in the following statement:

Jackson,	68
Adams,	55
Crawford,	35
Clay,	33

New-York, North and South Carolina, and Louisiana, are yet *unknown*—their votes amount to 66.

NEW-YORK.

"Albany, Thursday, 11th Nov. 1824.

This day the two branches of the legislature went into a vote or ballot for the Electors, and the result was—

In the Senate,

Crawford's Ticket,	17
Adams,	7
Clay,	7
	—51—1 absent.

Assembly,

Adams,	50
Crawford,	43
Clay,	32
Jackson,	1
	—126—2 absent.

The Constitution of this State, in regard to Electors requires, that some one ticket shall have a majority of each branch; or in case that cannot be had, then they are to go into a joint ballot, and in case the two houses uniting cannot give any one ticket a majority of the whole number, then the votes of the State must be lost in the electoral college.

One thing I had almost forgot to say, that it is reported and I think admitted, that on the Crawford and Clay tickets for electors, three or four names favourable to Clay are found, and these names having a majority of both houses decides so many votes: they must, as is supposed, go to Clay in any event.

P. S. A Jackson ticket is to be started to day, but whether in sincerity for Jackson, or in order to break in on the forty-three, is uncertain. The friends of Crawford are suspicious. They are very much cast down. They say that there has not been such a complete rout of forces since the battle of Waterloo."

DELAWARE.—The Legislature adjourned on Tuesday evening last, after appointing for Electors of President and Vice President, General John Caldwell, Isaac Tunnel and Joseph C. Rowland, Esqrs. The two first are in favor of Mr. Crawford and the latter for Mr. Adams.

The Dover paper contains a protest signed by certain members of the Legislature, against commissioning the three Electors of Delaware, as only the

first named received a majority of the whole number of votes—and no provision is made say they, for appointing one elector. The whole election they therefore declare void.

MARYLAND.—The result of the election in the State of Maryland is—

For Jackson,	7 electors.
Adams,	3 do
Crawford,	1 do

VIRGINIA.—By the latest returns from Virginia, the votes were:

For Mr. Crawford,	6,245
Mr. Adams,	2,242
Gen. Jackson,	1,610

ALABAMA.—Electors for President were to be chosen in this State on the 8th Nov. inst. At a meeting of the friends of General Jackson, the following among other resolutions were adopted:

Resolved, That our Representatives in Congress, in the event of the election's going into the House of representatives, be requested to support Gen-JACKSON.

Resolved, That this meeting entertains a high regard for the talents and qualifications of the Secretary of State, and their second choice would devote on the Hon. JOHN QUINCY ADAMS.

Resolved, That this meeting entertain the highest respect for the talents, integrity, and republican principles of the Hon. JOHN C. CALHOUN, and recommend him for Vice President of these United States.

MASSACHUSETTS.—The votes for Electors in 200 towns are:

For the Adams Ticket,	25,313
Opposition do.	5,167
	<i>Nat. Gaz.</i>

GEORGIA ELECTIONS.

MILLEDGEVILLE, Nov. 4.

The election of Electors of President and Vice-President of the United

States, and two Senators to Congress, took place this day, agreeably to a concurrent resolution of the General Assembly. The following gentlemen, composing the Crawford Ticket, were elected Electors, eight of them having 121 votes, and the ninth 120.

JOHN RUTHERFORD, of Baldwin county,
JOHN M'INTOSH, of M'Intosh,
JOHN FLOYD, of Camden,
THOMAS CUMMING, of Richmond,
WILLIAM TERRELL, of Hancock,
WILLIAM MATHEWS, of Jackson,
WARREN JOURDAN, of Jones,
ELIAS BEALL, of Monroe,
JOHN HARDIN, of Twiggs.

The gentlemen on the Jackson ticket had 45, and the lowest 42 votes.

NORFOLK, NOV. 11.

Late news from the Pirates.—By the schr. Princess Anne. Banks, which arrived here yesterday, in 9 days from Havana, we have a confirmation of the report published in yesterday's Beacon, of the capture of a piratical schooner by the U. S. schr. Porpoise, Lt. Comdt. Skinner. Capt. Banks states that the capture was made on the 25th ult. and the pirates succeeded in escaping to the shore, but he is not in possession of any further particulars.

Capt. B. further informs, that several piracies had recently been committed on the coast of Cuba, among which was the brig *Laura Ann*, of New-York, from Montevideo, with a cargo of jerked beef, captured on the 21st ult. off Port Escondido. After hanging the captain and the two mates, and murdering the remainder of the crew, (except one man who concealed himself below) they set fire to the vessel. The unhappy man who saved himself from personal violence, left the vessel while enveloped in flames, and swam to the shore. About the same time these monsters captured a brig, said to be the *Morning Star*, of New York, and a schr. name not ascertained, and murdered the crews. A brig, reported to

be the *Swiftsure*, of New York, bound to Havana, had also fallen into the hands of the pirates; she was captured by them off Point Yacos. These piracies are said to have been committed by open boats, carrying sixteen men, with small arms. The Colombian schr. *La Zulma* fell in with four of these boats to the windward of Point Yacos; two of them escaped in the chase. The other two ran into a Bay in shoal-water, whither they were pursued by the boats of *La Zulma*, and captured—one of them sunk. Fifteen of the pirates were ascertained to have been killed. *La Zulma* lost five of her men in this encounter.

Peru.—The Caracas Colombiano of the 13th ult. mentions the receipt of intelligence from Bogota, confirming the accounts of a great victory having been obtained by Bolivar in Peru. It also publishes a letter from Curacao of the 1st October, announcing the arrival of several vessels from Maracaibo, which brought information of the same import. The writer, after stating that the the patriots lost 6000 men in the action, says "that Gen. Canterac was killed, and La Serna severely wounded; that the Colombian Gen. Cordova, who commanded the advance, was also killed."
Nat. Gaz.

The Montieur of the 1st October, publishes the following ordinance, which bears the date of Sept. 30, and is countersigned by the minister of justice.

Art. 1st. The ordinance of the 15th of August last, which puts in full operation the laws of the 31st March, 1820, and the 26th of July, 1821, shall cease to have effect.

2. Our keeper of the seals, minister secretary of state and justice, and our minister secretary of the interior, are charged each in what concerns him, with the enactment of the present ordinance."
Paris paper.

From Butler's Reminiscences.

A classical reader, who contemplates the present conflict between the Greeks and the Turks, must find it difficult not to wish success to the former.—the descendants of his early acquaintance.—over their ignorant and brutal oppressors. The subject brings to the recollection of the Reminiscent a letter written by Fenelon, in his dreams of youth: the reader will probably be pleased both with the pious and the classical aspirations of the young evangelist.

"Several trifling accidents have delayed, till this moment, my return to Paris; but now, at last, I set off, and I almost fly. With this voyage in my thoughts, I have a greater voyage in imagination. All Greece opens herself to me; the Sultan retires in a fright; the Peloponnesus already begins to breathe in freedom. Again will the Church of Corinth flourish; again will she hear the voice of her Apostle. I feel myself transported into these delightful regions, and while I am collecting the precious monuments of antiquity, I seem to inhale her true spirit. I search for the Areopagos where St. Paul preached the unknown God to the wise of the world.—But the profane, after the sacred, comes for its turn, and I do not disdain to enter the Pyreum, where Socrates unfolded the plan of his republic. I ascend the double summit of Parnassus; I pluck the laurels of Delphos; I breathe the sweets of Tempe.

"When shall the blood of the Turks lie mingled with the blood of the Persians, on the plains of Marathon, and leave Greece to religion, to philosophy, and to the fine arts, which regard her as their natural soil?

—Arva beata,
Petamus Arva, divites et insulas!

"O island! consecrated by the heavenly visions of the beloved disciple; never shall I forget thee! On your

soil, I will kiss the footsteps of the evangelist, and fancy I behold the heavens open. Then shall I be seized with indignation against the false prophet who attempted to unfold the oracles of the true prophet; and return thanks to God who did not destroy his Church as he destroyed Babylon; but chained up the dragon, and crowned his Church with victory. The schism disappears;—the east and west are re-united;—and Asia, after a long night, sees the day return to her.—The land consecrated by the Cross of Christ, and watered by his blood, is delivered from those who profaned her, and is invested with new glories. Finally the children of Abraham, scattered over the earth, and more numerous than the stars of the heavens, are collected from the four winds, and come in crowds to adore the Christ, whose side they pierced on the Cross.

"This is sufficient: you will rejoice to hear this is the last of my letters; and the last of my enthusiastic flights, with which you will be importuned.

"FR. DE FENELON."

From the Vermont Aurora.

Statistical view of the United States.—The following is a brief statistical view of the United States. Being somewhat interested in matters of this description, and having devoted much time to the subject, I present it you for publication.

A view of the present resources and condition of the United States is here presented, which must be interesting to every person, on account of the unprecedented accumulation of her wealth and population.—The American Government exercises dominion over a country more extensive and one that will support more inhabitants than any other nation upon earth.

The sun is four hours in its passage from the time it first shines upon the Eastern shores of Maine until it strikes our waters on the Pacific: It is about four months in passing through the lat-

itudes of the United States, in her northern and southern declination, embracing six varieties of climates. The United States contain twelve hundred million acres of land, of which we may calculate that one fifteenth part of it is cultivated. Estimating then the improved land at ten dollars per acre, reckoning it at eighty million acres, it amounts to eight hundred million dollars; and the unimproved land at three dollars per acre will amount to the sum of three thousand three hundred and sixty million dollars, which makes, in the whole, for the landed wealth, four thousand one hundred and sixty million dollars. The live stock, consisting of cattle, horses, sheep and hogs, will, calculating the cattle at one hundred and twenty million dollars, the horses at one hundred million, and the sheep and hogs to eighty million more, produce an aggregate of three hundred million dollars; two million of buildings, make, at four hundred dollars each, eight hundred million dollars.—The whole of the exports of the United States are 74,000,000—of the imports 77,000,000—tonnage, in foreign and coasting trade, 1,200,000 tons. The commerce of the United States is extended over the whole world; from the barren coasts of Labrador to New Holland, the South Sea Islands, China, India, the continents of Africa and Europe—from the North West region of America to the isles in the Pacific, Cape Horn and the West Indies.

The capital invested in banks, insurances, government stocks, manufactures, roads, canals, and loans, exceed eight hundred million of dollars; that invested in foreign and domestic trade, five hundred million, which with the former eight hundred million, together with slaves, furniture, and implements of husbandry, will equal the sum of two hundred million.

The produce of agriculture, manufactures, commerce, professional business, labor, and revenue, makes five

hundred million; and the whole amount of national wealth, eight thousand seven hundred and sixty million of dollars!!

The population of the United States is now twelve million, which with the rate of increase for the past, will double in 23 years. In 1843 the population will be twenty million. In 1866, thirty-six million. In 1890, seventy-two million.—There is now to every hundred acres of land, one person, and when the population amounts to seventy-two million, there will be two souls to every hundred, which will be in the whole just equal to the present population of Massachusetts.

[It has been said an acre of ground will furnish food for one person.]

Earthquake.—A smart shock of an earthquake was felt at Quebec on the 27th ult. One house in the Lower Town appeared suddenly to decend two or three inches, and then settle down with a tremulous motion, and a general cracking of the beams and floors. In another house in the upper town, some ornaments on a chimney piece were thrown down and broken. The shock was momentary, and the motion is said to have been exactly similar to that which would be given to a body like the earth, by the filling up of a vacuum under it or at some distance on any side of it. *Nat. Gaz.*

PALESTINE MISSION.

EXTRACT FROM THE JOURNAL OF MR. GOODFELL AT BEYROUT.

Want of Religious Instruction.

Feb. 15, 1824. The priests of this country, I believe, are in no instance known to visit the people for the purpose of instructing them. All their duties are public ones, and most of these are performed in a language, which is not understood by the common people. The service of the Romish church is in Latin; that of the Greek church, in ancient Greek; that of the

Syrian and Maronite churches, in Syriac; that of the Jews, in Hebrew; that of the Turks, in Arabic. In most instances, the common people of these different sects know almost as little of the language in which their religious service is performed, as the people of America known of old Saxon. It may be truly said, that they "all feed on ashes." They "worship they know not what." "They grope for the wall like the blind, and they grope as if they had no eyes; they stumble at noon-day as in the night;" and they "know not at what they stumble." In reading the prophets one cannot fail to be struck with the exact picture, which they have given even of this very generation. In the 6th chapter of the prophecy of Jeremiah, for instance, there is, so far as my observation and information have extended, an almost perfect representation of the character and wretchedness of the present inhabitants of this country.

Another Missionary to Palestine.

March 21. Some Arab women called in the morning, to whom I read the Scriptures. Just before we commenced our public services at the house of the consul, our hearts were cheered by the arrival of the Rev. Mr. Cook, a missionary from England. He was sent out by the Methodist Missionary Society, and spent several weeks at Malta in the family of our dear brother Temple. It is one pleasant part of our business to cultivate an acquaintance with missionaries from different societies, and to unite our counsels, our efforts, and prayers, with theirs for "the peace of Jerusalem;" and we are happy, as they pass to and fro, to be able to accommodate them with a little chamber in our own house. It is indeed a little one, just large enough to contain "a bed, and a table, and a stool, and a candlestick," together with a few books, and is emphatically the *prophet's chamber*.

LETTER FROM MR. BIRD TO THE ASSISTANT SECRETARY.

The letter, from which the following extracts are made, was written at Jerusalem, on the 27th of last March.

Whatever relates to the prosperity of Boston, will never fail to interest our feelings, especially if that prosperity is of the *religious* kind. Your account, therefore, of what we trust God has been doing to revive his work among you, was read with peculiar pleasure. We pray that the blessed Almighty Spirit, which, from the day of Pentecost until now, has accompanied the preaching of the Gospel, will continue his renovating influences in your city. On this hill, where the Redeemer suffered, I sit, and gaze through my window at the Mount where he gave the parting assurance not to forsake his disciples in the work of preaching his Gospel. I look down on the grassy area around the former temple, where possibly it was that the thousands were suddenly pricked in their hearts at the preaching of Peter. I trace the Gospel from that day, as it spreads on the right and left, to the coasts of India, and America, and find, through the lapse of many centuries, the same power attending it. —consciences wounded, fears excited, pride humbled, the inquiry extorted. "Men, brethren, what shall we do?" I admire anew the faithfulness of our divine Master, and address myself with fresh pleasure to his work. I hope you pray, my dear brother, that the days of Peter's faithful preaching, the days of religious revivals, may soon return, and visit this desolate city. The new light, which would beam from the divine word, the pure worship and effectual prayers that would be offered, and the inquiries that would be likely to be excited among Mussulmans, would all furnish a subject of sublime and delightful contemplation.

What we ourselves have the prospect of doing for Jerusalem, we cannot

easily judge until we shall have become able to converse readily with the people. At present, the door seems quite open for EFFORT among them. If we had the languages, and strength sufficient, I suppose we might converse with hundreds of pilgrims and natives in a day. But men here do not seem to be under the influence of argument. It is with difficulty that they see the reason of a thing, and when they have seen it, they are inclined to put a slighter value on it, than on some vague tradition about the subject. It is really wonderful, in a country like this, where falsehood is so abundant, how ready men are to rely on mere report.

The following is from the official abstract statement of the number of Hindoo widows burnt, or buried alive, in Zellah and cities, from the years 1816 to 1822.

In 1817—707	In 1818—839
1819—605	1820—597
1821—654	

total 3402 in 5 years.

Is not the British Government, in some measure, responsible for this shocking waste of human life? Why has it not been prevented? Hindostan is within the British dominions. The Missionaries tell us it may be prevented, but one of the principal magistrates says, "For a few years more (I cannot say how many,) we must be content to permit a continuance of this burning." Permit! Oh shame, where is thy blush? *Carlisle Adv.*

On the 7th June, the Reverend Christian David, the first native clergyman, performed the church duty in Fort William, Calcutta. *Nat. Gaz.*

Some intimation of the state of the Jews in Germany is furnished by the fact that at Wiemar, in Hesse Darmstadt, an edict has been issued by which they are rendered admissible to

the public gymnasia and the University. It is added that they are even authorized to intermarry with Christians, on certain conditions. *Chris. Spec.*

In 1789, the number of Roman Catholics in England was 62,376. In 1817, they had increased to 500,000. There were but three Roman Catholic schools of any note in England in 1784. It is now said that there are upwards of fifty. *ib.*

A London paper mentions that a German residing in Japan, is writing a treatise on the Natural History of that country, which is expected to convey much interesting information. *ib.*

The Board of Managers of the American Colonization Society, have determined to send this fall if possible, two vessels with emigrants to Liberia. *ib.*

DEATH OF MR. MOSELEY.

It has become our duty, in the all-wise, though mysterious, providence of God, to announce the death of Mr. SAMUEL MOSELEY, at Mayhew, in the Choctaw nation. He died of a bilious fever, on the 11th of September.—Mr. M. completed his theological studies at the Seminary in Andover, three years since, and had spent most of the past year on missionary ground. He died happily, in the faith of the Lord Jesus, to whom he was eminently devoted. *Missionary Herald.*

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

(In the Month of September.)

To the American Board of Commissioners for Foreign Missions, \$4,404 77.

To the United Foreign Missionary Society, \$935 78.

To the American Education Society, \$358 67.

From the New-York Religious Chronicle.

TO RICHARD NESBIT.

On seeing his "Address to the Evening Star."

"I am the root and the offspring of David, and the bright and morning star."—
Rev. 22d chap. 16th verse.

Poor Maniac! how I pity thee,
That thou no other star could'st see;
And think that none but this we need
Man's devious lonely steps to lead;
But, ah! not even reason's ray
Shall ever cheer thee on thy way.

Behold! in yonder eastern skies,
A milder, lovelier star arise!
Diffusing light and joy afar;
It is the "bright and morning star."
This ushers in a glorious day,
And lights the pilgrim on his way.

"The evening star of reason," thine,
"The bright and morning star" be mine;
Reason may "lead to that cold clay,
Where ends the wanderer's earthly way;"
But o'er the grave *this* star shall rise,
And point the pilgrim to the skies.

O! lovely, "bright and morning star,"
Spread thou thy precious beams afar,
Also make the light of truth divine
In every human bosom shine:
Conduct the pilgrim on his way,
To realms of an eternal day.

Be thou my guide where'er I roam,
And lead me to my heavenly home;
O! light me to that blissful shore,
Where friends shall meet to part no more:
Gather all nations from afar,
And be to them a "ruling star."

CLERICUS.

August 25, 1824.

From the Religious Intelligencer.

DEATH-BED SOLILOQUY OF T.—

Who left his friends in Jan. to settle in a Southern Climate, and died of a Bilious fever in Sept. last.

And am I in a land of strangers?
Is no paternal guardian near,
To succor 'midst distress and dangers,
Or drop the sympathetic tear?
No sister, with a tender sigh,
To watch the trembling spirit's flight,
Gently to close the dying eye
On the last ray of glimmering light!

Na mother near! who nurs'd with care
And fondest hopes, my early days;
Taught me to lisp the infant prayer.—
Attun'd my voice to notes of praise!
And is my brother far away?
Nor can affection's softest call,
With ardour, urge the spirit's stay.
Or wipe the dew-drops as they fall!

I feel the vital flame recede,
I feel the chilling frost of death;
No brother near to intercede,
For a dear, dying brother's breath.
I am gone forever,
Pale horror seizes—
No—not forever,
The curtain rises.

Grave listen—mine's the blissful prize!
I hear the songs of Paradise!

The trembling spirit's on the wing,
Th' involving cloud bears fast away—
Now, sever'd is life's tender string,—
Death bursts the gloom, and all is day.
Kindred of earth, I leave for you
This token of fraternal love;
I leave you all a last adieu,
Till we shall meet in worlds above.
I see a friend in yonder skies,
A Brother of exalted birth,
To me alli'd by closer ties,
Than the most tender ties of earth.
I see his vesture dipt in blood;
In melting strains he bids me come!
The exulting soul ascends to God—
To find, at last, a peaceful home;
I go from earth—I rise to heaven.
I've won the prize, the palm is mine—
Love the Redeemer—be forgiven,
'His radiant palm, shall then be thine.

THE WESTERN LUMINARY.

To Subscribers.—Those who have not yet paid, are informed, that *Three Dollars* will be received in full for the year, if paid previous to the expiration of the first six months, but if payment is delayed until the expiration of that period, *Three Dollars and Fifty Cents* will be required. Subscribers living out of this state, are informed, that *One Dollar and Fifty Cents*, in specie, will discharge their subscriptions, if paid within the first six months.

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

VOL. I.]

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[No. XXII.]

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J. Breckinridge & J. C. Harrison.

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For the Luminary. OF SIMPLICITY.

"Simplicity is the great friend to Nature," says Stern; "and if I could be proud of any thing in this silly world, it would be of this honest alliance."—Indeed it is a pity that men will not attend to Nature more than they do.—But the *Painter* neglects Nature—and produces a miserable affair, in the place of an interesting picture.—And the *Poet* neglects Nature—and gives you what *alone*—can produce disgust.—And the *Preacher*, aye, even the *Preacher of the Gospel*, neglects Nature—and therefore fails to please, to interest, to persuade his hearers, in the great matter of the salvation of their souls.

Art is very well in her place. But Art was intended to adorn, and to improve—Nature; not to usurp her place.—Men cannot create. They only can, in some small measure, improve upon that which is already made to their hands. When they go out of their place in this respect; they seem to be guilty—we might almost say of audacity; and their rashness, it likewise seems, is almost ever punished, by the disgust of those whose admiration they appeal to.

We will not here of course, be understood as bringing forward *Nature* as a *Goddess*; as a something to be worshipped in the place of God by men—It is not our intention to blaspheme.—There are, however, two or three characters, upon whom we would remark, as erring from the simplicity of Nature—and to whom we would humbly recommend some change of their course.

1. *The silly politician*.....He considers not, in framing his schemes—what will be suitable to *Human Nature in general*—what will suit the *particular People* amongst whom he is labouring. His theories have been formed in his closet; and with a view to what he *imagines* of mankind, rather than to what he hath *learned* of them. The plan he brings forward is such as none will bear with: men will either scornfully reject it at once—or else they will discard it after a little trial, because, it does not suit their character and condition.—It was well advised by the immortal *Patrick Henry*, to a politician who studied *books*, and forgot men—that he would look somewhat more to *another source* for that *information*, which, to be useful, must be *practical*.....As an evidence that *mere theory* is worse than useless in the political world, let us recollect the plan formerly proposed, and sometimes acted on in our own Country—the plan of *abandoning the Highways of Nations*, and of shutting ourselves up like the *Tortoise*, in our own shell. This plan did not suit *our people*: it did not suit *any people*. It was the *dream* of a *great man*, we own—but of a man who would have been far more useful

in his generation, had he looked less to that *false Philosophy* which Voltaire and Reausseau were wont to appeal to, and more to the Common Sense by which the "Father of his Country" was guided.—We heartily respect, for many things, the character of the man we allude to; but could as heartily wish—that he had been less of a dreamer.

2. *The hair-brained speculatist in Science*.....This character looks not upon things as God hath ordered them. He undertakes, on the other hand, to make out a Creation of his own—such an one as would be worthy of his high powers of speculation. He scorns the earth he walks on—the *Nature* which is ours; and he must need frame "a new earth," and a new Human Nature, for his own purposes.—Such a character reminds one of *Eoep's Stag*—admiring his *horns* and despising his *legs*—as the members were reflected by the brook he was looking into: A dream from which he is presently awakened by the huntsman and his dogs—demonstrating to him, the importance of the members that will carry him in flight, and the comparative un-importance of those which will but *hang* him, as he would make eager way through the thick forest.....Such a *Philosopher* (if we dare thus pervert the word) may frame as many frail theories as he will about *Skulls*; or about man's *super-human Nature*; but he is at last no better than a *dreamer*; and his schemes but serve, while men are weak enough to regard them, to withdraw their attention from whatever is solid, important, and useful.

3. And last. The *INGENIOUS PRAECHER* of—*what he calls—the gospel*.....He forgets to apply to the word of God, the principles of Common Sense. He gives his *metaphysic*, or whatever you choose to call it—in the place of the *gospel of Jesus*.—He loses sight of those grand matters of the Revelation of Heaven—the fall of man—man's essential depravity—and justification, and

sanctification, through Jesus' atoning blood; and in the place of these awful realities, he amuses indeed, but misleads pedants, and destroys his hapless hearers.....We would not now be understood as alluding to *individuals*, but as unfolding a *principle* (so far as is applicable to them) for the advantage of those who have taken it upon them, to instruct in holy things.—They should beware how they *guess*, sport, and theorise—with the things that came from God, and are intended for the redemption of a lost world!

In regard to all the personages we have brought up, it is much consolation that there is enough of *good sense* amongst men to detect and expose them—though we must lament that such detection, and such exposure often fail to come—until the miserable theorist hath "destroyed much good" among his fellow men.—It is matter of *great* consolation with us, that these *ingenious gentlemen* can derive but *little* consolation from the following lines of a Roman Poet—

"Nitor in adversum;
"Non aliter, quam qui adverso vix flumine
 lembum—
"Remigiis subigit, brachia si forte remi-
 sit,
"Atque, illum in præceps prono rapit al-
 veus amni."

VERSION.

Not unlike me, when thick'ning ills I
 brave,
Is the toss'd rider of the torrent wave:
If he, by chance, relax the rapid oar,
Against the surge he drives his barque no
 more;
But the rude stream will all his hopes de-
 ride,
And hurl him headlong on its downward
 tide.

X. Y.

—o:o:o—

A soul may truly go to Christ, though with a trembling heart; and may truly receive Christ, though with a trembling hand.—*Pike and Hayward.*

From the Missionary Herald.

BRIEF REASONS FOR MISSIONARY EFFORT.

[CONTINUED FROM PAGE 324.]

9. Within a few years past, there has been a vast increase in the number of fields already open for missionary labor. The course of things seems changed in this respect. Formerly it was difficult to obtain a hearing from any tribe of heathens; now many tribes stretch out their imploring hands, and utter the importunate cry, *Send us teachers; proclaim to us the message from God.* There is no doubt, that good men can find employment among the heathen, as fast as they can be sent forth. Schools can be established, as fast as the teachers can be furnished. Bibles, school-books, and tracts, can be printed and disseminated, as fast as the funds can be supplied. There need be no apprehension, that too abundant resources will be placed at the disposal of missionary societies. Here it should be added, that the variety of operations is so great, that no benevolent man can help finding some object, with which he will be peculiarly gratified. Does he delight to behold the messenger of God, having burst through the barriers of a strange language, wave his hand to a concourse of heathen auditors, and make known to them, in their own tongue, that proclamation of mercy, which brought the angels down from their celestial habitations? Let him turn his eyes to Bombay, to Ceylon, to the Sandwich Islands, to the American forests. Does he contemplate with pleasure multitudes of children, rescued from hereditary ignorance, placed in schools where the sublime truths of the Gospel are taught and the gross and ridiculous fictions of their mythology exploded? Let him visit Bombay and Ceylon. Or does he imagine to himself, as a delightful picture, could it be realized, the infant savage taken by the hand of benevolence, and reared into the industrious

citizen, the intelligent friend, the enlightened patriot, the well instructed Christian? This process he will find to be going on, as a matter of fact, and his own contribution may easily help it forward. Is he fond of reading? and does he regard the press, as a mighty engine, by which, under the favor of God, the face of the world is to be changed! He is reminded that mission presses at Bombay, the Sandwich Islands, and Malta, are issuing school-books and tracts and may continue to issue them, till all the children in the countries with which these missions may hold intercourse, shall possess ample means of intellectual and moral improvement.

10. Exertions for the benefit of the heathen have a powerful tendency to promote religion among ourselves. This has been most amply proved, in the course of Divine Providence, and needs no illustration.

11. We have sent abroad some of our most beloved countrymen, and countrywomen, who have cheerfully undertaken to bear the burden and heat of the day. Shall they be deserted? Have we not bound ourselves by the most sacred pledges to sustain them in their labors? Shall these pledges be forgotten? Shall we not rather rekindle the zeal of our absent brethren by the alacrity of our own services? and enable them to increase their efforts by sending them powerful and often repeated reinforcements?

12. We pray, *Thy kingdom come.* To repeat this prayer, and withhold countenance and aid from the only means, by which the kingdom of God will be generally established among men, is a glaring inconsistency and may be expected to provoke the displeasure of our heavenly Father.

13. The example of missionaries, who have finished their course with joy, impels to action. What would be the advice of Elliot and Brainerd, of Swartz and Martyn, of Johnson and

Ward? They knew by actual residence among pagans, how awful a calamity it is, to be without God and without hope in the world. Their conduct spoke the language of their hearts. They thought no object too dear to be abandoned, that they might themselves preach the Gospel to the heathen.

14. The example of the Apostles brings us to the same conclusion. Not a single reason can be assigned, why Paul should have submitted to so many toils and dangers, for the sake of making known the will of his Lord, which does not oblige the ministers of the present day to encounter similar toils and dangers for the same glorious end.

15. The example of One, who was greater than the Apostles, comprises within itself the force of a thousand arguments. His labors, during his personal ministry, were those of a missionary to the house of Israel; and, in this character, he went about doing good, and manifesting his glory to the people.

16. When the same Divine Personage had finished the work of Redemption, and had risen from the dead, He gave this parting injunction to his followers, *Go ye into all the world, and preach the Gospel to every creature*;—a command not limited to any age or nation, but binding till it shall have been absolutely and perfectly obeyed.

THE JEWS.

Extracts from the Sixteenth Report of the London Society for Promoting Christianity among the Jews.

[CONTINUED FROM PAGE 325.]

“Proceeding up the Mediterranean, your Committee rejoice to report the formation of a Society for the spiritual benefit of the Jews, in the island of Malta. The avowed object of this Institution is to form a centre of union

and communication between Asia, Europe, and Africa, for all purposes and plans in connection with the conversion of Israel. In reference to this object, the Secretaries of the newly-formed Society write, ‘As a centre of communication and correspondence, Malta affords advantages so peculiar, that the Committee would vain look for some beneficial results from their future labours. These must of necessity chiefly arise out of circumstances; and for the present their object must be, to obtain all possible access to the scattered Israelites so numerous in Palestine, in Egypt, and the northern coast of Africa, by means of the Scriptures and other books, which it may be found expedient or practicable to disseminate among them. They also hope to maintain a Depository of necessary books, and to have it in their power at all times to facilitate the communications between Jewish Societies and their Missionaries in the Mediterranean.’

“Your Committee will notice the proceedings of the converted Jew, Mr. Wolf, who, it will be recollected, set out from Malta, in the beginning of last year, on a second visit to Jerusalem, accompanied by the American missionaries, the Rev. Messrs. Fisk and King, having spent about three months in Egypt, preaching the Gospel to Jews, Mussulmen, and Christians, and distributing, by sale or gratuitously, 300 copies of the Scriptures, and 3,700 Tracts, they reached the Holy City, after a fatiguing journey across the Great Desert, the latter end of March.

“Mr. Wolf’s reception among his brethren, on this his second visit, was truly gratifying. The learned doctors, with whom he had so freely discussed during his former residence there, welcomed him with great cordiality, and, some difficulty having arisen in procuring him lodgings, one of the chief Rabbies himself had a house

provided for him, in the Jewish quarter, upon Mount Zion.

"He soon had reason given him to believe that his former labours in the Jewish metropolis had not been in vain. In a letter, dated Mount Calvary, June 21, he writes: 'There is now at Jerusalem, by God's grace, a feeling and a spirit of inquiry excited among the Jews, even according to the confession of the Rabbies, which never existed among them before.' He spared no pains to improve these encouraging appearances, conversing freely with all who came to him; furnishing New Testaments and Tracts to all who desired them; reading, praying, with such as appeared to be in earnest, by night and by day; and exposing, boldly yet meekly, the sophistries and absurdities of the Talmud, in the presence of its devoted admirers. He thus speaks of his proceedings, with characteristic simplicity and humility, in a letter to Dr. Naudi of Malta: 'You will, by this time,' (Mr. Wolf wrote on the 22d June last, from Jerusalem.) 'have heard of the kind reception I met with among the Jews at Jerusalem; I lodged among them, and was engaged in preaching to them the Gospel from morning to night, and often all night, the Lord be praised for it. I have at this time more confined myself to labouring among the Jews than I ever did before. The Lord enabled me, besides this, to preach to them the fullness of the riches of Christ, more clearly than I ever did before.' In order to qualify himself more fully to meet the unbelieving Jews on their own ground, he engaged a learned Polish Rabbi, who professed himself a secret believer in Christianity, to point out to him such parts of the Talmud, and of other Jewish writings, as may be made use of most effectually in combating the opinions of their doctors. And he derived considerable advantage from the knowledge he thus acquired, in subsequent discussions with his opponents.

"Your Committee have received the fullest confirmation of Mr. Wolf's own account of his labours, and of the encouragement which attended them, through the medium of the American missionaries already mentioned. In a letter, dated a few days after their arrival at Jerusalem, Mr. King writes: 'Mr. W. was well received by his brethren the Jews, among whom he labors with unabated zeal from morning till night.—*Sometimes he sits up nearly the whole night, in reading with them out of Moses and the prophets, and out of the Talmud.* This I regret exceedingly, as it must soon injure his health materially, and if persisted in, deprive the Christian world of one of its ablest missionaries to the long-lost and despised people of the seed of Abraham."

"From Antoura, Mr. Wolf went, the latter end of last October, to Damascus, where he was met by the sad intelligence that the chief minister of the Pacha, (who was a Jew,) together with the high-priest, and upwards of twenty of the principal Jewish inhabitants of the city, had been thrown into prison and required, under penalty of death, to pay the enormous sum of 40,000 burses into his treasury.

"Mr. Wolf's description of the state of things at Damascus is characteristic and deeply affecting. 'I went,' says he, 'this afternoon, into the Jewish street. It was an awful sight to see weeping women, crying children, old men trembling and praying—in short, I felt what it is to see a whole congregation in mourning, and in a silent mourning and sorrow. The men did not dare to express the sorrow of their hearts, lest it might cost them their heads; but still it was greatly and visibly manifested. They told me the number of respectable Jews put in prison amounted to twenty-four. I shall go to-morrow (Deo Volente) into the Jewish street and distribute the word of God, and write upon the title-page the

words of the prophet, 'Comfort ye, comfort ye my people.'

"There is reason to hope that this period of consternation and distress may have proved, through the providence of God, a season of much spiritual benefit to the Damascene Jews.

India.—"Your Committee continue to receive pleasing accounts of the state of the Jewish schools at Cochin. The Madras Corresponding Committee write respecting them;—

"Under the blessing of God, we have the assurance of the Jews paying every attention to our endeavours to aid and assist them. Nothing can exceed the willingness of both White and Black Jews to come forward with their children for instruction.'

"They mention also that they had received a very satisfactory representation of the state of the schools, and of the reception which Mr. Sargon, the superintendant of them, met with among the Jews, from the Rev. Henry Baker, one of the clergymen employed by the Church Missionary Society on that coast.

"Mr. Baker says, 'I am happy in being able to give you a pleasing account respecting the schools under Mr. Sargon's direction at Cochin.

"It was hinted in the last Report, that Mr. Sargon had made a discovery which was likely to lead to some interesting disclosures respecting the 'Beni-Israel,' or descendants of the Ten Tribes. Since that period he has been directed by the Madras Committee to pursue his investigations on this interesting subject; and, for this purpose, he visited Cannanore, a town of the interior, where they were supposed to reside. The result of his inquiries is thus stated by Mr. Jarrett, the Secretary of the Committee:

"I come now to Mr. Sargon's visit to Cannanore, with whose information we have every reason to be satisfied. The following important particulars,

among others, are stated:—1st. These people in dress and manners resemble the natives so as not to be distinguished from them, but by attentive observation and inquiry. 2d. They have Hebrew names of the same kind, and with the same local terminations, as the Sepoys in the 9th Regiment Bombay Native Infantry. 3d. Some of them read Hebrew, and they have a faint tradition of the cause of their original exodus from Egypt. 4th. Their common language is the Hindoo. 5th. They keep idols and worship them, and use idolatrous ceremonies intermixed with Hebrew. 6th. They circumcise *their own* children. 7th. They observe the Kippoor, or great Expiation-day of the Hebrews. 8th. They call themselves 'Gorah Jehudi,' or White Jews, and they term the Black Jews 'Collah Jehudi.' 9th. They speak of the Arabian Jews as their brethren, but do not acknowledge the European Jews as such, because they are of a fairer complexion than themselves. 10th. They use the same prayer as those of whom we have heard, namely, 'Hear, O Israel, the Lord our God is one Lord,' Deut. 6. 4th. They have no Cohen, (priest,) Levite, or Nasi, amongst them, under those terms, though it appears they have elders and a chief in each community, who determine in their religious concerns. 12th. They expect the Messiah, and when he comes, that they will all go to Jerusalem: the time of his appearance, and their return, they think, will soon arrive; at which they would much rejoice, since at Jerusalem they would see their God, worship him only, and be dispersed no more!

"Mr. Jarrett remarks, on the preceding communication, 'I think it is fair to conclude, that Mr. Sargon's account of these people is sufficient to prove them 'Israelites,' and not Jews of the two tribes and a half: and to distinguish the race as well from the White Jews, as the Black Jews at Cochin; and that

it does not consist of a bare description of a people observing certain Jewish customs, but contains evident marks of such as have descended from the parent stock at one time or other, and probably, from all the circumstances, we may safely include them among the offspring of the long-lost ten tribes. Conceiving them, however, to be 'Israelites,' their idolatrous practices are evident: they invoke Ramah, (which is only another name for the Indian Camah,) the deity of love; and although while performing their idolatrous ceremonies they call upon Jehovah, the God of Israel, yet their idolatry is sufficiently marked by the existence of the idol among them, to fulfil the prophecy of Moses, the man of God, (Deut. xxviii. 64.) who denounces the judgments of the Lord against them; 'The Lord shall scatter thee among all people, from the one end of the earth to the other; and there shalt thou serve other gods, which neither thou nor thy fathers have known, even wood and stone.'

"Mr. Sargon ascertained, likewise, that there were considerable numbers of these people living in other places, not far distant from Cannanore, respecting whom it is probable that further researches will be made, under the direction of the Madras Committee.

CALCUTTA BAPTIST MISSIONARY SOCIETY.

The annual meeting of the Calcutta Baptist Missionary Society, was held at Calcutta on the 22d June last. The following extract is from the Record of the proceedings.

"The 6th Report, at the suggestion of the Chairman, was read by the Rev. J. LAWSON, which seemed to give the greatest satisfaction to the numerous assemblage; indeed the contents were so cheering to the cause of missions in general, and the various facts detailed

were so interesting, that they could not be heard but with the deepest sentiments of gratitude to Him in whose hands the prosperity of such undertakings rests, and who will never allow them to fail.

After the reading of the Report, the Reverend James Hill, of Union Chapel, rose. It is totally out of our power to do any thing like justice to the eloquent and impressive address which this gentleman made. He commented generally upon the subjects treated of in the report and encouraged the Meeting to persevere in their efforts for the diffusion of Christian knowledge in India, —he stated some facts regarding the conversion of two Brahmins in the Upper-Provinces, which he said was but an earnest of the success which he hoped would follow.

"The Rev. J. Mack, of Serampore, stated that the success attendant upon the efforts of the Baptist Missionaries in India, had of late afforded sufficient proofs to silence those who with the Abbe Dubois contended, that it was totally impossible to convert a Hindoo woman. He mentioned his attendance upon the death-bed of a Hindoo female in the vicinity of Serampore, who for true piety and reliance upon the merits of her Redeemer, was not surpassed by any person within his knowledge. He noticed also the strong fact of no less than 23,000 tracts having been distributed by himself and his coadjutors, among the crowd that resort to Serampore, during the late festival of Ruth Jattrra, and he did not remember to have seen any of them thrown away or lying about the streets. Another fact, and this would be the last which he would mention, was that schools for Hindoo females of all ages, had been established in Calcutta and its vicinity, at Serampore, Chinsurah, &c. at Dacca, Burdwan, Chitagong, Benares, Orissa, Allahabad, Dinapore, and even at Delhi. This spoke for itself."

Nat. Gaz.

OBSTACLES IN THE WAY OF A REVIVAL OF RELIGION.

“Let us examine our hearts, whence are the issues of life. How are they now—and how have they been, for days, and months, and years? Have you not been cold in your affections; and inordinately attached to the world? Have you not indulged in pride and sensuality; become greatly hardened—awfully alienated from God, and his holy service? Have you not lost a tenderness of conscience in the duties of religion; a concern for the glory of God, and the salvation of perishing sinners? Have you not lost the spirit of prayer, if not the form? Been unfaithful, and hypocritical, both in the worship of the closet and the family?—uttering an empty form of words, without proper desires?—attempting the duty, not as a privilege and delight, but as a task, imposed by conscience to maintain some degree of consistency—some satisfaction with yourselves,—and a feeble hold of the fragments of your shattered hopes? Have you not insensibly yet rapidly slidden into a sinful conformity to the world, and so united with the impenitent, and conformed to their habits, that the most observing beholder, ignorant of your profession, would be unable to distinguish you from the more decent part of the unbelieving world. Has not your conscience become so stupid, that sin has in a great measure lost its turpitude, and holiness become divested of its attractive beauty? Are there not certain sins, once dreaded and shunned, which you now commit; and certain duties, once conscientiously performed, that you can now, with little remorse, habitually neglect? Have you, dear brethren, conscientiously kept the holy Sabbath; not allowing improper thoughts, reading, conversation, or employment? Have you been faithful, in the daily, devout reading of the word of God? Have you indulged in no insufficient excuse, for neglecting

the public worship of the sanctuary? If you have been punctual in your attendance, have you been careful to come with prepared hearts? Have not your thoughts been vain and wandering; your minds formal, undevout, and even trifling? If you have been attentive to preaching, have you not been forgetful hearers of the word; and found yourselves unprofitable and barren? Have you been faithful in all relative duties, especially in the religious education of your children? Have you been attentive to the peculiar duties of professors; and enjoyed the presence of Christ at his table? Have you been consistent towards each other; not indulging in slander; ill will; party spirit, or revenge; but cherishing the most cordial Christian affection? Have you been punctual in attending religious conferences, and meetings for prayer; those which have been publicly appointed; and especially that highly interesting and important stated meeting, *the monthly concert of prayer*? How stand your consciences, in relation to *charity*? Have you contributed to the treasury of the Lord, according to your abilities in the various calls of charity, for the spread of the gospel, which distinguish the present day? Have you given cheerfully or grudgingly? But I will not prolong these humbling inquiries. I have no disposition to reproach or give pain. My only wish is to convince and reform—to assist you in removing stumbling blocks, and preparing the way of the Lord. Let us, individually, examine our ways; and, if faithful to ourselves, I doubt not, that the exercise, however unpleasant in itself, will be salutary and profitable; for it is a necessary preparation for obeying the call of Christ. We shall then, clearly see, and deeply feel, that the work to be done, is great; requires our united exertions, and is so urgent, as to admit of no delay. We must take heed, that we do not retain an evil heart of unbelief; lest we ex-

clude ourselves from the blessing. The duty is solemn and momentous. This is the alternative presented: whether we shall continue in an obstinate course of backsliding; an accelerated departure from God; or, shall receive a gracious visit from the King of Zion: be awakened from the slumbers of spiritual death; caused again to rejoice in God; and again be owned and purified, increased and blessed by the presence of the great Head of the Church.

Shall our unconverted children, whose souls ought to be as dear to us as our own; our neighbors, friends, and social connexions, and the whole multitude of sinners around us; be awakened; converted to God; made useful and happy in this life; and finally received to heaven? Or,

By our criminal stupidity and neglect, shall they persevere in hardness to fill up the measure of their iniquities; and soon go down to hell with all the guilt of their sins upon their heads?

This is our only alternative. O my brethren, I am overwhelmed and crushed with the weight of the subject, and the awful responsibility, which, at this critical and momentous period, rests upon us. Who has words to express, or powers to conceive of their magnitude? No wonder that the united call of Christ and his redeemed people, should be thus solemn and importunate. No wonder that every awakening Christian should shout in the ear of his sleeping brother, *Cast ye up—cast ye up—prepare the way—take up the stumbling block.*

[Dr. Lee's Sermon.]

WESLEYAN METHODISTS.

The eighty-first Annual Conference of the Wesleyan Methodists, was held in Leeds, England, in July last. Upwards of 360 preachers were present. The meeting was rendered peculiarly solemn by the sudden death of the Rev. Miles Mertendale, while attending the Conference.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, DECEMBER 8, 1824.

The following interesting, but spurious letters, have already been given to the public in an English edition of Eusebius, and in the Archbishop of Canterbury's prefatory discourse to his translation of the Apostolic Fathers. In some parts of England the common people regard the letter attributed to Christ as genuine, and have it framed in their houses, with the picture of the Saviour above it. It is true that our divine Master excited great attention abroad as well as in Judea, by the fame of his wisdom, benevolence, and miraculous power. And it is very likely that Abgarus may have heard of Jesus, and desired to share the benefits of his divine mission. But the remarks extracted below, from Jones's method of settling the canonical authority of the New Testament, very satisfactorily prove that this letter attributed to Christ, is a forgery.—It would give us pleasure to publish the original Greek for the eye of those who may desire to inspect it—but we have no type of that language.

“There is now extant a letter under the name of Christ to an Arabian king, which, translated out of Syriack into Greek, is preserved in the writings of Eusebius. It has been esteemed by many learned men after Eusebius to be truly genuine, and consequently must be one of the most valuable and ancient monuments of the Christian religion. It deserves therefore a very strict enquiry, which I shall attempt with all the brevity and clearness I can; and in order to that, first produce the letter itself, with that of Abgarus to our Saviour, which occasioned it, or to which it is an answer.

A copy of a letter written by King Abgarus to Jesus, and sent to him by Ananias, his footman, to Jerusalem.

Abgarus, king of Edessa to Jesus the good Saviour, who appears at Jerusalem, Greeting. I have been informed concerning you and your cures, which are performed without the use of medicines and herbs. For it is reported, that you cause the blind to see, the lame to walk, do both cleanse lepers, and cast out unclean spirits and devils, and restore them to health who have been long diseased, and raisest up the dead: all which when I heard, I was persuaded of one of these two, viz. either that you are God himself descended from heaven, who do these things, or the Son of God. On this account therefore I have wrote to you, earnestly to desire you would take the trouble of a journey hither, and cure a disease which I am under. For I hear the Jews ridicule you, and intend you mischief. My city is indeed small, but neat, and large enough for us both.

The answer of Jesus by Ananias the footman to Abgarus the king.

Abgarus, you are happy, forasmuch as you have believed on me, whom you have not seen. For it is written concerning me, that those who have seen me should not believe on me, that they who have not seen might believe and live. As to that part of your letter, which relates to my giving you a visit (I must inform you,) that I must fulfill all the ends of my mission in this country, and after that be received up again to him who sent me. But after my ascension I will send one of my disciples, who will cure your disease, and give life to you, and all that are with you.

ARG. 1. The Epistles and History of our Saviour and Abgarus are spurious and Apocryphal, because they are not referred to, or mentioned, either in the now received Gospels, or by any writer or writers of the three first centuries after Christ.

ARG. 2. I argue against this Epistle under the name of Christ, that it was a spurious piece, because even after the publication of it by Eusebius, it was universally rejected.

ARG. 3. The Epistle under the name of our Saviour to Abgarus is apparently spurious and Apocryphal, inasmuch as it relates that to have been done by Christ, which could not possibly have been done till a considerable time after Christ's ascension. The instance which I assign of this is, that in the beginning of the Epistle a passage is cited out of St. John's Gospel, which was not written till a considerable time after our Lord's Ascension: the words are, *Abgarus, you are happy, forasmuch as you have believed on me whom you have not seen; for it was written concerning me. That those who have seen me should not believe on me, that they who have not seen might believe and live.* This is a manifest allusion to those words of our our Saviour to Thomas, John xx. 29. *Blessed are they who have not seen, and yet have believed.* I conclude therefore, that, seeing the Gospel of John was wrote long after Christ's ascension, this Epistle could not be written by Christ, and consequently is to be judged Apocryphal.

ARG. 4. It is no small evidence of the spuriousness of this Epistle under the name of Christ, that *Christ is made therein to defer the curing of Abgarus, till after his ascension one of his Apostles should come and do it; for*

(1.) *Christ always immediately cured those who made believing applications here to him, as Abgarus is said to do.*

(2.) *It would not be much satisfaction to Abgarus to be told of a cure to be wrought in an uncertain time to come, which consequently must shock his faith which he is supposed to have; and therefore Christ would not write after this manner, when he could with one word speaking have performed the cure, and so not only established, but increased his faith.*

ARG. 5. *The account of our Saviour's ascension in the Epistle seems to be a further proof of its spuriousness. It is there twice mentioned in very plain terms; but in the whole history of the Gospels we do not find above one or two, and those very obscure intimations of this event before our Saviour's resurrection. There follows therefore one or other of these absurdities hereupon, viz either that Abgarus was more acquainted with this doctrine than Christ's constant Apostles and companions were, or else, that Christ was willing he should be so; or if not, that he wrote to him that which he could not possibly understand; each of which being contradictions to known fact, prove the Epistle to be Apocryphal.*"

YALE COLLEGE.

The friends of Religion will ever rejoice in the prosperity of this Institution. Amid all the changes and struggles and multiplying of colleges, old Yale stands like a house that is built upon a rock. Its beauty and order and harmony, were never more pleasant or promising. More than a hundred have been added to the different classes in college the present session, besides the accessions to the Theological and Law Schools, and the Medical College.

Rev. JEREMIAH DAY, S. T. D. LLD.

PRESIDENT.

10 PROFESSORS.

8 TUTORS.

STUDENTS.

Seniors, in College,	70
Juniors,	110
Sophomores,	93
Freshmen,	76
<i>Undergraduates</i>	—349
Theological Students,	17
Law Students,	16
Medical Students,	80

Total, 462
Rel. Intel.

ANDOVER THEOLOGICAL SEMINARY.

From the Triennial catalogue of the Theological Seminary at Andover, just published, it appears that the whole number of young men who have completed their education at that institution from its establishment in 1809 to the present time, is 355. Of this number there were from

Yale College,	83	Union,	9
Dartmouth,	53	Bowdon,	9
Middlebury,	53	Princeton,	8
Williams,	48	Burlington,	4
Brown,	24	Jefferson, (Pa.)	1
Harvard,	20	Glasgow, (Scot.)	1
Hamilton,	10		

The remaining nine were not educated at any college.

Of the whole number, 165 are marked in the catalogue as settled ministers in different parts of the United States, eight as professors in our colleges, 25 as missionaries in foreign countries and among the American Indians, and 24 as missionaries to our destitute settlements. The residence and occupation of the remainder, were principally unknown to the compiler of the catalogue.

PRINCETON THEOLOGICAL SEMINARY.

We would notice as matter of thankfulness, the prosperity of the Theological Seminary at Princeton,—particularly, that by the liberality of some of our people, especially of a few individuals in the cities of Philadelphia and Baltimore, the sum of \$18,500 has been raised for the endowment of our Professorship, in that institution;—leaving a balance of \$6,500 to be raised to complete the endowment,—which, we hope, will be accomplished before the meeting of the next General Assembly.—*Synod of Philad.*

We are glad to be able to state, from unquestionable information, that Benjamin Smith, Esq. of Elizabethtown, N. J. who died on the 23d inst. has bequeathed \$2,500 to endow a

scholarship in the Theological Seminary at Princeton.—*Christian Adv.*

COMMENCEMENT.

Jefferson College, Pa.—The annual commencement of this institution took place on Thursday the 30th Sept. Seventeen were admitted to the degree of A. B.

The degree of D. D. was conferred on the Rev. James Ramsey, and Rev. Samuel Martin, of York co. Pa.

From the Christian Spectator.

REVIVALS.

Extract of a letter from Mr. Israel Douglass, of Leyden, Lewis county, New-York.

On the first of May, the revival was powerful. On the 8th of May, six were baptized in the likeness of Christ's death. Meetings were frequent. Two or three at the same time in different parts of the town. Since May commenced, to Sept. 15th, one hundred and twelve have been added to this church by baptism, and ten or twelve by letter. A number more, who have hopefully experienced a change by the grace of God, we expect will follow the "Redeemer in the blessed humble way."

More than a hundred have been baptized and added to the churches in this county north of Leyden.

The following extract of a letter from a minister of the Gospel who witnessed what he relates, may be interesting to the friends of Zion. The letter was dated October 7th.

"In Salem, Mass. God is in very deed pouring out his spirit. It is principally among the young. In the evening of the 18th ult. I attended a union prayer meeting. The house was crowded and solemn; a death-like stillness prevailed. It was evident from the appearance both of saints and sinners that God was present. The next morning

before sunrise, people were seen flocking together to a prayer-meeting from every direction. Monday about sixty male inquirers assembled anxiously desiring to know what they must do to be saved. Some of these however, were new converts, hoping in the mercy of a crucified Redeemer; others were under awful apprehension of an eternity of misery to which they were exposed. The next evening 160 or 200 females came to the same place with the same inquiry." *Ib.*

SALISBURY, MASS Oct. 27.

The blessed Lord is pouring out his holy spirit in Salisbury and Newbury. About twenty souls, we trust, have received remission of sins, and found peace in believing. The work is still progressing—Z. H.

REVIVALS IN BOWDOINHAM BAPTIST ASSOCIATION.

Extract from the Cor. Secretary, adopted at the Session Sept. 22 and 23.

The Lord has appeared in his glory, during the last year, to build up Zion, in several of the churches composing this body. For several years past, we have had reason to mourn and lament the great declension of Religion among us. But few Revivals were enjoyed, of course but small additions were made to the number of members in any of our Churches, while the diminution, occasioned by deaths continued to increase.

We again appointed a special Fast; and behold the set time to favour Zion came.

The Lord heard Ephraim bemoaning himself, and his tender compassion was excited. He heard the voice of our supplications and has sent a gracious answer of peace. In no former year, perhaps, have there been enjoyed so many and such powerful Revivals of Religion within the bounds of the association, as during the year past. And

we feel it a duty, which we owe to God and to our brethren, to acknowledge, with unfeigned humility, gratitude, and holy joy the exhibition of the great goodness of our heavenly Father to this portion of his heritage.

In Sidney, Readfield, Winthrop, Hallowell, Bowdoin, Lisbon, Livermore and Jay, the good work of grace has been truly powerful and glorious. Backsliders have been reclaimed, saints refreshed, and may sinners hopefully converted to God.—And on several other churches belonging to this body a few mercy drops have fallen, which we fondly hope and fervently pray, may prove the commencement of an abundant shower of grace.

The whole number added by baptism to the several churches within the bounds of this Association, during the past year, is 458; 14 have been *restored*; 131 received by *letter*; 141 *dismissed*; 49 *excluded*, and 22 *died*, making the *net increase* 375; whole number belonging to the body 2892. One church has been formed within the limits of the Association, the past year, and admitted into our number the present session.

Brethren, pray for us that the good work begun among us, may continue, increase, and spread till all our churches shall be blessed with the copious effusions of the holy Spirit; many new churches formed, and the Redeemer's kingdom greatly enlarged; Yea till the knowledge and glory of God shall fill the whole earth.

Our session has been unusually pleasant, unanimity and christian fellowship enjoyed; the prayer meetings, each morning at sun rise, well attended, and the religious exercises throughout the whole have been uncommonly spiritual and edifying. [*Baptist Magazine.*]

MARINERS CHURCH.

A new building, the area of which is 75 by 62 feet, has lately been erected in Philadelphia, and dedicated as a

place of worship for mariners. On the first sabbath it is supposed that as many as twelve hundred persons were present. The greatest solemnity and decorum was observed by this interesting audience, during the services, which were performed by the venerable Pastor of the congregation, the Rev. Mr. Eastburn. *Rel. Intel.*

From the Christian Spectator.

To those who have watched the prevailing taste and habits of the age, the utility of such a work as the Christian Spectator has been at no period, more apparent than at the present. While they have rejoiced to see numerous publications springing up to diffuse religious intelligence through every part of our country, they have also been concerned to notice an increasing thirst for news, and a general habit of loose, desultory reading, calculated to cherish a kind of superficial piety, and to create a distaste for those deep, practical subjects, which are "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

But these are not the views with which we wish chiefly to impress our readers, and the friends of truth generally. Unhappily, we have a stronger argument—a higher claim upon their patronage. The present age is not more remarkable for the multitude of its religious periodical works, than for another class of publications which have risen up to disseminate error. In proportion as the followers of the Redeemer have, recently, been awakened to the great subject of spreading abroad his gospel, its declared enemies and its insidious friends have been excited to an effort, equally vigorous, systematic, and constant, to assail it in all its fundamental and peculiar doctrines. And while newspapers, and pamphlets of a humbler class, which by monstrous caricatures libelled with the names of great and

good men—names remembered only with the Reformation—while these are scattered with a gratuitous hand, at the doors of cottages, by the way side, and in the bar-room to mislead the ignorant, the fountains of learning have been poisoned, and the vague and unsettled doctrines of philosophy, “falsely so called,” are going forth with the all-pervading spirit of literature, among the higher classes of the community, to produce their baleful effects wherever the refinements of education and taste have opened a door for their reception.

The Church Missionary Society have made preparation for the establishment of a Seminary for the education of their missionaries, at Islington near London. There are at least three other Missionary Seminaries in Europe—one at Gosport, (Eng) one at Basle, (Switzerland,) one at Berlin, (Prus.)

MISSION TO HAYTI.

On the 11th of October, the Rev. William G. Pennington, a coloured man, was appointed by the Managers of the United Foreign Missionary Society, as a missionary to the American Emigrants in the Island of Hayti. Mr. Pennington was educated at the African School at Parsippany, N. J. under the patronage of the Synods of New-York and New-Jersey. He was licensed last year by the Presbytery of New-Jersey, and by the same Presbytery was ordained last month, with a special view to this mission.

On the evening of the 12th of October a public meeting was held in the African church at the corner of Canal and Elm-streets, a Church was regularly formed, comprising such emigrants as had been furnished with certificates of good standing in other churches, two elders were selected and ordained, and the requisite commission and letter of instructions were delivered to the missionary.

On the 13th, the Missionary, the Elders, and Members of the Church, and their fellow emigrants to the number of nearly two hundred, embarked in the ship Concordia, and sailed on the succeeding morning for their destined residence. [*Amer. Mis. Reg.*]

Several families of blacks from Ohio have passed through Wheeling, Va. on their way to Hayti.

The Committee appointed by the citizens of New York to adopt measures for the erection of a statue of Washington, have ascertained and reported that an Equestrian Statue, in Bronze, can be completed for the sum of forty thousand dollars in a style worthy of the object. [*Nat. Gaz.*]

Francis W. Gilmer, esq. of Richmond, who sailed for England in May for the purpose of procuring professors for the University of Virginia, arrived at New York in the Packet *Crisis*, forty-two days from London. We understand that Mr. Gilmer has been very successful in obtaining professors; none of them, however, came out in the *Crisis*. They were to sail in the *Trident* from London, and the *Liverpool Packet* of the 16th October.

The University will probably be in operation in the Spring.—*Rich. Inq.*

Gen. La Fayette.—The Richmond Complier states that General La Fayette had visited Charlottesville and Monticello. A public dinner was given to him at the elegant Rotunda of the the University of Virginia. From 4 to 500 persons sat down to the table. Gen. La Fayette, Mr. Jefferson, and Mr. Madison sat together. The General would remain perhaps about a week at Monticello, whence he would proceed on his tour to Montpelier, Fredericksburg, and Washington City.

It appears from a publication in the Philadelphia papers, that the *Chesa-*

peake and Delaware Canal is making a very gratifying progress, and that the work is executed in the best manner.

The North Carolina Raleigh Register, of the 16th inst. contains election returns of 34 counties of that State, which altogether give a majority of 2658 to the Crawford ticket. The editor, a Crawford partisan observes—“From all that we can learn on the subject of the election, the majority will be small for either candidate, and no one can pronounce with certainty on which side it will be.” *Nat. Gaz.*

On the 22d of September, a meeting of the Committee for commencing a Steam Navigation to India, took place in London. Several scientific gentlemen in the service of the East India Company, who had been appointed to investigate the plan, were present, and they reported favorably of the undertaking. It was finally determined to carry it into execution. The route is intended to be round the Cape of Good Hope, and not by the Red Sea, as was formerly intended.—*Nat. Gaz.*

Capital Trial.—At the late session of Supreme Court of Maine, holden at Castine, Seth Elliot was convicted for the murder of his son, under two years of age, by cutting his throat from ear to ear. The deed was committed on the Sabbath, while the family was at meeting. The jury were absent about an hour and a quarter, and returned a verdict of GUILTY. The awful sentence of the law was pronounced by Judge Preble. *Nat. Gaz.*

Medical Remains found at Pompeii.—M. Choulant has lately published, at Leipsic, in a pamphlet, entitled ‘De Locis Pompeians ad Rem Medicani facientibus,’ an account of the different objects relating to the medical art which have been discovered at Pompeii.

The eruption of Vesuvius, under which the ancient city was buried, and in which the elder Pliny fell a victim to his ardour for the advancement of science, occurred about the seventy ninth year of the Christian era. M. Choulant successively describes the Temple of Esculapius, the amulets, surgical instruments, pharmaceutical apparatus, &c. found in the midst of the ruins. Amongst the surgical instruments were found some nearly resembling those made use of at the present day, as for instance, elevators for the operation of trepanning, lancets, spatulæ, instruments for the operation of actual cautery, &c. There has not been found one single building which could be regarded as a school of surgery or anatomical museum.—*lb.*

The numbers of the pupils at the four great classical schools in England are these: At Eton, about 550 boys; at the Charterhouse, 450; at Winchester, 270; and at Westminster, 280.—*lb.*

RUSSIA.—According to a Census recently taken, St. Petersburg has a population of 300,000 souls, besides 1000 English.

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DIED, at Dayton, on the 21st ult. Dr. FREDERICK RIDGELY, (Æt. 68) who long ranked among the first Medical practitioners of Lexington.

Departed this life, on the evening of the 23d ult. aged nineteen years, at the residence of her father, Miss MARY HUMPHREYS, eldest daughter of Charles Humphreys, Esq. of this town.

Died at his own residence, after a lingering illness, which he endured with christian submission, and closed in the triumphs of Christian faith, on the 1st of October, DAVID LOGAN, in the 67th year of his age.

☞ An obituary notice of any one or all the above individuals, will be received and published at any time in the Luminary.

From the Boston Recorder.

GO WASH IN JORDAN.

Go, wash in Jordan and be clean,
The man of God to Naaman said,
When he, a leprous Syrian, came
To supplicate the Prophet's aid.

Go, wash in Jordan and be clean—
The Syrian heard and quick replied,
Have Israel's waters greater pow'r,
Than Pharpar and Abana's tide.

He said, and proudly turn'd away,
Scorning the Prophet and his word;
But soon, repenting, went and wash'd
In Jordan's stream, and was restor'd.

Thus, trembling sinner, turn and wash
Thy leprous soul in Jesus' blood—
Turn thou, for, know, the only way
To Heav'n, is through that crimson flood.

From Cunningham's Morning Thoughts.

THY KINGDOM COME.

WHEN my sad heart surveys the pain
Which weary pilgrims here sustain,
As o'er the waste of life they roam;
Oppressed without, betrayed within,
Victims of violence and sin,
Shall I not cry, 'Thy kingdom come?'

And when I know whose strong control
Can calm and cheer each troubled soul,
And lead these weary wanderers home;
Can lodge them in a Father's breast,
And soothe this weary world to rest,
Shall I not cry, 'Thy kingdom come?'

O rise, the Kingdom of the Lord!
Come to thy realms, immortal Word!
Melt and subdue these hearts of stone,
Erect the throne which cannot move;
Stretch forth the sceptre of thy love,
And make the rebel heart thine own.

From the same.

"Matt. Chap. xv. ver. 13. 'Every
plant which my heavenly Father hath not
planted, shall be rooted up.'

"Swift the tempest strips the wood,
Swift the sun dries up the flood;
Trophied domes and aisles decay,
Tribes and empires melt away,
Like the wreath of mountain snow,
When Summer breeze begins to blow.

"Error, like the flimsy sail
Rent by every passing gale,
Floats her moment on the stream,
Glitters in the morning beam,
Dares the breath of heaven to brave,
And founders in the foaming wave.

"Even the little garden flower,
Once the joy of all the bower,
Fondly watched from day to day,
From its stem is swept away;
Yester morn, what bower so bright!
But ah! how desolate to night!

"Nought endures but Thou, O Lord,
Thou, the Everlasting Word;
Thou, the first, the midst, the end:
Thou, the deathless, changeless Friend;
Grant us, Lord, beyond the skies,
Flowers whose fragrance never dies."

From the same.

"Matt. Chap. iñ. ver. 16.—'And lo,
the heavens were opened unto him, and
he saw the Spirit of God descending like
a dove, and lighting upon him.'

"Celestial Visitant, herald of peace.
Who com'st when, the waters of trouble
decrease,
O say to my heart that the tempest of
wrath

No longer o'erhangs and endangers my
path.

Oh! come with the olive-branch, Spirit of
love;

With the train of sweet graces descend
from above;

Bring with thee the purity, concord, re-
pose,

Thy peaceful and permanent presence
bestows.

Let thy heart-soothing melody charm me
again,

In the days of 'clear shining' that follow
the rain;

In tenderness visit this softening breast,
And make it for ever the seat of thy
rest."

THE WESTERN LUMINARY.

To Subscribers.—Those who have not yet paid, are informed, that *Three Dollars* will be received in full for the year, if paid previous to the expiration of the first six months, but if payment is delayed until the expiration of that period, *Three Dollars and Fifty Cents* will be required. Subscribers living out of this state, are informed, that *One Dollar and Fifty Cents*, in specie, will discharge their subscriptions, if paid within the first six months.

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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For the Luminary.

OF THE ENMITY OF THE WORLD TO THE TRUTH.

The enmity of the world to "all that is called God," or that anywise appertains to God—is much greater than the world is apt to imagine. In this, as in other matters, men no little deceive themselves, and there is many a man who supposes himself quite the friend of religion, who, in truth, is altogether the foe to religion, and to whatever relates to it. It is only when some particular occasion offers, that the hate of the world is apt to shew itself. But let the occasion be presented; and the scorners come from their lurking places, and venture into day,—as the opposers of order under *civil government*, cry aloud, what they have often thought over and felt in secret—when ever any national calamity hath occurred to injure the credit of "the powers that be."

And, by no means, is it our intention, to appear witty or satirical, upon this subject. This is no fit subject, for wit, or for satire—even if we possessed them. It is matter, on the other hand, of solemn seriousness and regret....
"The carnal mind is enmity against God."

As often as the "theological Mountebank," or as the open blasphemer has presented himself before the public; have not many been found, ready to chime in, with the one or the other, of these characters? Have not many, at these times, *shewn enmity* to the Cause of God, from whom the Christian world would have expected something no little different?

It is a matter fresh upon the minds of some of the readers of the Luminary that when the "Age of Reason" (rather unfortunately so called) reached Kentucky—there were many, in the very town where we are, and who had as yet, either pretended to be exceedingly *friendly* to piety in others at least, or else to occupy a sort of *moral neutrality*—It is, we say, fresh on the minds of many, that, upon *this occasion*, the sort of persons we allude to, did begin, to shew the cloven foot, to lay aside the *prudence*, or what honest Falstaff would call the "*discretion*," that had hitherto attended them—and to avow themselves directly hostile to the religion of the Saviour of the world.

So here is it that the "heart" is both "*deceitful* above all things—and *desperately wicked*." It is DECEITFUL to conceal its deep malignity:—and yet it is DESPERATE in its wickedness, whenever a fair opportunity occurs, for it to present its true character.

The writer is no controversialist: He delights not in the "war of words." Nor yet is it ever agreeable to his feelings, he trusts, to injure the sensibilities of any human being.—He must be allowed however—(because the matter is directly brought up by the

topic he is discussing)—to remind his readers that courses amongst us have sometimes been taken, and doctrines sometimes advanced, by those who *professed* to be friendly to our religion; which courses and *doctrines* were at *enmity* with the genuine *faith* of the gospel of Christ. And we must also add to this remark, that the doctrines and courses in question, have at once been bailed by persons of exceedingly respectable deportment, as the *essence of truth*, and *vauntingly professed* by them, with deep enmity against what really is truth, to the exceeding sorrow of every pious heart.....For example.—Who can be ignorant that wherever *Arianism* has reared its standard—those who formerly were only in the habit (*in their good natured way*) of dropping fearful *surmises*, and *anxious doubts*, concerning those who are denominated *Orthodox*—have at once taken the stand of *open, and rancorous, hostility*? Or who can have failed to observe—when the foe of *Christian order* has presented his bitter spleen and his *puissant arm*, against what so much makes against the success of his *liberal* and most *disinterested*, and surpassingly philanthropic schemes—those who before, had only dreaded the effects of *priestcraft* a few centuries hence, when the mind of man shall have lost its impatience of servitude—do at once begin to see already reared up in *giant power*, what, hitherto, has seemed but a little black speck in the distant horizon, waiting to become formidable, until decrepitude shall have come over all the inhabitants of our land?

Now, what we would urge is just this: That there is amongst us *much* hatred against holy things, and holy people—That the Christian world should not be ignorant, or forgetful, of this fact—That they, in counteracting this hate, to the "*harmlessness of the dove*," should add the "*wisdom of the serpent*"—And, above all, that they

should be admonished ever to keep bright, and ever to be using, "the whole Armour of God," with a view to their own good, and to that of the world, where it has pleased God to assign them, so much of toil, of difficulty, and of trial.

And now may the Lord God add his blessing to these remarks—for the sake of His Dear Son!!

A BIGOT.

BIBLICAL LITERATURE.

Extract from a work entitled "Horæ Biblica," by Charles Butler.

[CONTINUED FROM PAGE 275.]

The only instance, in which, before the birth of Christ, the Jews appear to have used a profane language, was in the translation of the Bible made by the Seventy.

1. With respect to the *Style*: It has been observed, that the policy of the Romans to extend, with the progress of their arms, the use of the Latin language, was attended with greater success in their western, than in their eastern conquests; so that, while the language of Rome was readily adopted in Africa, Spain, Gaul, and Pannonia, the Greeks preserved their language; and it continued to be spoken in their various colonies, from the Hadriatic to the Euphrates and the Nile, and in the numerous cities in Asia and Egypt, founded by the Macedonian kings. All of them abounded with Jews. They were known by the name of Grecian or Hellenistic Jews, from the application which the Jews made of the term of Hellenistic, to describe them as residing in Grecian cities, and speaking the Greek language. Alexandria, upon many accounts, was, in regard to them, the capital of the countries they inhabited. By living among the Greeks, they naturally acquired their language; but they incorporated into it numberless words and phrases of their own. This must always be the case where foreigners

acquire a language. It was so in a particular manner with the Jews, as they acquired the Greek language rather by practice than grammar, and as they did not live promiscuously among the natives, but separately, in large communities, among themselves. Besides, they had a more than common reverence for the sacred book. It comprised all their religion, all their morality, all their history, all their politics, and whatever was most excellent of their poetry. It may, therefore, be said to have contained all their language and its phrases. Unavoidably they would be led to adopt its idiom, even in their ordinary discourse, and to introduce it into their writings. The consequence was, that, always bearing in their minds the idiom of their mother tongue, they moulded the Greek words into Hebraic phrases, and sometimes even used words, which resembled certain Hebrew terms in their sound, in an Hebraic sense. The effect of this was the more striking, as no languages are more dissimilar than the Hebrew and the Greek; the copiousness and variety of the latter forming a strong contrast to the simplicity and penury of the former. Hence, when the Jews came to translate the Sacred Writings into Greek, their version carried, in every part of it, the strongest tincture of their native idiom: so that, though the words were Greek, the phraseology was every where Hebrew. This was greatly increased by the scrupulous, not to say superstitious, attachment of the Jews to the Holy Writings, which led them to translate them in the most servile manner. To this must be added, that the whole tenor of the Holy Writings relates to facts and circumstances peculiar, in many respects, to the chosen people. Besides,—the duties which they inculcate, and the sentiments they contain or raise, were unknown to the writers of Greece. In expressing them, therefore, the translators were often at a

loss; and then, for want of a corresponding or equivalent word to convey their author's meaning fully, they were constrained to do the best they could by approximation. The letter written by the German Jews, residing in England, to their foreign brethren, recommending Doctor Kennicott to their protection and assistance in his Biblical pursuits (published by him in his *Dissertatio Generalis*), is a curious specimen of the language of a Jew, when he attempts to express modern, and, in respect to him, foreign ideas, in the Hebrew language. One of the most striking peculiarities in the Greek Testament is, the total absence of the dual number. Mr. Marsh's observations on this singular circumstance (see his note 67, to ch. 4. 55, of Michaelis) deserve great consideration.

2. With respect to the *History of the Septuagint*, there scarcely is a subject of literature upon which more has been written, or of which less, with any degree of certainty, is known. The popular account of its being made in the reign of Ptolemy Philadelphus, at the suggestion of Aristæus, and under the direction of Demetrius Phalereus, by seventy or seventy-two Jews, shut up in cells, appears to be generally exploded. The prevailing opinion is, that it was made at Alexandria, at different times, and by different interpreters; but that all of them were Jews. The Pentateuch, the book of Job, and the Proverbs, are the parts of the version most admired. The principal editions are, Aldus's edition, published in 1518; the Vatican, published in 1587; Mr. Grahe's, printed at Oxford in 1707, from the famous Alexandrine Manuscript; and Professor Breitingger's, published at Zurich, in Switzerland, in 1730—1732, in four volumes quarto. The last edition is particularly valuable, because it not only contains the text of Grahe's edition, or the Alexandrine Manuscript, but because, in the margin at the bottom of the page, it

has the principal variations of the Roman edition of 1587, or the Vatican Manuscript. To these editions should be added, the Complutensian, published in 1515. Dr. Owen says, that it adheres to no particular copy; but that, taking out of all, the readings which came nearest to the Hebrew text, it may be looked upon rather as a new translation, than the ancient Greek version of the Seventy. A splendid edition of the Septuagint is now preparing at Oxford, under the care of Dr. Holmes. The version of the Septuagint is the version generally cited by Christ, and by the apostles and fathers. It has always been of the highest authority in the church of Rome: but, in the middle ages, it was little known, and hardly ever used. It is the authentic version of the Greek church; the early Latin versions were generally translations from it. In many instances it differs materially from the Hebrew. In the Pentateuch, the version of the Seventy approaches nearer to the Samaritan, than to the Hebrew text. The difference between it and the Hebrew has not yet been accounted for on satisfactory grounds. At first, it was unfavourably received by the Jews. But the number of Hellenistic Jews increasing, and a Greek translation of the Sacred Writings being necessary for them, it came into use among them, and was sometimes used in the Synagogues in Judæa. The ancient fathers generally referring to it in their controversies with the Jews, it grew out of favour with them: and some of the Talmudists have spoken of it in the strongest terms of reprobation. They declare, that the day in which it was made, was as fatal to Israel as that of the golden calf: that, in consequence of it, the earth was for three days covered with darkness; and an annual fast, on the 8th of December, was established.

3. Connected with the history of the Septuagint is, the *History of the other*

Versions made of the Old Testament, from the Hebrew into Greek, in the early ages of Christianity, and the Biblical labours of Origen. The first of these versions was made by Aquila, who from a Christian became a Jew, and was accused of designedly mistranslating those passages of the Old Testament, which establish the divine mission and character of Christ.—He published two distinct translations; the first was free; the last and most in use, servile. He was followed by Symmachus, whose translation is supposed to have been clear and elegant; and by Theodotion, whose translation was thought to be more liberal than the second of Aquila, but more strict than the version of Symmachus. A fifth, a sixth, and a seventh version of some parts of the Old Testament were made; the authors of them are unknown.

4. *The Biblical labours of Origen* are known under the appellation of his Tetraples, Hexaples, Octaples and Enneaples. The Tetraples contained, in four columns, the Greek versions of Aquila, Symmachus, the Seventy, and Theodotion. Having discovered two other versions, he added these to the Tetraples. They constituted together the Hexaples. By prefixing to them the Hebrew text, and transcribing it, in a separate column, in Greek letters, he increased them to Octaples. He afterwards added to them a separate version of the Psalms. With that, they are called his Enneaples. So that, the first column contained the Hebrew text in Hebrew letters; the second, the Hebrew in Greek letters; the third, the version of Aquila; the fourth, the version of Symmachus; the fifth, the Greek text of the Septuagint; the sixth, the version of Theodotion; the seventh, his fifth Greek edition; the eighth, his sixth Greek edition; the ninth, his last version of the Psalms.

In all his labours, he appears to have directed his attention principally to the Septuagint, with a view to make it con-

form to the Hebrew text. For this purpose, leaving the text itself of the Septuagint untouched, he shewed, by certain marks, the differences between it and the Hebrew text. His admirers and followers are accused of a want of a similar respect for the text of the Septuagint; they are charged with altering the text itself, to make it conform to the Hebrew. If the charge be founded, there may be a wide difference between the present and the original text of the Septuagint; and the discovery of a Manuscript anterior to the time of Origen, or bearing evident marks of expressing the original text, would be an invaluable acquisition.

From the National Advocate.

PROPOSED RESTORATION OF THE JEWS.

The Gazette of Spires, assures its readers, that the house of Rothchilds has recently received proposals from the Sublime Porte for a loan to a considerable amount, and an offer of the entire of Palestine as a security for the payment. In consequence, adds the paper, a confidential agent has been despatched by that house to Constantinople, to examine into the validity of the pledge offered by the Turkish Cabinet.

REMARKS.

At the first glance of the above, we were inclined to believe, that it was intended as a satire upon the prevailing custom of raising loans for different nations, and upon any security by the Rothchilds and other bankers of great Capital, but upon a nearer view of the subject the proposition may be supposed by some, to embrace higher and more important objects, and may be seized upon by those, whose religious impressions and readings dwell with confidence and security on the restoration of the Jews. We have, therefore, determined to bestow a few thoughts upon the report, which em-

braces a subject never without interest.

It would not be surprising, if the grand seignor was to accept a loan from the Rothchilds, neither would it astonish us, if he was to offer the Holy Land as security; but under that government, which is a government of religion, it would be impossible for the sultan to offer a guarantee to the transfer, or to alienate any part of the Turkish territory. We have seen how difficult it has been to bring over the divan to consent for a transfer to Wallachia and Moldavia—provinces not actually Turkish, but only recognized as such, by the appointment of Hospodars. We have seen a powerful Russian army on its march to Constantinople, and nothing, but the threatened dismemberment of the empire induced the Turkish Government to consent to the transfer of two very unimportant provinces—nay, even now, two years since the treaty was signed, and the cossacks fell back from the Danube, the divan still refuses to surrender them. Let us imagine the difficulties, therefore, of any peaceable transfer of Palestine.

There are three mosques which all Mussulmen hold most sacred, the one at Mecca, the other at Medina, and the third the mosque of the Caliph Omar at Jerusalem. To each of these pilgrims annually resort, and Jerusalem is considered by the Turks as the third holy city. The tombs of the patriarchs, and of our mothers, equally their fathers and their mothers as the descendants of Ishmael are in their possession and kept with the utmost veneration. There is no transfer of the land of Canaan which the sultan can make, that will be respected by the Turks. He may take a loan and give a deed, but its validity will never be recognized by the Mussulmen, they never will consent to allow the Jews to govern in the Holy Land, and any peaceable attempt of that nature, will be the signal of a

general massacre of the chosen people. The land of Canaan is to be recovered by the sword, not acquired by the purse strings.

Apart from the insurmountable religious obstacles to the transfer of Palestine, there are commercial considerations operating against such a transfer. If the grand seignor would accept a loan and fulfil the conditions of it, the British government, not the Rothschilds, stand ready to loan double the sum required. Place the strip of country from Aleppo to the Nile, in the power of the British, and the complete dismemberment of the Turkish empire will follow. The British would forever check the views of Russia upon Persia, and the commerce of the East Indies. They would hold, as a key, the Nile and the Red sea, and Turkey, with Greece on one side, and the English on the other side, against her, and Russia in Constantinople would not be able to hold out long. Thus we perceive that religion and policy unite against such a measure. Turkey is a government of public opinion, and the sovereign dare not resist its mandates.—Even admitting the sultan did trans- fer the Holy Land to the Jews, the Egyptians, the Wechabites, the wandering Arabs, and the Tartar hordes, would be of more annoyance to them, than the Philistines and Amalekites were of old.

That the Jews will be restored to their former country, and possess it in full sovereignty, cannot be doubted. All that has passed, and that which is to come, and will be, are types of confirmation of the promises held out to the race of Jacob. No reading, reflecting man can doubt it; but there is much to be done before the period of restoration arrives. It is not desirable at the present moment, that the children of Israel should possess the Holy Land. Why did Moses consume 40 years, in his journey from Egypt to the land of Canaan, a distance equal to that from

New York to Buffalo? It was to prepare the children of Israel to be free; it was to give them laws, and teach them how they were to be respected; it was, that at least one generation, including many idolators, should die; so it is with the present generation. Though powerful, in numbers; united in faith; and possessing wealth and intelligence; yet coming as they would from the borders of the Nile, and the Niger; the Caspian, and the Baltic; the Euphrates, and the Hudson; their discordancy of views and occupations; of habits, and of talent, would render it difficult, extremely difficult, for them to unite under any form of government.

As they were prepared to enjoy the first covenant, so equally must they be prepared for the second; and this can only be done in a land where they are free by the laws, and by public opinion.

Our country must be an asylum to the ancient people of God. Here they must reside; here, in a calm retirement, study laws, governments, sciences; become familiarly known to their brethren of other religious denominations; cultivate the useful arts, acquire a knowledge of legislation, and become liberal and free. So, that appreciating the blessings of just and salutary laws, they may be prepared to possess permanently their ancient land, and govern righteously.

CRUELTIES OF THE SLAVE TRADE.

Hannah Kilham, the benevolent Quaker lady, of whom we have had frequent occasion to speak, has recently visited the settlements of liberated Africans, in the colony of Sierra Leone. "I am informed" she says, "that it is impossible for any but an eye-witness to conceive the wretched state in which the poor victims of slavery are brought in from the captured vessels; and, indeed, in a school in this colony, which has been formed since the rest, chiefly

rom new importations of these poor little slaves, it makes one's heart droop to see the state of impoverishment, from sickness, in which some of them still remain. When I pointed out the healthier looking girls, and asked where they came from, they were all either found to be the children of soldiers, or born in the colony.—The great girls in the school have to carry those poor sick children about on their backs for a long time: many are six months before their strength can be restored, and many die. Dr. Ritchie told me, in the Gambia, that a person seeing them landed here from the slave-vessels, (he had himself resided here,) would pronounce at once, from their state, that half of them **COULD NOT LIVE**. I am told, that the distressing sickness and weakness of the children who are thus brought in, is sometimes such, that they do not want to live, but desire only to die. Oh! how do the abominations of the Slave Trade strike the heart when we see here poor little emaciated creatures, little more than human skeletons, who although they have been three months in the colony, and carefully nursed, have not recovered from the effects of the inhuman bondage which they have suffered in the Slave Ships!"

From the Boston Telegraph.

THE STRANGER FROM HEAVEN.

A correspondent has sent us the following extract from the close of a sermon, on deliverance from the wrath to come—Luke iii. 7.

"Finally—this subject administers the most pungent reproof to the people of our beloved country, for their comparative ingratitude to Him, who consented to become incarnate, to deliver us from the bondage of iniquity. After forty years absence the *disinterested stranger* has returned to witness the happiness of a nation, which his heroic mind helped to deliver from temporal bondage: and acclamations of joyous greeting, and shouts of grateful import, ring through

the whole arch of freedom:—and infant impotence, and hobbling age, and virgin beauty, and maiden gravity, come forth at midnight, to catch a sight and bless the name of the man who exposed his blood for our deliverance. But when Jesus, the Son of the blessed, the Saviour from sin, the Disinterested Stranger from heaven, the deliverer from eternal death, passes by, as he emphatically does every Sabbath, in the ordinances of his gospel; the same millions of our countrymen turn away their faces from him, and leave it to a few despised publicans and children to shout hosannas, and with cordial affection to cry, Blessed is he that cometh in the name of the Lord! If these things ought to be done for the man whom the people have delighted to honour, and this pulpit shall never witness against it, then tell me redeemed sinner, is it justice, is it honour, gratitude, to leave the other undone?"

THE OFFICES OF CHRIST.

O how precious, how excellent to the believing sin-sick soul, are the essential, personal, mediatorial, and relative excellencies of the Redeemer! I will believe in his godhead mission, and offices. I will rely on his obedience and death, as a good and solid ground of pardon and acceptance with an offended Jehovah. O thou angel of the covenant! let the power of thy grace be felt in my heart.

THE SUN.

Eudoxus was so affected with the glory of the sun, that he thought he was born only to behold it. Much more should a Christian judge himself only born to behold and delight in the Lord Jesus Christ, the Sun of Righteousness.

One particle of knowledge taught by the Spirit of God, is more excellent in itself, and of more value to thee, than an ocean of human knowledge.

GEOLOGICAL CURIOSITY.

Harrison county, Va. Oct. 7.—Within 200 yards from the road leading from Clarksburgh up Elk Creek to Booth's Ferry, and within 5 1-2 miles from the latter place, on the premises of David Hall, a company has been for some time engaged at intervals, in boring for salt; they commenced in the bed of the Creek upon a solid rock; at the distance of about 24 feet, they struck a large vein of beautiful water, exceedingly cold, and a little brackish to the taste, which discharges itself at the top of a small gun inserted into the rock about 18 inches high. At the distance of about 118 feet they passed through a rich vein, or bed of copper, about 4 feet in thickness; and at the depth of about 180 feet they opened a strong vein of wind, which found vent at the top of the well in a tremendous roaring and spouting of water, throwing up perpendicular columns of that element to the distance of 30 feet!! Although the diameter of the well is not more than 2 1-2 inches, it is supposed there is not less than 250 gallons of water discharged in one minute of time!! For some distance round this perpendicular shoot of water, plays an imperceptible gas of vapour so every inflammable, as instantly to take fire whenever that element comes in contact with it. The verge of the circumference of this gas is not perceptible, therefore those who are not acquainted with its ignitable qualities, in the act of putting fire to this curious lamp of nature, have found themselves enveloped in flame, and pretty well singed before they had the idea of being within reach of its touch! It has been tried in vain to extinguish the flame with water.

The only effectual method is to smother it with a large cloth, which can only be applied when the spouting and flame has somewhat abated. The intervals between the times of spouting are uncertain; it has been known to spout two or three times in a week, and

may be seen to spout at any time, by putting down the poles after the well has been 8 or 10 days unoccupied.

Interesting Ruins.—Mr. Bullock, an English traveller, has discovered in Mexico, near the City of Tezuco, situated on the top of a lofty mountain, and which commands a view of the City of Mexico, thirty miles distant, the ruins of a splendid palace, and which, doubtless, had at times been occupied and used by the ancient sovereigns of Mexico. The place was called by the natives Bano de Montezuma.

Singular spot on the Sun.—On the 29th December 1823, M. Pons of Marseilles observed several small spots on the sun, forming a mass of spots. On the 23d, this mass was elongated so as to form only a single black spot, so near to the sun's limb that it could be seen on the day following; at the side of this black spot there was another more extended, with several branches, but it was not black, and might have been taken for a small cloud which passed over the sun's disk. I have never, adds M. Pons, either seen such a spot, or heard any person speak of it.

Zach's Corr. Astron. ix. 603.

LOCKED JAW.

The Newport Mercury furnishes the following article for the benefit of mankind:—

Several years ago, during a conversation in Newport, upon that dreadful malady the Locked Jaw, an intelligent master of a vessel observed, that when he was at the Island of St. Eustatia, he heard an eminent physician remark, that he had many cases of the Locked Jaw, and never lost a patient.—On inquiry of him as to the particular mode of treatment, in which he had been so successful, the Physician replied, that he directed an application of warm LYE, made of Ashes, as strong as possible; if the foot or hand was wounded

the same was dipped repeatedly into the Lye; and if a part of the body, which could not be immersed in it, then in the case that part affected to be bathed with flannels wrung out from the warm Lye.

In July last, Capt. Charles Gordon, of Newport, unfortunately jumped upon a scraggy pointed spike, which perforated his boot and foot, and he was taken home in the most excruciating torture—the attending physician could afford him no relief. Providentially, a lady, who heard the above conversation, recommended the warm Lye bath, into which his foot was placed—with in 15 minutes the anguish was taken out: he went to bed and slept quietly. The application of Lye was made for 10 succeeding days; no pain, no uneasy sensation returned, but what is incident to a common sore, and on the eleventh day Capt. Gordon walked abroad.

[Editors of papers throughout the country, would do well to publish this, as the Lock-Jaw is difficult to cure—and the gentleman who handed it for insertion, thinks the above remedy will prove highly useful to the community.]

N. II., Sentinel.

Richard Wilcox has presented to the Honourable the Mayor, Aldermen and city councils of Philadelphi, a Memorial, praying that they would be pleased to examine an invention of his, which he styles an *Analytical Airmeter*, and which he declares to be “susceptible of ascertaining with the greatest precision, the state of air we inhale, anticipating every evil that results from this heretofore invisible and destructive foe; announcing the *approach, increase and maturity* of contagious diseases, &c.” He has forwarded with his memorial a quarto pamphlet, entitled, the *Practical Manipulator*, containing, among other things, an engraving and a description of the *ANALYTICAL AIRMETER*.

Carlisle Adviser.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, DECEMBER 15, 1824.

For the Luminary.

A CARD.

Several Persons who heard—or only have heard of—the Sermon of the Rev: Mr. Breckinridge upon the subject of Fashionable Amusements; would be gratified, exceedingly, to see that Sermon, printed, in the pages of the “Western Luminary.”—These persons are anxious that the above named discourse *have justice done to it*, and that the town have the benefit of whatever truth it may be found to contain.

Several Subscribers.

For the Luminary.

“A FRIEND OF KNOWLEDGE,”

Takes the liberty to announce that he intends publishing, in the Luminary, a review of the Report on a “System of Common Schools,” which was offered to the “General Assembly of Kentucky,” several sessions ago.—The writer hopes it will not seem to result from *vanity*, that he gives this notice—particularly as he does not intend to be known, personally, to his readers. All he wishes, is, *to be read*: And it has occurred to him that, in as much as he intended only to write *about two* (probably) *very short* numbers; an invitation of attention to what he will write seems due to his subject....He will commence next week.

ELECTION OF PRESIDENT.

The returns of votes made by the Electors in the different states, will be opened by the President of the Senate, in the presence of the Senate and House of Representatives, on the ninth day of February next. If it shall then appear that there is no choice of President by the majority of the votes of

the Electors, a President is to be immediately chosen by the House of Representatives, voting by states, from the three persons having the highest number of votes—each state having one vote. If no choice shall be made, by a vote of a majority of the states, before the 4th day of March, the person who shall be chosen Vice President is to act as President during the whole period of four years.

If, on counting the electors' votes, it shall appear that there is no choice of Vice President by a majority of those votes, the members of the Senate are to make choice of a Vice President from the two persons having the highest number of Electoral votes.

Evening Post.

NORTH CAROLINA.

The whole number of votes given in the sixty-two counties were 35,503. Of these there were 20,107 for the *People's Ticket*, and 15,396 for the *Crawford ticket*: making a majority for the *People's ticket*, of 4,711. Onslow county was said to have given a majority of about 340 for the *People's ticket*.

Nat. Gaz.

NEWS FROM THE ARCHEPALAGO.

Our advices yesterday direct from Smyrna via Boston, were to the 2d of September. The Boston papers received this morning, contain extracts from the Smyrnoon of the 11th, and letters of the 14th and 15th of September. We give extracts below, from all of which it is satisfactorily proved, that up to the latest dates nothing had been effected against the Greeks, but that on the other hand a division of the Turkish fleet had been destroyed, and the great camp at Scala Novas was entirely broken up, and the great body of Asiatic troops which had been there assembled, dispersed.

The camp which was broken up, consisted of 100,000 men, and was

formed on the Point of Asia nearest to the island of Samos. The first division of the army was embarked when the Greeks attacked and defeated a part of the Captain Pacha's armament.

The Greeks continue to fortify Missoloughi. A fort at the entrance of the harbor which was called the Fort of Honor, has, since the death of the noble volunteer, been named Fort Byron.

Extract of a letter from Smyrna, Sept. 15, received per Charles.

"The Dervish Pacha has been obliged to retreat, after the battle of Solona, (I believe,) with the loss of all the army, and saved himself with only 20 men. At Negropont, the Turks have been defeated—and all over Romelia the Greeks have been successful. A Military Academy has been established at Napoli de Romania, and Schools in all the principal cities. We have some whispered reports that some Turkish ships have again been burnt by the Greeks at Budrum, where the combined Ottoman fleets are at anchor."

New-York Spectator.

SOUTH AMERICA.

On the 10th of October fifteen large transports were at Panama, taking on board the 6000 troops from Colombia, going to reinforce Bolivar. The ship *Minerva*, of New-York, and an American brig, were among the transports.

A letter from Carthagena says, "the accounts from Bolivar are most encouraging."

Mer. Adv.

The Sloop Neptune.—Letters have been received from Newburgh, which announce the melancholy intelligence that out of fifty persons who were on board the Sloop Neptune, when she capsized, only sixteen men and one woman were saved. We have not been able to obtain the passengers names, but are informed that Mr. M^r. Curdy, and Mr. Smilie, of Walkill, and

Mr. Loveland, a merchant of Rockland county, were among those who perished. Mr. Sprague, the partner of Mr. Loveland, was saved.

New-York Spectator.

Death of Mr. Sadler the Aeronaut.

—Mr. Saddler, the celebrated aeronaut, ascended in a balloon at Liperpool, on the 1st of October, in company with another gentleman. Mr. S. was on the point of descending, and threw out his grappling iron, but the iron breaking, they were dragged along by the balloon, and the car coming in contact with a chimney, Mr. Sadler was thrown out, but caught the rope, when the balloon ascended to a considerable height, and then again descended, but Mr. S. was so much exhausted that he fell to the ground from the height of about 60 feet. The balloon then again descended, and the car coming in contact with some rails, the other person was thrown out and had his left arm broken, his head bruised, and was otherwise injured. Mr. S. died of his wounds the next morning.

Mr. Sadler (whose father was also a celebrated aeronaut) was in the prime of life. He had made thirty successful ascents, and was particularly distinguished by his daring intrepidity in being the only individual who, in a balloon, ever crossed the Irish Channel.

At St. Jago de la Vega, William Lee, a blacksmith and farrier, was convicted of branding his slave on the shoulder with an iron used for marking horses. The slave, a girl of 13 years of age, was brought into court, and the marks exhibited. The Judge pronounced it a most atrocious case: declared the girl to be free, and sentenced Lee to pay a fine of £100, and to be imprisoned four months, and ordered £10 per annum for life to be paid to the girl out of the parish funds. *N. Y. Spec.*

Horrible Barbarity.—The Grand Jury of Hancock County, Georgia, have presented Robert Flournoy, Senr. and Robert Flournoy, Jun. large slave holders in that county, for cruelty and oppression to their slaves. The following is an extract from the presentment of the Grand Jury:

“Robert Flournoy, junr. did, on the first day of January, in the year of our Lord eighteen hundred and twenty four, and from that day till the twelfth day of October in the same year, at their plantation, cruelly misuse seven slaves, to wit—Scipio, Nelly, Joshua, Mahala, Grace, Sally, and Dolly, slaves of the said Robert Flournoy, sen. and Robert Flournoy, jun. by cruelly beating, by withholding necessary food for the sustenance of said slaves, and which slaves have been under the principal care and direction of Robert Flournoy, jun. and by requiring greater labour from said slaves than they were able to perform, and by not affording proper clothing, whereby the health of said slaves became so injured and impaired that the above named slaves have all died between the dates above mentioned; and one of them, to wit: Dolly, on the twelfth day of October, in the year aforesaid; and that the slaves so dying have been denied the usual rites of sepulture. In addition to all these acts of cruelty and barbarity, they have denied said slaves, the opportunity of recovery, by not employing proper medical aid administered by the skill of a physician.

N. Y. Spec.

Prevention of Drunkenness.—Our readers are aware that the Volatile Alkali has been considered as a remedy for intoxication. We said in a former number, that, should this be the case, it is doubtful whether the antidote would not encourage the vice, rather than tend to suppress it. In one of the foreign journals it is stated that a German physician (M. Brunl Cramer,) has

discovered that the exhibition of diluted Sulphuric Acid, with occasional bitters, causes at length such a disgust towards brandy and other spirituous potations, as to eradicate the disposition to inebriety. If this should prove true, it would be a far more valuable discovery than that of a medicine which rendered a drunken man sober, and enabled him to return to his favorite potations with impunity.

Med. Chir. Review, No 18.

It is an interesting fact, that, of the *twenty thousand children*, whose names have been registered on the books of the common or public schools of the State of New York, but one of them has been traced to a criminal court of justice, charged with an offence. A glorious instance of the effect of education in the improvement of morals in a land of free institutions.

Nat. Gaz.

EMIGRATION TO HAYTI.

Extract of a letter from the Cor. Sec. of Haytian Emigration Society, at New-York, dated Nov. 13.

"Citizen J. Granville, to our great disappointment, will sail, we expect, tomorrow, for Samana, without affording us the pleasure of a parting adieu. He has experienced so much turmoil from the abundant cares of his mission, in Philadelphia, that we have had but little epistolary correspondence with him. Eighteen vessels have sailed, and are about sailing from Philadelphia, which will carry to Hayti about 2000 individuals; and, as far as we can understand, nearly the whole weight of the business, relative to their embarkation, has fallen upon him. This, in addition to numerous other calls, has mostly kept him from sun rise until late at night, busily employed in his office."

The Editors of the Boston Telegraph and of the Boston Recorder have deter-

mined on a union of their papers. The paper will be styled, "*The Boston Recorder and Telegraph*," and will be published weekly upon an Imperial sheet, at the same rate at which each of the papers had previously been. It is expected that it will combine the excellencies of both.

Carlisle Adviser.

University of Georgia.—Dr. Waddle has resigned the Presidency of this Institution, but has consented to continue until a successor is appointed.

Nat. Gaz.

It is stated, that upwards of five and a half miles of gas pipes are laid down in this city, and that the company intend to light early in the month of January. The length of the gas pipes in the city of London exceed 1,200 miles.

N. Y. Spec.

Morris Birckbeck, Esq. has been appointed Secretary of State by the Governor of Illinois.

Ib.

On the 29th of October, the snow in Ashtabula, Ohio, was nine inches deep.

Ib.

THEOLOGICAL SEMINARY OF VIRGINIA.

The Theological Seminary of the Diocess of Virginia, located in Alexandria, D. C. continues to increase in the affection of the members of the Church, and in its prospects of extensive usefulness. The present session commenced a few weeks ago, with a large accession to the number of students and is advancing, under the two Professors who have charge of the Seminary, with zeal and industry appropriate to the important cause. Nineteen students are at present in Alexandria, connected with the institution, and the names of others have been received, who are expected soon to arrive.

Theological Repertory.

I DID NOT THINK.

Richard Thompson was a good natured boy, and would not willingly have injured any one; he possessed also good abilities, and he enjoyed many advantages of which poor children do not partake, and of which he often made a proper use. But there was one thing in Richard which spoiled all—he was *thoughtless*.

One day perceiving his brother Harry about to run into the garden, just as he reached the gate, Richard threw it too, by which Harry was thrown down, and his leg nearly broken. Now all the atonement Richard could offer was, his sorrow for the occurrence, and his assurance, that *he did not think* it would have hurt him. Richard was often more disposed for play than work, and thus it happened that his lessons were not always learned when his tutor required them, and he fell into disgrace. When thus neglectful, his excuses generally began with, *I did not think*.

It is not surprising that Richard, thoughtless and careless as he was, often did that which was wrong. On one occasion, his father charged him not to meddle with some of his books and papers. Richard disobeyed the command, and began looking at the engravings in them; while he was doing this, he unfortunately overturned the inkstand, by which several were entirely spoiled, and others were seriously injured. His father was much displeased, and all the apology which poor Richard attempted was, *he did not think* there was any harm in looking at the pictures.

His father then kindly admonished him thus, "My dear boy, I have long observed how often you are involved in difficulties by your *not thinking*. Now recollect that you ought not to do any thing, without thinking what you are about to do, and what will be the consequences of doing it. As you grow up into life, unless you conquer this evil

habit, you will find it strengthened by indulgence, and *I did not think* will then furnish you with many sorrowful reflections. It will be of little purpose, should your careless disposition then continue, to say, when you have unintentionally injured a fellow creature in his person or character, that *you did not think* such would have been the result of your conduct. Or should you, by thoughtless prodigality be reduced from affluence to penury, it will be but a poor consolation to say *I did not think* I should have exhausted my property thus!

But my dear boy, be assured, that however dangerous an unthinking disposition may be in temporal matters, it is far more so in those which concern the soul, and I fear lest you should say, *I did not think* of these things, when your regret will be useless. Miserable indeed, will it be, should death find you unprepared for his approach, to hear you saying, *I did not think* the warnings of parental affection were true; *I did not think* that life would be so short: *I did not think* that the care of the soul was so needful, that its salvation was so important, that eternity was so near. How unavailing will all this be then; you will have only the bitter apprehension of an eternal state in which you will have opportunity to mourn over your want of serious thought.

Let then, *I did not think* be no more your excuse for misconduct, but in your future behaviour manifest an earnest desire to cultivate, and an ardent disposition to practice, the *habit of thinking*.
Guardian.

THE MOTHER AND HER CHILD.

Communicated by a Minister.

A few months ago, a pious woman brought her child to me, to request I would dedicate it to the Lord. I did so; and after imploring his blessing upon the child and its parents, I addressed them, especially the mother, and concluded in these words, "Your

now, my friends, have given this dear child to God our Saviour; you have dedicated it to him; if he should take it from you, remember what you have now done; do not be angry with him!" Time passed away, and a few days since I rode with the poor mother in a mourning coach; the child was gone! Her anguish for the loss of the dear babe was very great;—many a thoughtless passenger said, "it was *only an infant* going to be buried;" but it was the mother's darling, the desire of her eyes, her *all*. "Ah, Sir," said she, wringing her hands a thousand times, "when the child was ill, I thought of your words, 'Don't be angry if the Lord takes what he gave.' Oh, no; Oh, no; but I feel it very difficult to leave it in the grave. *I did give it to him*; and, blessed be his name, he takes but what he gave. I do not murmur; but *I do feel*."

The mother had nursed her babe with all a mother's fondness, and had caught its disease, the measles. In a few days after the funeral of her child, the sickness appeared, and so much altered her features, that had I seen her any where except in her own house, I should not have known her. After laying some days in this state, with a half suffocated voice she pointed with her hand to heaven, and made signs that she was ready to follow her child; but upon some hopes of her recovery being expressed, she said, with uncommon eagerness, "Pray, pray for me, that I may be restored for *one thing*; that I may tell to every body not to put off the important concerns of their souls till they are taken ill. Oh, it is enough to bear the pain even when the mind is supported. Now, now is the accepted time; now is the day of salvation!"—From that hour she became worse, and found death rapidly coming upon her. She then, with composure, gave some directions concerning her funeral, and after lingering some days, rejoicing in God her

Saviour, she departed hence, to be with him for ever.

She requested that she might be interred in the same grave with her child; her wish was complied with. The grave was prepared for the mother, and the little one placed on her bosom. From her it had received life, and to her it had imparted death!—Reader, be ye also ready, for in such an hour as ye think not, the son of man cometh.

S. K.

Religious Intelligencer.

ANECDOTES.

MERCY BETTER THAN SACRIFICE.

Benevolence, or charity, were never carried higher than by some of the first Christian bishops. The Bishop of Nola, having nothing left to purchase captives, actually *pawned himself*; and by this stretch of heroism, restored to a poor widow of mean rank her only son!

When the Romans had ravaged the province of Azazene, and 7000 Persians were brought prisoners to Armida, where they suffered extreme want, Acases, the bishop of that city, observed that as God had said, "I love mercy better than sacrifice," he would certainly be better pleased with the relief of his suffering creatures than with being served with gold and silver in their churches. The clergy were of the same opinion. The consecrated vessels were sold; and with the proceeds, the 7000 Persians were not only maintained during the war, but sent home at its conclusion with money in their pockets. Varenes, the Persian monarch, was so charmed with this humane action, that he invited the Bishop to his capitol, where he received him with the utmost reverence, and for his sake conferred many favours on the Christians.

Ethelwold, Bishop of Winchester, in the time of king Edgar, sold the sacred gold and silver vessels belonging to the church, to relieve the poor

people during a famine, saying, "That there was no reason that the senseless temples of God should abound in riches, while his living temples were perishing with hunger." *Rel. Intel.*

ANECDOTE.

One day a poor pious woman, called upon two elegant young ladies, who received her with Christian affection, regardless of her poverty, and sat down in the drawing-room to converse with her upon religious subjects. While thus employed, a brother, a dashing youth, by chance came in, and appeared astonished to see his sisters thus situated and employed. One of them instantly started up, saying, "brother, don't be surprised; this is a King's daughter, though she has not got on her fine clothes." *Phil. Rec.*

The Bible resembles an extensive and highly cultivated garden, where there is a variety and profusion of fruits and flowers; some of which are more essential or more splendid than others; but there is not a blade suffered to grow in it, which has not its use and beauty in the system. Salvation for sinners, is the grand truth presented every where, and in all points of light; but the *pure in heart* sees a thousand traits of the divine character, of himself, and of the world—some striking and bold, others cast as it were into the shade, designed to be searched for and examined—some direct, others by way of intimation or inference. *CECIL.*

Divine knowledge is the rich ornament of the soul. Though we may not attain the deep knowledge of the wisest, nor understand all mysteries, yet, we may, through the grace of God, attain true happiness. A man may put into the haven, in a small bark, as well as a large ship. *FARINDON.*

Let all the strife of men be who shall do best: who shall be least.—*Whitgate.*

From the Religious Monitor.

The following beautiful and affecting lines, are taken from a small volume entitled, "Songs by the Way," by the Rev. Mr. Doane, late of the city of New-York.

LIFE'S LITTLE LINES.

"Noting, ere they pass away,
The little lines of yesterday."

Life's "little lines," how short, how faint,
How fast they fade away:
Its highest hopes, its brightest joys,
Are compassed in a day.

Youth's bright and mild and morning
light,

Its sunshine and its showers,
Its hopes and fears, its loves and tears,
Its heedless, happy hours;
And manhood's high and brighten'd noon,
Its honors, dangers, cares,
The parent's pains, the parent's joys,
The parent's anxious prayers,
Fade in old age's evening gray,
The twilight of the mind:
Then sink in death's long, dreamless
night,

And leave no trace behind.

Yet, though so changing and so brief,
Our life's eventful page,
It has its charms for every grief,
Its joy for every age.

In youth's, in manhood's golden hours,
Loves, friendships, strew the way
With April's earliest, sweetest flowers,
And all the bloom of May;
And when old age, with wintry hand,
Has frosted o'er the head,
Virtue's fair fruits survive the blast,
When all besides are fled;
And faith, with pure unwavering eye,
Can pierce the gather'd gloom,
And smile upon the spoiler's rage,
And live beyond the tomb.

Be ours, then virtue's deathless charm,
And faith's untiring flight;
Then shall we rise from death's dark
sleep,
To worlds of cloudless light.

TO G—— S——.

There's a stain on thee that can never
fade,
Tho' bathed in the mists of future years,

And this world will be but a world of
shade,

Of sorrow and anguish, and bitter tears.
Thou has seen a flow'ret pine away,
That loved by thee, would have blos-
som'd fair,

And thou shalt meet with a worse decay,
And wither and die in thy soul's despair.

Like the summer's breath was the gentle
tale

With which thou told'st of thy love and
truth,

But thy falsehood came, like the wintry
gale,

And blighted the flow'ret in its youth.

It has sunk to earth, but nor tear nor sigh
Has e'er betray'd thy bosom's pain,
Yet a day will come when thou would'st
die

To call it back from the grave again.

Had'st thou cherished it with the smile
that won

Its fadeless love in Spring's blooming
hour;

Had 'thy love beam'd o'er it like the sun,
Whose rays are life to the drooping
flow'r;—

It had still been fair, and thou had'st now
Been calm as the lake that sleeps in
rest;

But the ray of joy shall ne'er light thy
brow,

Nor pleasure dwell in thy lonely breast.

For the lovely one whom thou left'st for-
lorn,

A deep lament shall be;

But no heart will sigh, and no bosom
mourn,

And no eye e'er weep for thee.

Thou wilt pass away to the realms of death
In solitude and gloom;

And a curse will cling to thy parting
breath,

As awful as thy doom.

National Gazette.

For the Amer. Sunday School Magazine.
A HYMN.

Suitable for children at the opening of a
Sunday school.

Psalm 149: 6, 148: 12, 13,

Come, children, and sing to the Lord,
Who brought us from Nature's dark
wild:

The praises of God touch a chord,

In the heart of a Sunday school child.

When thoughtless and sinful we strayed,
Surrounded by dangers unknown;

We neither repented, nor prayed;
Ah! where might our wand'rings have
gone?

Too mean for the notice of man,
The soul and its value despised;

In circles of folly we ran,
The "foe in our hearts" lay disguised.

But the God of compassions arose,
Commanding the word to be given,
"Deliver the poor from their foes,
And train their young children for
heaven."

Then PITY descended to dwell

In hearts that she softened to feel;
They hastened the cloud to dispel,
And Love was attended by Zeal.

The steps of the servants of God,
Now trode the abodes of the poor;
To Heaven they showed us the road,
The Sunday school opened its door.

But chief we admired and adored
The Saviour, who bled, and who died;
And how he gave life, as its Lord,
To the thief that expired at his side.

Our minds have received the true light,
The dews of the Spirit descend;
We learn with Corruption to fight,
And Peace on our steps will attend.

To be lambs of the Saviour's flock,
And housed with his fold in the sky,
Our hope festing firm on the Rock,
Oh! should not our praises be high!
New-York, August, 1824. B.

THE WESTERN LUMINARY.

To Subscribers.—Those who have not yet paid, are informed, that *Three Dollars* will be received in full for the year, if paid previous to the expiration of the first six months, but if payment is delayed until the expiration of that period, *Three Dollars and Fifty Cents* will be required. Subscribers living out of this state, are informed, that *One Dollar and Fifty Cents*, in specie, will discharge their subscriptions, if paid within the first six months. Those who have not an opportunity of making payment at the office, can pay to any of the agents most convenient to them.

THE WESTERN LUMINARY.

"THE LAMP IS THE LIGHT THEREOF."—Rev. xxi. 23.

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For the Luminary.

REVIEW.—No 1.

"Report of the Commissioners, appointed by the General Assembly of Kentucky, at their October session, 1821," &c. &c.—pp. 27.

The subject of this paper is one of the very first importance. The discussion too, is conducted, with no inconsiderable ability. The wonder then, is—that the Report was never acted on by the General Assembly—that it never has led to the adoption of a system of common education, in a state which plumes herself upon her democratic government, and whose principles of equality can only be kept alive by the intelligence of her sons.

It is not the object of this review, to extol the abilities of the writers of the paper before us. We have in view something, far more important than this. We would urge the adoption of the sentiments contained in this paper; in order that the freedom we boast may be freedom indeed—and that neither a despotism, or anarchy, which is worse, may at any future period of ignorance and corruption, be established upon the ruins, or upon the abuse, of the government we now enjoy.

Undoubtedly it is time for men to wake up! It is time for them to begin to apprehend, in truth, what Liberty is!Is it true that the mere fact that neither a monarchy, nor an aristocracy (commonly called such) is established in our land; constitutes that land, the home of Liberty?.....That country which, *virtually, is ruled by the few—is an aristocracy:* And that country which, *virtually, is governed by a single individual—is a monarchy,* by whatever name its ostensible system of administration may be distinguished.

True liberty resides in the mind. The man who implicitly obeys another is not the less a slave—because he obeys from choice: He is indeed the more a slave;—for whereas any Noble Spirit, in a stern government, obeys the tyrant's mandate—simply to avoid confusion, or some other ill consequence,—this person is *willing to obey—he is a willing slave.*

Was *Regulus*—when he was returned to Carthage, and was suffering under Punic barbarity—a slave?.....Or—to come down to *Christian* heroes and martyrs—was *Cyprian a slave*—when he submitted to death, at this same Carthage—rather than worship what *fools* choose to denominate *Gods*? Or was *Athanasius a slave*—when fleeing from the man of blood, he lodged, for months, in his father's sepulchre? Or was *Christostom a slave*—while he was braving every danger which attended the course of duty—while he was suffering every persecution from his, and Truth's, enemies—while, like Paul, he was "fighting the good fight," and looking eagerly to the close of his powerful and dangerous labors? Or was

Luther a slave; even, although the Papal Power did lord it over him; considering that that Power, established as it was, upon the ignorance and fears of men—was no more able to shake his stable soul, than it would have been to “push the sun from his course?”

Liberty, then, may exist under an external tyranny.—Liberty belongs to the soul.—It may exist where outward circumstances are never so adverse: And, too, it may not exist in the mind of many an individual—although every thing of external circumstance, may be for it.....The people of *Athens* were not free! whilst they were subject to the nod of the *demagogue*—although he was of their own creation. The people of *Republican Rome* were not free! when, from civil turmoil and distraction, they were wont to seek refuge under the iron arm of a *dictator*. Nor could the inhabitants of *Virginia* be called *free!* when they owed the fact of their having no dictator amongst them—if not to the patriotic forbearance of *Patrick Henry*—at least to the enlightened nerve and patriotism of her *more aristocratic*, of her *well-born* sons, who (had even *Henry* been disposed to trample on the rights of the people) would have resisted *him* unto the death, and have aroused against him the sleeping multitude!.....No people can be said to be a *free people*—unless they *know, appreciate, and love, both liberty and law;* which, at last, (if they are not the *same thing*) are at least different branches, of one and the same, peerless possession!

To us it seems, that that land where men are truly free—is the land in which a vast deal is not said about liberty—or in which, at least, a vast deal is not said, in a spirit of heat or contention. In the land we are supposing—(for indeed we fear it hath not hitherto existed in the world); men would know their rights, and would hold them dear; and whilst they would appreciate *their own,* they would likewise hold

sacred, the *rights of others.*—Liberty, therefore, is not the privilege of doing all one *pleases;* it is the *right,* to do whatever you choose—so long as you abstain from invading what belongs to other people.

Liberty, then, supposes information. Nay it is needless to compliment me upon the possession of liberty; whilst I have not yet learned, what the thing is.—*What are my rights?* Upon this question my understanding must be informed; or else I know not what belongs to me, when it is invaded—or when it is respected by my fellow men.

Ah! what poor materials the *demagogue* would have to work upon; if every citizen really understood his rights? In this case, when the citizen was told that all he should hold dear was invaded with ruthless hands by those in authority—when in truth no such injury was done, no such encroachment meditated; he would not become needlessly disquieted—would not suffer himself, improperly, to rise into indignation against his rulers; but he would only spurn, with indignation or contempt, the man who, thus, would be elevated in the land, at the expense of his understanding and of his honest feelings, so shamefully abused.

And as the Citizen, in this case, could not be moved seriously, at every idle, or wicked appeal; so would he need but *little* appeal—where appeal indeed was necessary, or rightful.—He would soon *discover it*—where his rights were assailed, by men in power, or by men out of power; and *seeing,* he would also *feel;* (For as *just* education would *enlighten the mind;* so would it also *inspire the heart*): Yes; *he would seek—he would feel—he would have his energies moved, and his arm nerved,* in defence, not of the name only, but of the *essence,* of freedom.

These are views which, we think, we may safely hazard. We are

aware, indeed, that we may be reminded of what many are in the habit of repeating as a truism—"That freedom is a boon only to be retained, (where men have it) by incessant jealousy and watchfulness!"—But although this maxim, properly understood, is both true and valuable; yet, like other good maxims, it is liable to no little abuse; and the jealousy with which liberty (as that with which other beloved objects), is guarded may become excessive, so as to produce injurious consequences.—Look, for example, to the case of the *Just Man*, in the *Athenian Republic*! Was *Aristides* one, who should have met the fate of banishment? Would he thus have been confounded (devoted friend to his country as he was) with that country's foes? Thus to put on a level, the evil and the good, the hateful and the excellent, the most atrocious enemies and the most ardent friends of the state; is to stab the common weal.

Sound information generally diffused—a substantial education, extended to the great body of the Republic's Sons; if not the the Grand Panacea—is at least the most likely means of curing, or anticipating, the two extremes of political disease in such a country as ours—excessive confidence in public servants, together with the want of sensibility to the public danger; and excessive jealousy of those whom we have elevated to serve us, together with an ungrateful indifference toward even such as have served the state with the greatest fidelity and effect.

So far then, is the Report of our Commissioners, together with the System of common education at large—worthy of no common attention and regard, from a public disposed to be liberal.—For, as without knowledge, there can be no true liberty; so will it (we trust) strike almost every reader, that it is now time that Kentuckians, already ranking high in the Union, should become, in the information of her people, at least equal to those

"Northern Hordes"—not of *Vandals*, but of *Spartans*—amongst whom our young Independence was, perhaps, measurably nurtured.

A Friend of Knowledge.

"Learn daily more of Christ and more of thyself, else thy other studies will profit little." MEIKLE.

For the Luminary.

ON LIBERTY.

"The natural man," says Wesley, "neither fears nor loves God: One under the Law fears Him: One under Grace loves Him. The first has no light in the things of God, but walks in utter darkness: The second sees the painful light of Hell: The third sees the joyous light of Heaven. He that sleeps in death, has a false peace: He that is awaked, has no peace at all: He that believes, has true peace—The peace of God, filling, and ruling his soul. The heathen, baptized or unbaptized, hath a fancied liberty, which is indeed licentiousness: The Jew (or one under the Jewish Dispensation) is in heavy grievous bondage: The Christian enjoys the true 'glorious liberty' of the Sons of God."

The true glorious liberty of the sons of God!—Now this is evidently the genuine happiness! that to which all should ever be striving to attain!

To obtain what the world denominates liberty, what oceans of blood have been spilt; what worlds of toil have been undergone; what transports of ardor—what persevering continuance—have been manifested?

Yet what is this world's liberty, in comparison with that which Christ gives to His Disciples?—Does your liberty, Successful Patriot—emancipate the soul? Does it free the soul from the bondage of Satan, that tremendous tyrant of the earth—whom few regard in his true character, but who is therefore but the more formidable?

We will not say of the liberty which

the Patriot Soldier fights for—and for which the patriot sage toils so patiently and stoutly,—that it is only, when fully obtained, the privilege of *sinning in the way which one prefers*: We will not say this;—because God neither does, nor permits to be done—what so directly conduces to the advancement of His Cause on earth, (as does the establishing, or the maintainance of liberty in any country),—*without approving of the thing thus done, for good*: But then we will say—that earthly liberty (if in this comparison it deserve the name) is as far inferior to the liberty of the glorious gospel—as Eternity is geater than time—or as Heaven is more joyous than earth!

Even here—what is it that the saint obtains, while he is freed from the ruling power of sin? He has the Blessed Son of God, for his Captain in spiritual warfare. And although he has remaining corruptions—and although he has to struggle with life's difficulties as well as other men; yet must he not be inspired with the Spirit—to strive with those corruptions not yet fully expelled—and to brace himself against those difficulties, for wise purposes permitted to beset his way, while he is assured that he shall come off “more than conqueror through Him that loveth him?”

But look to the next state of being!—How happy for the child of Heaven!—*There shall he be fully emancipated from the very last remains of sin! There shall he be freed from the last difficulty—for “death” the “last enemy” shall have been “destroyed!”*..... Now will not this be *liberty indeed?* For if the very *anticipation* of such a state of things, can do so much for the “*Church Militant*,” what must the thing itself prove to the “*Church Triumphant*?”

Reader! may this glorious “liberty” be ours, “wherewith *Christ* maketh free.”

X. Y.

BIOGRAPHY.

The Life of William Hey, Esq. F. R. S. &c. By John Pearson, F. R. S. F. L. S. M. R. I. &c.

From a review in the Christian Guardian.

“William Hey, the third son of Richard and Mary Hey, of Pudsey, near Leeds, was born August 23, O. S. (Sept. 3,) 1736. At the age of four years, as he was cutting a piece of string, the point of the knife penetrated his right eye, and totally destroyed its power of vision. His father was much affected by the simplicity of his reply to a question respecting the sight of the injured eye: “He saw light,” he said, “with one eye, and darkness with the other.” When he was between seven and eight years of age, he was sent to an academy at Heath, near Wakefield, where he was particularly noticed by his tutor, Dr. Dodgson: indeed, his unwearied application and perserving industry merited and gained the kind attentions of all his masters. When speaking on this subject, he has been heard to say, that he was never punished but once during the seven years that he remained at school, and the occasion of that was his not divulging (when monitor) the fault of a school-fellow. At this early period he displayed a great love of learning and science, which increased with his years, and was conspicuous through every subsequent period of his life. The assiduous care of the parents of William Hey to form his moral character, was eminently successful: he was never known to utter a falsehood; and such was his dutiful and affectionate regard to them, that his sister cannot recollect his having been ever accused of a single act of disobedience to his father or mother. But the instructions of these worthy persons did not terminate in teaching him a sacred regard to truth in his words, fidelity and uprightness in his conduct, and the duty of cheerful obedience to themselves: they incul-

cated, both by precept and example, the important obligations of religion, the fear of God, the importance and advantage of public worship and of private devotion: and so strongly was his mind impressed by their injunctions on the subject of this duty, that on no occasion would he tolerate the omission of it. Habits of piety, formed thus early, lost none of their beneficial influence with his advancing years: his adult age was distinguished by self-government, temperance, purity, and a conscientious regard to his several duties; and over his more mature and declining years, the power of religion shed a bright and increasing influence, which actuated and adorned every subsequent period of his life, and conducted him through those various scenes of useful exertion, which procured for him a just veneration while living, and crowned his memory with honour."

To this assiduous care of the parents of Mr. Hey to form his moral character, and to inculcate right habits and views in very early years, his extraordinary eminence in subsequent life is, under the divine blessing, especially to be attributed. His father was in the habit of warning his son against three things especially;—against being involved in debt; against intoxication; and against concealing their affairs from those to whom it was their duty and interest to open them.

"At fourteen years of age he was placed as an apprentice with Mr. Dawson, surgeon and apothecary, at Leeds, and during his apprenticeship obtained the approbation and secured the permanent esteem of those with whom he resided: his moral conduct was irreproachable, and his attention to the duties of religion regular and exemplary. With a mind well regulated, and under the direction of principles firmly established by careful study and due reflection, he went to London in the autumn of 1757, to complete his

professional education under the able teachers, which at that period, adorned their profession in the metropolis. Mr. Hey was attached to his studies; he was actuated by an ardent thirst after knowledge, and a steady determination of becoming master of every subject to which he applied. It was a matter of duty with him to acquire a thorough knowledge of the profession he was to exercise, as far as that might be attainable, and he writes thus to his parents after his arrival in London:—"I would spare no pains to qualify myself for that state of life to which the providence of God has called me, and then trust him with the success of my endeavours." His assiduity, during this period, was exemplary, since he seldom employed less than twelve hours, daily, in the lecture and dissecting rooms, during the whole winter.

"While Mr. Hey was pursuing his endeavours with indefatigable industry, he was never influenced by his avidity of information, nor the less rational allurements presented by the metropolis, to deviate from his sense of the duty he owed to the Supreme Being, nor to violate the moral obligations of Christianity. The gentle persuasions, or the scoffs and ridicule of his fellow-students, were equally resisted by his unbending mind. He was kind, friendly, and obliging, in every thing that had utility for its object; but against the seductions of vice he was firm and inflexible."

"During the time of his apprenticeship with Dr. Dawson, he never omitted the duty of private prayer, on rising in the morning and retiring at night. This custom exposed him to the scoffs and ridicule of his fellow-apprentice, who would introduce the servant boy into their bed-room to join with him in his mockery of this religious service; but William Hey was not to be intimidated into a dereliction of his pious habits by the impulse of shame or the dread of contempt. He persevered steadily in his duty; and his

firmness soon induced these inconsiderate young persons to desist from their improper behaviour towards him."

"Mr. Hey prescribed to himself, while yet a young student, certain rules for the regular dividing of his several employments, and the improvement of his time. He rose early in the morning, and continued this practice, when in health, to the end of his life. He so arranged his occupations, that a particular portion of the day was appropriated to each; and, as far as the nature of the various objects of his studies would admit, he adhered to the rules he had imposed on himself with the most scrupulous exactness. The sabbath-day was strictly and entirely devoted to the service of Almighty God. He never went to the dissecting-room, nor would he accept any invitation to visit on that day, that he might not be tempted to deviate from his customary practice of attending divine worship three times; nor disturb his serious frame of mind by the interruption of unprofitable conversation, or the intrusion of worldly concerns. He has been often heard to say, "that his sabbaths were the happiest of his days during his residence in London, and that the complete suspending of all his secular pursuits, prepared him to resume his studies with renewed ardour and alacrity." On leaving London, he reflected with emotions of gratitude on the goodness of God, which had been manifested to him during his stay in that city. He had been preserved from falling by the various temptations to which his situation had necessarily exposed him. His health had suffered no interruption by his constant and intense application to study; nor had his religious principles been impaired by the conversation or example of his fellow-students; and although he had been frequently obliged to pass through streets inhabited by the most depraved characters in the metropolis, at all hours of the night, yet he never ex-

perienced any molestation. Hence he was induced to express himself, in the words of the royal psalmist, "He hath showed me marvellous great kindness in a strong city."

In a letter written to his son at college, near forty years after, which refers to this period, he says,

"No desire of academical honours should lead a young man to injure his health by study; and no fear of want of success should deter him from a proper attention to the duties of his station.

"There is such a pride in some students, that they will take no pains, because they find they are incapable of attaining a high rank in the university. Be content with a low rank, if Divine Providence has made you incapable of a high one. But remember that one talent is to be improved as well as ten. When I was a student, I always endeavoured to be at the head of my class. This diligence ensured me the regard of my teachers, and preserved me from many rude attacks from my equals. This I experienced very much when engaged in my medical studies at London, where I could not meet with one serious young man in my own profession. But, as I took such pains that my fellow students were obliged to consult me in their difficulties, I preserved a considerable check upon their conduct. A serious young man who followed me did not escape so well. His fellow-students at St. George's Hospital tossed him in a blanket. In your pursuit of knowledge, let it be your principal concern to gain clear ideas of what you learn. The design of mathematical and philosophical studies is to enable a man to reason well. This does not arise from the mere power of solving a hard problem, but from a habit of reasoning carefully, and arranging our ideas and arguments with scrupulous care."

(To be continued.)

TRINITARIANS RATIONAL.

Extract of a sermon delivered by W. T. Brantly, A. M. pastor of the baptist church, Augusta, Georgia.

Of all the reasons for believing in a Trinity of persons in the Godhead, I can conceive none more unequivocal than that which is contained in the great commission issued by our blessed Lord—Mat 28. 19. Every baptism contains a distinct recognition of this sublime truth. It commenced its course with the first propagation of the gospel, and was incorporated in the credentials of the apostles. It laid its deep impressions upon the yielding, tender hearts of those who embraced the salvation offered through the Redeemer. It was the music that filled their ears when they consecrated themselves to God, and abjured forever a sinful world. It was the dear theme, the echo of which moved softly over the baptismal wave from the eastern Jordan to the remote western Tiber. It seemed to preside when the soul was initiated into the kingdom of Christ, to cast a bright ray over the rough passage of the pilgrim, to smooth the cruel asperities of his way, and shed a glory upon the horrors of martyrdom. Where is the man who would have quenched the ecstasy of such a bliss? Who would have silenced the voice of that melody which the Triune God inspired? Ah! my brethren, the notes of that sacred anthem have grown into the perfection of immortality! those happy spirits who bowed to the Eternal Three, are now reposing in the plenitude of that joy, the earnest of which they tasted here below.

This doctrine has been the prevailing feature in the creed of all those who have adorned the christian name from the earliest ages. Nearly all that is great and useful in christian morals, has emanated from the advocates of this sentiment. If you inquire for permanent churches and orderly communi-

ties of christians, you will find them among Trinitarians. If you ask for Zion's prosperity and the history of religion's progress, the holy men who prayed and loved, and the holy women who wept and interceded, you shall find them among the Trinitarians. If you cast your eyes upon the darkest ages of the church, and find amidst the immense rubbish of papal corruptions here and there gems of piety—they are Trinitarians. If you pause to contemplate the reformation, and view the men over whom discretion and fortitude presided, and among whom virtue had her highest exemplifications,—they, too, were Trinitarians. If you survey the monuments of more recent date, look around upon the movements of ardent benevolence, see the east beginning to glow with a new dispensation, and hear from remotest islands the echo of salvation—Whose labors have accomplished these things?—Whose high and disinterested love, has reached and irradiated these abodes of cruelty and death?—They are Trinitarians. And if we think of the countless multitudes who will pass through their great tribulations, wash their robes, and make them white in the blood of the Lamb, who will assume the long white robes, appear in shining ranks, and press the paths of immortality,—they will be Trinitarians.

Greek Newspapers.—The following newspapers are now published in Greece;—At Messolonghi, the "Greek Chronicle," in Greek; the "Greek Telegraph," in several languages; at Hydra, the "Friend of the Laws," in Greek; at Athens, the "Athens Free Press," in Greek; at Psara, the "Psara Newspaper," in Greek.—*N. Y. Spect.*

Let knowledge conduct thee to faith, and faith to hope, and hope to love, and love to holiness, and holiness to happiness and glory.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, DECEMBER 22, 1824.

The following prospectus of a periodical publication on Biblical Literature at Princeton, N. J. by Professor Hodge, we consider the germ of the most interesting and important results. It has long been a desideratum in the religious world, to put into circulation by able hands such a work as this promises to be. The distinguished attainments, the lovely spirit, and high office of Professor Hodge, peculiarly fit him for the Editorial direction of such a work. It may not be generally known that he presides over the Department with which this work is connected in the Theological Seminary at Princeton.—The helps to be derived from his learned and venerable co-adjutors, and from the best theological library in America, are no small recommendations to his enterprise. Every clergyman and layman who can command the price of the work, should be in possession of it. And we are persuaded that the Presbyterian church of the U. S. by which the Seminary was established and is now sustained, will not suffer such an effort to fail of its vast and beneficial ends, for want of patronage.

—
PROPOSALS

For the periodical publication of
A Collection of Dissertations,

PRINCIPALLY

IN BIBLICAL LITERATURE,

BY CHARLES HODGE,

Professor of Oriental and Biblical Literature in the Theological Seminary at Princeton, N. J.

This work is intended for a field, which, it is believed, is, in this country, at present unoccupied. It is designed as a vehicle, by which informa-

tion contained in expensive and rare volumes, may be conveyed to the Biblical Students; and to serve, in some measure, as a substitute, for the possession or perusal of works, which, though valuable upon many accounts, it may neither be easy nor desirable to put into general circulation. That there are in such works, many important *Dissertations*, which it would be exceedingly useful to disseminate, cannot be questioned. It is therefore proposed to publish in quarterly numbers a series of *Treatises* selected from distinguished authors.

This work, may occasionally contain, discussions of doctrinal points, and disquisitions on Ecclesiastical History; but it is principally designed to excite a spirit for Biblical studies, by circulating information on the Criticism of the Text—on the ancient versions—on Critical Editions—to furnish discussions of a Hermeneutical character—to bring forward interesting articles on the manners, customs, institutions, and literature of the east—on various points in Biblical Antiquities—and on the Literary History of the sacred Volume. To present Exegetical Treatises on important passages of Scripture—Biographical Notices of Biblical writers—accounts of the most important Biblical works, &c.

This work is not intended to be original in its general character, but to consist of selections from the writings of the most distinguished scholars. The authors from whom these selections will be made, are the most celebrated British writers, and the Oriental and Biblical Scholars of the Continent; as well those, who have within the last fifty years, become so justly distinguished, as those of an earlier date.

It is not to be expected that the doctrinal opinions presented in a work, the contents of which, are to be derived from so many different authors, will at all times be either consistent

with each other, or conformable with those of the Editor; yet it will be his object to preserve it, on the one hand, from any thing sectarian, and on the other, from such latitudinarian discussions as are likely to have an unfavourable tendency.

From the numerous volumes afforded by the several libraries to which the Editor has access—from the works of modern critics already received, and from others he is in daily expectations of receiving, it is believed a selection may be made, which will prove generally useful. Not only in making these selections, but in the work of translating (which will be the most laborious part of the enterprise) he will have the assistance of several of his friends, and in the German the aid of one or two gentlemen to whom that language is vernacular.

That there is need in our section of the Church of a work of this nature, very few will deny. It is manifest that we are falling behind our age in this species of literature. The difficulty of procuring books, or the disinclination to read any thing not written in our own language, has led to a lamentable neglect of an interesting department of Theological learning. An attempt, therefore, in any measure, to remedy this evil, must commend itself to those who believe that the interests of piety, are intimately connected with the state of knowledge in its teachers.

As this work is intended for a class of readers which is not very numerous, and as it will be one of considerable labour, and no emolument, it is hoped that those who are interested in advancing the cause to which it is devoted, will extend it to the favour of their patronage.

CONDITIONS.

I. To be published quarterly, in numbers of 150 pages octavo, handsomely printed on fine paper, at one dollar per number, or four dollars per

year, payable on the delivery of the first number.

II. Any individual responsible for six subscriptions will receive an additional copy gratis. No subscription can be taken for less than one year.

The accompanying extracts of a letter from Mr. Holmes, of the Monroe Station, in the Chickasaw nation of Indians, was written without any expectation of its being published—as is intimated in another passage, by the writer. But it presents this dear young man, lately drawn from the joys of a refined home, and the walls of the theological seminary, in so interesting, simple, and noble a light, that we cannot forbear to give it to our readers. It is stated by him that they arrived a short time before he wrote with 45 of the cattle which had been given to the mission by the friends of Indian civilization and conversion in this vicinity.

—Nov. , 1824.

“When you are informed that I have been labouring hard all day in mixing mortar and daubing my hut, you will doubtless excuse my rough and hasty sketch. This is my new employment to me; but as I have enlisted in the Missionary cause, I must expect hardships. They commenced before our arrival, and I expect will never cease; but the promise—“as thy day is, so shall thy strength be,” is sufficient support. A few miles west of Tuscumbia, Alabama, we entered the Chickasaw nation.—The evening before we entered being the first Monday in the month, we attended a missionary prayer-meeting.—Never before did I experience such feelings as on that occasion. Standing on the confines of a Heathen Land, and casting my eyes over that vast region, where darkness and death reign with uncontrolled sway, I felt truly awful, and was forced to exclaim; O Lord! How long?—I

could then fully enter into the spirit of that precious hymn—

“O'er the gloomy hills of darkness,
“Look my soul, be still, and gaze.”

“For more than a week we were travelling among Indians, over wretched roads, and frequently through immense swamps, where nothing guided us but the sun. Our principal food was sweet-potatoes, and sometimes even these were wanting. One day our first meal was served up at dark in the evening, and although prepared by ourselves of homely materials, still it was very thankfully received—I am confident that I never craved God's blessing with half the earnestness when there was a profusion of the richest dainties placed before me, as I did when there was nothing but a small potatoe. My great exposure, particularly at night, produced a severe cold, from which I have not yet altogether recovered—but from the little experience I have had, I am led to conclude that as it respects bodily strength I am qualified to be a missionary.

“On the 9th instant we arrived at Monroe, and had a delightful meeting with our dear brethren and sisters. Brother Wilson immediately resigned the school to my care, and I have now had ten days experience in the enviable employment of instructing these precious youth. My whole soul is wrapt up in my little charge—it consists of about 40 members—many having been detained at home by sickness.—The majority are very promising, and if I am not mistaken there are some Catharine Browns among the females. One of them is expected to make a profession of religion on to-morrow week, which I hope will make a deep impression upon her companions, as it is the first instance of conversion among the natives at this Station. She appears to be an humble follower of the Lamb.—I am certain you would have been affected if you had seen her weep bit-

terly in the presence of above a dozen scholars, a few days since as I conversed with them on the love of Jesus. I have frequently been melted into tears to hear a little group of them without any assistance uniting in singing some of the tender and pathetic hymns they have committed to memory. A very favourite one with them begins with—“Jesus! my all to Heaven is gone.”

“We would all be very glad to see you here, and I am sure you would be highly gratified with your visit. Every thing is carried on with such order, there is such harmony amongst the missionaries, and the children are so interesting—that we almost enjoy a little Paradise. I know not how I can ever leave the place, and indeed until Providence make the way as clear for my departure as it was for my coming, thro' God's grace, this shall be my station.”

PRESIDENTIAL ELECTION.

Of the 36 electoral votes of New-York, Mr. Adams received 26, Mr. Crawford 5, Mr. Clay 4, and Gen. Jackson 1. It is now certain that Mr. Clay will not be returned to the House of Representatives, where, the choice of a President must eventually be made, between Mr. Adams, Gen. Jackson, and Mr. Crawford.

UNIVERSITY OF VIRGINIA.

Extracts from the Report of the Rector and Visitors,—Oct. 5, 1824.

“From the accounts and estimates rendered by the Bursar and Proctor, it appeared, that on the last day of the preceding year, 1823, the funds in hand, and due to the University of the last loan, and of the arrearages of subscriptions, would be sufficient, when received, to pay all debts then existing, on any account, and to leave a sum of about \$21,000 applicable to the building of the library, which, with the sum of \$19,370 40 1-2 already paid, or provided, for that edifice, would put it

into a state of safety and of some uses, until other and more pressing objects should have been accomplished. They considered the University, therefore, as having had in hand, on the first day of the present year, 1824, the annuity of this year, (clear of all prior claims,) as a fund for defraying the current expenses of the year, for meeting those necessary towards procuring professors, paying any commencement of salaries, which might be incurred, to the end of the year, and to leave a small surplus for contingencies.

"They found, from a view of the future income, consisting of the annuity, and such rents for buildings as may be reasonably required, that it would not be adequate to the establishment of the ten professorships contemplated by the Legislature in their act of Jan. 25, 1819, for establishing the University, but that it might suffice for instituting eight professorships for the present, and that the branches of science proposed to be taught in the University might be arranged within the competence of that number for a time, and until future and favourable circumstances might enable them to add the others, and to lighten duly the professorships thus overcharged with duties."

"They proceeded, therefore, to settle the organization of the schools, and the distribution of the sciences among them, and they concluded on the same as follows:

"In the University of Virginia shall be instituted eight professorships, to wit: 1. Of Ancient Languages. 2. Modern Languages. 3. Mathematics. 4. Natural Philosophy. 5. Natural History. 6. Anatomy and Medicine. 7. Moral Philosophy. 8. Law."

"The Visitors were sensible that there might be found in the different Seminaries of the U. S. persons qualified to conduct these several schools with entire competence, but it was not probable that they would leave the situations in which they then were, nor honora-

ble or moral to endeavour to seduce them from their stations; and to have filled the Professional Chairs with unemployed and secondary characters would not have fulfilled the object or satisfied the expectations of our country in this Institution. It was moreover believed that to advance in science, we must avail ourselves of the light of countries already advanced before us; it was therefore deemed most advisable to resort to Europe for some of the Professors, and of preference to the countries which speak the same language, in order to obtain characters of the first grade of science in their respective lines; and to make the selection with proper information, caution and advice, it was necessary to send an agent of science and confidence. —Francis W Gilmer, a learned and trust worthy citizen of this State, was appointed and has proceeded on the mission; and should his objects be accomplished as easily as expected, we count on opening the Institution on the first of February next."

*From the (Richmond) Family Visitor,—
December 4.*

The Governor's Message, and the report of the Rector and Visitors of the University, which we publish this week, will attract the reader's attention. Since the latter was written, Mr. Gilmer has returned from Europe, having accomplished the object of his mission; and it is officially announced, that the Institution will commence operations on the 1st of February next. The five professors engaged by Mr. G. are;—

Messrs. George Long, for *Ancient Languages*,
George Blacterman, for *Modern Languages*,
Thomas H Key, for *Mathematics*,
Charles Bonnycastle, for *Natural Philosophy*,—and
Dr. Robley Dunglison, for *Anatomy and Medicine*.

Amherst Collegiate Institution.—From a catalogue, lately published, it appears that this institution contains 136 students. Seniors 25—Juniors 41—Sophomores 31—Freshmen 39. The academy, connected with the college, contains 92 students,—58 of whom are engaged in the study of the languages.
[Oracle.]

Williams College.—The whole number of students, according to the Catalogue just published, is 225, viz. Medical Students 94; Seniors 25; Juniors 39; Sophomores 44; Freshmen 23.
Bost. Rec.

Dartmouth College.—The whole number of students, according to the Catalogue just published, is 228, viz. Medical Students 78; Seniors 25; Juniors 37; Sophomores 44; Freshmen 44. Of the undergraduates, we are informed, 55 are hopelessly pious. *Ib.*

Graduates in 1824.—Union College, 79, Yale 68, Harvard 67, Nassau Hall 37, Brown 41, N. Carolina 34, Dartmouth 28, Dickinson 24, Middlebury 24, Transylvania 24, Columbia 22, Hamilton 17, Amherst 17, Jefferson, Penn. 17, Williams 15, Pennsylvania 14, Bowdoin 13, Vermont 9, Washington, Penn. 6, Cincinnati 4, Waterville 3, Alleghany 1.—Total 574. *Ib.*

Blacks in Providence.—A census of the blacks was recently taken in Providence, R. I. under the direction of the town council—the number was found to be twelve hundred. Within the last two weeks, many of them have gone to New-York with a view to embark for Hayti. *Trenton Fed.*

LEGISLATURE OF VIRGINIA.

From the Treasurer's Report, it appears that the balance in the Treasury on the 30th of September 1823 was \$33,037:19—that the receipts of the year ending 30th of September

1824, were \$493,014:05, and the disbursements during the same period, \$467,383:52—leaving a balance of \$63,667:72. This balance he states, is subject to a deduction of \$13,063:10, on account of subscriptions to the Washington Monument. *Fam. Vis.*

Imprisonment and insult of an American Naval Officer.

Extract of a letter from an American Officer on board the U. S. ship John Adams, to his friend in Baltimore, dated, "Passage Island, November 10th, 1824."

"You will, no doubt, hear a great noise about Commodore Porter taking a Spanish town in Porto Rico—the circumstances are briefly these:—The governor *imprisoned* the commander of one of the small schooners under his command, and allowed him to be *grossly insulted*. As soon as he heard of it, Commodore Porter proceeded there with two schooners, and the boats and part of the crew of this ship—he took two of their batteries, spiked the guns, and marched with two hundred men to the town (Faxardo) about two miles in the interior—he there found the Spaniards drawn up to give him battle, halted his men within pistol shot of their forces, sent a flag ordering the governor and the captain of the port, the two principal offenders, to come to him and make atonement or have their town burnt—they choose the first, and in presence of all our officers, begged pardon of the officer insulted, expressed great penitence, and promised in future to respect all American officers, who might hereafter visit the place.

"The Commodore then marched into the town merely to show them that he had them in his power, and then returned to the boats and left the place.—No disturbance took place, and not a man left the ranks from the time they landed until they embarked, having been more than three hours from their vessels.—Self defence rendered it ne-

cessary to spike their guns, and this is all they can complain of—they had by some means been apprised of our intention of visiting them. The population of the place is about two thousand—the country very thickly settled—before we left them, a force three times our number, with a field piece, had assembled, and in the presence of, and within pistol shot of this force, our commodore made them humble themselves.”

French Squadron.—Capt. Cook, from St. Thomas, informs that the *Volant*, of Boston, brought information to that place, that a French squadron of 17 sail, had taken troops on board at St. Pierres, Mart. and sailed about the last of October for St. Domingo. A French frigate and schooner sailed about the same time, from St. Thomas, said to be bound to St. Domingo.

National Gazette.

FRUITS OF HEATHENISM.

Sale of children in Malabar.

Malabar children are generally a cheap commodity at Anjino. At the end of the rainy season, when there was no particular scarcity in the interior country, I purchased a boy and girl, about eight or nine years of age, as a present to a lady in Bombay, for less money than a couple of pigs in England. I bought the young couple, laid in two months provisions of rice and salt fish for their voyage, and gave each of them four changes of cotton garments, all for the sum of twenty rupees, or fifty shillings. English humanity must not pass a censure on this transaction; it was a happy purchase for the children; they were relieved from hunger and nakedness, and sent to an amiable mistress, who brought them up tenderly, and on leaving India, provided for their future comfort; whereas, had I refused to buy them, they would assuredly have been sold to another, and probably would have

experienced a miserable bondage with some native Portuguese Christian, whom we do not reckon amongst the most merciful task masters. A circumstance of this kind happened to myself: sitting one morning in my verandah, a young fisher women brought a basket of mullets for sale; while the servant was disposing of them, she asked me to purchase a fine boy, two years of age, then in her arms. On my upbraiding her want of maternal affection, she replied, with a smile, that she expected another in a few weeks, and as she could not manage two, she made me the first offer of her boy, whom she would part with for a rupee. She came a few days afterwards with a basket of fish, but had just sold her child to Signor Manuel Rodriguez, the Portuguese linguist, who, though a man of property and a Christian, had thought it necessary to lower the price half a rupee. Thus did this young woman, without remorse, dispose of an only child for fifteen pence.—*Forbes' Oriental Memoirs.*

FRUITS OF MISSIONS.

From the last Report of the New-Hampshire Missionary Society.

A man, sixty years old, unable to read the word of life, too poor to clothe himself to appear decently in the house of God, and having attended no religious meeting for seven years, was searched out by the ever vigilant eye of female benevolence, and suitably clad for the house of God. The very first time he attended public worship the word was blessed to his awakening. In the light of the sanctuary, he saw himself to be a vile sinner, on the borders of the pit, seeing no way of escape. His conviction appeared to be clear and deep, and his anguish of soul great. Having never learned to read, he was very solicitous to have others read to him the sacred Scriptures. So great was his mental distress, that he could scarcely eat or sleep for

several days. In a few weeks, however, the Lord in mercy appeared for him, gave him relief, as your missionary states, and put into his mouth a song of praise unto our God. That same poor old man is now a member of the holy communion. How important is a seat in the house of God! How blessed is that charity, which clothes the poor and conducts them to the sanctuary! How extensively useful is that charity, which provides missionaries to go into the courts of the Lord, and to publish the good tidings of great joy, in the ears of the poor, who have been clothed and brought thither by the hand of christian benevolence!

LIBERALITY OF A POOR BLIND GIRL.

A blind girl brought to a clergyman thirty shillings, for the Missionaries of the Society. The Clergyman, surprised that she should offer him so large a sum, said to her, "You are a poor blind girl, you cannot afford to give thirty shillings to the Society." I am indeed Sir," said she, "as you may see, a blind girl; but not so poor, perhaps, as you may suppose me to be; and I think I can prove to you, that I can better afford to give these thirty shillings, than those girls can who have eyes." The clergyman was, of course, very much struck with her answer, and said, "I shall be glad to know how you make that out." "Sir," she answered, "I am a basket-maker; and being blind, I can make baskets as well in the dark as in the light. Now I am sure, Sir, in the last dark winter, it must have cost those girls that have eyes, more than thirty shillings to buy candles to see to make baskets; and so, I think, I have proved that I can afford this money, and now I hope that you will take it all for the Missionaries." Whose heart is not moved by such an instance of exalted Christian Charity!

Rel. Intel.

INTERESTING ANECDOTE.

A lady in Bristol, (Eng.) deeply impressed with the importance of the Bible Society, determined to make personal application in its behalf to an elderly gentleman of her acquaintance, who possessed great wealth, but never contributed to objects of this nature. She was told by her friends it would be in vain, but this did not shake her resolution. She called and presented the case, exhibiting all the documents calculated to promote her object. They produced no impression. She then reasoned with him, but without effect. At length she asked him the question, "Have you a Bible, Sir?" "Yes." "What would induce you to part with it?" "I would not part with it on any consideration." "Sir," said she, "there are thousands in this land who are destitute of that which you profess to prize so highly. A trifling portion of your property would supply a fellow creature with the book which you would not part with on any consideration." This appeal produced the desired effect. The gentleman however concealed his feelings, and simply asked, with an air of indifference, "What do you think I ought to give." Supposing that he was balancing between a small sum and an absolute refusal, she replied, "We receive any sum, Sir, however small." He then went to his bureau, took a bag of guineas, and began very deliberately to count them upon the table—one, two, three, four, and so on. After he had proceeded some time in this way, the lady, presuming that he had forgotten the subject on which she came, and was engaged in his other business, ventured to interrupt him with the remark that her time was precious, and that if he did not intend to give, she begged to be informed, that she might solicit elsewhere. "Have patience for a few minutes," he replied, and proceeded, till he had counted 73 guineas. "There, Madam," said he, "there is one guin-

ea, for every year that I have lived; take that for the Bible Society."

N. Y. Obs.

DESCRIPTION OF THE SAVIOUR.

The following Letter was taken from a manuscript in the possession of the present family of Killy, now in Lord Killy's Library, which was taken from the original Letter of Publius Lentulus, at Rome:

Letter of Publius Lentulus to the Senate of Rome, concerning Jesus Christ.

It being the usual custom of the Roman Governors to advertise the Senate and people of such material things as happened in their provinces, in the days, of the Emperor Tiberius Cæsar, Publius Lentulus, President of Judea, wrote the following Epistle to the Senate concerning our Saviour:

"There appeared in these our days a man of great virtue, named **JESUS CHRIST**, who is yet living among us, and of the Gentiles is accepted for a prophet of truth; but his own disciples call him the Son of God. He raiseth the dead, and cureth all manner of diseases; a man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear; his hair of the colour of a chesnut fully ripe, plain to the ears, hence downwards it is more orient, curling and waving about his shoulders; in the middle of his head is a seam or partition of his hair, after the manner of the Nazarites; his forehead plain and very delicate; his face without spot or wrinkle, beautified with a lovely red; his nose and mouth so formed as nothing can be reprehended; his beard thickish, in colour like his hair, not very long, but forked; his look, innocent and mature; his eyes grey, clear and quick; in reproving, he is terrible; in admonishing, courteous and fair spoken; pleasant in

conversation, mixed with gravity; it cannot be remembered that any have seen him laugh, but many have seen him weep; in proportion of body, most excellent; his hands and arms, most delectable to behold; in speaking, very temperate, modest and wise; a man for his singular beauty surpassing the children of men."

The fools reproof. There was a certain nobleman (says Bishop Hall) who kept a fool, to whom he one day gave a staff, with a charge to keep it till he should meet with one who was a greater fool than himself; not many years after the nobleman fell sick, even unto death. The fool came to see him; his sick lord said to him, "I must shortly leave you." "And whither are you going?" said the fool.—"Into another world," replied his lordship. "And when when will you come again; within a month?" "No." "Within a year?" "No." "When then?" "Never." "Never!" said the fool: "and what provision hast thou made for thy entertainment there whither thou goest?" "None at all." "No!" said the fool, "none at all! Here, then, take my staff; for with all my folly, I am not guilty of any such folly as this."

Mr. Burke, speaking in the year 1793 of the Count d'Artois, now Charles X. King of France, drew the following character of him. "He is eloquent, lively, engaging in the highest degree, of a decided character, full of energy and activity. In a word, he is a brave, honourable and accomplished cavalier." *Nat. Gaz.*

A law suit was determined some few years since in Upper Saxony; which lasted so long, that four judges, sixteen barristers, and 9 attorneys, who were engaged in it, died during the process.

Ib.

HENRY MARTYN.

The following lines were composed on reading the life of this pious, zealous Missionary. The last sentence which appears in his Diary is the following: "I sat in the orchard, and thought with sweet comfort and peace of my God; in solitude, my companion, my friend, and comforter. O! when shall time give place to eternity! when shall appear that new heaven and that new earth, wherein dwelleth righteousness! There—there shall in no wise enter in any thing that defileth. None of that wickedness, which has made men worse than wild beasts; none of those corruptions, that add still more to the miseries of morality, shall be seen or heard of any more."

Scarcely had he breathed these holy thoughts, when he was called to enter into rest. At Tocat, in Persia, on the 16th of October, 1812, either falling a sacrifice to the plague, which then raged there; or sinking under a disorder which had greatly reduced him, he surrendered his soul into the hands of his Redeemer, aged 32. Far from his native land, no friendly hand stretched out to succour him—no word of sympathy to soothe him—no human bosom, on which he could lean his head in the hour of languishing! But the Saviour, doubtless, was with his servant in the last conflict; and he with Him the instant it ended.

Alone, and dying, hadst thou not a friend,
O'er thy low couch in anxious hope to bend;

Watch thy last conflict, catch thy parting sigh;

Press the faint hand, and close the expiring eye?

Wast thou alone! was not the Saviour there;

And the lone stranger his peculiar care?
Yes, He was with thee; thy Redeemer shed,

His rays of glory round thy humble head.
His Spirit led thee as thou journey'dst on,
His eye beheld thee from the eternal throne.

Thine the meek temper, thine the lowly mind,

The heart obedient and the will resigned;
Prudence, that never slept, love uncontrolled,

And holy zeal, unconquerably bold.

Not the disciple favoured of his Lord,
Spread with more fervour tidings of his word;

Not the Apostle to the Gentile world,
The Saviour's banner with more joy unfurl'd,

Than thy rapt spirit hailed the dawning day,

That shed on Pagan night the gospel ray,
Saw Bethlehem's Star arise in Persia's plains,

Heard hymns of triumph peal—"Messiah reigns!"

Beheld the Saviour's ensign raised on high,

Viewed the bent knee, and marked the uplifted eye;

Mohammed's conquests wither in the tomb,

And truth's bright rays succeed to error's gloom.

And when thy failing steps to Tocat strayed;

When the weak frame refused to lend its aid;

And the soul, anxious to begin its flight,
Sought to adore in uncreated light;

Though no loved eye was there to pour the tear

O'er thy wrecked hopes, thy meteor-like career,

Wast thou alone! when heaven to thee display'd

The crown of glory, that could never fade;

When Seraph spirits tended as thou slept,
And hymns of Zion soothed thee as thou wept!

Wast thou alone!—when God himself was there,

Heard every sigh, and answered every prayer!

No;—As to Calvary oft thou turn'dst thine eyes,

And, more than conqueror, saw'st thy Lord arise;

Saw'st that the grave, the powers of death and hell,

Against the eternal Son could not prevail;
With dauntless steps the vale of death thou trod,

And found thy home in Heaven, thy rest in God.

[Friendly Visitor.

—:0:0—

"God, out of what at present seems the greatest evil can bring the greatest good and often turns our sorrow into singing."

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

VOL. I.]

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For the Luminary.

REVIEW.—No. 2.

"Report of the Commissioners, appointed by the General Assembly of Kentucky, at their October session, 1821;" &c. &c.—pp. 27.

It has appeared, in the preceding discussion, that men, in political society, cannot know and appreciate, and consequently cannot defend, their rights—without possessing a goodly degree of knowledge.—A blind man cannot be more ignorant of colours, than one who has been nurtured under an Eastern Despotism, must be, of necessity, of the essential rights of human nature.—And if, to us, these views seem strange; let us endeavour to recollect the circumstances which, happily, have brought ourselves to appreciate our rights.—No despot hath ruled our land for ages, so as to habituate us to servitude. We have been accustomed to a substantial equality amongst men. If, at one period in our country's story, a haughty monarch attempted to bind that country in chains; that monarch was successfully resisted by our fathers; and we, the sons, have learned to approve of the attitude which

those fathers assumed and maintained.

And if knowledge be necessary, in general, to enable us to understand, and to defend, our sacred privileges; is it not needful, in order that we may be enabled to devise, through our public servants, such *public measures* as the exigencies of the State may, from time to time, call for?

Human affairs are in a state of perpetual flux. The political measures which now, may be necessary, may not be such, as can be, wisely, continued, some years hence. Circumstances, by that time, may have changed, radically. The most of our relations, external and internal, may have altered; and, with those altered relations, wisdom may enjoin, a corresponding alteration of public regulations.

And all this is too plain not to be perceived at once; too evident to admit of contradiction. It is not the declaration that new *measures* may often be requisite, where *public affairs* are not stationary; that will be liable to dispute: It is only the converse of this proposition—that, in a country like ours, there is perhaps as much danger of too much, as of too little, change.

But look at the aspect of things in this, and the other, states of this Union. While one set of men are actually in power amongst us; another set of men is watching that which has been successful over them,—is ready to find fault with its proceedings, and to propose something in the stead of these, to be reduced to successful practice, whenever a change of public officers shall take place.....The public mind therefore, is liable to be imposed on;

and new men are ever panting to rise into power—to give new regulations to the land, whether those new regulations be called for or not.

How great the necessity then of public information? A change of men, and of measures, is proposed; and the people are to decide the question.—Now if the people be informed and wise; they will probably do what is best—while they will only be influenced in their determinations by reason and argument: Whereas, if the people be not informed; they will be like the weathercock amidst the winds of heaven; they will change, and change, in their views of the matter before them—and only perhaps come to a determination at last, as the strongest gale of passion shall incline to the one, or the other, of the conflicting courses of conduct.

Had the people of ancient Athens been really informed; it is not difficult to conceive of the affairs of that celebrated state, being better conducted.—But all was contention in that republic between the parties that alternately bore the sway: What one party at any time approved, this the other party disapproved, of course: And thus was the Vessel of State ever tossed to and fro, amid the senseless contests of parties—whilst the people decided for the one, or the other, as unregulated feeling prompted.....And although it will be joyously admitted that we possess advantages of Athens, which are quite illustrious, in the form of our government; yet we must deem it no less true, that so long as our government continues to be essentially democratic—we shall need to have our citizens imbued with knowledge, little less than even the Athenians stood in need of, that grand antidote to the wild excesses of faction.

Information, therefore, diffused amongst our citizens, is at all times desirable, in the extreme!—But let us remember that, not unfrequently, the

very fundamental principles of our Governments, are to be discussed, and decided on. And how fit are our citizens, for these momentous tasks—when they are possessed of but little knowledge?—In such a case, the citizens will have zeal—in as much abundance as the most deluded of their friends could well desire: But then, how far will this zeal be, from being “according to knowledge?” Nay, men will (it may be found) but manifest the more how truly unfortunate it is for any country—for every individual to feel his connexion with a party rather than with the state at large—and for the spirit of discord to have control, where patriot love should alone possess influence.

Admitting then that freedom does not (according to our former number,) at last reside in the heart—and that a form of administration, outwardly good, does not determine men to be free; still what chance is there that a just and wise form of government can long be preserved, where citizens are without intelligence, and are controlled (like puppets) by the hidden hands of the licentious and ambitious few? Indeed it is almost to be hoped, for the honor and the weal of man, that where ever matters are come to such a pass with a people: the very worst might come at once;—and since “rights” (properly called such) might not “revive”—they might “expire” (though not “in convulsion),—that men might build up anew the fabric of government, so as to suit it to the degeneracy of their characters.

But when we are considering what it is that will qualify a state to value and to sustain her freedom and her happiness; shall we only think of general information amongst her sons?—A knowledge of morals, and religion should be carefully imparted to the young. They should be informed how “righteousness exalteth a nation.” Not only should they learn from history in general, to

“detect,” and to “defeat,” the projects of ambition—to know when the state is in danger from the insidious foe; but they should be made to mark, in *Bible* history, the dealings of God towards His Ancient People, and what may be expected at His hands by such nations as will walk in His Commandments.

If we would see what a just, moral and intellectual education can do for a people—and would look beyond the Northern Members of our own federated republic for that purpose,—let us cast our eye to *Scotland*; a people not merely which “wings her eagle flight against the blaze of every science”—but which excels, no less, in the public and private *conduct* of her children; a people which, in spite of the vices of the *British Government*, knows how to possess and to enjoy—*practical liberty*.....And if *Scotland* can thus profit, from the promotion of *education*, in the more extended sense of the term: *could we profit less?*—For what advantage is there, which we possess not, for this purpose? Every circumstance attending our country calls on us for effort, in the business of education. We are, ultimately, our own rulers: and how important that we should be ruled well: Our morals, too, are none of the most exalted: and how important that we should demonstrate that *republics* are not necessarily immoral: Not to mention that we are awfully responsible to a benignant, yet holy and just God—for every *mis* use, and for every *non*-use of the privileges He hath granted us.

It remains to be seen what our public servants will do in the business of common schools. If they are really desirous to benefit their country; they cannot forget so vital a matter as education: And if they are truly concerned about education generally; they can by no means neglect the improvement of the great body of citizens, who are to govern themselves—and to shew to the world, the practical blessings of

equal government and laws.....The permanent good of the present, and of future generations, are involved in this subject: and we must hope that the People's servants will no longer dare to neglect such transcendent interests!

A Friend of Knowledge.

BIOGRAPHY.

The Life of William Hey, Esq. F. R. S. &c. By John Pearson, F. R. S. F. L. S. M. R. I. &c.

From a review in the *Christian Guardian*,
(Continued from page 374.)

Our object in these extracts is to point out to students, in this and every other profession, the path to excellence; to show how objections are to be overcome, and the pleas of indolence and ignorance vanquished, by a holy perseverance in the path of duty; by living down reproach, by evincing that attention to religion and religious duties is a help and not a hinderance in a literary course: and we especially recommend this part of the *Life* to the attention of all young men, particularly those who are called in our universities to attend to some preparatory studies which at times they are tempted to consider of no importance to their future prospects.

After having completed his education, Mr. Hey commenced practice at Leeds, having previously declined, in deference to the opinion of his parents, an offer of being received as a partner by his former master Mr. Dawson.

“During the first years which Mr. Hey exercised his profession, his progress in gaining business was slow, his range of practice was narrowly circumscribed; and it appears that nearly ten years elapsed before the regular emoluments of his practice were equal to the expenses of his family. He and his friends were little disposed at that time, to anticipate the reputation he afterwards acquired, and the long career of

successful exertion which was allotted to him. A large proportion of those who engage in the medical profession, must be prepared to contend with difficulties, to encounter a variety of impediments, and to undergo the severe discipline of mortification and disappointment on their first entering into business. The talents and skill of a surgeon cannot be known immediately on his announcing himself a candidate for confidence and employment. He must wait on the slow operation of time, and on the intervention of circumstances favourable to the disclosing of his professional abilities. It must be, however, a very peculiar concurrence of adverse events, which can finally obstruct the success of persevering diligence, and competent professional acquirements."

In July, 1761, Mr. Hey married Miss Alice Banks: an union begun upon Christian principle, blessed with uninterrupted affection, followed by a numerous family, and calling forth his warmest gratitude to Almighty God during the remainder of his life. A few years after he formed the plan, or at least became one of the prime movers in the foundation of the Leeds Infirmary, of which he was for many years the principal surgeon. In the year 1775, he was elected a fellow of the Royal Society, and was now proceeding in the full tide of honour and prosperity; when by an accidental stroke of his horse he was disabled from using all active exertions; the remedies employed were of little benefit, and it appeared probable to himself and others that he would never regain the power of walking.

"Mr. Hey felt this afflictive dispensation of Divine Providence as every considerate man, in similar circumstances, would feel it: he was deeply affected by it, but betrayed no murmuring nor discontent, no impatience, nor unmanly dejection of mind. His religious principles were now tried, and he was enabled to sustain this visitation

with humble submission, and a meek acquiescence in the divine will, relying with an unsuspecting confidence upon the gracious declarations of his heavenly Father.

"In a conversation with an intimate friend, who was lamenting the apparent consequences of a disorder which menaced the extinction of his prospects of future usefulness, he said, "If it be the will of God that I should be confined to my sofa, and he command me to pick straws during the remainder of my life, I hope I should feel no repugnance to his good pleasure." This was not only the language of true wisdom; it was the spontaneous effusion of that divine philosophy in which Mr. Hey had been instructed by the sacred Scriptures, and was an effect wrought by the supernatural influence of heavenly grace."

After a four months' absence at London, Bath, Harwick, &c. Mr. Hey so far recovered the use of his limb as to walk with a crutch, but was ever after compelled to pay the greater part of his professional visits in a carriage. In 1802, he filled the office of mayor of Leeds, and in the discharge of his official duties encountered the most serious and determined opposition. His effigy was burnt, one of his carriage horses was stabbed, the traces cut, actions were brought against him, &c.

"But these clouds and storms were, ere long dispersed. 'His righteousness came forth as the light, and his just dealing as the noon day.' He lived to see the extinction, or subsidence, of those prejudices and misapprehensions, and to receive from his townsmen those unequivocal testimonies of respect and regard, which were not less honourable to their rectified conceptions of his character than gratifying to his own mind."

While, however, he was thus discharging the duties of chief magistrate, engaged in a most extensive medical practice, and surrounded by a numer-

ous family, he forgot not the poor and the needy.

"When Sunday schools were first established in different parts of the kingdom, Mr. Hey, in conjunction with the Rev. Miles Atkinson, promoted the introduction of those useful means of instruction, upon a very extensive scale, in the town of Leeds. He not only superintended them with vigilance and assiduity; but he frequently assisted in giving instructions, personally, to the children. Mr. Hey always showed great kindness to children: It was truly interesting to see him surrounded by a group of boys, on every Lord's day, in whose tender minds he was endeavouring to implant the first principles of religion, and to witness the plain, simple, and perspicuous manner which he adopted, of explaining to them the great and important truths of Christianity.

"At the age of eighty years he was a regular and diligent teacher; and the general intelligence and superior scripture knowledge of his class still remain a striking evidence of the judicious and successful manner in which he exerted himself. On one occasion, when Mr. D. was detailing to a number of gentlemen who were engaged as teachers, the method adopted in another school, about which Mr. Hey felt a very lively interest, the narrative was interrupted by the sudden indisposition of Mr. Hey. The company expressed much uneasiness at this occurrence; when Mr. Hey remarked, 'My spirits are just as buoyant as they were fifty years ago; but nature reminds me that I am an old man. I exerted my voice too much yesterday, while leading the singing of the scholars, and I am suffering for my imprudence.'

Mr. Hey was not exempt from that fatherly chastisement of which all true Christians are in a measure partakers: he was especially tried in being called to sustain the loss of several children.

*These afflicting dispensations of

the Divine Providence were sharp and severe exercises of the faith and patience of Mr. Hey. He endeavoured to improve the inroads which death made in his family, by contemplating more deeply the vanity of earthly things, the fugitive nature of all human enjoyments, and the narrow interval which separates time from eternity. Unlike those who are in haste to abandon the mortal remains of their relatives, he saw nothing frightful or revolting in the dead bodies of his children; he contemplated each of them, when placed in its coffin, as consigned to sleep peacefully till the morning of the resurrection, while his soul was cheered and refreshed by the persuasion, that to them might be applied those consoling words heard from heaven by the writer of the Apocalypse, "Blessed are the dead that die in the Lord."

"On the morning of the funeral he was accustomed to withdraw into the room where the corpse of his beloved child was placed; there, in holy acts of devotion, he solemnly resigned to God the gift which had been recalled; and expressed unfeigned gratitude to his heavenly Father for the comfort he had so long enjoyed whilst exercising the trust reposed in him. Above all, he gave thanks that the child was delivered from the vanities and miseries of this evil world, and through the mercy and grace of the Redeemer, was admitted to partake of the heavenly glory and blessedness. Mr. Hey, was wont to say, on the death of his children, "that his ultimate end respecting them was answered, inasmuch as he had frained them up to become inhabitants of that kingdom into which he trusted they had been mercifully received."

The following extract from a memorial, composed on the morning of the funeral of his son Robert, is highly interesting.

"But at this time, I would offer my most hearty and solemn thanksgiving for the mercies shown to my dear child-

dren. Four of them Thou wast pleased to call out of this dangerous and sinful world during the state of infancy. I surrendered them unto thee in thy holy ordinance of baptism, and committed them to thy disposal. Thou didst remove them ere the pollutions of this world had led their corrupt hearts astray; and, I humbly hope, thou didst receive them to thy glory.

"Concerning other four whom thou hast called hence in adult age, thou hast graciously given me the most solid hopes. Though by nature children of wrath, even as others, thou wast pleased to awaken them to a sense of the odious nature of sin, and to grant them true repentance. They were early taught by thy grace to flee for refuge to the Friend of sinners; and thou didst prolong their lives till they had given clear proofs of a sound conversion. Though prepared, as I hoped, to glorify thee on earth, that didst dispense with their services, and didst remove them hence in the beginning of their usefulness. But thy grace was with them. In their sickness, and at the approach of death, they were enabled to rejoice in thy salvation. The last of them I am this day about to commit to the silent grave, but in sure and certain hope of a joyful resurrection to eternal life. What shall I render to thee for all thy mercies? O that my future life might more abundantly show forth thy praise!

"I commit those of my children who yet remain, to thy fatherly care. O Lord, watch over them, and preserve them from the evil that is in the world! Enable them to glorify thee in the midst of a crooked and perverse generation. And, whenever they shall be called hence, may they join their deceased brothers and sisters in the world of holiness and bliss, there to magnify the wonders of redeeming love for ever!"

M. H. continued the same upright, diligent, devoted character to the close. Such was his ardour in his profession,

that when above seventy years of age he undertook two journies to London for the promotion of medical science, and in the presence of the first practitioners, engaged afresh in the fatiguing and disagreeable labours of the dissecting-room. Returning to Leeds, he was called to undergo a severe illness, the consequence of his great and incessant exertions; and after exhibiting for many years every Christian grace and virtue, distinguished as a father, master, husband, Christian, and friend, he was at length, on March 23d, 1821, after an illness of a few days, removed to his heavenly rest.

OSAGE DIGNITY.

From the N. Y. Missionary Register.

Extract of a Letter from the Rev. Mr. Vaill, Missionary at Union Station, Osage Nation, to the Secretary of the United Foreign Missionary Society, dated June 11, 1824.

Dear Sir,—I take the liberty of writing to you with more freedom than when I am performing an official duty, or detailing the statistics of the Mission. I shall never regret the pains which I have taken to be present at the Council, which has just been held at the new Garrison. The most interesting, which, perhaps, was ever held in an Indian country. The 8th inst. was appointed for the surrender of those criminals, who had killed the whites, to Col. Arbuckle for trial. All that we know concerning the ways of these Indians led us to fear, that when the day to resign themselves arrived, the delinquents would shrink back and be missing. But God who has all hearts in his hands, ordered it in a different manner.

It is to be kept in mind, that among Indians, the leaders of a war-party are accountable for all the mischief done by the party. They conduct the campaign and give the orders, although they do not fire a gun. If, therefore,

innocent blood be shed, the leaders are considered as the criminals. The leaders, in the late affair, were of course demanded. At the head of these, was the noted Mad Buffalo, who sent his war club to New-York. I mention his name with the more regret, as he had so lately resigned into your hands his *insignia belli*. It would lengthen out my Journal, to give a full account of the superstitious mistakes and deep delusions by which he was led to the lamentable deed; suffice it to say, that he and others had lost relatives; that it is considered by them wrong to cease mourning, until they have slain or caused to be slain, some of their enemies, that they had just made an unsuccessful campaign against the Pawnees; that they were likely to return without avenging the *manes* of their deceased; and consequently they could not put off the tokens of mourning, and put on the signs of gladness; or, in other words, could not shave and paint their heads, till they had destroyed some of their fellow mortals. This led the delivered party to determine on sacrificing the first human beings that should fall in their way, and this happened to be a camp of Americans.

Of this war-party, Mad Buffalo was prime-leader. There were several others, called leaders, and a large number of men in the party. Their leaders, like all other warriors, are men of renown, heads of bands, and much respected among the people. It was the universal opinion that they would not submit themselves for trial. From their long delay, the officers at the Fort had reason to expect they would not. People, who are most acquainted with these Indians, were the first to say, "they would never give themselves up."

On the 7th, the whole town, to the number of four thousand, had encamped at the falls of the Verdigris, four miles from the Fort. At 12 o'clock,

on the 8th, no Indians had arrived. The Col. was in doubt as to what they had designed to do. He had thrown up a breast-work of wood, enclosing the encampment and stores. He had made preparations to meet them, provided they should approach with hostile intentions. His mind was collected and thoughtful. His inquiries, on my arrival, denoted some fear that they might become turbulent, if not terrific.

About one o'clock, it was announced that four hundred warriors were approaching. They forded the river, about a half a mile above the Fort, and halted at a little distance in the most perfect order. Many of them brought their guns, bows and arrows, and tomahawks, which was said to be unusual when they met in Council. Indeed I could perceive some signs of fear in those around me in the Fort. In a few minutes the Col. invited Clamore and the other chiefs to the interview. The old Chief came forward in complete American dress, with the sash from his friend Mr. Little of New-York, around his waist. His shirt was of fine linen and ruffled. Coat and pantaloons, of fine blue, formerly worn, perhaps, by some officer of distinction at Washington. Clamore is naturally a stately Indian, of about six feet in height, and his towering pink plume, rising a foot above his hat, gave him a noble appearance. Instead of a sword, he carried in his hand his magnificent pipe. This was the first time I had ever seen the old Chief thus habited, and the moment I saw him in this attire, I felt a secret impression that something was to be done, honourable to himself, and happy for the nation. His countenance was uncommonly placid. He seemed to feel his dignity, and when I took him by the hand, I perceived that he was friendly, and was thinking to do right.

There were present two good interpreters, viz. Mr. Williams and Fran-

cois Mogre. The Col. opened the talk, by stating that he was ready to receive these men, who were leaders in the party that killed the whites. To this Clamore replied, that his people wished to have these men tried by the Commanding Officer at this place. The Col. then fully explained to him his incompetency to try men for a trespass against the Civil Government; the tenor of our laws; the nature of the trial; the way in which it would proceed; and the care which would be taken to come at the truth, and to do justice. He also gave assurance, that the men should be conducted in safety to Little Rock, the seat of Justice for this Territory. This satisfied the Chiefs, and led them to request the Col. to repeat the same talk in the hearing of all the people. They then retired, and the old Chief harranged his people for twenty minutes, repeating the talk he had heard, and making promises to the unhappy men, that their families should be provided for. Thus the scene became more interesting to the anxious spectators. Will these men, after all, willingly submit? Can it be? was the secret inquiry that went round.

A large Council Circle was formed, and the criminals were seated in the centre. The Col. then repeated in the ears of the criminals the explanations and assurances already given; and a scene followed, as feeling as it was surprising. Six Indian warriors, possessed of all the greatness of Roman Generals, resigning themselves with more than Roman firmness, into the hands of our government, to be tried for their lives. Mad Buffalo in a full American uniform, first arose, and taking each of us by the hand, thus addressed the Commanding officer: "American Chief, it was by accident that those white people were killed. But at your word, I will go to answer for this offence." His voice was a little agitated, but full; his countenance, nat-

urally fierce and savage, was now bold and firm. As he closed, the Counsellors and Fathers round the circle, in very mild accents, pronounced what he had said, to be right. This response was calculated to strengthen the criminals in their decision. The second then arose and said, "Chief, I have never wished to kill white men, no, when they have come to my town, I have, with pleasure fed them. But since you wish me to go and answer for this affair, I will go." Another rose and said, "My great Father, I have lived in peace, till you see my head is full of gray hairs, and now they are covered with sorrow. At your word, I will go." In language like this, did each separately address the Colonel. Yes, my dear Sir, in language, and manner affecting to the most sensible heart. To each, the old Counsellor responded a note of approbation, which spoke the unanimity of the nation in the measure. There were present, also, delegates from the people of White Hair's village, the Little Osages and Shungah-Moineh's town, to testify their satisfaction in having the criminals given up; and two of whom came forward and addressed the Col. to that effect.

Here, Sir, was a scene deeply affecting to my feelings. It almost overcame me, I said, is this possible? Have these men, who never read a syllable of true greatness, a magnanimity so great? are their savage minds capable of such a sense of honor!

A general silence ensued. All were astonished. The criminals took their seats with a countenance neither malicious nor fearful, but honest and thoughtful. I may say with confidence, that no one saw on that day a malicious look in an Osage. I would go further, and say, that since my arrival in this country, I have scarcely seen one of the nation cast a malicious eye.

When the time came for them to bid adieu to their families, natural affection

gained the ascendancy, and they were led to request liberty to be with their friends two days longer. With his accustomed wisdom the Colonel removed the difficulty by assuring them, that their wives and children might come to see them at any time while they remained at the Fort. They then rose and followed the Col. into the Garrison, where they were received by the soldiers, and conveyed away for safe-keeping. During all this time, not a sigh nor a cry was heard among the people, a thing without parallel in the nation.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, DECEMBER 29, 1824.

The President's Message has been received by us. It is an interesting state paper. We forbear its re-publication, on account of its length, as well because the political papers of the town and country will universally contain it.

CONGRESS.

This body met on Monday, 6th, and a quorum of each house was formed, not more than thirty members of the whole being absent at the calling of the rolls. Mr. John Oswald Dunn was chosen Serjeant at Arms of the House of Representatives.—One of the first acts of that House was to offer a mark of respect to the Nation's Guest, General La Fayette.

Mr. Mitchell, of Md. offered the following resolution:

Resolved, That the Honourable the Speaker invite our distinguished guest and benefactor, General LA FAYETTE, to a seat within the Hall of this House, and that he direct the manner of his reception."

This resolution gave rise to some conversation as to what would be the

most proper mode of expressing the respect felt by this House towards the illustrious individual referred to, which resulted in the adoption of the following resolution, which was proposed by Mr. A. Stevenson, as a substitute for the other:

Resolved, That a Committee be appointed on the part of this House, to join such Committee as may be appointed on the part of the Senate, to consider and report what respectful mode it may be proper for Congress to adopt to receive General LA FAYETTE, and to testify the very high gratification which he has offered it by his present visit to the United States, made in pursuance of the invitation given to him by Congress during its last Session."

The Committee was appointed, to consist, on the part of the House, of thirteen Members, viz.

Messrs. Mitchell, A Stevenson, Livingston, Storrs, Trimble, McLane, of Delaware, Webster, Mallory, Ingham, Forsyth, Mangum, M'Duffie, and Eddy.

Nat. Gaz.

We have received from a friend who is a near relative of the deceased, a statement by letter of which the following is the substance, concerning the character and last moments of THOMAS BARR, who died in this vicinity a short time since.—We were but slightly if at all acquainted with the departed friend and father—but cheerfully comply with the request to insert it in our paper.

"My Dear Sir,

"I was lately called to weep over the pillow of my dying ———, Thomas Barr—who had been permitted to add seven years of grace to the three score and ten allotted as the limit of human life. He had been for forty years, a professor of religion in the Presbyterian Church; and though he

had reached the extreme verge of existence here, his friends would have rejoiced to detain him many years more on earth, had not their hope been high, that he was leaving a scene of sorrow for eternal glory.—I was present with him many days before his death, and stood at his bed-side in the last moments of his life.—He was throughout meek and lowly in mind and disposition, faintly though really resembling Him whom he had so long professed to love. He left the world without a struggle, or a groan—as a child drops to sleep in its mother's arms."

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For the Luminary.

GOOD NEWS FROM THE FRONTIER.

I have just returned, from a short missionary tour across the Wabash. I was as far out as Paris, Edgar county, Illinois. Indeed this was the point of my principal aim. I went by the particular and earnest solicitation of some people, in that vicinity, (who had removed there from Ohio and from East Tennessee, but whom I had never seen) that I would come and bring them into church order.—They had been about two years there with their families, and no minister had yet found his way to their settlement. The appointment had been a good while made, and I was therefore expected. Brother D. Whitney also went with me. We crossed the Wabash 3 miles above Fort Harrison the 4th. inst. That night we had a meeting 2 1/2 miles from the river. There were present 3 female members of our church, all of them from the state of New-York. One had been 7 years there, and the others 4 years; neither had been at communion since they came into the country, nor had they heard a sermon for almost two years—and this purely because they had no opportunity. The next day at evening we began our meeting in the neighbourhood of Paris.

Nothing unusual appeared. The people seemed pleased to receive us, and in the prospect of a church and the sacrament.

On the 6th, we preached in town. It is a new and small place, though the seat of justice of Edgar county.—The services were performed in a school house. Whilst preaching a very uncommon solemnity and deep attention seemed to prevail. Numbers were affected to tears. After sermon the church was constituted out of the members present. They were 12; 3 elders were chosen. An examination then commenced of persons, who desired to become members; and on that, and the following day, 13 were admitted on examination and another by letter making 26. Four adults were baptized. And a very deep and tender impression seemed to exist in the minds of many of the hearers—many shed tears and confessed, when inquired of, that their minds were awakened into concern for their souls. It seemed that a revival of the Lord's work was begun. They had for nearly two years kept up society meetings on the Sabbath, and seem to have desired and hoped and prayed for a preacher to come and see them, until they were prepared, when he came, to receive him as sent them of the Lord; and they seemed to wish to attend to his message and to follow the Lord's will. The 8th we constituted a Bible Society Auxiliary to the American, and left them. But we did not so soon leave the traces of the Lord's work. Where we held meeting that night, a woman convinced of sin, when repentance was the subject of discourse, wept aloud.—The next day we had preaching 7 miles further towards the Wabash; here also members seemed concerned, and at night in another part of the settlement 5 miles distant it was yet more manifest.—There were several children baptized: one household of 8. And two days after 6 persons

were admitted on examination to the communion of the church.—In short, in 5 days we examined and admitted 19 persons to communion, constituted a church in a settlement beyond the point to which any of our ministers had before travelled—administered the sacrament twice, baptized 4 adults and 19 children. And the minds of several of the leading men of Terre-Haute seemed to be stirred up to wish and to seek the settlement of a minister. Our second communion was held in that village on Thursday.—Indeed the fields of the Wabash, but more particularly on the west side of it, seemed white for the harvest. O that labourers may be sent forth to his harvest. It is a long and wide field, and none to reap, at least none whose constant business is this spiritual work. We have in an extent of 95 miles north of Vincennes 7 organized Presbyterian churches, and not a pastor, no not a stated supply to feed one of them. And yet, by the Saviour's blessing, all these churches are increasing.—And where a minister went one and two years ago, it is remembered and spoken of with interest, affection, gratitude and joy.

Several of these churches are near enough to unite, and two of them support a minister.—This is the case with two in Park county—with the villages of Terre Haute and Roseville—with the State line settlement and Paris—with Turman's Creek and Carlisle,—with Washington and Portersville. The people are able to provide for 5 ministers in these 10 places, where there is not one, and many of them are very anxious to do it. But the men must go to them. They know not where to apply for them, and they are too closely occupied with their farms and their domestic attentions, to look about much. But I think, Sir, that Zion will yet gather strength and give Christ glory, in that most delightful country; and to these neglected sheep many a pastor shall yet call, and in

the wilderness fold a flock for the heavenly Shepherd.

Respectfully,

ISAAC REED.

Cottage of Peace, Ind. Nov. 24, 1824.

MEDITERRANEAN.

Extract of a letter from Dr. G. E. Dalton, dated Malta, July 12, 1824.

Tuesday, June 15.—We landed at Gibraltar, and waited on the governor. Lord Chatham. He received me very politely, and asked if I meant to stay in Gibraltar, and said he should be happy to forward my views. He mentioned his having seen Mr. Neat, and regretted to learn from him so little success attended his exertions.—Lieut. Baily says, however, that Mr. N. has left an impression upon the Jews there that will not easily be removed. The only conversation I had, with any of them, occurred in the house of a friend of Capt. Watkins, from whom we received every kind attention. Two Jews, one an old man, the other young, came to sell musquito curtains, &c. The elder Jew was a very fine looking man. We entered into conversation with him. Mrs. D. told him we were going to Jerusalem. He turned up his venerable countenance, and raising his eyes, said with emotion, "I would to God I could go there to-morrow." I told him I believed his people would yet be restored. "Yes," said he, "we shall." "I love your people," I replied, "they were a people highly favoured of God. He is the God of Abraham, of Isaac, and of Jacob, the name whereby he will be called forever; and he hath said you shall be a nation before him evermore." "Yes, yes," said he.—"Aye," I replied, "and the time will come when ten men shall take hold of the skirt of a Jew, and say, We will go with you." "You are mocking me," said he, looking wistfully at me. "No, I solemnly assure you, it is my belief."

He took my hand, pressed it between his, and spoke affectionately.

We landed here on the sabbath. I went to the Missionary chapel, the Rev. S. S. Wilson preached; here I soon became acquainted with him and the Rev. D. Temple and their families. We have found them, together with the Rev. Mr. Jowett, as friends full of kindness. How great the union between those that love the Lord Jesus in sincerity and truth. I am in hopes of establishing a monthly prayer-meeting specifically for the cause of Israel, similar to that held here for the heathen. My brother Temple will, I feel convinced, lend his aid.

SALONICA.

Information respecting the interesting city of Salonica, (anciently Thessalonica) from the Rev. S. S. Wilson.

In Thessalonica, there are 20,000 families, of whom a fourth part are Christians, a fourth Jews, and the remaining half, or 10,000 houses or families, are Turks. So in this interesting land of classic recollections are 5,000 families of the children of Israel. The languages spoken are Turkish, Greek, and Bulgarian: the Jews speak Romic or modern Greek, as also the other two languages.

In concluding, I beg to suggest whether your Committee might not employ a small part of its funds in a mission to Salonica.

MIXENDEN SUNDAY SCHOOL.

The plan for "gathering in stragglers" proposed by the Rev. J. White on Whit-Monday was adopted the same evening, viz. a committee was formed from the teachers, consisting of eight members, who should go out on Sabbath-day by two and two, search for children that were left to follow the dictates of their own depraved natures—a disgrace to parents, and to a religious neighbourhood. This is literally "going out into the highways and hedg-

es, compelling them to come in," for several by this means have been rescued from their dangerous habits. Were this plan generally adopted, we feel persuaded that many young revilers of the prophets of the Lord, would be brought beneath the fostering wing of our Sunday Schools, and be nurtured for heaven.—*Halifax S. S. Union.*

From the Christian Advocate.

VIEW OF PUBLIC AFFAIRS.

GREAT BRITAIN, the great emporium of news in Europe, has furnished us, through the last month, with little in relation to her own concerns, that we feel disposed to chronicle. Her order in regard to the republick of the seven Ionian islands, is, indeed, a most important item, on which we shall make a few remarks. These islands, by a treaty formed with the allied powers, in a congress at Vienna, in 1818, were put under the protection of the British government; and a representative of his Britannick Majesty, denominated the *Lord High Commissioner*, resides at these islands.—Several Christian powers, as we have heretofore had occasion to state, have permitted the vessels of their subjects to be used as transports by the Turks, to carry both troops and warlike stores, in their military operations against the Greeks. If those vessels were not to be molested because they did not belong to the Turks, it is manifest that the Greeks (especially as their strength at sea gives them their chief advantage) would be, in a great measure, put into the power of their oppressors, without being able to strike a blow.—They could not touch their enemies, nor their munitions of war, till both were landed. It does not appear, however, that the Greeks captured or destroyed these vessels without giving warning. At length, however, the Greek government did issue a proclamation, declaring that this practice was in direct violation of what was incumbent on neutral nations,

and ordered that in future all vessels so employed, to whatever power they might belong, should, "with their crews, be attacked, burned, or sunk." The British government, on hearing of this order, directed their lord high commissioner to demand its immediate revocation.—The demand was accordingly made on the Greek government, and it was immediately and peremptorily rejected. In consequence of this, the lord high commissioner has issued a notice, that the chief commander of his Britannick majesty's naval forces will seize and detain "every armed or other vessel, which may have armed men on board, or which may sail with or under the authority of the provisional government of Greece, or which may recognise its authority; and that these orders will remain in force until the proclamation of the provisional government be entirely and officially revoked."—We confess that we are both surprised and grieved at this measure of the British government. We know that the independence of the Greek nation has not been acknowledged by any European power. But the same, precisely, is the fact in regard to all the former provinces of Spain and Portugal in South America. Yet Britain, we believe, has never afforded any protection to her vessels carrying troops or warlike stores, from the mother countries of these provinces. *She has left such vessels, and their crews, and owners, to themselves.* She is now making commerical arrangements with those states, although she has not declared one of them independent. What is the cause of this difference of treatment? We fear the cause is easily assigned, and is no other than this—Britain wishes the South American colonies of Spain and Portugal to be independent, because this will be *advantageous* to her commerce; and she does not wish the Greeks to be independent, because this will be *disadvantageous* to her commerce—And is this merce-

nary motive to shape the course of a great and free nation, in a concern in which the lives and liberties of the magnanimous Greeks are at stake? We hope not. We hope there is yet publick spirit enough in Britain, to prevent the continuance of this hostile measure. The parliament is now in session, and we trust that the British ministers will find that they cannot take the nation with them, in a war against a people who are contending for all that is dear and sacred with freemen and Christians, against as barbarous and sanguinary a race of monsters as ever disgraced humanity. We fear, indeed, that this naval war has actually commenced already; as two or three British frigates are said to have sailed in quest of Grecian vessels.

In GERMANY and PRUSSIA, the ruling powers are doing all they can to stop the progress, and if possible to put an end to the existence, of liberal principles. Their attention is particularly turned to the universities, in regard to which rigorous measures have been adopted, and some high handed proceedings against both professors and pupils have actually taken place. The success of these measures will, we suspect, be only temporary.—Men cannot be made to unthink their own thoughts, nor resist their own convictions. Truth and knowledge will at last prevail.

THE TURKS AND GREEKS.—Accounts from Constantinople state, that the Persians have renewed the war with the Turks; and with considerable success, in the vicinity of the Persian territories. This we consider as an event in providence highly favourable to the Greeks. The Turk will now need all his Asiatick troops to contend with the Persians. We have long been accustomed to view the aspect of the Divine providence in regard to human events, and especially the concerns of nations, as affording a better presage of what is ultimately to take place, than can be derived from the plans of politicians,

or from any temporary successes of contending parties. Thus judging, we cherish a sanguine hope of the eventual success of the Grecian cause.—The late hostile attitude of Britain offers, we admit, an unfavourable indication; but we trust that even this will at last be overruled for good.

All accounts agree, that an almost uninterrupted tide of success has attended the fleets and armies of the Greeks, during the present campaign. The Turks have been repulsed in an attack on the *Acropolis* of Athens, and have been defeated at the straits of *Thermopylae*. It is fully ascertained that the attack on the island of Samos, (separated from the Asiatick coast only by a narrow strait.) has entirely failed. The Grecian met the Turkish fleet in the strait, where the latter could make no use of its superior force. Three Grecian fire-ships were directed against the Turkish frigate that led the van of their squadron. The frigate was set on fire, and compelled to stand for the continent—it eventually blew up. The whole Turkish fleet, dismayed at what had befallen their leading vessel, dispersed and fled; and the triumphant Greeks, spreading all their sails, pursued them. Some of the Turkish vessels took to the open sea; others made for the land, where they were stranded and burnt by their crews. This account comes from Smyrna, where news unfavourable to the Turks is not often manufactured. It is also said, that the great Turkish camp at Scala Nova, a town on the Asiatick coast, a little to the north-east of Samos, is entirely broken up; and that the great body of Asiatick troops which had been assembled there was entirely dispersed. The Egyptian expedition was at Rhodes, detained there by the north winds, which prevented its going out. The troops had suffered much; and many of the horses had perished for want of water. This looks as if the Ruler of the winds and the waves

was on the side of the Greeks, and against their oppressors.

A REMARKABLE DREAM.

A Gospel Minister, of evangelical principles, whose name, from the circumstances that occurred, it will be necessary to conceal, being much fatigued at the conclusion of the afternoon service, retired to his apartment in order to take a little rest. He had not long reclined upon his couch before he fell asleep and began to dream.—He dreamed that upon walking into his garden, he entered a bower, that had been erected in it, where he sat down to read and meditate—while thus employed, he thought he heard some person enter the garden; and leaving his bower he immediately hastened to the spot whence the sound seemed to come, in order to discover who it was that had entered. He had not proceeded far before he discovered a particular friend of his, a gospel minister of considerable talents, who had rendered himself *very popular* by his zealous and unwearied exertions in the cause of Christ. On approaching this friend, he was surprised to find that his countenance was covered with a gloom which it had not been accustomed to wear, and that strongly indicated a violent agitation of mind, apparently arising from conscious remorse. After the usual salutations had passed, his friend asked the relator the time of day? to which he replied, “twenty-five minutes after four,” On hearing this, the stranger said, “It is only *one hour* since I died, and now I am damned!”—“Damned for what?” inquired the sleeping minister.—“It is not,” said he, “because I have not preached the Gospel, neither is it because I have not been rendered useful, for I have now many seals to my ministry that can bear testimony to the truth as it is in Jesus, which they have received from my lips; but it is *because I have been accumulating to myself*

the applause of men, more than the honour that cometh from above; and verily I have my reward."

Having uttered these expressions, he hastily disappeared, and was seen no more. The minister awaking shortly afterwards, with the dream deeply engraved on his memory, proceeded, overwhelmed with serious reflections, towards his chapel, in order to conduct the evening service. On his way thither he was accosted by a friend whether he had heard the severe loss the church had sustained in the death of that *able minister ******. He replied, "no," but being much affected at this singular intelligence, he inquired of him the day and time of day, when this departure took place. To this his friend replied, "this afternoon, at twenty-five minutes after three o'clock!"

The above dream has something about it exceedingly alarming. It may be considered as another proof of the possible intercourse between embodied and departed spirits. *Pride and vanity* are condemned in the dream. Every man is too fond of *farcyng* that he has some bodily or mental endowments peculiar to himself.—"Let not the wise man glory in his wisdom, but let him that glorieth, glory in this—that he understandeth and knoweth me, that I am the Lord."

[Georgetown Metropolitan.

Liberality of the Blacks.—A friend in Bloomfield Kentucky, writes thus to the Editor of the Star: "The Salem Association will, no doubt, continue her support of the cause of missions. One thing I cannot but mention. When the collection was made at the Association, the blacks, being told that the Gospel was sent to Africa, the land of their fathers, came up to the stand with great eagerness, and, with joy sparkling in their eyes, threw in their mites—some fifty cents—others twenty—all according to their ability. I know not the amount thrown in by them, but

suppose it to be at least \$5, which they wish the Board of Missions to send to their brethren in Africa.

N. Y. Observer.

FREE-WILL AND FREE GRACE.

Dr. Gill preaching a charity sermon many years since, concluded thus:

"Here are, I doubt not, persons of divided sentiments, some believing in Free-will and some in Free Grace. Those of you who are Free-willers and Meritmongers will give to this collection of course for what you suppose you'll get by it. Those of you, on the other hand, who expect salvation by Grace alone, will contribute to the present charity out of love and gratitude to God. So between Free will and Free Grace, I hope we shall have a good collection."

Antarctic Seas.—The Russian Antarctic expedition discovered two islands within the Antarctic circle, lat. 69, the only land hitherto known to exist so far to the southward. Both of them were so completely enveloped in ice, that no particular examination of them could be made.

A convict in the State Prison, at Charleston, Mass. was lately employed to make a large sofa. He made it with a false bottom, and when the waggoner came to take it away, crept into the false bottom, and by this means made his escape for a time.

Pickle for Beef and Pork.

To 6 gallons of water put 9lbs salt, coarse and fine mixed, 3lbs brown sugar, 3 ounces pearl ash, and one gallon of molasses.

In making a larger or smaller quantity of pickle, the above proportions are to be observed. Boil and skim these ingredients well, and when cold put it over the beef or pork.

An Old Housekeeper.

VALE OF THE CROSS.

VALE of the Cross! the Shepherds tell,
 'Tis sweet within thy woods to dwell,
 For there are sainted shadows seen,
 That frequent haunt the dewy green;
 By wandering winds the dirge is sung,
 The convent bell by spirits rung,
 And matin hymn and vesper prayer
 Break softly on the tranquil air.

Vale of the Cross—the Shepherds tell,
 'Tis sweet within thy woods to dwell,
 For peace has there her sainted throne,
 And pleasures to the world unknown;
 The murmur of the distant rills,
 The sabbath silence of the hills,
 And all the quiet that is given
 Without the golden gates of Heaven.

Bost. Sent.

From the Christian Journal.

Review of the proposed alterations of the
 Hymns of the Episcopal Church.

HYMN 34.

PENITENTIAL.—LITANY.

Saviour, when in dust to thee
 Low we bow th' adoring knee;
 When, repentant, to the skies
 Scarce we lift our streaming eyes:
 O, by all thy pains and woe,
 Suffer'd once for man below,
 Bending from thy throne on high,
 Hear our solemn litany.

By thy birth and early years,
 By thy human griefs and fears,
 By thy fasting and distress
 In the lonely wilderness;
 By thy vict'ry in the hour
 Of the subtle tempter's pow'r;
 Jesus, look with pitying eye,
 Hear our solemn litany.

By thine hour of dark despair,
 By thine agony of prayer,
 By the purple robe of scorn,
 By thy wounds—thy crown of thorn;
 By thy cross—thy pangs and cries,
 By thy perfect sacrifice;
 Jesus, look with pitying eye,
 Hear our solemn litany.

By thy deep expiring groan,
 By thy seal'd sepulchral stone,
 By thy triumph o'er the grave,
 By thy pow'r from death to save;
 Mighty God, ascended Lord,
 'To thy throne in heav'n restor'd,
 Prince and Saviour, hear the cry
 Of our solemn litany."

To the Editor of the Christian Journal.

The following stanzas were published
 some years since in an eastern paper. As
 they may not have met the eye of some
 of your readers, I send them for insertion
 in the Journal.

To a Missionary.—By a young Lady.

Go forth to conquer, soldier, in His might,
 Whose Spirit arms you—in whose cause
 you fight:—

Go and be happy; though a host of foes
 Obstruct your way, your single arm op-
 pose:

Made more than conqu'rer by his conqu'r-
 ing King,

The Christian, 'midst his foes, may tri-
 umph sing.

Go, and be happy—though thy path of
 pain

Be o'er the fields of death, and 'mid the
 slain;

Where sinks thy heart, oppress with sor-
 row deep,

(And he that feels must at the prospect
 weep)

There is a hand, shall break death's iron
 chain,

A Spirit, that shall re-create the slain.
 The Christian's faith, and hope, and fer-
 vent prayer,

Thou to that land of death's dark shade
 shalt bear;

Thy tears, which on those desolations fall,
 Exhaled to heaven, shall on His promise
 call,

Whose grace in living influence descends
 To earth, and gladdens its remotest ends.
 Go in this faith—may peace thy bosom fill;
 And the warm ardour nought on earth can
 chill:

When thou hast left the land that gave
 thee birth,

Think that *thy country now, is not on earth;*
 Devoted *all*—and thine the glorious prize,
 'The crown that waits the conqu'rer in the
 skies.

Go, and be happy—while thine arduous
 part,

Is the warm wish, the prayer of many a
 heart

Be thine the joy which sweetens toil and
 pain,

To aid the triumphs of Immanuel's reign,
 Those vict'ries which before the throne of
 God

Shall raise new trophies to redeeming
 blood.

A.

THE WESTERN LUMINARY.

"THE LAMP IS THE LIGHT THEREOF."—Rev. xxi. 23.

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For the Luminary.

REVIEW.—No 3.

Report of the Commissioners, appointed by the General Assembly of Kentucky, at their October session, 1821; &c. &c.—pp. 27.

Perhaps it is high time we had brought this essay to a close. The subject indeed presents a most spacious field for speculation and remark; and one indeed—which embarked in—it is rather difficult, *not* to allow one self some amplitude:—but we must recollect that we are writing—for a paper, whose columns are scanty—and for a people, who are fond of short pieces.

One topic we cannot but add to those already introduced.... What disposition are we to make of our black-population?—Are we to slacken, or to make more binding, those reins by which we hold these people? How far is the plan of Colonization, calculated to *rid* our country of the evil of African Slavery; and what else is to be resorted to, in addition to that scheme?

None of these questions, however, is it our object to discuss. We only bring them up, as matters of difficulty—as connected with the subject of public information and common education.

Have we not reason to prepare the public mind by all the knowledge we can impart to it, for the disposal, at no very distant day, of questions which now so much divide the wise, and the patriotic.

If the general question of Slavery be not decided by us—in peace;—it will probably be decided for us—in terror and in wrath!—The Luminary has lately presented the public with some discussion upon this subject; and it is time the minds of all were awakened to its importance. But the lethargy of men in regard to it, can only be removed—by information; and by the sentiments of piety diffused amongst them.

Then does not the present view, as well as those before given by us, urge the necessity of elementary schools?... If these schools, every where established amongst us, were directed by young men of probity and capability; what good might they not render, to the present, and to future generations? Our boys would have their minds early disciplined: So would our girls: And thus would those, who, in turn, are to be fathers and mothers themselves—become capable both of acting and of preparing the generations after them (as we know the parent ever must have much to do in the child's education) for continued usefulness and continued happiness, and continued inquiry into truth.—Yes: For the investigation of intricate questions of policy, would our children be prepared; and for teaching their children to investigate such questions also. Truth would find those who could do justice to her cause: For all would be enabled both to profit

from other people's investigations, and to investigate for themselves; whilst the light of reason, and the warmth of charity, every where diffused—would here and there, shining upon a congenial nature, ripen that mature into such vigour of maturity, as would really bless mankind.

Well, when shall we have things put into a train, for the bringing about of these happy results?—The time is at hand when the question of slavery—if it be discussed either in ignorance or in ire—will perhaps *more than* shake the republic to her centre: And when shall we set, in earnest, about the work of preparing the generation now arising under her care—for so discussing such questions, and for preparing their successors for so discussing them, as to ward off the ills that most otherwise overwhelm the most animating prospect of the human race? the only prospect of universal emancipation which any where meets the eye of philanthropy?.....It is time for the public mind to awake—unless it be resolved to sleep the sleep of death.

And, as to what we are now generally discussing, the truth is—in whatever direction we turn our eyes; we find new reasons and arguments—shewing the importance of education, extended to all classes of the community. Nor should this education, as already we have suggested in passing, be only of the intellectual kind.—Words should be impressed upon the tender mind. Religion should be inculcated. The Bible should be taught; the God of the Bible, made known.

For let us consider the susceptibilities of the young mind. It is alive to every impression.—Are we then to wait until its tenderness be no more—until it hath become seered against every profitable appeal; before we venture to recommend to it the Saviour of the World—or to attempt to make it acquainted with that doctrine which that Saviour brought in for man's salvation?

—To teach young minds *Sectarianism* (properly so called) were worse than folly: *Not to teach them real Christianity*, were not only worse than folly—but were worse than madness! for the day cometh, perhaps, when neglect in this matter, will be revealed, as leading to unutterable woes.

But not only is the mind of any young person liable to become callous against valuable impressions; but the mind also is liable to be *pre-occupied* with erroneous opinions, and with evil sentiments.....The truth is, *early moral education—of some sort or other—we must and will have*: and the only question is—*of what kind* that education shall be.—Fail to “train up your child in the way he should go;” and there will not be wanting, those who will train him in the way he should not go!—Can you doubt whether the early mind should be occupied with good—or occupied with evil? Shall we quietly permit “the Unclean Spirit,” to take full undisputed possession of the bosoms of our children—trusting to some miracle, to expel the Spirit in after life?

These remarks, however, may be thought to savor of the religionist?—Shall we have done with them—in accommodation to the possible taste of the reader?.....One observation, at least, we must be allowed to make; that if we betray the religionist—we also betray the freeman,—and if the disciples of Jesus Christ are *bigots*—they are bigot of that class (in this land at least) which favors the liberties of human kind.

We will anticipate the time when *Common Schools* shall exist in every neighbourhood of the Commonwealth; when our freemen will all know, and love, their rights; when every citizen will be competent to the decision of those momentous political matters, whose decision is *his*—whether he be competent or not; when our enlightened mind, and a Christian integrity,

united—shall not be a sort of *rara avis* in this Commonwealth!

We not shall discuss the *plan* for Common Schools, which Kentuckians should adopt. We are *mainly* desirous to see them; *willing heartily* to adopt any plan. Whether they choose that plan which has done so much good in *Connecticut*—or that by which the genius and talents, and patriotism of the first statesmen in *New-York* have been eternized as amongst the world's benefactors; is by no means important—in comparison with the more general question, Whether any thing shall be done amongst us, in a matter which is intimately connected, with the continuance, and with the enjoyment, of our free constitutions?—Besides, what has been said on this topic, in the "Report" before us, appears abundantly worthy of regard—and indeed *sufficient*, until the Public shall come to manifest a greater interest in the general question.

We could most heartily wish, in behalf of Kentucky, that she had a few such sons to boast, as *Dewitt Clinton*.—That Statesman seems capable of looking beyond temporary questions, and present parties—to the lasting liberties and well-being of the state in which he lives. He wastes his *best* energies upon no fleeting topic of the day; but he appears to have as the grand objects of his political life—to see his native state, and the states that are contiguous, intersected with canals, so far as nature hath not supplied them with navigable waters—and to see not only *commerce* "brought to every door," but *knowledge* (with its concomitant blessings) the inmate of every man's mind.—Even when *Napoleon* shall have been consigned to the lists of *mere revolutionists*;—*Governor Clinton*, we doubt not, will occupy one of the first ranks on the roll of man's real benefactors and friends;—whether like *Plutarch* he shall still prefer to serve his native *Boeotia*—or shall consent

hereafter, to take the *Union* for his theatre.

Let Kentucky but prove true to herself; and she too will have her *Clintons*! She will presently, be able to point to her native *Clintons* in *politics*—to her *Pinkneys* in the *Laws*—to her *Rushes* in the *Medical Sciences*—and to her *Masons* in *Theology*; (and Dr. Mason will be remembered amongst the pious, when Chatham himself, Junius's "Venerabile Nomen," shall be forgotten.) She will be able to point to them; and to say in the words of a Roman matron—"Hæc Sunt mea Ornamenta!"

A Friend of Knowledge.

BIBLICAL LITERATURE.

Extract from a work entitled "Horæ Biblica," by Charles Butler.

[CONTINUED FROM PAGE 357.]

1. THE GREEK MANUSCRIPTS, according to *Wetstein's* account, are written either on parchment or vellum, or upon paper. The parchment or vellum is either purple-coloured, or of its natural colour; and either thin or thick. The paper is either silken, or of the common sort; and either glazed, or of the ordinary roughness. The letters are either capital (generally called uncial), or small. The capital letters are either unadorned and simple, and the strokes of them very thin and straight; or they are of a thicker kind, uneven and angulous. Some of them are supported on something like a base, others are ornamented, or rather burthened, with a top. Letters of the first description are of the kind generally found on the ancient monuments of Greece; those of the last resemble the paintings of half barbarous times. Manuscripts, therefore, written in the first kind of letter, are generally supposed to be of the sixth century at the latest; those written in the second kind of letter are generally supposed to be of the tenth century. The manuscripts written in the small letters are

of a still later age. But the Greek manuscripts, copied by the Latins, after the reign of Charlemagne, are in another kind of alphabet: the *a*, the *i*, and the *y*, in them, are inflected, in the form of the letters of the Latin alphabet. Even in the earliest manuscripts some words are abbreviated. At the beginning of a new book, the four or five first lines are often written in vermilion. There are very few manuscripts of the entire New Testament. The greater part contain the Gospels only; very few have the Apocalypse. In almost all (and this is particularly the case of the older manuscripts) several leaves are wanting; sometimes they are replaced in a writing of a much later date. All the manuscripts have obliterations and corrections. But here a material distinction is to be attended to: some of the alterations are made by the writer himself, others are made by another person, and at a subsequent time. The first are said to be a *prima manu*, the second a *secunda manu*.

2. The curious and extensive collations, which have been made of manuscripts within this century, have shewn, that certain manuscripts have an affinity to each other, and that their text is distinguished from others by characteristic marks. This has enabled the writers on the subject to arrange them under certain general classes. They have observed, that, as different countries had different versions, according to their respective languages, their manuscripts naturally resembled their respective versions, as the versions, generally speaking, were made from the manuscripts in common use. Pursuing this idea, they have supposed four principal exemplars: 1st, the western exemplar, or that used in the countries where the Latin language was spoken;—with this, the Latin versions coincide: 2d, the Alexandrine exemplar;—with this, the quotations of Origen coincide: 3d, the Edessene exem-

plar, from which the Syriac version was made: and 4th, the Byzantine or Constantinopolitan exemplar: the greatest number of manuscripts written by the monks on mount Athos, the Moscow manuscripts, the Slavonian or Russian versions, and the quotations of St. Chrysostom and Theophylact, Bishop of Bulgaria, are referrible to this edition. The readings of this exemplar are remarkably different from those of the other exemplars; between those, a striking coincidence appears. A reading supported by all three of them is supposed to be of the very highest authority; yet the true reading is sometimes found only in the fourth.

3. From the coincidence observed between many Greek manuscripts and the Vulgate, or some other Latin translation, a suspicion arose in the minds of several writers of eminence, that the Greek text had been altered throughout, to the Latin. This seems to have been first suggested by Erasmus; but it does not appear that he supposed the alterations were made before the fifteenth century: so that the charge of *Latinizing* the manuscripts did not, in his notion of it, extend to the original writers of the manuscript, or, as they are called, the writers a *prima manu*, as it affected only the subsequent interpolators, or, as they are called, the writers a *secunda manu*. Father Simon and Mill adopted and extended the accusation; and it was urged by Wetstein with his usual vehemence and ability; so that it came to be generally received. Bengel expressed some doubts of it; and Semler formally called it in question. He was followed by Griesbach and Woide; and finally brought over Michaelis; who, in the first edition of his Introduction to the New Testament, had taken part with the accusers; but, in the fourth edition of the same work, with a candour, of which there are too few examples, declared himself persuaded, that the

charge was unfounded, and totally abandoned his first opinion. Carrying the proof to its utmost length, it only shews, that the Latin translations, and the Greek copies, were made from the same exemplars. This rather proves the antiquity of the Latin translations, than the corruption of the Greek copies. It is also observable, that St. Jerome corrected the Latin from the Greek: a circumstance known in every part of the western church. Now (as Michaelis justly observes), when it was known, that the learned father had made the Greek text the basis for his alterations in the Latin translation, it is scarcely to be imagined, that the learned men or the transcribers of the western church would alter the Greek by the Latin. It is still less probable, that those of the eastern church would act in this manner.

4. Besides the manuscripts which contain whole books of the New Testament, other manuscripts have been consulted, with a view to find out the true readings of the text; among these are the *Lectionaria*, or collections of detached parts of the New Testament, appointed to be read in the public service of the church. These are distinguished into the *Evangelistarium*, or lessons from the Gospel; and the *Apostolos*, or lessons from the Acts and Epistles. The quotations from the New Testament, in the works of the antients, have also been consulted.

5. The principal manuscripts are the *Codex Alexandrinus*, the *Codex Cantabrigiensis*, or the *Codex Bezae*, and the *Codex Vaticanus*. The *Codex Alexandrinus* consists of four volumes; the three first of them contain the Old Testament; the fourth, the New Testament, together with the first Epistle of St. Clement to the Corinthians, and a fragment of the second. The *Codex Cantabrigiensis*, or the *Codex Bezae*, is a Greek and Latin manuscript of the four Gospels, and the

Acts of the Apostles. The *Codex Vaticanus* contained, originally, the whole Greek Bible. The respective ages of these venerable manuscripts have been a subject of great controversy, and have employed the ingenuity and learning of several Biblical writers of great renown. After a profound investigation of the subject, Dr. Woide fixes the age of the *Codex Alexandrinus* between the middle and the end of the fourth century; after a similar investigation, Dr. Kipling fixes the age of the *Codex Cantabrigiensis*, or the *Codex Bezae*, at the second century; but Mr. Herbert Marsh, in his notes to Michaelis, vol. ii. p. 703—715, seems to prove demonstratively, that it was not written beyond the fifth century, Montfaucon and Bianchini refer the *Codex Vaticanus* to the fifth century. But we are infinitely better acquainted with the two first, than with the third of these manuscripts. In 1786, a facsimile edition of the New Testament in the *Codex Alexandrinus* was published at London, at the expense of the University of Oxford, by Dr. Woide. His preface, with the addition of valuable notes, was republished at Leipsic, in 1788, by Professor Spohn. In 1793, a facsimile edition of the *Codex Cantabrigiensis*, or the *Codex Bezae*, was published at Cambridge, at the expense of the University, by Dr. Kipling. These editions exhibit their respective proto-types, page for page, line for line, word for word, contradiction for contradiction, rasure for rasure, to a degree of similarity hardly credible. The types were cast for the purpose, in alphabets of various forms, that they might be varied with the manuscript, and represent it more exactly. Of a work of this kind, till those we are speaking of were published, the world had not seen an instance. That which approached nearest to them, was the Medicæan Virgil, published at Florence in 1741. The *Codex Vaticanus* has been often collated, but never publish-

ed. Bentley procured important extracts to be made from it. These were published by Professor Birch, with his own, in the splendid edition of the four Gospels, which we shall, afterwards, have occasion to mention.

THE OSAGE MURDERERS.

A degree of painful interest has been excited for the fate of those unhappy Indians who lately surrendered themselves to the arm of the law, an account of which was published in this Gazette. The following will be read with interest.

Christ. Gaz.

OSAGE INDIANS.

We published, a few weeks ago, an account of the voluntary surrender of several Osage chiefs, to the officers of the United States, for the purpose of being tried for murder. They were accordingly tried, at the recent term of the Superior Court, of the Territory of Arkansas. Two of them (Mad Buffalo and Little Eagle) were convicted, and sentenced to be hung on the 21st of December. The other three were acquitted. The Arkansas Gazette furnishes the following particulars.

Col. Star.

"It was clearly proved on the trial that the prisoners composed part of the chiefs, or headmen of a party of Osage warriors, who started from the north folk of the Canadian, a branch of the Arkansas river, with the avowed intention of making war upon the Caddo Indians. That some ten days subsequent to their departure, an attack was made, by a party of Osages, on a camp of American, French, and half-breed Quapaw hunters, who were hunting on the De la Blue, a country to which the Osages have no claim. That, in that attack, Major Welborn, and three other white men, named Sloan, Lester, and Deterline, and a negro man named Ben, belonging to Mr.

Antoine Barraque, were killed, their heads were cut off, and their bodies shockingly mangled and disfigured. That those of the hunting party who escaped were dispersed, and found their way, by different routes, to the settlement, on the Arkansas. After their return, some of them went up to the trading house in the Osage nation, for the purpose of recovering the horses that had been taken from them during the attack; and they there found them in the possession of the prisoners, some of whom readily gave them up, while others refused to do so.

It was also proved, that, shortly after the return of the war party to which the prisoners belonged, from their campaign against the Caddo Indians, a council was held at the camp of Clermore, the principal chief of the Osage nation, at which Mad Buffalo (the only one of the prisoners who spoke on the subject) admitted, that white men had been killed by his party, but said it had been done through mistake, the y having taken them for Caddoes or other Indians, with whom they were at war. Little Eagle, also, when the horses he had taken were demanded of him, stated that he himself had killed a white man.

And it was further shown in evidence, that the custom of the Osage Indians when going into battle is, for the chiefs or head men of the war party to remain a short distance in the rear, where they employ themselves in smoking their pipes, and invoking the Great Spirit to give success to their warriors.

When Mad Buffalo was asked, what cause he had to show, why sentence of death should not be passed upon him, he made a long and sensible speech to the court; in the course of which, he admitted that he belonged to the party who committed the murder, but denied having any agency in it himself. He said that he was some distance off, in a cave, at the time of the attack, and

that he had remonstrated against it— that he was friendly to the Americans, and wished to preserve peace and harmony with them.

This Chief appears to be considerably advanced in years, is large and well proportioned, of fine and commanding mien, and shows from his interesting countenance and manner, that he possesses a superior mind and great intelligence, for one of his race. The sentence of his death he received with the greatest composure, and without betraying the slightest emotion of fear. The mode of his death is all that he objects to, and we understand, he declared to the interpreter, that he would kill himself before the day appointed for his execution arrives. Indeed, so determined is he to avoid the ignominious death that awaits him that on Friday evening last, he made an effort on his life, by stabbing himself with a small pen-knife, (which had been given to him for the purpose of cutting tobacco,) in his left breast, opposite his heart. The blade of the knife, however, was too short to effect the object which he evidently intended, and only inflicted a pretty deep wound, which is not considered dangerous.

Little Eagle is also an elderly man, but of less prepossessing appearance than his fellow-prisoner. When asked for his defence previous to receiving sentence, he replied, that he was a poor man—meaning, as was explained by the interpreter, that he was no orator, and therefore unable to make a speech in his own defence. He says but little, and received his sentence in sullen silence.

Evening Party at M. Arago's.—A friend who lately visited Paris, at one of M. Arago's *soirees* met with the following distinguished persons, all of them remarkable for having performed journeys or adventures of which there was no parallel.—1. There was professor Simnoff, who was Astronomer

to the Russian Expedition into the Antarctic Circle, and who had been nearest to the *South Pole* of any man living. 2. Capt. Scoresby junior, who had been nearest to the *North Pole* of any one living. 3. Baron Humboldt, who had been higher on mountains than any other philosopher. 4. Madame Freycinet, the only lady who had ever accompanied a voyage of discovery and circumnavigated the globe. 5. M. Gay-Lussac, who had, we believe, been the highest in the air of any man. 6. M. Callien, who had travelled with the son of the Pasha of Egypt further towards the sources of the Nile, than any person now living.

Christian Advocate.

It has been discovered that the deceased King of France, Louis, contributed privately, in the course of the last five years, the sum of 240,000 francs, for the release of poor debtors from jail. One hundred and forty prisoners obtained enlargement, without knowing the hand which extended relief to them. *Id.*

In making some repairs in St. Dunstan's church Canterbury, a box has been found, which the antiquaries have decided contains the head of Lord Chancellor More. The head was much decayed. Sir Thomas More was beheaded on the sixth of July, 1535, in the 53d year of his age. After the execution, the body was buried in the church of St. Peter in the Tower, afterwards in Chelsea church, where it now lies. The head, which was set on a pole upon London Bridge, was afterwards privately bought by his daughter, Margaret Roper, who preserved it in a box, and placed it in the vault where it was recently discovered, very near her own tomb.—The south Chancel of the church is called the Roper Chancel; and there hung the helmet and surcoat, with the arms of Sir Thomas More on it.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, JANUARY 5, 1825.

We recommend to the special attention of at least our *Presbyterian readers*, the Act of the present General Assembly of Kentucky—for the benefit of Centre College—Danville. The good sense of our country, and at last of our Legislature, is beginning to find, that Literary institutions flourish most, and indeed flourish permanently—only when left to the direction of their own affairs. No large and ever-changing body of men, however good and wise, is fitted for the control of such establishments. When a college or university leans to state patronage, it is like the prodigal son, who looks to his father's wealth for the replenishment of his constantly diminishing resources, instead of resting on his own merits and exertions. Hence the Transylvania University is bankrupt, after an almost unparalleled use of public money. Besides, even if money abounds to such a foster-child of the state government, yet in the effort to make an institution general, and free from what the public call *sectarianism*, it will become inevitably corrupt, and finally expel Christianity from its walls. Thus it has been with Harvard University—thus with the University of South Carolina, and thus it is at this moment, with the Transylvania University. This last, since the present incumbent on the presidency has been at its head, has at every step of its progress been as violently sectarian as the public would bear. As much of *rational religion*, of *natural religion*, of *socinian religion*, of that religion whose confession of faith is to have no Confession, and whose sectarianism is

to despise all the *sects*, and all the peculiarities of the Gospel of Christ, as the public would receive, so much has been given us. At this moment it stands deserted by the three leading denominations of christians, the Baptists, Methodists, and Presbyterians. The last tie which bound them to it has been broken, their representatives have almost universally withdrawn, and the academical branch is confessedly sinking, and must perish without a change.

The Legislature have lately chartered several colleges—one for the Roman Catholics, one for the Methodists, and now virtually one for the Presbyterians. Their present policy is, "let them make the experiment." Surely all the denominations have a right to make *the attempt*. And wise observing men know that no other colleges prosper much, but such as are under some special patronage and keeping. That distinctness is peculiarly essential to the existence of such an institution, which is the well-being of a family or nation. If a Turk should propose a *community of families*, it would doubtless end, when attempted, in making the neighbourhood his seraglio. Our Republican meeting houses in the west, i. e. those built for all the sects, generally begin in dissention, and end in the hands of universalists, socinians and other infidels—being deserted by all christian sects, unless by some timely change its common use is made peculiar.

No sect can teach its own peculiar *views* to the exclusion of all others, and sustain its literary establishments, in such a country as ours. But there are grand christian peculiarities which they must teach, or divest themselves of Christ. And this it is which infidels in the control of our state institutions hate and strike at, under the unpopular *mis-noma* of *sectarianism*.

Christians of various names, having a great family resemblance, and holding the fundamental peculiarities of the gospel, might harmonize in the control of our State University,—with each other, and with a community holding their general views and principles. But Christianity and Infidelity, whether avowed or masked, can never act in concert.

The Presbyterians ought without hesitation to accept of the charter now offered them, in connection with the Centre College. With the help of Heaven they can make it a public blessing. And we would say to our over-cautious legislators—"be not afraid—timid youths,—a few poor preachers, and a few thousand despised Nazarenes will not hurt you"!!

[The charter will be found in the succeeding columns of this day's Luminary.]

A NEW-YEAR'S ADDRESS.

We are standing on the border of another year.—Another year has gone, forever.—At this great land-mark which our calendar affords us—it is a most important duty to pause, and look round us—to take a solemn and impartial retrospect of the past, and prepare ourselves for the unknown future. It is a great mercy in our situation here, that these stages of time's rapid flow are given us.—They afford to the observing and thoughtful mind, an important measure of the length, or rather the shortness and the speed of time, which an unbroken continuity never could supply.—Hence those heavenly bodies which light up and regulate the creation, are said to have been given us, "for signs and for seasons and for days and for years."

And yet perhaps there is nothing which the blind hearts of men more frequently abuse to their own delusion than the periodical revolutions of days and seasons and years.

The striking similitude of day to day, of week to week, and of year to year,

often blinds the unthinking to a proper sense of the rapid flow of time.—Every morning the sun returns to the place he left the morning previous, and setting out again, seems to repeat the already departed day, rather than to measure out a new one from the short duration of life.—Every week brings us back to its first day—and seems to retrace the week that is past—and every year seems to roll us on its circling path thro' the days, weeks, months, seasons, over which we have just been carried.—And thus our procrastinating souls, delude themselves with the vain hope, that *to-morrow* will be *to-day* improved, and that the coming year will retrace and rectify the errors of the last.

Thus we abuse a most sublime and merciful arrangement of the natural creation, to our own delusion.—For while we thus deceive ourselves, each day and week and month and season and year, stands out in awful prominence, treasured *one by one*, to answer for itself in the tenacious book of God's remembrance.

Let us endeavour to escape from this infatuation, and properly improve the arrival of *another* year, by a retrospect of that which has passed away, and of our lives in general.

And (1st.) Review THE MERCIES which we have enjoyed.

Our parentage, our health, our reason, our opportunities of acquiring knowledge—our friends—our temporal and public blessings—personal freedom—and above all, our saving acquaintance (or the offer of it by the gospel) with the Lord Jesus Christ, All these are positive mercies, and in the review of the past, subjects of the most devout and grateful remembrance.

And besides these positive mercies—what for distinction may be named *negative ones*, have abounded upon our path of life. It is a vast mercy *not to have been born a heathen, not to have been deprived of our various privile-*

ges, and of our life itself.—Any thing short of as great losses or as great sufferings as have been endured by any of our fellow men, or short of which we might have suffered, or *deserve* to suffer, is actual mercy.

And besides these obvious mercies of heaven to us—we may have made a thousand narrow escapes from impending dangers of which at the moment we had no apprehension and have now no knowledge. As if a storm sent from on high, should shatter in pieces *at night* a mighty armament which meditated the destruction in the morning of a devoted city—Amidst its peaceful slumbers it knew not the impending danger. While the elements and “stars in their courses” fought for its deliverance, the unconscious population knew no more of its danger than the midnight howl of the distant tempest, or perhaps the fragments of a fleet, in wreck, which the rising morning discovered on their shore.

It would no doubt fill us with horror, if not with gratitude to God, if the dangers, which have skirted, and strewed *our way*, could be presented at a view assembled before us.—Truly we have been misled in a way which we knew not.”

(2) Great benefit may arise from a proper review of our sins. Here the extension is so great, and the particulars so numerous, and obvious to view, that we have only to cast back our eye, and our memory will be crowded with guilt recalled.

Sins of transgression and sins of omission, sins of thought, word and action, secret and besetting sins, sins against gospel light, and well instructed consciences—sins in the various relations of social life—either in the family—civil or religious compact—stand up in appalling ranks to the retrospect of him who impartially “remembers all his way.” And yet these may be but scattered atoms along the path of life. Innumerable sins—

most truly ours—may altogether have been forgotten by us. *The great sum* is treasured away in the mind of Him “who watcheth over our sins;” and however oblivious of them *our minds* now may be, they shall be dug up from their most *Lethean* burial, and rise in array against us in the great assize.

How wise then is it now to review them in the light of God’s searching truth—and repent of them, “looking unto Jesus!”

(3.) In a retrospect of life we should especially direct our attention to those PROMINENT POINTS with which important results have been connected.

There are a few leading particulars in the life of every man which eminently form his character and fix his eternal prospects. One or two important steps—a few, perhaps a single connection in life—a casual (as it appeared) meeting with some individual, some hook, or even some one motto, or maxim, or thought, has often been the beginning of endless consequences. These occasions and incidents are thinly scattered over the surface of our being—and though seemingly perhaps of little moment, are the rudders—sails—compass and pilots of our bark. Or perhaps, to speak more properly, the shoals—rocks—and storms which wreck us on this dangerous deep. “Behold how great a matter a little fire kindleth.” These few—these small occasions,—colour, and controul our lives. Now to find out where they lie, and what they precisely are, is of infinite moment in a proper understanding or forming of our character. It is exploring the sources of evils which, like the Niger, have had their rise in some dreary and unknown waste.

(4.) It is an important inquiry in the retrospect of life, “what is my history in relation to the Christian system?”—How, for the last year, and for life I have been affected by its evidences—its appeals—its promises?—Upon what ground I have been standing—as to its

savour of life, or its savour of death? Whether that triumph of which the gospel speaks—2 Corinth: 2: 14th and 15th verses—has arisen from my being saved by the gospel, or more deeply damned. The truth is, the great point of importance in every man's history here is, his relation to the plan of Redemption.

(5) How we have exerted our influence?—is a most solemn question.—We all have an influence—all have our "other men's sins"—or "our other men's serving of God."—None are so isolated from life's connections—so solitary in life's scenes, as to be unfelt and unseen in any thing he does. Now—how is it with us? Have we been corrupting, misleading and destroying men?—or in some poor measure at least, helping to save them at home and abroad, by the living and the spreading of divine truth?

(6.) The lives of men as a whole make up their way.

Survey the past therefore as a whole. What has been the tendency of the whole, to glorify or offend God, to grow in grace or in sin? Are you visibly improving in victory over the world, sin, satan, and self? If not, then your good frames, and joys, are vain, corrupt and ruinous. If the scope, and main tendency of your life is not decidedly upward—your face cannot have been set heavenward.

We will not multiply these heads. Thus much may be sufficient to direct our inquiry into the past. The importance of such a review is this, that the past reflects the future. We are instructed in self-knowledge by a reference to the facts of our past lives, just as the rolling wheel leaves its own appropriate track upon the sand.

The future as to its events is to us unknown. When, how, where we shall die, we know not;—but we know with certainty what will be the fate of our most important part, our souls, if we do not change our present character.—

Learning from the past, what we now are, it is certain as God's being, continuing as we are, what will be our eternal state. And of us all it may be said from analogy—we shall probably be forever characteristically what we are now. "I know that God hath determined to destroy thee because thou hast done this." "Let him that is filthy be filthy still, and him that is holy be holy still."

If therefore thou art a christian, "hold fast, let no man take thy crown." If a stranger to God,^s fly now to Jesus Christ, or you must perish.

DANVILLE COLLEGE.

An Act for the benefit of the Centre College.

Whereas the Trustees of the Centre College of Kentucky have petitioned the present General Assembly, stating that their funds are low, and that they stand in great need of pecuniary aid to sustain said institution; and that they have entered into a written agreement with the body of divines and elders of the Presbyterian church in Kentucky, whereby they are to receive twenty thousand Dollars currency of the United States for the use of said institution, if said agreement can be ratified, and some small change made in the acts of Assembly incorporating said College; and it is deemed expedient to ratify said agreement.

§. 1. Be it therefore enacted by the General Assembly of the Commonwealth of Kentucky, That said arrangement or agreement be and the same is hereby ratified, and that so soon as five thousand Dollars, part of said twenty thousand, is paid into the Treasury of said Board of trustees, the chairman of said Board of trustees for the time being shall acknowledge the receipt thereof on said written agreement, and shall subscribe the same, and shall acknowledge said agreement and receipt before the Clerk of the County Court of the County of Mercer or the Court of Ap-

peals or General Court, and the said agreement in writing and receipt shall thereupon by order of such Court be recorded, and copies thereof attested by the clerk shall be good evidence in all the Courts of this Commonwealth; and upon the acknowledgement of said agreement as aforesaid such change and modifications shall take place in the Acts of Assembly incorporating said institution as by said written agreement is provided.

Provided however, that if there be more trustees than eleven then in office they may still retain their seats until the number is reduced to eleven by death, resignation or otherwise, and such vacancies shall not be filled until such reduction of the number is made.

§. 2. *Be it further enacted*, that so soon as the aforesaid contract shall be carried into effect by the payment on the part of the Synod of five thousand dollars to the trustees of said College, they shall pay over to the treasurer of the Kentucky Asylum for the tuition of the deaf and dumb, in the notes of the Bank of the Commonwealth of Kentucky, all such sums as the said Trustees may have drawn from the Harrodsburgh Branch Bank on account of donations by the state to said College.

§. 3. *Be it further enacted*, that nothing in this act contained shall ever be construed or interpreted so as to confer exclusive privileges or corporate powers on the said Synod or trustees for religious or sectarian purposes, but only as authorizing them to control their own funds in said institution according to the charter heretofore granted to said College; and no religious denomination whatever shall be excluded from having their children educated therein, but the same shall be conducted as heretofore upon the most free and liberal principles.

§. 4. *Be it further enacted*, that the Legislature hereby reserve to them-

selves the right of repealing or amending this act in any manner or form when they may think the public good requires it: Provided, that no repeal or change shall take place in said charter so as to give the Legislature a control over the same or its funds, or divest the said trustees of any donations, bequest or devise which may then have been vested in said trustees, until they refund to the treasurer of the trustees the full value of the same, to be then fairly ascertained, and the sum thus refunded shall thereafter be subject to the disposition of said Synod.

CONGRESS.

HOUSE OF REPRESENTATIVES.

Tuesday, Dec. 14.

Mr. Wright of Ohio, offered the following resolution:

Resolved, That the Committee on the Judiciary be instructed to inquire into the propriety of providing, by law, that any judicial or other civil officer of the Government of the United States who shall hereafter engage in fighting a duel, or in challenging, assisting, or encouraging, any other person so to engage, shall forfeit the office by him so held, and be ever afterwards rendered incapable of holding the like or any other office in the Government.

Mr. Tucker of Va. called for the previous question of *consideration*, which was put, and the House agreed to consider the resolution.

Mr. Poinsett of S. C. then moved to lay the resolution on the table, which motion was negatived, and the resolution was adopted without a division being called for, though not without a considerable negative vote.

GEN. LA FAYETTE.

A bill making provisions for Gen. La Fayette, appropriating for his use two hundred thousand dollars and a township of land, has passed the Senate, though not without opposition. In the House also it will meet with considera-

ble opposition, but there cannot be a reasonable doubt of its passage.

Reporter.

SETTLEMENT OF THE OREGON.

Mr. Floyd has brought forward his bill to provide for a settlement and military post at the mouth of Columbia river and territory of Oregon, under more favourable auspices we trust than at the last session, and we sincerely hope that the measure will be adopted. *ib.*

The Rev. Mr. McIlvaine is chosen Chaplain to the Senate, and the Rev. Reuben Post Chaplain to the House of Representatives. Both of these gentlemen are pupils of the Theological Seminary, the one an Episcopalian, the other a Presbyterian.

JEWS IN TURKEY.

From the National Advocate of May 1.

On the departure of Mr. English for Constantinople, last summer, we solicited information from him on his arrival, relative to the numerical force and condition of the Jews under the Ottoman empire. The following letter from him, which was detained for some time at Smyrna, develops some interesting facts, and proves that the Jews at no period since their dispersion have been without an internal government of their own. The opinion of Mr. English relative to the Greeks may have undergone some alteration from subsequent events. In this country we entertain a different opinion of them.

Constantinople, Jan. 5, 1824.

Since I have been here I have endeavoured to inform myself, agreeably to your request, of the condition of your nation in the Ottoman Empire. The information I have received upon that subject I consider as very well worth being made known. However extraordinary the statement I am about to make may be thought, it is nevertheless certain, that the republican

principles communicated by Moses⁷ more than three thousand years ago, to the chosen tribes, are still in almost as much force as ever, among the Jews of the East.

In the Ottoman empire the Hebrew nation live more isolated than any where else. They inhabit particular quarters in all the cities where they are governed, as to all their internal-relations, by their own magistrates and laws, which latter are a singular amalgamation of Republicanism and Theocracy. "They present (as a French traveller has well observed) the unique spectacle of a well ordered Republic, surrounded by Despotism, like a besieged city."

The number of the Hebrew nation at Constantinople is supposed to be about 100,000, governed according to the system about to be stated, which is of very long standing, and, as I have understood, is uniform throughout the East.

The executive authority is lodged in a triumvirate, consisting of the Grand Rabbim and two assessors, who are elected in a manner to be presently mentioned, and who continue in office during good behaviour. The decrees of this triumvirate are without appeal in all cases where religion is concerned.

2. There is a little Senate, composed of seven members, who also hold their places during good behaviour. They divide the legislative power with the people, as will be shown more fully presently, and balance that of the triumvirate in all temporal affairs. It belongs to this Senate of Seven to convocate the national assembly when the interests of the community require, it at least once a year: and they are invested with the very extraordinary power of choosing the members of this assembly, whom they select generally from the class of the rich and the Rabbins. All the questions to be proposed to this national assembly are previously

discussed and decided by the triumvirate and the Senate of seven united, and then are submitted to the national assembly to be confirmed or rejected.

The administration of justice is lodged in two tribunals established in different parts of Constantinople. Each of these tribunals consist of four judges appointed to serve during good behaviour. These are not chosen by the triumvirate of the Senate, but by the national assembly.

The management of the public money is vested in a committee of five, elected by the national assembly, and who are changed every two years. They make a report to the National Assembly of the anticipated expenses for the coming year, and divide the burthen of the contribution to meet it among the heads of families in proportion to their means.

The nation is divided in this respect into three classes of persons. 1. Those who are able to contribute. 2. Those who are not rich enough to contribute, but have no need of alms. 3. Of the indigent, who, instead of giving, receive. It is said that not more than one fifth part of the nation belong to the first class.

Finally, there is a committee of four charged with keeping up the relations subsisting between the Jews of Palestine and those of Constantinople. The eastern Jews make it a point of duty at least to visit the Holy Land, if their affairs will not permit them to go there in their old age and die; and they send considerable sums to Jerusalem for the support of these devotees. A vessel leaves Constantinople every year, carrying from a hundred and fifty to two hundred pilgrims of both sexes. The rich pilgrims pay the passage of the poorer ones. Assembled in the valley of Jehoshaphat, they weep bitterly over the graves of their ancestors, and pray fervently for forgiveness of their own sins and those of the nation, both living and dead.

An American Republican, in looking over the form of government above stated, will object that the people are very imperfectly represented in the national assembly. This is true: but it is observable that in this national assembly, constituted as already mentioned, those who lay the taxes, pay them nearly all themselves, a singularity worth notice, and which we despair of seeing imitated.

There are several reflections which present themselves, arising out of this subject, which, however extraordinary they may appear at first sight, will, nevertheless, on examination, be found as true as extraordinary. It is well known that the sacred books of the Hebrews are the foundation on which are built the Jewish, Christian, and Mahomedan religions, (i. e.) are the source of all the religions on the face of the globe, that have any claim to rationality: while the fate and fortunes of that nation, in connection with the predictions in their scriptures foretelling them, constitute exactly the strongest proofs that we have of the existence of a Divine Providence, as to the affairs of this planet. These, however, are facts that have long been known. But there is something else, almost equally wonderful, which has not been so familiar to our thoughts, and it is this: This people have given to the world the astonishing spectacle of the preservation of the sacred fire of liberty, openly when they could, and secretly when enslaved, for more than three thousand years, in spite of kings, conquerors, and nations, who have enslaved them so often, during that long period, and crushed them under a weight of oppression and opprobrium, sufficient to drive mad alike the wise and the foolish. No nation, it is certain, has ever made such repeated and obstinate struggles for freedom as the Hebrews. Not to mention their victorious insurrections against their oppressors, under the guidance of Othniel,

Barak, Enud, Gideon, Samuel, Saul, and David, with hardly any other arms than the implements of husbandry. The most powerful empires of antiquity, the Egyptian, the Assyrian, the Babylonian, Antiochs, and the Roman, have six times endeavoured to achieve their extermination. And were are they all! The nation whose destruction they had sworn by their Gods to effect, has buried them all, and danced upon their graves!

When the Asiatic, and the Greek, the Moor, the Spaniard, the Gaul, and the Briton, prostrated themselves in humble submission under the iron legs "of the Roman Colossus, this 'least of the nations' defied him to his teeth.

GEO. BETHUNE ENGLISH.

The Jews.—An important change in the Jewish mind has been evinced in Holland, Germany, and Prussia. A very general disposition to cast off the yoke of Rabbinical bondage, and Talmudic superstition has been manifested; this has led to the building of new Synagogues, and to the establishment of reformed modes of worship.

From Berlin, Professor Tholuck has written lately on the same subject as follows:

"It is in general a new and cheering phenomenon of our day, to see amongst students in Divinity, many sons of Abraham. The number at Breslau, is considerable.

Paris Sept. 14.—The Jews of Vienna are at this moment, occupied in reforming their worship, and introducing prayers, psalms, and sermons, in the German language.—*B. Rec.*

NEW TRIUMPHS OF THE GOSPEL IN THE ISLES OF THE PACIFIC.

In the London Evangelical Magazine for October, we find an animated account of the introduction of Christianity into an important group of islands,

lying in the South Pacific Ocean, to the southwest of the Society Islands, between 19 and 23 deg. S. lat. and 158 and 160 deg. W. lon. The group consists of eight islands, four of which are very numerously inhabited. At some of these islands, the inhabitants had never seen a vessel, at others, they had not seen a ship since Capt. Cook's. "The Gospel of Christ in these islands" say the missionaries, "is like the leaven in the parable of our Lord, diffusing with amazing rapidity its sacred influence through the whole of the numerous islands in the South Seas; and the only human means that seem wanted to complete the overthrow of Satan's kingdom in the south Pacific Ocean is, that of going from island to island.—Teachers are ready, waiting and wishing to go; the various islands that have heard a report of the gospel and its effects, are desirous of instruction, and God himself is waiting to be gracious and to bless our labours." In a letter to the Directors of the Society in London, they add, "Did you know the state of the surrounding islands, how ripe they are for the reception of the Gospel, you would sell the very gods out of your Museum, if it were necessary, to afford us the means of carrying the glad tidings of salvation to those now sitting in darkness."

The names of the islands visited by the Missionaries are *Aitutake, Manglea, Atui, Mante, Mitiaro, and Rarotonga*. Sometime previous to their visit, *native teachers* had been sent out to establish themselves in these islands; and it is through their instrumentality that the great change was effected. The letter containing this animating intelligence, is dated Raiatea, Aug. 11, 1824, and was addressed by the missionaries (Messrs. Bourne and Williams,) to Messrs. Tyermen and Bennet, the deputies sent out by the London Society, to visit their missionary stations.—*N. Y. Observer.*

NEW-YEAR'S ADDRESS

Of the Carrier of the Western Luminary.

The morn is up;—with joy we haste to meet.

To hail each Patron, and each Friend to greet,

Return each smile, each friendly soul to cheer,

And welcome to each breast—the new born year.

I come no harbinger of direful war,
Of pillaged cities, or of human gore;
No widow'd state, nor orphan's tale to tell,
To force the trembling tear, the breast to swell.

Borne on the waves of ever rolling time,
Now in the deep ravine, or arch sublime,
Now in the peaceful calm, or tempest's roar,
I'm borne and hurried to your friendly door.

'Twas mine the task to announce Messiah's reign,
To spy the flag of Bethel on the main,
To join the shout of praise and holy mirth
For all his conquests o'er the extended earth.

'Twas mine to lead you to the distant home
Of Afric's sons—or else where Arab's roam—
To mark the mission hut—a house of light—
A tent of Goshen in the midst of night.

'Twas mine to shew the Islands of the sea,
Once the abode of death and misery,
But now where temples raise their lofty spires,
Whose altars smoke with Heaven's eternal fires.

And even the savage bordering on the west,
Messiah's glorious reign inspires his breast,
The song of "Peace on earth, good will to men,"
Echoes from hill to hill, from plain to plain.

At home the sage, the matron and the youth,
Unite their efforts for the cause of truth;
The widow's mite, accompanied with her prayer,
Join with the eager band their joys to share.

How oft by me you've passed the cheerful hour,

Or by the social hearth, or shady bow'r,
How oft you've listened with a generous heart

To all the truths I've laboured to impart.

Believe me, friends, no mean employment mine,

To search for truth both moral and divine,
To delve the earth—the ocean's wave to stem,

And dive to obtain the inestimable gem.

With you we've welcomed to our friendly shore

La Fayette—hero of the days of yore;
With you we greet him as our Country's Guest,

To share our bounties and enjoy our rest.

No servile praise—no adulation vain,
We stoop to give, nor would our columns stain

With prodigal applause; to Heaven we owe

Our meed of gratitude for him below.

Patrons and Friends, if ought to me is due,

Open your hearts (as well as purses too);
But once a year my plea do I employ,

Then shew your bounty to the Carrier Boy.

THE LAST LEAF.

Thou last pale relic from yon widowed tree,

Hovering a while in air, as if to leave
Thy native sprig reluctant, how I grieve,

And heave the kindred sigh of sympathy,
That thou art fallen! for I too whilom play'd

Upon the topmost bough of youth's gay Spring;

Have sported blithe on Summer's golden wing,

And now I see my fleeting Autumn fade.

Yet, sere and yellow leaf, though thou and I

Thus far resemble; and this frame, like thee,

In the cold silent ground be doom'd to lie,
Thou never more wilt climb thy parent tree;

But I, through faith in my Redeemer, trust

That I shall rise triumphant from the dust.

THE WESTERN LUMINARY.

"THE LAMP IS THE LIGHT THEREOF."—REV. XXI. 23.

VOL. I.]

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[No. XXVII.]

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From the Missionary Register.

UNION MISSION.

REV. MR. VAILL'S JOURNAL FOR AUGUST, 1824.

Death and Funeral of an Indian Woman.

Aug. 19, 1824.—Just as Dr. Palmer and myself were about taking up our horses for the village, we received a line from Br. Chapman, at Hope-Fields, stating that the wife of Ses-sa Moineh, one of the settlers, died last night, and was to be buried in a Christian manner. According to his request, we turned our course to the settlement.

The corpse was put into a coffin, and carried on a bier by the Brethren and by the Indians. The mourning husband and others followed in decent order.

The deceased was dressed in her best apparel, and in addition, Sister Requa spread over her remains a linen sheet, in token of respect. A prayer was made by myself, and an address by Br. Chapman, which were well interpreted. There remained but a single vestige of their former superstition. They painted her face, that it might be known in the world beyond the grave to what clan she belonged, and that she

might be respected accordingly. There was none of the crying and lamentation usual on such occasions; no pulling the hair or beating the breast. All was stillness. My mind was filled with a solemn and joyful sensation: solemn, because it was death, and the departed spirit had gone to that God of whom she had no proper conception: joyful, to witness so important a step towards civilization as a Christian burial. When I contrasted this with their distraction and howlings, and their depositing in the grave the smoking, cooking, eating, and riding utensils, and killing a horse on the spot that the deceased might be accommodated with the means of living and journeying; and when I came to hear from Br. Chapman that this manner of interment was the choice of the husband, and originally the desire of the departed wife, who had, while living, chosen to walk in the ways of the white people, I was much relieved from those feelings which have sometimes taken hold of me, in view of the general backwardness of the nation to change their habits.

State and Progress of the Indian Settlement.

It being sunset before the funeral was over, we concluded to remain till morning. Brs. Chapman and Requa have each of them a cabin, connected by a covered spaceway. They live in common as we do at Union, except that when it is more convenient, they eat separately. Br. Requa has the sole care of the secular affairs of the settlement, and of that branch of the Missionary family. Br. Chapman is excused from labour and care, except what

may be necessary, in those attentions which his feeble partner may require. While it is Br. Chapman's duty to gain the language and labour among the Indians in spiritual things, Br. Requa is with them to teach their hands to labour, and their fingers to work with skill and cheerfulness. This of course takes up the Brethren's attention in the appropriate business of the missionary; and already, within a very little time, we have had our reward. Their fields are waving with corn. They have loaded a canoe two or three times with melons and other productions, and carried them fifty miles down the river to market, and sold them for cash. To see the Osage, for the first time, count his money, the fruits of his industry, affords no small satisfaction. The village at Hopewells presents a new scene to the traveller through the Osage Territory, and the transactions of this day over the grave of one whose kindred never before sought the aid of Christians in burying their dead, should be a reproof to all who are ready to say the Indians will never change their habits, and should lead them to come forward to the help of the Lord.

Visit to Clamore's Village.

Aug. 20.—Taking the Interpreter, who resides at the settlement, we departed this morning for the village, which we reached about 3 o'clock P. M. About half way, on the top of a hill that overlooks a vast plain to the East, is the grave of *Coo-she-see gre*, or the *Big-Track*, a former chief, and father of Tally.

This man, being a great friend to the Americans, requested, when he was dying, that he might be carried to the top of that hill, and there buried with his face towards the East, that he might have the pleasure of seeing the white people as they came to visit the Osage village.

In the evening my attention was called to a war ceremony, A number

of young warriors, who are to start day after to-morrow, (the Sabbath,) on a war expedition against the Pawnees, to avenge the death of some of their people lately lost, were feasting, and harranguing, and consulting together in a retired place. On such occasions they wish to be by themselves, and it was only on condition that we would not speak to them that Dr. Palmer and myself obtained permission of the chief to be spectators for a few moments. While they were thus consulting, one family was crying most bitterly over the death of their friend, killed by the Pawnees. I remonstrated with Clamore against this Pawnee war, which they always keep up, and advised him to make peace. He said that Pawnees would never keep a peace, but would come and drive them from their town; and that they had already come so near as to destroy their corn and shoot their arrows into the village. But his main argument was this—we cannot stop the war until we have avenged the death of our friends, or in other words, till we have balanced the account. But the great reasons are the following: 1st. If they had no war with the Pawnees or any other nation, their young men would not become brave: and, 2dly, if they had no war, they would have no means of supplying themselves with horses. Their religion also leads them to war, to avenge the death of friends, even if they die by sickness. This is illustrated by Tally's observation a few days ago, at the Mission-house. He had just lost his daughter by sickness. He said that he had just returned from a successful war against the Pawnees, and had time only to take his daughter into his arms, and she died. Now said he, I must go once more to avenge the death of my child. Such an expression from a chief apparently so amiable in his mind and so agreeable in his manners as Tally, was shocking beyond expression.

Final Interview with Clamore.

Aug. 21.—The whooping-cough prevails among the children of the village, and Dr. Palmer has been occupied all the morning, as he was last evening, in administering to those who are in need. We consider it our duty to administer medicines, as we preach the gospel, without remuneration. This bill of expense however, has not at any time been great. Before we left the village. I had another interview with Clamore, in which he still contended for the propriety and the right of avenging the deaths of relatives by slaying some of his enemies. In the course of his arguments, he plead that the white people proceeded by the same rule, in requiring the late murderers. I told him that those murderers had broken the laws of God and man. In reply, he said the white people had broken the laws of man and of God too, in hunting on their ground.

Osage Youth preparing for the School at Cornwall.

This morning, found Robert Munroe at his mother's lodge, who has been from Union ever since June. When the order from New-York was made known to him, he replied that he wished to go to Cornwall. Stephen Van Rensselaer is desirous to do the same, and we shall get them under way, if possible, by the last of September. Tally told us if they should call for his son, he would also send him. Would it not be of great benefit to the nation for the Board of Managers to send for one son of Clamore, the first Chief, and for Philip Milledoler, Tally's eldest boy? Language fails to set forth the probable importance of this measure. Could a few youth, who have influence, be separated from the nation and become civilized, and feel themselves independent of the foolish superstitions of these people, they would probably promote the reformation of the nation beyond any other

means. I have only time to subscribe myself.

Yours, &c.

WM. F. VAILL.

GREAT OSAGE MISSION.

JOURNAL FOR AUGUST, 1824.

Visit to the Indian Villages.

Aug. 6.—Brs. Dodge, Montgomery, and Sprague, set out this evening on a tour to the Indian Villages, with the view especially of consulting the Little Osages on their disposition to receive a branch of the family to live near their village, for the purpose of aiding them in acquiring the use of the plough and the other necessary arts of life, as well as of enjoying a more favourable opportunity of instructing them in the things of religion.

Cruelty of an Osage Mother to her dying Child.

Aug. 12.—A little Indian girl died at the tents near the Mission-House. Her mother refused to have any medical assistance rendered. She said she wished the girl to die, and even attempted to stop her breath when in the agonies of death. Such is the effect of Pagan darkness! While it leaves the bereaved relative to the most frantic excesses of grief, it perverts even the fond affections of a mother from their proper channel, and in the hour when most a mother's tenderness is needed, exposes her hapless offspring to the wayward suggestions of ignorance and depravity.

Return of the Commissioners.

Aug. 19.—Brs. Dodge and Sprague returned early this morning from the Ne-osho, having left Br. Montgomery to continue some time longer among the Indians. In their tour they have visited the three villages belonging to our branch of the nation, viz: White-Hair's, the Little Osage, and the Possagony; the latter situated on the Ver-

digris, about thirty miles south-westerly from the two former, had never before been visited by any of our family.

Barbarous Treatment of the aged and infirm.

During their stay in the Possagony village the brethren witnessed another instance of the shocking custom of hastening the death of persons supposed to be near their end. It was in the case of an old man, who had been painted and attired for his journey to the invisible world, but who did not appear likely to depart so speedily as his friends expected. Wearied with the vociferous lamentation which they had continued for several hours, they placed a thick blanket over his mouth and face, in such a manner as greatly to hinder his respiration. It being immediately removed by the brethren, the family waited some time longer, when, after performing some further ceremonies about the dying man, they again drew the blanket over his face, doubling it, the more effectually to accomplish their purpose. The brethren having interposed a second time, the poor man was permitted to breathe his last in peace.

ISLAND OF OTAHEITE.

[From the Paris Moniteur of Sept. 1, 1824.]

Extract of a letter addressed to the French Minister of Marine, by Mons. Duperry, Lieutenant, commanding the Royal Corvette Coquille, dated Bay of Matavai, Island of Tahite, 15th of May, 1823.

"On the 3d of May, at sunrise, the sky cleared up, the dark fogs which had for several days confined our horizon dispersed, and all at once the Island of Tahite offered to our view the rich and tempting productions, which nature brings forth so abundantly upon its soil.

At four o'clock in the afternoon, we

anchored in the bay of Matavai; without having a single sick person on board, notwithstanding the dangerous passage which we had experienced.

When Wallis, Bougainville, Cook, and Vancouver, formerly approached this island, they were boarded by a great number of canoes. We were, therefore, very much surprised, at not beholding a single one coming towards us. We soon learned the cause. All were then gone to Public Worship; but, the next morning, the islanders, in great numbers, brought us provisions of every kind.

The Missionaries every year convoke the whole population, which consists of 7000 souls, in the Church of Hapahoa. This happened to be the time of the annual convocation. They discuss the several articles of a code of Laws, proposed by the Mission; and the Tahitian Chiefs ascend the tribunal, and speak with much vehemence for hours together.

The Island of Tahite, about two months ago, declared itself independent. The English Flag, which had waved upon the island since the voyage of Wallis, is exchanged for a red flag, upon which we remark a white star in the upper angle.

The Missionaries, for whom the Natives preserve a great veneration, have nevertheless maintained their influence. We were most cordially received; and the inhabitants furnished us with provisions in abundance, and gave us many curious objects in exchange for a few trifles.

The island of Tahite is now very different from what it was in the time of Cook. The Missionaries of the Royal* Society of London have totally changed the manners and the customs of the inhabitants. Idolatry no longer exists among them, and they universally profess the Christian Religion. The women no longer abide on board

* The London Missionary Society.

the ships; they even manifest an extreme reserve, when we meet them on shore. Marriages are celebrated among them, as in Europe; and the King has subjected himself to one wife. The women are admitted to the tables of their husbands.

The abominable prostitution formerly practised among them no longer exists. The bloody wars in which they engaged, and the human sacrifices which they offered, have ceased since 1816.

The Natives can all read and write; they have religious books in their hands, translated into their language, and printed at Tahite or Eimeo. Fine Churches have been erected; and the people all resort to them twice in the week, with great devotion, to hear preaching. Several individuals take notes of the most interesting passages of the Discourse."

This letter was copied into the "Archive du Christianisme" for the Month of June, and accompanied with the following editorial remarks:

Such is the Christianity of Otaheite, which some fear not to denominate a vitiated Christianity—such are the fruits, which certain persons, embued with prejudice, and little acquainted with the actual state of Evangelical Missions, call fruits of intolerance and superstition! We pray God from the bottom of our hearts, to multiply these fruits—to cause this tree of life to grow and prosper more and more, which has been transplanted by magnanimous Brethren, filled with zeal into distant regions. We congratulate those Brethren, that they have afforded the friends of this glorious and holy cause an undeniable testimony to the labours and success of PROTESTANT Missionaries, from a CATHOLIC, in an authentic despatch, sent to a CATHOLIC Government. We admire the ways of Providence, which furnish us, through our Political Journals, with a better answer to imprudent friends, who do

not perceive that they injure the cause which they think to serve: and, without pretending to find in Missions among Pagans a perfection incompatible with every work performed by human instruments, we bless those Christians who devote themselves with a faith, zeal, and self denial, so admirable; and we call upon all the friends of the Gospel to second their labours by their contributions and their prayers.

We wish to refute vague objections and unfounded allegations only by facts. The Letter which we have just transcribed speaks more than volumes.

From the Seaman's Magazine.

JOURNAL OF THE BETHEL FLAG AT NEW-YORK.

The Bethel Union held a meeting on the 23th of September, on board the sloop *Exchange*, capt Coit. There were 10 or 12 ship masters present, and many seamen. The intelligence communicated of the conversion of seamen was highly interesting, and the meeting was solemn.

On the 5th of October, a Bethel meeting was held on board the sloop *Orion*, captain Brooks. There were so many present, that some could not come within the sound of the speaker's voice, and had to retire. A number of ship masters were on board, among whom was one who had met with several calamities while on the ocean, and felt the importance of praying for seamen. After he had made a short address, he prayed.

On the 12th of October, a Bethel meeting was held on board the British ship *Earl of Liverpool*, captain Stone. It was noticed in the Mariner's Church on Sunday, that this was to be the last Bethel meeting which would be held on board of any vessel during the season, on account of the weather; and as the ship would accommodate many hundreds, all the seamen in the city were

requested to be there. The Lord ordered every thing in infinite mercy, the weather was serene and warm, the ship was made a complete Floating Chapel, with awnings, seats, and lanterns. Hundred of seamen and citizens were on board. The exercises of the meeting were commenced, by a brief communication, of the union of sentiments, feeling and exertions, between Great Britain and the United States of America for the salvation of seamen. And that evening we had the pleasure of having a meeting on board one of their ships.

On the 15th of October we recommenced our Bethel meetings in *seamen's boarding houses*, where we have delightful meetings. More than 5000 pages of Tracts, Seamen's Magazine, and other publications have been distributed since our last annual meeting.

MARINERS' CHURCH.

Messrs. Editors.—I send you two letters, extracts from which I should be pleased to see published, to show the benevolent that their exertions in behalf of the Mariners, have not been without avail. They are addressed to the Rev. Joseph Eastburn, the venerable pastor of the Church. The first is signed by two officers of the ship *Globe*; to the second are affixed the names of seventeen of the officers and men of the ship *Algonquin*.

Ship *Globe*, Cape Henlopen, }
Nov. 24th, 1824. }

“DEAR SIR,—

We, the officers on board the Ship *GLOBE*, bound for Savannah and Liverpool, take this method of writing to you, and earnestly request the prayers of the Mariners' Church for ourselves and crew, for our preservation during the voyage. We were steady attendants at that Church for some time previous to our departure, and found it good to attend there, and we earnestly hope the Mariners' Church may continue and

prosper, that many shall be added to it of such as shall be saved, that many Mariners having attended there may rejoice at having found their peace with God and left off their sinful practices, and that you, sir, may yet long continue among them to build them up in every thing good and holy.”

Capes of Delaware, }
Nov. 22d, 1824. }

“The crew and officers of the Packet Ship *ALGONQUIN*, have solicited me to write a few lines to you requesting to be remembered in your prayers, as well as the prayers of the congregation. Our men are all sober and industrious. Our blessing is that all our men came on board sober, and have remained so. We have a pilot of the North Seas on board. He also requests to be remembered.”

For the Luminary.

POSTSCRIPT TO THE REVIEW OF THE

“*Report of the Commissioners, appointed by the General Assembly of Kentucky, at their October session, 1821;*” &c. &c.—pp. 27.

There are circumstances which, in our estimation, positively require of us to add somewhat to our remarks upon the subject of this pamphlet—too much protracted, although, those remarks may already have been in the opinion of some.

Why has not the momentous subject of general diffused education, been taken up by our Legislature? Is it not of as much concern to the people of this Country, as any other matter of legislation? In the name of good sense, we say—let any any disposition be made of our *Judges*, which real *constitutional liberty* may require: Yet we should not forget to qualify the generation that is to assume our places in life, for the disposal, according to the soundest political wisdom and integrity, of such *serious questions*.—Whatever may be that course which the *Country's good*

would now require of our public servants, in regard to the *Judiciary*, or to any other matter which they owe it to this land to decide on: it is certain that it is of the very last degree of importance that provision be made, that those of *future times* may be possessed of knowledge and wisdom and *virtue* to provide for *their own* and *their children's* welfare.

Several topics have been introduced by us, with a view to illustrate the value of Common Schools. We beg leave to hint at another topic.

What is not the aspect of this Country, in regard to the impunity, and the consequent multiplication of *crimes*? For on this head we are urged by our feelings to speak.....It seems now to be the common anticipation of the public, in regard to every individual who is brought forward for trial, for the alleged commission of, no matter what, crime—that he will be acquitted.—Now for this state of things, it behoves our rulers to provide—so far as the evil may be within the reach of legislation.—We know indeed, that legislation is often extended beyond its legitimate sphere. But so far as our penal laws may need repeal, or change, or addition; let them be modified to suit the actual condition of our people: And, above all, let the next, and all succeeding, generations, be reared up in such a way, as to know how to abhor crimes, and how to provide against them.

Charity is much talked of—and little known among us.....Are murders now exceedingly common? Men have not been reared up sufficiently, to love each other.—Or are other offences become alarmingly frequent amongst our people? The same thought comes up; and we are compelled again to mourn over the tremendous degree in which the forming of the moral and religious characters of our youth, hath been neglected—by those leading men of the state, whom it behoved to attend to this transcendent object, with the

very last mite of their talents and their influence.

Let our politicians remember the answer of the illustrious Greek to one who proposed to him to perform on some musical instrument.—“I cannot, said he, play for you; I know nothing of musick: but this I know, and can affect—the making of an *inconsiderable commonwealth, a great State.*”....And so in regard to our servants. It is much to be wished that they could exchange their talent for musical declamation (although that talent is quite well in its place) for an equal amount of *wisdom* to discern, and to appreciate, and to promote, the moral and political interests, of the state, and of the Nation.—In that case they might not hear a *particular speech* so highly eulogized: But they would obtain a far “brighter” and more desirable “reward;” for presently they would enjoy

“The grateful memory of the good”—and by and by they would be enabled still more to rejoice, whilst they could “—read their history in a nation's eyes.”

To this subject, then, we would venture to invite the attention of the *Legislators of Kentucky*. The attention to it of Wickliffe and Rowan, of Hardin and many other worthies of our state and day—we urge in the name of their country. Those master spirits of Britain's “palmy days,”—Fox, Pitt, Wilberforce, &c.—agreed with each other upon the Slave Trade—while they were opposed on minor topics: And so let our talented men—forget, for a time their furious discussions about *Constitutional interpretations*, while they lay in concert the corner stone, for the future edifice of the Public Virtue, Intellect, Liberty and Happiness. Whilst, thus, they consent, and labor for the present, and future weal and glory of the republic, an humble Nazarene will bid them “*God speed!*”

A Friend of Knowledge.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, JANUARY 12, 1825.

Six months have now elapsed since the Editors of the Western Luminary ventured to give this work to the religious public.—They have often felt themselves inadequate to so important a service, and should not have attempted it, but that while the state of our western church and country so solemnly and loudly called for it, other hands shrunk from the experiment.

We could wish the Luminary universally acceptable and extensively useful.—There is a certain measure in which public taste and opinion are to be consulted; and again a degree in which they are to be corrected and informed.—We have laboured to adapt our paper to the various tastes of the community—of christians, and of citizens—so far as a steady eye to the great purpose of diffusing christian truth and missionary intelligence would allow.

When objections have been made to our method of conducting the work, we have given a respectful attention to them, and having weighed their claims, have either entirely adopted the views suggested, or in part conformed, or passed them unnoticed by—as a regard to general interest, public sentiment, and vital truth seemed to direct.

The steady, and sometimes rapid increase of patronage, has encouraged the hope that our paper was acceptable, and in the public judgment improving.

But from the scattered, small, and often very uncertain returns of subscriptions, the profits now accruing are inadequate to such a support of the Press as

shall make it either highly acceptable, or extensively useful. Until the results are competent to the support of an Editor, subscribers cannot expect his main undivided attention to be bestowed upon it. A single, general, vigorous exertion of the agents and friends of the paper, would without doubt place it firmly on the ground which we so ardently desire to see it occupy.

In consequence of the resolution of the Synod of Kentucky, approving and recommending the Luminary to the churches, we have been led more confidently to expect, and now solicit the co-operation of its members. We need their combined exertions to extend our subscription, and to fill our pages with rich, various and useful matter.

The cheapness of our paper, supposing it in other respects at all an equal claimant with similar productions on the patronage of the community, should recommend it to the public, its cost being only *one dollar and fifty cents*, in money that is at par value with silver.

And, in fine, we believe that the public spirit of our fellow christians and fellow men will not suffer *an humble but at most solitary adventurer* in domestic productions of this sort, in the western country, to perish by neglect.

CONDITIONS.

The *Western Luminary* is published in weekly numbers, of sixteen pages octavo each, of good paper and type, at three dollars per annum, in Kentucky currency, (or one dollar and fifty cents in specie) if paid in advance, and increasing by twenty-five cents for every three months delay.

We publish from the Gazette of the last week Professor now President Bishop's letter to the Chairman of the Board

of Trustees of the Transylvania University—tendering his resignation of his professorship in that institution. Immediately following this letter will be seen, as extracted from the Monitor of last week, the reply of Major Boon to some remarks made in a previous No. of the same paper, on the petition of sundry citizens of Fayette county for reform in the Transylvania University.

There is a singular Providence in the contemporaneous appearance of these documents before the public.

In casting our eyes over the Professor's communication, we are struck with the following facts. He has been connected with the University for twenty years—his salary has scarcely afforded his family a support—and lately, while instructing the youth of the institution, he was compelled, from want of pecuniary means, to deny an education to his own sons; “and employed them in raising food for themselves and their mother”—that during all this time no two years had elapsed without applications to “turn his attention to other quarters,” and “most of these presenting a prospect of change for the better”—yet his attachment to this institution and town, and the attachment of his children to their native soil, made him anxious to “leave his bones” with us, though “his family had no other portion than what they could acquire with their own hands.”

Blessed man!—apostolic disinterestedness!—rare, generous, truly christian devotion to an adopted country—to the cause of strangers—at the sacrifice of many tender and lawful interests, and through twenty years of strong inducements from every quarter of our land.

Why—if no sacrifice could repel, no inducement draw him from his noble stand in serving us here—why has he left us?

—His letter tells—“He was mistaken in thinking the board of trustees cherished any disposition to get rid of his services”—and that “after an interview with them” on the subject.—But “while he breathes the air of a free country, he will continue in no situation, where he has not the liberty of doing in all cases what he considers his duty; nor ever be obliged to conceal the truth, or misrepresent matter of fact, when the welfare of a single individual is concerned.”

“But it is my decided conviction, that I can continue no longer in the service of the University without being considered as under such an obligation. In short, sir, with the President of the University with whom it has been my duty to act for these six years past, I can no longer act. He has in an official report now on your table in substance told you, that he had no confidence in me, and I sincerely and honestly declare that hereafter I can have no more confidence in him. The good of the institution, therefore, as well as the comfort of all connected with the academical faculty, require that we part.”

Here rests this solemn and manly decision. He must relinquish his principles or his post—and that not for the acts of the faculty, or the acts of the board, but of the President, “in whom he has no more confidence.”

Professor Bishop is now the president of an extensively funded and, though infant, rising institution in the North-west corner of Ohio. The first session opens with about 40 students, and *increasing daily*.—7 students who came from the Southern states to join the Transylvania University, finding him about to remove, went with him to Oxford, and are now members of that institution. How many deep draws it will thus make upon the already diminished numbers of our youth in the Transylvania University, none can tell.

We have in our possession many dec-

uments of importance on this general subject, and may in our next No. give to the publick such parts of them as will be necessary to illustrate the case and do justice to this venerable and injured man.

A word as to the petition.—Major Boon is one of our most reputable citizens—no Presbyterian—a substantial Baptist.—This petition is a *Baptist petition* in its origin—signed by some Presbyterians, some Methodists, (as he thinks) and citizens of no denomination—all giving it “their hearty support,”—“a long list of names,” though never heard of by the Editor of the Monitor, and time alone was wanting to “get a great many more.”

“It contemplated REFORM” in the University,—reform in “various departments”—and that “on broad and important principles”—it has been brought before the legislature in due form by one of our county representatives, and is now in the hands of an appropriate committee.

This is manly—this is christian honesty, and this we fully believe is the spirit of the *Baptist Church as a body in Kentucky and in Lexington.*

We are curious to know what the friends of the present administration of the Transylvania University will say to this.

Oh, if the Presbyterians had dared to do so much!! their chains, would have clanked upon their manacled hands—and their puritanical images been burnt in effigy at the corners of the streets.

From the Kentucky Gazette.

[BY REQUEST.]

To the Chairman of the Board of Trustees of Transylvania University.

SIR,

By next November, I shall have

been twenty years in the service of Transylvania University, and during the whole of that period, I have never been absent from my duty within its walls more than a day or two at a time, except in 1812, when a month or six weeks was allowed me to go to Philadelphia on urgent business; and on one other occasion when I was sick about a week.

Neither I, nor any of my family have ever been extravagant, yet my salary has never been more than what was necessary for our bare support; and for the last two years I have been under the necessity of taking my sons from school; and employing them in raising food for themselves and their mother.

All my attachments, and the attachments of my family, have hitherto been to Lexington, and its vicinity; and till very lately, I had no other calculation, but to leave my bones there, and leave my family with no other portion than what they could acquire with their own hands. A variety of circumstances, have however occurred, within the last three years, which have convinced me that my services within the walls of the University, are no longer desirable; and that without a considerable change in those circumstances, my continuance cannot be either for the good of the Institution, or for my individual comfort. The most of these circumstances were detailed to you in the presence of two other members of the board in the afternoon of August 12th.

Reflecting on the interview of that evening, I am disposed to think I was mistaken as to any disposition having been cherished by the board to get rid of my services. But I am more than ever convinced, that there are those who are connected with the institution, and those too who have very considerable influence, to whom my services are far from being agreeable. While I have the spirit of a man, Sir, and while I breathe the air of a free coun-

try, I will continue in no situation where I have not the liberty of doing in all cases what I may consider to be my duty. Nor shall I ever knowingly be held under obligation to conceal the truth, or to misrepresent matter of fact, when the welfare of a single individual is concerned. But it is my decided conviction, that I can continue no longer in the service of the University without being considered as under such an obligation. In short, sir, with the President of the University, with whom it has been my duty to act for those six years past, I can no longer act. He has in an official report now on your table in substance told you, that he had no confidence in me, and I sincerely and honestly declare that hereafter I can have no more confidence in him. The good of the institution, therefore, as well as the comfort of all connected with the academical faculty, require that we part.

During the whole twenty years that I have been in your service. I have never been more than two years at a time, without an application to turn my attention to some other quarter; and the most of these applications have presented a prospect of a change for the better. But being upon the whole comfortable, and my children being attached to their native soil, I never, till last year, gave much encouragement to any of these applications. Convinced however, that I could not under the present organization continue much longer in its service, when an application was made to me last November from the State of Ohio, I did answer that I was not opposed to a movement. The result has been, that I have received, two months ago, an appointment from the Trustees of the Miami University, and if I can get clear of my Kentucky engagements, within a reasonable time, I am disposed to accept of it. You may consider this communication therefore, as my resignation, under the two following conditions.

1st. That the Board will as soon as it may be convenient to all parties concerned, give me an opportunity of being heard before them, on a report of the faculty of July last, in which my character, and the character of the University, is in my opinion deeply concerned; and

2d. That my salary be paid me to the 1st of October next, and that an allowance be made me for the depreciation of the currency in my salary of last year, that I may have it in my power to leave this place, and give every man with whom I have had pecuniary dealings, his own. Nor is this an unreasonable request, when it is recollected, that I have at different times during my connection with the University, in the case of vacancies and changes, and in the absence or sickness of other officers, performed a variety of extra services, for which I have never had, nor demanded any additional compensation, while almost every other has had his perquisites and allowances. Nor has the time or harmony of the board or faculty of the University, so far as I know, ever been disturbed on my account. Nor do I ask any thing more than the means of leaving the place without debt. I am persuaded also, that no member of the board, in the management of his own private affairs would refuse an allowance of this kind to an old, and not altogether an unfaithful or unprofitable servant.

Having perfect confidence in the intelligence and integrity of the board, I can leave my claims with them, being persuaded that in this, as well as in all other cases, they will according to their convictions do their duty to themselves, and to the University and Community.

With sentiments of respect and of affection, I remain,

R. H. BISHOP.

T. UNIVERSITY.

Sept. 6. 1824.

To the Editor of the Monitor.

In your paper December 22d, I notice the following paragraph. "A memorial of sundry citizens of Fayette county, has been presented to the Legislature, suggesting several alterations in the management of Transylvania University. We have never seen any such memorial circulating in Fayette county, and cannot meet with any one that has. It seems to be a mystery!"

I have to say in answer to those remarks, that it was a paper, originated and circulated by myself, and patronized by some amongst the most substantial citizens of Fayette county. Baptists, some Presbyterians, and I think, some Methodists, and citizens connected with no religious society, gave it their hearty support.

It was, however, especially a Baptist paper, and I feel myself responsible for it. It had a list of names as long perhaps, as one of your columns; and we could have got a great many more, had our time allowed. The paper contemplated reform upon broad and important principles, in various departments of the University.

If you ask it, I will procure a copy of it from the Legislature, before whom it was laid, in due form, by one of our representatives from this county, and publish it in your paper, with all its signatures.

It has been referred, after being attentively heard, to a committee for their report upon it; and will, I am persuaded, not be slighted by that honorable body.

You will oblige me by giving this an insertion in your next paper.

Your ob't serv't,
WM: BOON.

A subscriber and a friend said to us today—"you have not kept your promise made at beginning the publication of the *Luminary*, to notice the affairs of our University."

Another subscriber, we are informed, has said, "*we have not kept our promise to be silent as to the affairs of the University.*"

In the 1st No. 3rd page of the *Luminary*, will be found the following paragraph:

"In this adventure, which was contemplatively begun a year ago, no peculiar controversy is had in view. And we shall be very far from stepping aside, to enkindle feelings, or touch departments that lie out of our limits; but "according to the measure of the rule which God hath distributed to us," wherever it may "reach," thither we shall follow. In common with all Editors, we shall consider public institutions, and public interests of every sort, as objects of our attention, and, "in our measure," of our praise or blame; and shall yield our share of obedience to the command which binds the conscience of every believer "to contend earnestly for the faith once delivered to the saints," while we "*love the truth and peace.*" "

Here it will be seen that there is a promise to make no controversy, or institution, our leading object of attention. And we have so faithfully observed this; as to have passed by our University utterly unnoticed for the first six months of our existence. Missions—the interests of religion at home; general politics, and the cause of letters, have engaged our attention in our way. On the other hand, on the broad and explicit ground taken in the same paragraph, we reserved to ourselves the right, unalienably, and from conscience, to notice, like all other Editors, objects of interest and importance to the public in their place. We think it our duty now to notice the Transylvania University. The cry for reform is all abroad. The legislators of the state concede that it is necessary—the best, the only true friends of the institution call for reform—petitions are demanding reform. Such views, by a sort of irresistible progress, have last week found their

way into two papers of the town—one avowedly neutral, and the other friendly to the present administration of the institution. Truth must appear, and truth will triumph. They are the enemies of letters, of their country, and of God, who would repress a fair investigation, at any time, into the concerns of a public school.

We still avow that we have perpetually before our eye, in conducting the Western Luminary, objects of a magnitude almost infinitely surpassing the individual head of any human institution. But it is our right, our duty which we dare not alienate, and was our avowed purpose, to notice, when it was needed, the concerns of all our public institutions.

Then, then certainly, then only, when duty, truth, and our country's good require it, shall we thus bring to view these painful, but important subjects.

A Biographical Obituary of Benjamin Rice has been received; and shall appear in a week or two.

We are requested to say that a mistake has unintentionally been made by some of the members of the West-Lexington Presbytery as to the time of our next Presbyterial meeting. It is to take place in the 1st Presbyterian Church, Lexington, on the Friday preceding the second Sabbath of February. Services to be performed on Friday, Saturday and Sunday.

From the New-York Spectator.

Pains of the Imagination.—This is the title of a Poem read before the Phi Beta Kappa Society, at Dartmouth College, in August, 1824, by Mr. N H. Carter, one of the editors of the New-York Statesman, of this city.

The following extracts are beautiful, not only in smoothness of versification, but in the ideas they awaken and the effect they produce.

“Lo! where the horizon mingles with the deep,
Pillow'd in clouds, the infant thunders sleep;
Silence and night precede the coming storm,
And mid the gloom pale terror lifts his form:
Now bursts the gather'd tempests, torrents pour,
And hollow winds through scatter'd forests roar;
Far through the storm the vivid flashes gleam,
From cloud to cloud careering volleys stream,
And thick and fast upon the prostrate world,
With vengeance wing'd, the angry bolts are hurl'd.

“On ocean's cliff, see beauty wild and pale,
Watching alone the fury of the gale;
Amid the dangers of the rugged coast,
She makes her sailor's gallant vessel tost;
Frantic with grief, her sunny locks she tears,
As the red lightning on the breakers glares,
And o'er the tumult of the boiling deep
Mad whirlwinds howl and dark tornadoes sweep;
Shall she, delighted, hear the tempest rave,
And list the murmurs of the dashing wave!
Think ye the grandeur of the scene can charm
Her heart, that throbs at every gust, alarm!”

We have room for one extract more; a beautiful and eloquent tribute to the genius of Christianity, and its pre-eminently peaceful and happy results.

“Thrice happy age, when truth's restless way
Hath swept these wild, fantastic dreams away,
And light unclouded beaming from above,
Reveals a faith of purity and love.
Oh! speed that epoch, that Millennial time,
When God's own word shall spread from clime to clime;
When the bright star of Bethlehem shall illumine
The earth, scattering the darkness of the tomb;
The bloodless banner of the Cross unfurl'd

Shall wave in triumph o'er the peaceful world.

And from the rising to the setting sun,
All realms uniting mingle into one!"

"Then superstition shall erect no more
Her pagan altars, stained with human gore;

No hecatombs shall burn, no victims bleed,
No bloody rites fulfil a barbarous creed.
But the pure incense of the heart shall rise,

And breathe to heaven a greatful sacrifice.
Then jarring sects from bitter strife shall cease,

Forget their feuds, and harmonize in peace:

Nor then, as now, with rage and passion blind,

A separate heaven, a variant godhead find.

Man shall not then his brother doom to feel

The bigot's scourge, the faggot and the wheel;

Nor plunge in dungeons, hopeless and alone,

Dam'd for a creed not fashioned like his own;

But in that day discordant hearts shall blend,

And all before one common altar bend,
Till Christian love shall, in her wide embrace,

Hold as one brotherhood the human race."

CONGRESS.

IN SENATE.

Wednesday, Dec. 22.

Mr. Johnston of Lou. laid the following resolution on the table:

Resolved, That the public lands of the United States be appropriated and pledged as a permanent and perpetual fund for education, and internal improvement.

The bill has at length passed the House of Representatives, which has been for several years on the tapis, for occupying the Mouth of the Oregon, or Columbia River. It has been so amended as not to contemplate, even prospectively, a civil or territorial form of government. The occupation will therefore, for the present, be purely military.

The aboriginal name of the River, OREGON, will be restored to it, if this bill passes the Senate in its present shape, and we are glad of it. It is a sonorous word, and significant—the meaning of it, being, when translated, *The River that runs to the West.*

National Intell.

From the N. Y. Religious Chronicle.

FOREIGN NEWS.

The ship *Stephania*, from Havre, in forty-nine days, brings Paris dates to the 26th of October, and Havre to the 28th.

The French government have not yet made known their final intentions with regard to Spain.

The pretended Dauphin lately arrived from the United States, and on announcing himself as Charles the Tenth, king of France and Navarre, was taken by the commandant of Havre, and put into confinement.

The King of Spain has published a notice that a convention is to be held to consider a new plan of arrangement for the occupation of the Peninsula.

The Dey of Algiers is said to be pushing with vigour his preparations against Spain.

Mr. Fauntleroy has been condemned to death.

Paris, Nov. 2.—The evacuation of Spain at the expiration of the treaty of July last, has been decided; but it will not be complete for some time. 20,000 men will return to France; the rest of the army will retire upon the Ebro; and the fortresses, such as Cadiz, Pampeluna, &c. will remain in our power until the perfect execution of the treaties which have regulated the occupation.

Madrid, Oct. 21.—It appears that the Inquisition is not to be re-established. It is said that assemblies of ecclesiastics and lawyers are to be formed in all the provinces; trusty tribunals, which are to prevent the introduction

of antireligious and revolutionary books.

Greece.—News from Trieste of Oct. 14th speaks of a new victory obtained by the Greeks on the 25th Sept. over the Turkish Egyptian fleet, between Patmos and Samos. The Ottomans, after their defeat, fled to Mitylene with 35 vessels, pursued by 24 Greek vessels. All the Mussulman transports, to the number of 100, remained at Rudrum, or fell into the hands of the Greeks.

The expedition preparing at Ferrol, of which the London Courier makes mention, appears to be intended against the numerous Colombian privateers about Cuba.

The vessels prepared at Ferrol were four new frigates of the first class, intended to carry from 50 to 56 guns. It was at first reported in England that they were destined to join those arming at Cadiz, and to proceed to Havana, and thence to Mexico.

Arnauld.—This was one of the most eminent recluses of Port Royal.—He one day wished Nicoles to assist him in some new work. "We are now old," observed his friend, "is it not time to rest?" "Rest!" "Have we not all eternity to rest in?" was the remarkable answer of Arnauld.

Nat. Gaz.

The citizens of New-York have presented a memorial to Congress, praying for the adoption of vigorous measures for the suppression of piracy in the West Indian Seas. *Fam. Visi.*

Mr. Fantleory is committed to Newgate, (Eng.) on eight charges of forgery, to the amount of £95,000. *Ib.*

The First Congregational church in Hartford, Con., has had nine pious and able ministers, all of whom have ended their lives with their people, and laid

their dust with those to whom they ministered—an extraordinary instance of harmony and affection between pastors and people, and of the salutary effects of steady habits. *Ib.*

Five Hundred Students are said to be in the Medical Department of the University at Philadelphia, attending the winter lectures. *Ib.*

Princeton Theological Seminary.—The funds of this Seminary appear to be very rapidly increasing. The Treasurer of the Trustees of the General Assembly, acknowledges the receipt of \$4526, during the month of November. Of this the sum of \$2500 was from the Rev. Dr. Thomas M'Auley, for endowing a scholarship to be called "The Gosman Scholarship," after the liberal donor, Robert Gosman, Esq. of Upper Red Hook, Dutchess county, (N. Y.)

Christian Gaz.

The Treasurer of the American Bible Society acknowledges the receipt of \$3,480 27, during the month of November last. The issues from the Depository for the same period were, Bibles 2623, Testaments, 8274: total 5,897:—value \$3042 33.

N. Y. Rel. Chron.

At a meeting of the directors of the American Society for meliorating the condition of the Jews, in November, it was resolved to send an agent to Europe without delay, and the Rev. Dr. Philip Milledoler of N. York, was appointed to that office. It is not known whether he will accept the commission.

Israel's Advocate.

As the fruits of a revival of religion in the Congregational Society of Westminster, Vt. ninety-four persons were added to the Church on the first Sabbath in November.

N. Y. Rel. Chron.

SELECTED

For the Western Luminary.

Fallen is thy throne, O, Israel!
 Silence, is o'er thy plains—
 Thy dwellings all lie desolate,
 Thy children weep in chains.
 Where are the dews that fed thee
 On Ethom's barren shore?
 That fire from heaven which led thee
 Now lights thy path no more.

Lord, thou didst love Jerusalem,
 Once she was all thine own—
 Her love thy fairest heritage,
 Her power thy glory's throne;
 Till evening came, and blighted
 Thy long-loved olive tree,
 And Salem's shrines were lighted
 For other god's than thee.

Then sunk the star of Solyma,
 Then passed her glory's ray,
 Like heath that in the wilderness
 The wild wind whirls away.
 Silent and waste her bowers,
 Where once the mighty trod;
 And sunk those gilded towers,
 Where Baal reigned as God.

"Go," saith the Lord, "ye conquerors,
 Steep in her blood your swords,
 And raze to earth her battlements,
 For they are not the Lord's;
 Till Zion's mournful daughter
 O'er kindred bones shall tread,
 And Hinnom's vale of slaughter
 Shall hide but half her dead."

MORNING.

Trembling in the gold of day
 Every leaf and dew drop glows:
 And the flowers that slumbering lay,
 Waken from their dim repose,
 Diamond-dropping, pure and fair,
 Breathing forth their fragrant prayer.

Lo the lark with early wing
 Climbs, in music climbs the sky;
 Hark, with songs the woodlands ring,
 And the air is melody;
 Morn'ng wakes, with touch of fire,
 This bright world's Menonian lyre.

All is incense, all is praise,
 Earth is peace, and heaven is love,
 While creation's hundred lays
 Float in one rich hymn above;
 Nature's high cathedral rings,
 While her choir the anthem sings.

Light and Life, and Lord of all,
 Thine is each resplendent world,
 From this green and sun lit ball
 'To the stars through ether hurl'd.
 Hear us, Thou, on whom we call,
 Light and Life, and Lord of all!

Kingdom, glory, power are thine,
 God of all in earth or heaven;
 Flowers that glow, and suns that shine,
 Thou didst form, and thou hast given.
 Hear and bless us when we call,
 Light and Life, and Lord of all!

Such the hymn by nature rais'd—
 Oh can man be mute the while?
 Can the Maker pass unpraised,
 While such works around him smile?
 Child of heaven, go forth and bow,
 With its light upon thy brow.

Pray that thus the morn of bliss
 Break at length on thine and thee;
 Pray that through a life like this
 God vouchsafe thy light to be;
 Seek his grace, and own his power,
 In that pure and golden hour
Month. Rep.

SIN FORGIVEN.

Sweet are the visions of the eve,
 That float in fancy's eye,
 And sweet the hour when troubles leave,
 When dark afflictions fly.

But sweeter still, the joy that flows
 From sin forgot, forgiven;
 Yes, sweet the peace the sinner knows,
 Whose hopes are raised to Heaven.

Oh! may the lot of him be mine,
 Whose sins are all forgiven;
 For whom the joys delightful shine,
 The peace that flows from heaven.

:o:

Number of Methodists throughout the world.

	Members.	Pr'ch'rs.	P's & peo.
British,	281,526	1062	282,585
American,	328,623	1272	329,795
Total,	610,149	2334	612,380

Rev. Dr. Lindsley has arrived at Nashville, to assume the office of President of Cumberland College.

W. Lawrence

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

Vol. I.]

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[No. XXVII.]

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MISSIONARY INTELLIGENCE.

Extract of a letter from Rev. Thomas C. Stewart, to one of the Editors of the Western Luminary, dated

MONROE, Chickasaw Nation,
Dec. 23, 1824.

Revd. and Dear Brother,

We feel sincerely thankful to you and other kind friends for the lively interest you take in our mission, especially in providing for the comfort of our family. Brothers Blair and Holmes brought with them 45 head of cattle, a very reasonable supply of blankets, and a variety of clothing. I need not inform you that these presents were acceptable. Articles of food, clothing, medicines, books, &c. are always in great demand with us. Indeed these things cannot be expected to superabound here for our family is very large and our means small. Thus far, however, we have never failed to receive a supply in the time of need. And while we thank our friends, we would gratefully acknowledge our infinite obligations to him who enables and disposes them to relieve our necessities.

As we advance in our work it becomes more interesting and delightful

—our prospects grow brighter. We have had at one time and another a few drops of mercy from on high to cheer our drooping hearts and refresh us in the wilderness. At our late communion we received into our little church a white man, an Indian woman, and a black woman. The Indian woman speaks English, and gives clear and satisfactory evidence that she possesses ardent piety. One of our scholars too we confidently hope 'is a new creature'—a few more are thoughtful and sometimes appear to be seeking salvation.

A new school has recently been opened under the instruction of brother H. Wilson. Its prospects are encouraging. The prayers of our Christian friends are heard we trust in behalf of this long benighted and neglected people.

Br. Blair acknowledges innumerable instances of hospitable entertainment and other kind attentions received by him from the friends of Missions during his absence. He received also the following donations. Most of those, both from individuals and from congregations east of Lexington, Ky. were entirely unsolicited on the part of the receiver, as were also many of those received by Br. Holmes and himself after their arrival at Lexington.

Donations in Money.

Saratoga, N. Y. Female Praying Society, Mis'y. Box, \$ 3 87
Albany, 2d. Pres. Church \$ 7
Levinus Van Schaack, \$ 1 8 00
Elizabeth Town Co. N. J. Obadiah Meeker, 1\$, Ichabod Chandler 50 cents, Mrs. Chandler, 1\$.

Woodbridge, N. J. Pres. church,	13 50	ticles of clothing.	1 50
Still-water and Marksboro' congregations,	8 10	Rahway, Rev. Mr. Carll, History of Tartars 2 vols.	
Flemington, N. J. By Miss Eleanor Chandler,	1 75	Sussex Co. Dr Everitt several volumes Medical and misc.	
Philadelphia, A Lady,	1 00	Chillicothe, O. Mrs. Dunn and Mrs. Walke, clothes	4 00
Washington City, By Rev. Reuben Post, and Mr. John Coyle, jr.	12 25	Ripley, O. Miss S. A. W. Campbell 3yds. calico for a little Indian girl,	93
Carlisle, Pa. Pres. Church	13 37	Of the value of the following articles no exact estimate could be made.	
Strasburg, Do.	4 50	Paris, Ky. By Mrs. Briceland, materials and covering 2 umbrellas, Rev. J. M'Farland 1 large English cow, W. Rannels 1 cow, Capt. Moore 1 small steer.	
Long Run, Do.	5 25	Lexington, Rev. J. B 1 suit of wearing apparel, and 2 heifers—Rev. N. H Hall 1 cow and a parcel of clothes—Mr. Brand 1 cow, Mr. M'Cullough 1 do. Mr. Elliot 1 do.—names of the other donors not gotten.	
Canonsburg, Jeff. Col.	8 00	Hopewell, several cows, names not received, except James Logan, 1 heifer.	
Manchester Con. O. E. M.	2 00	Cherry Spring congregation, several cows, names of the donors not received. Dr. Jno. R. Witherspoon, Mrs. M. H. Breckinridge and David Castleman Esq. 1 cow each.	
Paris, Ky. Pres. Ch. \$61 62 cts. added by Rev. J. M'Farland \$2. by Judge Mills' three small children. 1\$.	64 62	Salem, Clarke Co. Jno. Martin 1 heifer, Jno. Spencer 1 steer, Mrs. Spencer 1 blanket, Colby H. Taylor 1 heifer, Geo. Taylor 1 heifer, Mrs. S. Taylor 1 blanket and 4 yds linen, John Price 1 steer, T. W. Chiles 1 heifer, Robt. V. Bush 1 heifer, Saml. Haydon 1 heifer, Mrs. Haydon 4yds. linsey, Walter Preston 1 heifer, W. H. Blaydes 1 heifer, W. C. Prewitt 1 calf, Jas. Stonestreet 1 heifer, Jesse Fishback 1 calf, Mrs. Preston 1 blanket and a female's dress, Miss Edney Chiles 1 blanket, Robt. E. Brooking 1 steer, Flavel Vivion 1 heifer, Phebe Stonestreet 1 pair socks, Mrs. Stonestreet 1 pair socks and a waistcoat	
_____, B. and H. family,	9 00	Nicholasville congregation, Mr. S. Rice 1 fine English bull, Jas. Ewing 1 steer, Archd. Logan Esq. 1 large	
Cherry Spring, Mrs. Offutt,	5 00		
Walnut Hill,	\$1 00		
Salem, Clarke Co. Mrs. Phebe Fishback 4\$ Capt. Combs 2\$	6 00		
Bethel,	16 50		
Nicholasville, William Shreve Esq. 5\$ Alexr. M'Pheters \$3 Peter M. January 50 cts. Mrs. Meux \$2 Mrs. Anderson, \$1.	11 50		
Harrodsburgh, William Nourse \$10. John Davis 2\$ James Campbell 1\$ Dr. Pawling 3\$ Peter R. Dunn 3\$ Mr. M'Kamey 3\$ B. M'Goffin 2\$	24 00		
Lebanon, Mr. Houseley 87 cts. Mr. Bell 1\$ Sam. E. M'Elroy 2\$	3 87		
Franklin, Ky. Mr. Smith 1\$. Mr. Finley 1\$ Capt. Moore 50c.	2 50		
Donations in Clothing, Cattle, &c.			
Saratoga, N. Y. Two ladies, cloth, &c. for wearing apparel,	14 00		
Esperance, N. Y. By ladies paid for making clothes,	2 25		
Albany, N. Y. Rev. Mr. Weed a few small articles	1 50		
New-York, A few ladies (per Miss M'Cullum) wearing apparel,	25 00		
Elizabeth Town. N. J. Do. Do	10 00		
Somerset Co. near Princeton, ar-			

heifer, 2 sides of leather, a bell, &c.
Pisgah Con. A. Black, Esq. 1 large
 heifer, Jas. Wardlaw 1 heifer, Nath.
 Ferguson 1 heifer, Capt. Steel 1
 blanket, Mrs. Allen 1 heifer.

Walnut Hill, Mrs. Margaret M'Kee 1
 blanket, Miss Mary Barr 4 pair socks,
 Miss Elizabeth Wallace 1 blanket,
 Miss Maria Bullock 3yds. janes, Mrs.
 N. Todd some janes.

Bethel. Several cows, names of donors
 not received.

Harrodsburg and vicinity. Lewis Rose 1
 heifer, Chales Rose 1 steer, Lanty
 Armstrong 1 cow, Rev. T. Cleland
 1 steer; and Cornelius Demaree,
 Mrs. Pleasant, Mr. Covert, W.
 Nourse, Mr. M'Afee, Miss Daves,
 Miss M'Afee, each a parcel of cloth-
 ing.

Lebanon, Ky. Mr. Maxwell 1 heifer, Mr.
 Fogle 1 bridle.

Bowling-Green Con. Ky. Mr. Wardlaw 1
 heifer.

We wish you to have the foregoing
 list of donations published in the Lu-
 minary, and request its insertion in
 the Carlisle Adviser and New York
 Observer.

N. B. If any mistake has been made
 in the above statement is owing to the
 imperfect catalogue gotten of the pres-
 ents and of those who made them.

From the Missionary Register.

TRAVANCORE.

COTYM.

Church Missionary Society.

From the Sixth Report of the Ma-
 dras committee we extract the latest
 accounts of the mission among the
 Syrians.

State of the Schools.

In the course of this year, the com-
 mittee were induced, on an urgent ap-
 plication from the superintendent, to
 double the allowance granted for the
 Parochial schools connected with this
 mission, the expense of which is now

400 rupees per quarter. How well this
 extension of the society's bounty was
 bestowed will be judged by the follow-
 ing Report of the present state of the
 schools from the Rev. Mr. Baker.

"On examination of the boys in the
 grammar-school there is abundant cause
 for gratitude and praise to God, for the
 blessing which He continues to bestow
 on the instructions given them. The
 improvement during the last year has
 been considerable, and not at all less
 than what was anticipated at this sea-
 son of the former year. Two only of
 the boys who were then present have
 left us; and this was owing solely to
 ill health: while several others have
 come; and caused us joy, by their
 diligent application to study, and by
 the exertions which they have made
 and are still making to overtake the
 younger boys, who came before them
 and still rank above them. The pres-
 ent number of pupils is 43; most of
 whom are learning English and Sanscrit,
 as well as Malayalim.

Syrian College.

The college now consists of 45
 students. Their attendance is punctual;
 allowing of interruption, only by their
 own illness, or the illness and decease of
 near relatives. Their application,
 since the last report, has, upon the
 whole, been good and deserving of
 praise.

The committee will, I hope, excuse
 me for mentioning once again, that the
 college at Cotym is the only establish-
 ment of the kind in the diocese of
 Travancore, belonging to this ancient
 branch of an ancient church—that the
 diocese is an extensive one, reaching in
 length 150 or 200 miles, and in breadth
 40 or 50 miles—that the Metropolitan
 is very anxious, even to a degree that
 it is difficult to express in writing, for
 the cultivation of sound learning, and
 especially sound Biblical learning,
 among his people; and more particu-
 larly among the clergy, and those de-

ted for the clerical office—that the college is an object of considerable interest, both among the Syrians themselves and the other classes of the inhabitants of the country—that, after a trial of four years, it is clearly proved, that, with proper support, an establishment of this kind will succeed; but that the support at present offered the Metropolitan herein is wholly insufficient for the purpose.

In the revision of the Malayalam translation of the New Testament, I have proceeded as far as the eleventh chapter of the Epistle to the Hebrews. I was in hopes that I should have finished the New Testament, by this time; but have not been able to accomplish my wishes. Of some parts of the Epistles which I have gone through, I have been obliged to make a fresh translation; which has, in a great measure, prevented me from making the progress which I had anticipated. Sickness also, with which it has pleased the Lord to visit me and my family lately, has retarded my progress in the revision of the translation, and prevented me from visiting the churches so much as is desirable.

It is gratifying, as well as encouraging to us, to see the increasing desire evinced by the Metropolitan, for every possible means to be adopted for the melioration of the people over whom it has pleased God to make him overseer. May the Lord pour down abundantly the sacred influence of His Holy Spirit upon the Metropolitan, his clergy, and all his people; and make them in a blessing to the Heathen around them!

ALLEPIE.

State of the Mission.

From Allepie Mr. Norton writes—
“I am thankful to observe, that notwithstanding my excessive depression of spirits in consequence of my severe loss, I have been enabled to continue

my usual labours with but little abatement; and I hope that He, who has hitherto supported me, will graciously give me to experience, that, as my day is, so shall my strength be.”

The two converts from Heathenism, Daniel and Sandappen, continue to afford satisfactory evidence of the reality of their conversion. Of the latter, Mr. Norton says—

“As a Heathen, he is of a high caste, a Nair; and I can assure you, that his embracing the Christian religion could not be for the gain of this world, neither has he had it; but has gone on patiently, both at Palmacottah, and here, with bare supplies of rice and clothing.”

The state of the schools is pleasing, both as to the numbers in attendance and the progress of the scholars.

NEW ZEALAND.

The following extracts of a letter from the Rev. Henry Williams to the Secretary, dated in November, at Marsden's Vale, Bay of Islands, will be read with pleasure:—

“On Sunday, the 3d of August, we worked into the Bay of Islands; and narrowly escaped shipwreck, by striking with considerable force against a sunken rock; but the blow being in an oblique direction, we did not sustain much damage.

The sensations of our minds were great, on beholding the canoes with our new countrymen; with their reddled bodies and bushy hair. They manifested great joy when the ship drew near any of them: but none were on board till we came to an anchor. About two o'clock we were in sight of Ranghehoo—a singularly looking place, one house above another; it being built directly upon the side of a hill. It was, however, exceedingly pleasing to view English dwellings, also, near a rude a spot, with the banner flying, as a signal of the Sacred Day.”

"The first news which we heard, was, that the Chiefs were gone to the war to the river Thames.

The following morning, the deck was crowded with Natives, friends of Mr. Marsden; among whom we were glad to discover several Chiefs.

When I consider the Natives, their noble and dignified appearance, their pertinent remarks and questions, their obliging disposition, with the high sense of honour which they possess, I cannot but view them as a people of great interest, and one which our Almighty Father will ere long adopt for His own. They are desirous of missionaries: both men, women and children have the utmost confidence in us: and there are many who wish to leave their little ones with us, but, for the reason above stated, I am obliged to decline for the present. Their observance of the Sabbath is, for them, very great: they know when it arrives as well as we do; and distinguish the day by wearing their European clothes, and abstaining from work: our settlement, on that day, is perfectly quiet: the Head Chief, with his wife and many others, generally attends our services, and frequently family prayer.

Arrival of Eustace Carey.

In the ship Factor, just arrived at Philadelphia from Calcutta, came passengers, the Rev. Eustace Carey and his amiable consort, members of the English Baptist Mission family at Calcutta. Mr. Carey is a nephew of the venerable Dr. William Carey. His object in absenting himself from the mission station, for a season, is the improvement of his health, which has been very infirm for several years. He is most affectionately recommended to the Baptists of this country, by the brethren in India, whose kindness our missionaries have frequently experienced. May the Lord grant him a renewal of health, and make him a

very useful instrument in extending the honour of the Redeemer's name in India.

PALESTINE MISSION.

Extracts of a letter from the Rev. Mr. Bird to the treasurer of the United Foreign missionary Society—dated at Jerusalem on the 9th of March, and 6th of April, 1824.

MY DEAR SIR,

You will have heard of the departure of our little company from Malta, and of our safe arrival and kind reception in Bairout. About the 1st of January, according to the result of a mutual consultation with our bosom companions at Bairout, and in company with Mr. King, who had joined us from mount Lebanon, we set off for Jerusalem. The first sabbath on our way we spent at Sidon, and the Tuesday and Wednesday following, in the ancient Tyre. At the latter place we were in the family of a respectable Christian Arab, whose wife is said to be almost the only woman in the whole vicinity, who can read. Our treatment here was so generous, that we began to give credit to some of the fables about Oriental hospitality.

At Acra, a third sea-port town, and the seat of Government for the whole coast, we conversed seriously with a few monks, visited a popish school, and distributed a few books. From this place, we proceeded obliquely into the interior of the country to Nazareth.

After visiting various places, shown as sacred, we left Nazareth, and in two days came to Nablus, the ancient city of Sychar. Its situation is very interesting, being on the north slope of mount Gerizim, with Ebal directly opposite. At this city we found a small Christian Church of the Greek Communion, and as it is said, the only Church of Samaritans remaining in the world. Joseph's tomb is shown, and

the well, at which our Saviour had the discourse with the Samaritan woman.

From this centre of the country of the Samaritans, we came in two days to Jerusalem, with much reason to be grateful, that during the whole way, we had been kept from every evil accident, and from the violence and insults of wicked men.

I might tell you, my dear Sir, a great many interesting facts about the "Holy City," were it not that they have so many times been told, and were it not that a *Journal*, and not a letter, is the proper place for such a description.

The place visited with most devotion by pilgrims to Jerusalem, is the "Holy Sepulchre." This, as you know, is the tomb which the empress Helena, in the 4th century, after such inquiry as she thought sufficient, pronounced to be the one in which the body of our Saviour was laid. The church which covers it is now quite hemmed in with houses, and the passage to it narrow, winding, and inconvenient. Having arrived at the door, you see, directly in front, on the floor, a smooth slab of marble, partly surrounded with huge candlesticks, and overhung with lamps. Here they say the body of Jesus was anointed. From this place you may pass to the right, and ascend 20 steps to the chapel, where you will see the hole of the cross, or to the left to the room of the Sepulchre. This room is circular, perhaps 50 feet in diameter, surrounded by a compact row of columns, and open above to the top of the dome already mentioned. In the centre stands an edifice like a large sepulchral monument composed of hewn stone, and ornamented with a few carvings and paintings. On entering this edifice, you find yourself in a room a step or two elevated above the floor without, six feet square and ten or fifteen high; about one-third of the floor on the right is occupied by a sort of box as high as a common seat, extending the length of the room, and composed

by two equal slabs of marble. Within this is the cavity in the rock where it is believed the sacred body was deposited. Every thing around is artificial, but it is said when the dome and other parts of the church were burned a few years ago, the sepulchre was repaired, and all who chose saw the living rock of the sepulchre. Jerusalem, however, has been so much subject to the vicissitudes of war, that it must be difficult to identify so destructible a place as the tomb of Jesus. The sober, reflecting Christian will, I think, generally find himself less affected at the church of the Holy Sepulchre than either at Gethsemane or the birthplace at Bethlehem.

From the Christian Advocate.

FRANCE.

Within a few days past we have received the "Proces-verbal," or report, of the General Protestant Bible Society of Paris.—A label pasted on the cover and fronting the first page, informs us, that the impatience of the Auxiliary Bible Societies in the departments to receive this report was so great, that the central committee (by which we suppose is meant the committee in Paris, to which the printing and the distribution of the report was assigned) had determined to send forward to them what here appears. A large part of the Appendix is to be sent in another pamphlet.

This is indeed a most interesting document. It begins with stating that the society met on the 28th of April, at noon—"The Marquis de Jaucourt, a peer of France," presided. A detail is given of the officers of the society, and of the distinguished strangers who were present. The meeting, as usual, was opened with prayer. The prayer is truly excellent; and we were rejoiced to observe that it was concluded with a distinct ascription of praise to the adorable Trinity, thus—"Hear, O God, our prayer, through Jesus Christ

thy Son; to whom, as to thee, heavenly Father, and to the Holy Spirit, one only God, eternally blessed, be honour, praise, and glory, forever and ever—Amen." After this the president made an address to the society, in which—leaving to the reporter of the committee—the detail of the annual transactions—he dwells on the good already effected by the society, and the much greater good which they had in prospect. He concludes thus—"Let us render solemn homage to our august lawgiver, who, in the code of his eternal wisdom, has guaranteed to us our rights, in assuring to us the most precious of all liberties, *the liberty of conscience.*"—Such is the flattery of royalty in France.

The report of the committee was then read by the "Baron Pelet de la Lazere." We have not room to give an epitome of this report. It states that during the past year, there had been issued from the various depositories of the society, four thousand and fifty Bibles, and eight thousand three hundred and four New Testaments; and that the whole number issued by the society, since its establishment, was eighteen thousand six hundred and six Bibles, and twenty three thousand five hundred and twenty-three New Testaments. He says, there are two hundred thousand Protestant families in France; and justly observes that all their issues, as yet, will afford but a very scanty supply of the word of life to this extensive population.—It should be recollected, that the Bible had almost vanished from France, during the revolution.

On the whole, this report has led us to hope that the state of religion in France, among the Protestants, is not altogether so gloomy as we had apprehended; and as we stated in our view of publick affairs for the last month. But alas! the Protestants are not a twentieth part of the population of France: And among the Catholics, pa-

pal influence will be used to suppress the circulation of the sacred volume as much as possible.

Otaheitan Christian Sailors.—A letter from Calcutta, dated February last, states that a vessel trades between that port and New South Wales, which has on board 16 Taheitan sailors, who are equally attentive to their religious as well as temporal duties. Every night they assemble on deck, and sing hymns, in their native language. About 30 years ago, when the missionaries first landed at Otaheite, the natives knew nothing of Christianity.

Sailor's Magazine.

William and Mary College.—This institution which is located at Williamsburg, in Virginia, is the oldest college in the United States, except Harvard. It was founded in 1691, in the time of King William and Queen Mary. It is very handsomely endowed. It has six professorships, a library of between 3 and 4000 volumes, a valuable philosophical apparatus, and buildings of brick sufficient for the accommodation of 100 students. With all these advantages, the institution has been for many years past in a state of decline, and at the close of the last session, the number of students was reduced to six.

Southern Intal.

Yale College.—It is stated that 67 students, exclusive of the Medical Class, have joined this institution since the late commencement. *B.*

The Trustees of the Presbyterian Society in St. Augustine, have selected a spot in George-st. adjoining the Marquis of Fourgerau's Grove, for the site of their new church. The contracts having been nearly completed, the work would soon commence. The St. Augustine Herald also informs us, that it is in contemplation to build an Episcopal Church in that place. *B.*

THE LUMINARY.

LEXINGTON:

WEDNESDAY, JANUARY 19, 1825.

The Readers of the Luminary will not have forgotten the important subject of our state schools brought to their notice by "a friend of Knowledge" in several successive numbers.

We exceedingly regret that the Legislature of Kentucky has arisen without bringing up this extensively interesting concern.

Another whole year must now pass before any steps can be taken in establishing this system of instruction in our state. A considerable fund has already accumulated for this service. The public mind is deeply interested in the proposed plan of establishing it.—Much aid would without doubt be afforded in almost every neighbourhood in the state in building school houses, and in all the preparatory steps necessary to the affecting of the object.

It can hardly be numbered even among our fears, that the general assembly will not refund the money which was loaned last year from the literary fund—And yet we tremble when we call to mind the fact, that not one word was said on the subject during the late long session of that body.

We hope that the people of the state will identify this question with the next election of their representatives to the Legislature. It is time, that the benefits of at least a tolerable education were extended to all our children. Because a man is poor, are his children therefore without intellect, without souls, and without claims upon their country for instruction?

Our youth have too long felt the curse of ignorance. Too long as a people have we postponed the consideration of this momentous question.—Let the people of Kentucky arise, and claim this right for themselves and their children—"that the subject of free schools be acted on without delay."

The success of this enterprise is connected with the well-being of ourselves and our offspring to distant ages.

Our reader will find below the Baptist petition which originated with our worthy friend Major Boon. We have received it too late to make any remarks upon the important subjects it presents for reformation in our state University. We invite to it the *impartial* as well as serious perusal of the community.

We, your humble petitioners, deeply impressed with the great importance of the correct education of the youth of our country, for the security to ourselves and posterity, of our religious and civil liberty; do present to you, this our humble memorial with respect to our state institution, of which you are the guardians, and to whom the people have a right to look, for a redress of their grievances as it respects all public concerns. We humbly suggest to you the following particulars respecting our public institution, the Transylvania University, as requiring in our opinion, your serious and deliberate inquiry.

1st. We humbly conceive the Fiscal concerns of the institution demand your deliberation, inasmuch as great solicitude rests upon the public mind with respect to their appropriation. This solicitude has been excited by the partial attention which the Legislature paid to this subject last year. The committee of the Legislature stated, that owing to the inattention of the committee of the Board of Trustees:

in not having their report in time, they were unable to report to the house prior its rising; but intimated at the same time that this department had not received that attention by the board which its importance demanded. The public will therefore expect from the present Legislature, a particular attention to this subject.

2. We are of opinion, that it is important that a public institution of learning ought to be accessible to the citizens as generally as practicable. Whether our public institution, owing to the high price of boarding and tuition, is accessible to more than a few of the wealthy citizens of Lexington, is we humbly conceive a subject worthy of your deliberation; and whether some plan cannot be devised, to render the institution more generally beneficial to the citizens of the commonwealth.

3. The manner in which the professors of the institution attend to the important subject of christianity and morality, demands we also think your deliberation. We are not of opinion that sectarian principles ought to be taught, in any public institution; yet that the great leading principles of christianity, which is the religion of the state, and inwarped in which are the principles of our civil institutions, ought to be inculcated, we think indispensable.

4. Does not the prosperity of the institution require the different religious denominations to be equally represented in the board of Trustees, is a question we also think worthy of your particular attention.

"A DISCOURSE

On the present state and duty of the church; delivered at the opening of the Synod of Kentucky, Oct. 1824. By James Blythe D. D. Published by request of the Synod.—Lexington, printed by Thomas T Skillman, 1824," 32 pps.

This is decidedly one of the most interesting and important productions of

the author's pen.—Our limits do not allow us room for more than a very brief notice of this discourse—and we should be extremely unwilling to diminish the interest with which it will be read by the christian community, by giving extensive selections from its pages, or even a concise abstract of the whole. The foundation of his remarks is laid, in Isaiah 40 c. 3—4 vs. The points presented for discussion and enforcement are *the present state and duty of the church*. In dwelling on the former he directs our attention—to the numbers—the members—the advocates—and present assumptions of the church. Her assumptions are to be the depository of all moral truth on earth—the care of the rising generation—the charge especially of the poor and miserable—and "the sublime and god-like work of converting the world." From this head we make the following extract.

"The CHURCH has assumed to herself the sublime and god-like work of enlightening the WORLD. This is one of her most interesting attitudes.

"Among all the countless millions who have peopled our world during 6,000 years, only two men have been found, who have probably indulged the chimerical hope of conquering the world by arms. The madmen of Macedon and of Corsica, have both passed away, and with them have perished their projects. Now, the idea of subjugating the WORLD, to the control of PRINCE EMMANUEL, is one that plays warmly about the heart of every true son of the Church. Prince Galitz u, Lord Gambier, Elias Boudinot, and their countless fellow-labourers, have but nerved and put into operation the faith and hope of Newton, of Addison, of Tillotson, of Doddridge, and of thousands such men. Modern Christians are applying active labour and effort to those things which were but in prospective and hope to our forefathers. That the subjugation of the WORLD to the faith of the Gospel, is a high assumption, an imposing attitude of the Church, we are willing to grant; but that it is a chimera, we do positively deny, and hope to prove presently.

"To the CHURCH, I this day solemnly address myself. I call upon her to come and survey again the elevated ground she has assumed. It is too late now to talk of difficulties. To the declaration of her Lord, "YE ARE THE LIGHT OF THE WORLD," the Church has returned her solemn and deliberate AMEN, "Yea, Lord, we know that we are the light of the world, and the world we will enlighten. We will roll back upon guilty infidelity, in full tides of Gospel blessedness, the scoffs and contempt she has cast upon our efforts. We will penetrate the cave of Mecca with the light of heaven. We will spread a Gospel day through the almost interminable darkness that lovers over Asia and Africa. We will carry again to the family of Abraham, that lamp which they extinguished with the breath of malice." Nor are these mere boastful words. The Christian world are in some good degree alive. The Church is beginning to put on, not only her beautiful garments, but her whole armour. She pours floods of tears over the impenitent—she commiserates the heathen—she enters the abodes of wretchedness—she exults in the triumphs of the Cross—she mourns over the waste places of Zion—she trains up her sons to be Christian heroes—she nurses the schools of the prophets—she multiplies Bibles by millions—she sends her dauntless Missionaries wherever they are called for—she prepares asylums for converted and persecuted Jews—she goes into the highways and streets, and fills her sabbath schools with myriads of children—knowing that the silver and the gold are the Lord's, she devotes her millions to the support and spread of the Gospel—she covers up party spirit with the mantle of charity, while she contends earnestly for the faith once delivered to the saints—and from her humblest knees, she is ever saying to her Lord, "thy reign come, and thy will be done, upon earth as it is in heaven."

Under the second general head, "the duties of the church," are found the following practical and excellent remarks.

"We do not hesitate to say, that no family is at all furnished with the means of grace, that is not furnished with a religious newspaper; and we long to see the time, when the pastors of our Church-

es, after having ascertained the presence of a Bible in each family, shall next feel themselves bound to inquire for the presence of those weekly or monthly messengers, which herald the triumphs of Messiah's kingdom, and bring practical Christianity to the eyes and feelings of our children. What family among us is without a political newspaper? And how many hundred Christian families never see a religious register of any kind! Is politics then of more importance than religion? Is it of more importance that the minds of our children keep pace with the policies of the world, than with the triumphs of the Mediator's kingdom!

"Another duty on this subject presses itself strongly upon our mind. We all know that there are thousands and tens of thousands of associations in the Church at this moment; they are differently denominated, but their object is one and indivisible. *It is to promote the coming of the reign of Christ.* Now, I think no proposition is susceptible of more distinct proof, growing out of our very nature, and drawn from obvious Christian duty, than that every child, in every Christian family in the whole Church, should be a member of some one of these associations. And to me it is a mystery, how Christian parents can employ themselves, in putting their children forward in the world, as it is called, and so utterly neglect to pursue that course with their children which would so obviously tend to blend their feelings and interests with that cause which involves all worldly and all eternal interests. I know of no mean of grace, that at so tender a period addresses itself so powerfully to the feelings of children as this. It is making them feel that they are co-workers with God and with his Church, before they can work for their parents or earn their daily bread. It is giving them an elevation and a stand in society which cannot fail to have the happiest effect upon their moral and social character. Let not the matter of expense be plead by any person. There is not one child in ten thousand, even descending down to the poorest orders of life, no, not one in fifty thousand, that might not, by proper care and management on the part of parents, be taught, either to make or to spare more in each year, than would

constitute a membership in some society of this kind." "

These are but small and not by any means very select specimens of the work before us. We recommend it cordially to all our readers—and when it can be procured at the reduced price of 12 1-2 cents in silver, all may own it.

It was heard with with great interest by the Synod of Kentucky—and we have no doubt, that every ingenuous and impartial reader will arise from its perusal with a mind elevated, enlarged and edified. The views which it gives us of the state and duties of the christian church, are solemn, commanding and consolatory. They should inspire us with a zeal that burns for the conquest of the world to Jesus Christ. We shall not have attained to the spirit of the day in which we live until these sublime "assumptions" become the every-day standard of our desires prayers and labours.

From the Boston Centinel, Dec, 25.

From Russia.—Captain Smith, arrived yesterday from Cronstadt, informs, that the Emperor Alexander, had issued an order for the departure of all Foreign Missionaries from the Russian Empire, and that many of them, with their families, had arrived at Cronstadt, and were embarking for England.

An action had taken place between the British troops at Rangoon and the Natives, in which the latter lost 800 of their best troops killed, some pieces of artillery, muskets, &c.

It was said at Rangoon on the 9th of July, that a deputation was on its way from Ava, to try to come to terms of peace. The Burmese are however represented as not likely to submit without another battle.

A considerable body of Burmese had

marched into Cachan. The British had sent more troops to Chittagong.

There have been some hostilities in the Bengal territory, in which the British have been successful. Three Meenah Chiefs have been expelled.

Nat. Gaz.

In August last the second daughter of the Emperor of Brazil was baptized by the name of—*Donna Francisca-Carolina-Jonna-Charlotta-Leopoldina of the Angels-Romana-Xavier de Paula-Micaella-Gabriella-Rafaella-Gonzaga.*
Ib.

Mrs. Opie is about to publish "Illustrations of Lying in its branches"—a very extensive subject. *Ib.*

GERMANY.

Professor Gruithausen of Munich has published the Third Part of an Essay "on the Inhabitants of the Moon." He undertakes to shew, that the vegetation on the moon's surface extends to 55degrees of south latitude, and 65 degrees of north latitude; that indications of the existence of living beings are found from 50 degrees north latitude to 37 degrees south latitude; and that there are appearances of artificial causes altering the surface. The author infers that there are artificial roads in various directions; and he also describes a great colossal edifice, resembling our cities, on the most fertile part, near the moon's equator!

Christian Observer.

RUSSIA.

The last Annual Report of the General Assembly of the University of Moscow, mentions various additions to the museum and library. A lithographic press had been established in the university. The committee of censorship had examined and approved 156 MSS., and the committee of inquiry had examined fifteen persons. The number of students in the university

was 605; and that of young persons under instruction, in the district schools of Moscow, amounted to 10,914. The professors of the university are in number forty eight. *lb.*

EGYPT.

Mr. J. Burton, who is employed by the Pacha of Egypt in making geological researches, has discovered, in the desert east of the Nile, on the coast of the Red Sea, and in the parallel of Syout, a beautiful little temple, of the Ionic order, with an inscription, "For the safety of our ever victorious, absolute, and august lord, Cæsar, and for the whole of his house, this temple and all its dependencies have been dedicated to the sun," &c. In the same track he came to a mountain called the Mountain of Smoke, the summit of which is covered with roads and paths leading to larges quarries of antique red porphyry. He found immense blocks, rudely chisselled, lying in every direction: others, ready squared, lay fixed on props, that were marked and numbered. He found also an endless number sarcophagi, vases, and columns of large dimensions. Hard by were-huts, or booths, in ruins, and the remains of forges. *lb.*

LONDON.

Taken from Leigh's New Picture of London, 1823.

The constables, patroles, and watchmen, who are every night on duty in and round the metropolis, are estimated at upwards of 3,000.

Beggars make great use of children in practising upon the feelings of the humane; one man will collect three, four, or five children, from different parents, paying six pence or ninepence for each, during the day. Some children have been regularly let out by the day, for two shillings and sixpence as the price of their hire; a child that is shockingly deformed is worth four shillings a day, and even more. Before

the Committee (of the House of Commons,) on Pauperism, an instance was noticed of an old woman who kept a night school for the purpose of instructing childrea in the street language.

Mr. Colquhoun, a member of Parliament, estimated that about 11,000 persons were engaged in the plundering of merchandize at the London shops, and that their depredations amounted annually to more than twenty-two hundred thousand dollars.

There are in London, more than 30,000 common prostitutes.

There are schools to teach the art of picking pockets, which is done by experimenting on pockets hung up with bells set around, and the pupil graduates when he can get a purse contained in it without jingling the bells.

The income of the principal religious charitable societies, (fifteen in number,) for the year ending 1821, was upwards of twelve hundred thousand dollars.

There are about 1509 hackney coaches and chariots.

From the New-York Religious Chronicle.

PUBLIC LIBRAIRIES OF FRANCE.

1. The Royal Library has 700,000 printed volumes, and 70,000 manuscripts.

2. The Library of Monsieur, 150,000 printed volumes, and 5,000 manuscripts.

3. Library of St. Genevieve, 110,000 printed volumes, and 2,000 manuscripts.

4. The Mazarine Library, 92,000 printed volumes, and 3,000 manuscripts.

5. Library of the City of Paris, 20,000 volumes.

All these are open daily to the public.

Besides these, the king has 5 private libraries; the library of the legislative council of state (30,000 volumes;) of

the institute; of the Invalids (20,000 volumes;) of the Court of Cassation, formerly the library of the Advocates and Polytechnic School.

Under the Minister of the royal household are 10 libraries; of the interior 22; of war 12; of justice 5; of foreign affairs 1; of the marine 6; of finance 2.

The Chamber of Peers and Deputies have each a library; that of the latter contains 30,000 volumes.

There are at Paris 79 printing offices; 616 booksellers.

Daily and other periodical publications.

Political journals,	14
Advertisers,	4
Half periodical works,	10
Religious journals,	3
Scientific journals,	9
Literary journals,	15
Law journals,	14
Journals of Arts and Professions,	12
Military journals,	2
Journals for Education,	2
Geographical journals,	2
Journals of Fashions,	2

In the departments there are, public libraries, 25; the largest of which is at Lyons, containing 106,000 volumes; next to this that of Bordeaux, 105,000; total in all; 1,700,000 volumes.

From the New-York American.

THE PRICE OF HAPPINESS.

An interesting but care-worn mendicant, in vacant mood of mind, entered the store of a wealthy merchant in this city, and as he paced along, his eye rested upon an unusual quantity of gold and silver coin, which the clerks were busied in counting. His heart sunk within him as he felt the chill of November, which reminded him of the poverty of his lot, and misery of his family, and turning away in despair, he ejaculated to himself, "how happy some of that money would make me!" "What is that you say, my

friend?" interrogated the merchant.—The confused mendicant begged to be excused—he was not conscious of uttering any thing; at any rate, his thought was not meant for his ear. But the kind hearted merchant would not take denial, and the poor man repeated what before had involuntarily broke from his lips.—"And how much, my dear fellow, would it take to make you happy?" "O, I dont know!—the winter is coming on apace, and I have no wood: my wife and children are but poorly clad, for I have been sick. Our wants are limited, however, and fifteen dollars would dissipate the gloom of winter." "John, count this man fifteen dollars." The ingenuous heart can feel, like the grateful stranger, the nobleness of such bounty, and exult for human nature, that meek eyed charity should find such a kindred abode. At evening the clerk inquired what entry he should make of the money? "O! say, by making a man happy, \$15," answered the no less eccentric, than humane merchant. A ray of heavenly light does occasionally break upon this scene of war, of selfishness and ambitious strife; enough to agonize the spirit with despair, to the future safety of that unnumbered host, who never feel a glow of charity, and whose breasts are the abodes of "fraud, oppression and hypocrisy."

DISINTERESTED BENEVOLENCE.

From the Massachusetts Ycoman.

MR. DENNY—As you have devoted one corner of your valuable paper to Religious Intelligence, you may feel disposed to give a place, under that head, to a few remarks, which are intended as an answer to inquiries of many of your readers.

The name of LEVI CHAMBERLAIN, has often appeared in the Missionary Herald. As he is known to but few, the inquiry is frequently made, Who is he? Mr. Chamberlain was, not long

since, engaged in Boston, as a dealer in dry goods, doing a very good business. Having a desire to be employed where he could more directly promote the cause of Christ, he left his lucrative business, and commenced a preparation for the Ministry. His health not permitting close confinement to study, he abandoned the attempt, and engaged for a short time as assistant in the Missionary Rooms at Boston, where he was unusually industrious, and for which he received a bare support.—Not feeling contented with this situation, he waited impatiently for some opening in a Mission, where he could employ all his time and talents in the service of his Master. At length the Sandwich Island Mission presented a favourable opportunity for him. He joined it, and is now engaged as overseer of its secular concerns. In this situation he is obliged to be employed continually, at hard labor; and his compensation is a *support only*.

Mr. C. had acquired, by business in Boston, about five thousand dollars; and his prospects were as good as those of any young man engaged in like business. He has left his business and his friends, and given the income of his property to the Missionary cause. He has made every sacrifice—and for what? For his own glory? No: he has done it, I believe, for the glory of God. If there are those among us who believe that all engaged in the Missionary cause, are so engaged for the want of other employment, or for *worldly gain*, they need only know the sacrifices which the subject of this communication has made, to be convinced that such belief is unwarranted.

A FRIEND TO MISSIONS.

THE BIBLE.

There are four grand arguments for the truth of the Bible: the *1st.* is the miracles on record—*2d.* the prophecies—*3d.* the goodness of the doctrine—*4th.* the moral character of the

penmen. The miracles flow from divine power; the prophecies from divine understanding; the excellence of the doctrine from divine goodness; and the moral character of the penmen from divine purity. Thus Christianity is built upon these four immovable pillars; the power; the understanding; the goodness; and the purity of God. The Bible must be the invention either of good men or angels, bad men or devils, or of God. It could not be the mere invention of good men or angels, for they neither would nor could make a book, and tell lies all the time they were writing it, saying, "Thus saith the Lord," when it was their own invention. It could not be the invention of bad men or devils, for they would not make a book which commands all duty, forbids all sin, and condemns their souls to hell to all eternity. I therefore draw this conclusion,—the Bible must be given by divine inspiration.

SIMPSON.

SCOTTISH LEGEND.

A married couple of the Scottish highlands, had thrice lost their only child, each dying at an early age. Upon the death of the last, the grief of the father became boisterous, and he uttered his plaints in the loudest terms.

The death of the child happened late in the spring, when, in the more inhabited straths, sheep were abroad; but from the blasts in that high and stormy region, they were still confined in the cot. In a dismal snowy evening, the man, unable to stifle his anguish, went out, lamenting aloud, for a lamb to treat his friends with at the *wake* (funeral feast.) At the door of the cot, however, he found a stranger standing before the entrance. He was astonished, in such a night, to meet a person so far from any frequented place. The stranger was plainly attired; but he had a countenance expressive of singular mildness and

benevolence, and addressing him in a sweet impressive voice, asked him what he did there amidst the tempest. He was filled with awe which he could not account for, and said he came for a lamb. 'What kind of a lamb do you mean to take?' said the stranger. 'The very best that I can find,' he replied, 'as it is to entertain my friends; and I hope you will share of it.' 'Do your sheep make any resistance when you take away the lambs, or any disturbance afterwards?' 'Never,' was the answer, 'How differently am I treated,' said the traveller; 'When I come to visit my sheepfold, I take, as I am well entitled to do, the best lamb to myself; and my ears are filled with the clamour of discontent by these ungrateful sheep, whom I have fed, watched and protected.' He looked up in amaze; but the vision was fled.

Brief Remarker.

Affecting Recognition.—A few years ago, in working to establish a communication between two shafts of a mine at Fahkib, the capital of Delacarla, the body of a miner was discovered in a state of perfect preservation, and impregnated with vitriolic water. It was quite soft, but hardened on being exposed to the air. No one could identify the body; it was merely remembered that the accident by which he had been buried in the bosom of the earth, had taken place above fifty years ago. All inquiries about the name of the sufferer had already ceased, when a decrepit old woman, supported on crutches, slowly advanced towards the corpse, and knew it to be that of a young man to whom she had been promised more than half a century ago. She threw herself on the corpse, which had all the appearance of a bronze statue, bathed it in tears, and fainted with joy at having once more beheld the object of her affections. It is easier to conceive than trace the singular contrast afforded by that cou-

ple; the one buried fifty years ago, still retaining the appearance of youth: while the other, weighed down by age, evinced all the fervour of youthful love.

Indian Conjugal Affection.—In the year 1762, says the Rev. Mr. Heckewelder, (in his interesting account of the American Indians.) I was witness to a remarkable instance of the zeal of the Indians to indulge their wives. There was a famine in the land, and a sick Indian woman expressed a great desire for a mess of Indian corn. Her husband having heard that a trader at Lower Sandusky had a little, he set off on horseback for that place, one hundred miles distant, and returned with as much corn as filled the crown of his hat, for which he gave his horse in exchange, and came home on foot, bringing his saddle back with him.

Remarkable—A Paris paper furnishes the following remarkable anecdote. About 100 years ago, a man aged 18, was condemned to the galleys for a hundred years and a day. The man has suffered in full the sentence of the law, and has now returned to Lyons in France, where claiming an estate belonging to his family, the proprietor, M. Bertholon, who had thought his purchase fair and safe, agreed, by the advice of his lawyer, to settle the contentious matter by giving the real proprietor £4,500 sterling (nearly 20,000 dollars.) This wonderful old man, at the age of 118, has lately offered his hand to a woman, and is shortly to be married.

Maine Baptist Herald.

A cavern has recently been discovered in the township of Lanark, in Upper Canada. It has not yet been thoroughly explored, but is said to be of great extent, and to contain an immense quantity of bones, chiefly of the elk buffalo and moose deer.

CONSOLATION.

It is not when the parting breath,
We watch with anxious heart;
It is not in the hour of death,
When those we love depart;
Nor yet when laid upon the bier,
We follow slow the corpse,
And leave it in its dwelling dark,
That most we feel the loss.

When past the last, the solemn rite,
And dust to dust hath gone,
And in its wonted, channel'd course,
The stream of life flows on;
Oh who can tell how drear the space
Once fill'd by those most dear,
When well known scenes which they have
loved,
And *all* but *they* are here.

This deep, this heartfelt loneliness,
This quietness of grief,
Falls heavier on the flowers of joy,
I than tempests strong but brief;
Though whirlwinds tear the blossoms fair,
Yet still the stem may thrive,
But the withering blight of one wintry
night,
Scarce leaves the root alive.

Yet as our earthly pleasures fade,
If plants of purer peace
Spring in our bosom's wilderness,
And nurtured there, increase;
And humble hope and holy fear,
Our wounded bosom fill,
'They'll teach us all the blessedness,
Of yielding to His will.

Then seek not hours of sober grief,
Or sorrowing thoughts to shun,
Until we feel that we can say,
"Thy will—not mine—be done;"
And then our hearts to Him will pay
An homage pure and warm,
Who saw the cloud o'er them we love,
And housed them from the storm.

[U. S. Lit. Gaz.]

From the Ladies' Literary Cabinet.

THE BLIND MOTHER.

I saw a Mother! in her arms
Her infant child was sleeping;
'The mother, while the infant slept,
Her guardian watch was keeping.

Around its little tender form
Her snow white arm was flung;
And o'er its little infant head
Her bending tresses hung.

"Sleep sweetly on, my darling babe,
My own, my only child;"
And as she spoke the infant woke,
And on its mother smil'd.

But oh! no fondly answering smile
The mother's visage grac'd,
For she was blind, and could not see
The infant she embrac'd.

But now he lis'd his mother's name,
And now the mother press'd
Her darling, much lov'd baby boy,
Unto her widow'd breast.

But sudden anguish seiz'd her mind,
Her voice was sweetly wild;
"My God," she cried, "but grant me sight,
One hour! to see my child!"

"To look upon its cherub face,
And see its father's there;
But pardon, if the wish be wrong,
A widow'd mother's prayer!"

And as she spoke, her anguish grew
More louder and more wild;
And closer to her aching breast
She clasp'd her orphan child. E. R. Y.

Providence, June 8th, 1819.

From a London paper.

THE TWINS.

'Twas summer, and a Sabbath eve,
And balmy was the air;
I saw a sight that made me grieve,
And yet the sight was fair:
Within a little coffin lay
Two lifeless babes as sweet as May.

Like waxen dolls that children dress,
The little bodies were;
A look of placid happiness
Did on each face appear:
And in the coffin short and wide,
They lay together, side by side.

A rose-bud nearly closed I found
Each little hand within,
And many a pink was strewed around
With sprigs of jessamine:
And yet the flowers that around them
lay,
Were not to me more fair than they.

Their mother, as a lily pale,
Sat by them on the bed,
And bending o'er them told her tale,
And many a tear she shed:
Yet oft she cried amidst her pain,
"My babes and I shall meet again."

W. W. Harrison

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—REV. XXI. 23.

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EXTRACTS FROM AN

ADDRESS OF REV. JOHN FOSTER,
IN BEHALF OF THE BRISTOL BAPTIST
EDUCATION SOCIETY.

A very little rational consideration of the mental resources and exertions, required in a man who is to explain and inculcate the comprehensive system of the Christian doctrine and morals, in a ministration to multitudes in public, and to individuals in private, of all ages, and of every diversity of disposition, capacity, and situation, and that ministration, continued through many years, might suffice to show the importance of his having a considerably extended introductory portion of time, to be devoted to the diligent improvement and exercise of all his faculties, to the acquisition of materials for his work, and of rules and methods for performing it in a worthy manner. His whole subsequent life, indeed, is to be a course of improvement; but this introductory period, well employed, will be of inestimable use, in forming his mind in the right habit for it, and inuring him to the labour.

We watch with great interest every remarkable manifestation of such a

character in young men of our congregations. To observe this disclosure is very gratifying on their own account. But it is not long before we begin also to think, of what value these qualifications might be, as applied to the special service of Christianity. When we consider the state of that great cause in the world, and in our country, it is impossible not to wish that a far larger share of the talent existing in the community could be laid hold upon, and drawn forth into the operations of this consecrated field. Even in beholding the great division of mental ability which carries no marks of relation piety, and seems as if it knew of no such thing in the world, there will often arise the wish, together with a consciousness of its being a wish in vain, than an ample share of this had been just so much energy and agency in the promotion of religion. But it is with more especial regret that we sometimes reflect, that here and there are individuals, whose superior mental endowments, being combined with piety, seem to be marked as expressly belonging to the cause of God; but who yet are withheld by one prevention or another, from being effective in that service. They might be made a very sensible addition to the Christian force, which is in hard combat with error and sin; they would be able to think and speak what might be exceedingly useful to multitudes; but that which they might do is wanting. And here permit us to name, as one of the causes that is wanting the inadequate support afforded to institutions of the nature of that for which we are pleading.

Reverting to the desirableness of bringing into full activity as much as possible of the genuine talent existing among our religious youth, let it be considered what an extensive and various agency is continually going on in the promotion of all that is evil. That operation never intermits, for is it possessed of the principle of perpetual motion vainly sought in mechanics. It is incited by that innate depravity which is combined with all human existence, and is never tired of activity. That activity challenges your attention on all sides; it meets you in practices which are working a still greater than their immediate and absolute evil, by incessantly throwing out a malignant force of example; maintaining, as it were, a standard model and encouragement for sin, and thus emboldening other men to do the same: it meets you in language which is every hour teaching folly and iniquity to numbers beyond calculation, of youth in every stage of life. This too, is successful activity, and efficacious instruction. Now, is it not infinitely desirable, that, amidst, and in opposition to, all this, there should be a greatly augmented portion of ability and zeal sent forth into action for truth and righteousness? There are among our religious youth some spirits—we hope not a few—which a process of intellectual discipline would render of great value for the better cause, would accomplish for teaching, and proclaiming, and protesting against the prevailing impiety and wickedness. And should not the religious community regard itself as in a measure pledged to God, that these minds shall be rendered efficient by being brought out to the best advantage against the wide and powerful co-operation for maintaining the dominion of depravity? As individuals, men will, we are admonished, be charged as criminals for burying their talents in the earth; but we would suggest, whether the religious community ought not to consider

the best endowed minds it may contain, as talents belonging and entrusted to it in its collective capacity; and whether it can be altogether acquitted of the same guilt, if it do but little toward rendering these capable minds the most effectual agents that they might be, for religion.

Let it again be considered, what a prodigious calling forth of ability there has, within our times, been in all other modes of activity. It might seem as if the human mind, in this part of the world, had nearly slept out its long deep sleep, and were now in lighter morning slumbers ready to awake at any call. In our nation especially, there has been displayed what appears, in comparison with the state of our ancestors, almost a preternatural restlessness to be in action; so that the various objects of human interest, whether serious or trifling, have excited such a measure of faculty and ardour in the pursuit of them, as to raise our wonder at the capabilities of man. A surprising number of able spirits have been impelled into every department of literature, of science, of arts, of curious research, of enterprise for remote discovery, of schemes for the change of public institutions, and of the dreadful business of war. Now, while we behold this vast amount and superfluity of talents directed to every other purpose, can we be content without an effort to bring forward the best of the remaining abilities, to prosecute an incomparably nobler object? Are we willing that *this* should obtain but a much slenderer proportion in the distributive allotment of cultivation, intellect, and genius?

It is true that the cause of religion has not remained stationary as it respects the number of intelligent and faithful promoters, while different and opposite interests have been receiving so ample an accession. The new spirit which has arisen among men, to propel them in such masses, in all directions

of interest, fancy or ambition, with an incitement to go further than men had ever gone before, has, under the divine destination, sent us large reinforcement for the work of God and human renovation. But we feel that we want a still much larger proportion of the minds impressed with the new impulse to exertion, when we look upon the condition of the people of our towns and villages throughout large tracts of the country.

In many places where efforts have been made for several years, with hopeful signs of success, it is but a very scanty measure, that the ministers stationed at the distance of many miles from districts or villages, are able to extend their labours thither. The deficiency is but imperfectly supplied, either in kind or frequency of service, by less competently qualified teachers, belonging to our religious societies. Here it will not be imputed to us that we can mean any disparagement to the efforts of those worthy and useful labourers. On the contrary, we estimate them highly, rejoice exceedingly in their increasing number and activity, and wish that many more may speedily be excited to do like them,—provided always, that, while they proceed in teaching others, they be assiduous in the use of all attainable means for their own progressive improvement.

But, at the same time, it is plain to common sense, that it must be of vast importance to the honour and success of religion, that as many as possible of its public teachers should be men of great mental cultivation,—exercised in regular and even severe labours of thinking,—possessing a free and yet accurate command of words, on the right choice and disposition of which it depends whether their thinking shall be worth to any thing to other men,—furnished with a considerable store of various knowledge,—and qualified to appear to advantage in society. The necessity that many of our preachers

should stand thus high, is becoming the more apparent and urgent from the very circumstance on which we have been remarking; namely, the constantly increasing number of such preachers as have enjoyed but a very limited degree of the privilege of education, either in early or more advanced youth. While the number of these is fast augmenting, it must be the wish of every considerate person among our religious friends, that our ministers of the most cultivated order should still be of a number to preserve some *proportion* to them, both for the sake of maintaining the respectability, in the view of the community, of a vocation with which religion is so much implicated, and that there may be in every place, men whose evident superiority may exert an influence, of example, advice, and moral control, over those subordinate qualifications. A minister respected for his clearer intelligence, and more extensive attainments, may be a centre of combination and influence to a little band of these auxiliaries, and dispose their operations in such manner as to render them doubly useful. But, if we should send out well accomplished ministers in numbers sufficient to maintain the *proportion* here desired, there should assuredly be no apartments left vacant from year to year in our academy.

It will surely, appear desirable that our public preaching, with all its accompanying secondary expedients of religious instruction, should be vigorously continued and still further extended, both in its ordinary exercise, and in its more irregular and excursive operations. But what if ignorance, mental imbecility, or the rashness of undisciplined zeal, should become conspicuous in the prosecution of this great service? Let any sensible friend of religion recollect in what manner he has been affected by examples which he may have witnessed of this kind; what influence he thought such exhibition likely to have on the several

classes of hearers: what remarks of some of them he gladly escaped from listening to. And then let him say if it be possible, consistently with a sincere concern for the Christian cause, to be indifferent whether the greatest attainable measure of understanding, judicious thinking, appropriate language, and illustrative knowledge, shall pervade an active system which aims at making men wiser and better. He certainly will not say, in answer to this, that the efficacy of the ministration depends on that Spirit whose power is not limited by the quality of the means. We all know that right well.—But it is just as clear a truth, that the professed friends of the Gospel will never be admitted, by its author, to have proved their sincere care for its honour and progress, by a carelessness respecting the fitness of the means and instruments, while the great and lasting mischief done to it by ill-adapted instruments has been a plain matter of fact before their eyes. Piety, and a more than ordinary measure of natural capacity, we deem to be of the essence of the fitness for the service; and when these are found in youth, we know of no better course for the attainment of the requisites to be added, than that which is pursued in such institutions as the one for which we are now petitioning a larger supply of aid from the friends and societies within our religious connexion.

ALEXANDER CAMPBELL.

PITTSBURG, Dec. 16th, 1824.

Messrs. Breckinridge and Harrison.

Gentlemen,

For your individual satisfaction I herewith send you a copy of my two publications in reference to Alexander Campbell. You will perceive, upon reading my pamphlets, that whatever may have been the sum of my calumny or misrepresentation of Mr. Campbell,

that I have been much more disposed to have the whole of it brought to public view than Mr. C. has been.—That I have promptly placed myself in circumstances, and assumed an attitude, to bear all the burden incident to a full development of the injustice complained of by Mr. Campbell; and, that nothing has been, or is now, wanting to a fair determination of the case but Mr. C's agreement to run the risk himself of the contingent expenses of a legal investigation! But I shall not take the trouble of suggesting to you any of those ideas which the intelligence of your own minds will take up, combine and dispose of, from the face of my publications, to much greater advantage than I may suppose myself capable of doing with my pen. What Mr. Campbell has said of me in your "Luminary" is legitimately subject to any strictures, of suitable garb, that I may have to make thereon; and therefore, with your indulgence. I will occupy a column in your paper in a few remarks upon the article of Mr. C's writing alluded to. The first thing to be noticed in Mr. C's communication in your "Luminary" is, the appellation he prefixes to my name of "Reverend," and for which he has no authority whatever: inasmuch, as I am one, of very many among the Baptist ministers (not to say Pædo-baptists) who have an aversion to the name equal to any thing ever Mr. Campbell felt. Which aversion, Gentlemen, is in its kind, similar to that which you expressed by your correspondent "Venerator" toward a Political "Trinity."

The object for which Mr. C. gave the title to me, and for which he gives it to many others, is, no doubt, present to your reflections. He has been, ever since he has pretended to write as a universal Mentor, in the habit of treating the name "Reverend" as an expression of a lordly, ambitious, and self-righteous disposition on the part of all those ministers who may have assumed

or submitted to it. These ideas, in connexion with the name, being well engrafted in the minds of his admirers and readers, he bestows the appellation upon whom his maledictions rest, and whom he wishes to *subject* to the visible contortions and disgusting grimace of his own immediate adherents. This sort of trick is familiar to him: and certainly gives an happy expression of that coincidence spread over the whole *morale* of the man. It cannot be doubted, but that such practices afford a very cheap and easy method of passing for a witty and pleasant fellow:—to make names, give them *meaning*, and then apply them to whom he pleases!

Mr. Campbell goes on to say, that he has, he conceives, "proved and demonstrated *that* publication" (meaning my letters) to be unworthy of the least attention, being only a collection of groundless conjectures, malevolent insinuations, and self-contradictory assertions:" and further, says, my letters were "defamatory" and a mere work of "imagination"—"a scheme of calumny:" and myself he dubs with the name of "would-be calumniator." To all of which, I simply observe, that if Mr. C. has proved and demonstrated my letters to be what he represents them it is certainly a new thing in his doings—*proof and demonstration* being, generally, irreconcilable enemies to Mr. C's assertions of other people's characters. You, Messrs Editors, will be able to testify, that Mr. C. did not "*prove and demonstrate*" the case according to his pledge—that he had to violate his solemn pledge, to prove and demonstrate it! What sort of *demonstration* that must be which has its *existence* in direct falsehood, Mr. C. is now called upon to demonstrate! (Vile certificate of Eichboam & Johnson of Pittsburg) How far I merit the name of a defamer or would-be calumniator, or am fairly chargeable by Mr. C. with malevolent insinuations, self-contradictory assertions, and

groundless conjectures, I shall leave you, to judge Gentlemen, after reading my pamphlets. From which pamphlets you will perceive, that I consider Mr. Campbell to be, (speculatively at least, if not practically) as a Theologian, a compound of Sandemanianism and Antinomianism—A *Monster* which am not disposed to have recognized as a brother of mine in the Gospel, nor to suffer to name himself by the name of a baptist. Hence, I have published him as no baptist, and though I did not, in the first instance, give my real name, I have always been forthcoming when Mr. C. might wish and call upon me to prove it.

In your "Luminary" I am said to have "killed both my pamphlet and myself ecclesiastically; having already acknowledged that a great part of it is false, and having since its appearance, found it necessary to abandon my flock in Pittsburg." Now, Mr. C. is famous for writing bulletins of his *imaginary* victories, and has an enviable faculty of believing, that he is killing his adversaries when he is but "beating the air." In the present instance, however, he does not claim the merit of killing his opponent, but appears to intimate, that I have been horror-stricken at the *enormity* of my own sin in saying aught against him, and, Judas-like, under the remorse of my guilty conscience, committed suicide. The *fact* he states is, that I have "killed myself, or my reputation, ecclesiastically;" the evidence for the "*belief of this one fact*" is not the testimony of "*twelve men*," but the ipse dixit of *Alexander Campbell!* Well, Messrs Editors, Mr. C's bare "says so" will pass for something—in some places—a little longer! Consider me, however, as saying, that I have not acknowledged that a great part of it (my letters) is false:" and when Mr. C. furnishes you with testimony for the "*belief of that one fact*," spare me not, but publish me as a man of untruth—a deliberate liar: So, that when I may

come to your part of the country I may be properly labelled.

The next part of the evidence he furnishes, of my having killed myself, is, that I have "found it necessary to abandon my flock in Pittsburgh before I had fulfilled one year among them. How clear, how distinct, how luminous, and appropriate this evidence is! The argument is—*If a minister leaves a church in Lexington to go to take charge of another church in Frankfort, or to preach elsewhere, 'tis an evidence of his having killed himself ecclesiastically!* What a professor of moral philosophy, *theology* and logic the man would make who reasons thus. Should a vacancy in the before named professorships take place in your Transylvania college, Messrs Editors, for the sake of science, morals, and religion, don't forget to recommend Alexander Campbell!—But perhaps Mr. C. meant to say, or insinuate, that the baptist church in Pittsburgh were so far sensible that I had slandered Mr. C. that they turned me off in disgust as a liar. If so, Messrs Editors, you will find the *insinuation* stamped with falsehood by referring to the *certificate* of the Pittsburgh church on the fifth page of my "miniature portrait of Alexander Campbell." Whether these *circumstantial evidences*, of Mr. C's of my having killed myself, be contemplated in the character of *logic* or of a *lie*, there is that sort of mental imbecility about them, which could only be looked from an opium eater in the last stage of intellectual exhaustion: at the same time it bespeaks more of turpitude in the heart than I deem necessary to express here, or than you would wish to publish. The gentleman has nothing to do but continue to publish such pieces about me in different parts of the country, and have them brought to my eye, and I will soon consign every fragment of his reputation to the tomb of the Capulets. Yes, his famed "smartness" (intellectual greatness and literary magnificence) will soon vanish like

the "baseless fabric of a vision"—as it really is, in a great degree.

The next thing to be noticed of Mr. C's communication in your "Luminary" is, the charge which he makes against the clergy as being "a very contentious and quarrelsome sort of beings." Now, verily, this is in tune with *Satan's reproving sin!* For Mr. C. is at the very head of contention wherever he can be:—he is an Ishmaelite of the Ishmaelites. But he does not call himself one of the "Clergy," therefore he is at liberty to rail, contend, and quarrel, with impunity, to any extent, and in instances without number. To the "Clergy" Mr. C. has similar ideas attached as to that of "Reverend," and uses it to denote the same sort of character, to express the same malevolence, and to produce the same effects upon the minds of his readers. He appears to have, himself, and to imagine that his readers have, the idea, that a minister of the Gospel abandons the *rights of the man*, and must, in course, *passively endure* whatever quantum of insult himself, or any of the generation of "scorners," may fling upon the character of the ministry, or, whatever violence they may offer to the essential truths of religion. The man who can level such unqualified denunciation against the ministers of the gospel, as does Mr. Campbell, that man, I say, must positively, be destitute of spiritual perceptions to discern the real character of the "Herald of the Cross," or to conceive of the unutterably affecting, solemn, and important relationship subsisting between a Pastor and God's own heart, and the flock of Christ! yea, he must absolutely be ignorant of, or sceptical in, those express promises of a covenant God by which the church on earth is cheered with the assurance, of having ample provision made for her of "under shepherds," to the end of the world. In a word, Messrs. Editors, and for my own part, I feel fully convinced, that Mr. C. possesses none of

those *qualifications* by which the minister of the gospel and the *spiritual* Israelite are bound together in indefinable sympathies and mutual confidence; in which *ignorance* he feels always disposed to treat the essential services on the one part and the consequent obligations on the other as matters of *pretension* and priestly imposition. Or, to use, in part, the language of an evangelical Pædo-baptist, "He can not, or he will not, see any thing about the character of a minister, when ranging a sphere so much above him, but some sordid interest, or some secular scheme." It is becoming me, Messrs. Editors, to make these remarks, because, though a minister, I have had less pecuniary, or any other compensation for my labours in the gospel vineyard, apart from the *spirit of the office*, than, even, what Mr. C. *acknowledges* he has received. I have digressed: I reassume my subject by repeating the "*one fact*," that Mr. C. is himself one of the most contentious spirits that roam the earth, that he is really dragging others into opposition with him, and then making this act of his coercion *their sin!* For the fourteen years that Alexander Campbell, and his father, have been connected with the baptist society, they have kept it in continued feud and turmoil! But again, Alexander Campbell *designs* in your "Luminary" to *persuade* the community that my "letters" to him are "unworthy of attention, being only a collection of groundless conjectures, malevolent insinuations," &c. This is the fact he designs to prove! What is the evidence! why (in part) "The Clergy are a very contentious and quarrelsome sort of beings!!" How *weighty* and conclusive this testimony would have been against me in a court of justice had Mr. C. made good his *pledge* to prosecute me!

In conclusion, I offer a remark upon Mr. C's advice to the readers of the "Luminary" "to read the bible a little more than they do, and judge and act

a little more independently." This advice, in its present connection, I conceive to imply, an accusation against the readers of your paper for *reading* it at *all*; particularly when it presumes to circulate any reflections upon him. Well, this incident was certainly *characteristic* of the *modesty* of Mr. C. —to beg a column in a public paper for the purpose, ostensibly, of vindicating his character, and then make it a vehicle of injury to its proprietors! This is a case illustrated by the hedgehog and snake, or the frozen adder and the farmer.

But, again, Mr. C. advises the community in your paper, as well as in all his writings, to read the bible and act *independently*—or, in other words, not to read any thing of men's speculations or thoughts upon divine truth—but to read *solely* and wholly the bible;—this is his admonition, his advice, and yet, and yet, *in direct opposition to this advice*, he is himself writing about 70 octavo pages* per month of his own speculations and thoughts upon the bible!! Now, Messrs. Editors, with all possible deference to the profound capacities of Mr. C. I persuade myself that it will not be thought *unreasonable* if I should here suppose, that the combined talents of the ministry in any one, and in each, of the *prevailing* religious denominations, is *equal* to the *individual capacity* of Mr. C. If this be so, then each of those denominations have as much *right* to publish, and the community have as much *incentive* to read, 70 pages from each of said denominations as to read Mr. C's 70 pages! Allowing that there is ten denominations of the *capacity* alluded to, and they would publish 700 pages per month for the community to read; this, together with Mr. C's 70 pages, would make 770 pages per month—or about 200 pages per week, or about 30 pages per day! Where is the time for read-

* This calculation includes his debate on baptism.

ing the Bible? If Mr. C's 70 pages per month do the community any good, the 70 pages written by the *combined talent* of a *whole denomination* may, in *all humility*, be supposed to do *equal* good. If Mr. C's 70 pages do *harm*, the 70 pages of the *denomination* are the more necessary to check that *harm*! I scarcely need add, that what I have last remarked upon of Mr. C's communication in the "Luminary" is but one of the *parts* of the *whole* of his *inconsistency*:—and that the *immeasurable whole* agrees entirely with the *parts*.

I have now, Gentlemen, given that analysis of Mr. C's communication about me in your paper which I proposed, and I hope you will find your convenience and inclinations harmonize in giving the same an insertion. I have, Gentlemen, no personal cause of offence to Mr. C. I wish to do him no injury: but, on the contrary, good, by preventing him from leading the souls of men and women blind-fold to hell; and thereby making his repentance more bitter and agonizing on earth, or if that should not be given him, to prevent his heaping up "some hidden curse, big with uncommon wrath," against the day of vengeance on his soul: to prevent which I am making an effort to break the chains in which he is dragging his deluded adherents to the gulph of perdition. I am a *man*, having the same *rights* as Mr. C. and therefore have as good authority for writing about Mr. C. and his character, as he has to write about any other person. I am a *baptist* by profession, and after ten years of extensive intercourse with them, may be supposed capable of judging correctly as to the *faith* of Mr. C. compared with that of the *baptist* church. I am a minister of the gospel, a watchman on the walls of Zion, and called upon, by the most tremendous of responsibilities, solemn of obligations, and *affecting* of privileges, to denounce all "delusions and

lies," however specious in appearance, however close in resemblance to the truth, or however congenial to the minds of sinners and casual professors, and empty formalists. This *effort* of mine is not the offspring of a mind under the first excitement of religious zeal, and green in experience, but the dictates of one, made sober and wary, at the same time somewhat prompt in resolution, and fixed in purpose, by a variety of experience in the drama of human life, and "afflictions of the righteous," which might make a young man grey. Pardon the palpable, and to me unpleasant egotism I have exhibited. Receive my ardent desires and prayers in the gospel of Christ for your souls' triumph, together with the souls of your readers, over all the devices of hell, and corruptions of fallen nature. Farewell.—*We meet ere long on high!*

LAWRENCE GREATRAKE.

Certificates referred to in the preceding Communication.

You next complain that my letters were anonymous, "and to be ranked under the very common and general head of anonymous abuse; and as such, you were not bound to notice them; for who knows not that the ebullitions of anonymous foes carry their own condemnation in their preface!" Pen-doughty man! what madness possessed you to write such a sentence, when you had in your pocket-book a copy of the following written condition which I left in the hands of the printers of my letters, to the end, that you might *never dare* complain of anonymous abuse from me! to wit:

Messrs Eichbaum & Johnston,

Gentlemen—Having referred Mr. Alexander Campbell to you *conditionally*, for my real name, as the author of letters addressed to him over the signature of "A Regular Baptist," and by you printed, that condition is, That Mr. C. *pledge* you his word, that any thing exhibited in those letters, &c. as a fact, is false, and that he wants my name for the purpose of taking legal measures to prove the falsehood! no other considera-

tion will reconcile me to let my name be known. Very respectfully yours,

A REGULAR BAPTIST.

August 17, 1824.

The above condition was left in our hands, and agreed to at the time the name was given to Mr. Campbell.

Eichbaum & Johnston.

Certificate of the Pittsburg Baptist Church.

"At the request of elder L. Greatrake, the church took into consideration the following assertions of Alexander Campbell in his "Christian Baptist," No. 2, Vol. 2, in reference to this church, and the said elder Lawrence Greatrake, to wit:—"This gentleman, (meaning our pastor) is at present hired by a party, who were excluded from a Regular Baptist Church, at least by a church which, at the time of their exclusion, was recognized as such." Wherefore, resolved, that this church utterly disavow having hired the said elder Greatrake to be their pastor; on the contrary, this church do authorize their elder, if he think proper, to say publicly, that we feel confident, that he, our pastor, is many scores of dollars out of pocket in attempting to do us service in the gospel of our Lord Jesus Christ. And furthermore, we utterly deny the latter assertion of Alexander Campbell, wherein he says that we are an "excluded party from a Regular Baptist Church." On the contrary, we have the best of testimonials to prove the reverse; and do hereby authorize our pastor, to make use of any part of the said testimonials he may deem proper, for the purpose of publicly refuting the statement of Alexander Campbell."

Done by order and in behalf of the church, at their church meeting for business.

Signed, W. H. HART.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, JANUARY 26, 1825.

"Heaving an ocean to waft a feather."

Some weeks since an essay of considerable length, was sent to us by a friend, with this history accompanying it. "The

author thinks that a piece which appeared in the Luminary—No. 17, signed Venerator, contained a dangerous and anti-scriptural doctrine—and he wishes you to publish these strictures on it, by way of corrective."

With great difficulty we decyphered the essay—which we perceive proceed, throughout, on a misconception of a sentence in the piece referred to.—The faulty clause ran thus:

"No plea of ignorance or of inconsideration will avail to excuse, or even to palliate this use of the name and word of God. They MIGHT HAVE KNOWN; they MIGHT HAVE CONSIDERED. He who will at last clothe a guilty world in eternal confusion for "what they did not," will scarcely lend an ear to such excuses for what men so guiltily DID."

Here it will be seen at a glance that the object is, to introduce the condemnation of our Lord Jesus Christ—in his account of the general judgment—Math. xxv. 31—46—on the omissions of men.—"In as much as ye did it not," &c. &c.—therefore depart ye cursed into everlasting fire," &c. &c. This seems to us to have been very clearly and simply expressed in the sentence just quoted.—And it is a little remarkable that some six or seven of the most respectable religious Intelligencers of the United States have extracted this piece entire from the Luminary, with approval and even praise.

If the respected author of these strictures desires an insertion of them, after this explanation, we shall without hesitation gratify him, and shall have no objection to publish temperate remarks from his pen on *imputation* or *original sin*, into which he seems to resolve the remark of Venerator on omissions.

The reply of Elder Greatrake, to the charges of Alexander Campbell, we insert at his request. The public are left

to their own inferences on the subjects brought to view by him.

We, in the first instance, extracted into our columns a few paragraphs of "A Regular Baptist," written by Elder Greatrake, because we believed them substantially true, and because we then (*as we do still*) believed Alexander Campbell an enemy of the truth as it is in Jesus. It is no more than sheer justice to publish, as desired, the foregoing communication. But it is our wish and purpose, to exclude from the Luminary as much as possible, consistently with duty, communications on this subject.—We respect the feelings, character, and general views, of Elder Greatrake, and shall not cease to do so until something stronger than the **DICTA** and **SCURRILOUS ASSAULTS** of A. C. is brought in evidence against him.

BIOGRAPHICAL OBITUARY OF BENJAMIN RICE.

Extract of a letter to one of the Editors.

"From any thing that appears in your letter you had not heard of the death of Benjamin Rice. This melancholy event happened on the 1st of October last. He was born on the 1st day of January, 1773; he was therefore aged 51 years and 9 months precisely. He was laid in the dust from whence he was taken, by the side of his father and mother. This circumstance renders that memorable spot doubly dear to my recollections. It gives repose to the remains of three persons who, for real moral worth, are surpassed by none. The deceased was, no doubt, one of a chosen few who compose the excellent of the earth. Possessed of a constitutional honesty of disposition, this natural excellency shone more conspicuously when, at the age of about 23 or 24 years, he became, as we believe, a subject of the renovating influence of divine grace. This happy change did not take place in his moral character without long previous conflict.

When we take into view the advantages in precept and example, which he enjoyed under the paternal roof, it is not to be presumed, where he was favoured with "line upon line, line upon line, precept upon precept, precept upon precept," that so soon as he became capable of reflection, his mind would be easy about his future prospects. Early he became the subject of those legal terrors which *will* accompany the faithful presentation of divine truth. The mind under distress will seek relief—this he did; but instead of applying to the balm of Gilead to heal the wounded conscience, he had recourse to the desperate expedient of endeavouring to fill his mind with the principles of infidelity. How long he was engaged in this struggle between his wishes, and the better principles of his education, if he ever informed me, I have forgotten; but it was a considerable time. The conflict was a sore one; rendered more so by the peculiarity of his situation and feelings. Filial affection, ever a most amiable trait in his character, forbade his communicating his sceptical notions to any of his friends, lest it should come to the ears of his parents, knowing the wound it would inflict upon them. Though fond of reading, yet but few were the infidel writings to which he had access. In this state he aimed at confirming himself in his infidelity more by listening to others than by mingling in their conversation, through fear his sentiments might be detected.

The scheme he had marked out for himself was not one which cast off all fear of God from before his eyes. It embraced in it some reverence for the name and character of Jehovah, and strict integrity and undeviating external morality. With these feelings he rode one day to Danville, in the vicinity of which he then lived, either upon business or with the hope of meeting with some congenial spirit. In the sequel may be traced a singular display

of divine providence in watching over his chosen. Seating himself by the fire in a tavern, he was soon joined by three or four Gentlemen from some of the eastern cities. The conversation happened to turn on the subject of religion. Finding himself among strangers and foreigners, the usual motives for reserve did not exist, and he freely mingled with them in their conversation. They all concurred in condemning the Bible, as revealing a God of injustice and cruelty, and that integrity in our intercourse with mankind was all that, in reason and justice, could be required of us. The conversation was kept up for some time, was conducted with some display of ability on their part, and was, to him, quite interesting. At length there stepped into the room a drunken man, whose appearance was as rustic as his conversation was profane and vulgar. He seemed an adept in profanely invoking the name of his Creator. These Gentlemen immediately forgot the serious subject of their conversation, and appeared, to a man, highly amused with the profanity of the drunkard, and engaged in prompting him to continue it.

This scene afforded matter for much serious and solemn thoughtfulness to my brother. He immediately left his company and returned homeward, deeply impressed with a suspicion, that something must be wrong in a scheme of religious opinions which cast off all reverence for the name of Deity, mingled with something like contempt for men who could be diverted at such irreverent invocations of the name of that awful being, whose attributes they appeared, but a minute before, to be engaged in seriously discussing. He was gradually drawn off from a scheme which was likely to prove fatal to him, and was led at length to look to the atonement made for the sins of the world.

His system of religious doctrine, after he professed the name of Christ,

was the doctrines of grace, to the exclusion of works in point of merit, as taught by the reformers, and incorporated in the excellent standards of our church. In conversation with him on the different religious sentiments of the day, I have heard him express his hearty assent to the doctrine of the divine sovereignty in the choice of the subject and application of his grace to the heart, to the exclusion of any foreseen faith and obedience; and that the most pleasing view he ever had of any scheme of religious doctrine was when he could, in faith, say, with wonder and astonishment, "why me! why me!" And it appeared that this systematic view of the doctrines of grace, which were at the foundation of his trust in life, were the grounds of his support in death. The covenant of redemption, and his interest in this covenant, he intimated, near the closing scene, was a sure foundation, and the only one, on which he would safely venture eternity.

Of a retired disposition, living in a corner of Green county, his name was never enrolled on the records of fame, but it was written in heaven. His exemplary conduct rendered him a blessing to his neighbourhood, as his death is an afflictive dispensation to his surviving friends, and an irreparable loss to a bereaved widow and numerous family of children. Father of mercies, "preserve the fatherless children, and let the widow trust in thee."

JAMES H. RICE.

FROM THE WESTERN MONITOR

An address to Doct. Jas. Fishback.

Rev. and Dear Sir,

You will permit a humble citizen and brother in the Gospel, in my own name, and in behalf of many of our Baptist brethren, as well as many respectable citizens belonging to no denomination, humbly to solicit from you an answer to the following questions, viz.

1st. What were your reasons for resigning your seat in the Board of Trustees of the Transylvania University, at the time you did?

2d. What were your reasons for holding your seat in that Board as long as you did, and then resigning?

3d. What were your reasons for preaching in the chapel of the Transylvania University under the regulations of the Board, and since declining it?

Dear Brother.

You will do me injustice, if you suppose that the above questions have been either captiously, or arrogantly proposed. I have done it in the honesty of my heart, believing as I do, that justice to your own character, the interest of the University, as well as the claims which the public have upon their public officers, all make their appeal to you for a developement of the facts involved in the above questions.

It is a fact that speaks louder than words, and tends justly to excite public suspicion, that all is not right respecting the internal concerns of Transylvania University, when they see religious characters of high standing, and high in the confidence of the religious public, abandoning it.

They necessarily, and justly ask the question, why is it so? I have therefore asked you the question—and I have done it thus publicly, because many of your brethren, as well as many respectable citizens, (as already stated) are asking the same questions, I believe honestly.

Your compliance with the above request will therefore be gratefully acknowledged by your unworthy brother in the Lord.

WM. BOON.

THE GREEKS.

Extract of a private letter of the 14th ult. from Constantinople:—"The Captain Pacha has disappeared, with-

out doubt forever, from the Asiatic castle of the Dardanelles. Of a superb fleet of 120 armed vessels or transports, only 30 have returned to the Hellespont, and these are so perforated with balls, that the wretched condition of those left behind may be easily imagined.—Perhaps by this time they have been burned by the intrepid Canaris, who has sworn to set fire to them under the very cannon of the Dardanelles. The discomfiture of the Captain Pacha took place at Mytelene. At the moment when his fleet was passing along the canal which leads to the anchorage, the Greek armed vessels entered pell-mell with him, and by this manœuvre neutralized the fire of the Turkish batteries, which could not fire upon the Hellenist vessels without damaging their own. In this state of confusion the fire-ships hooked to themselves all the Ottoman vessels which they could reach, and the conflagration was so terrible that it was visible to an immense distance at sea. It is rumoured upon good authority, that the Turks lost 12,000 men in the Samos attack, which preceded that of Mytelene." *N. Y. Spectator.*

Extract of a private letter from Barcelona, dated Nov. 13.

"Most of the inhabitants of this city are in a state of consternation, dreading that they will be included in the persecution directed against the persons who have belonged to any secret society, and have not denounced themselves.—Several have implored the assistance of the French authorities. More than three thousand families find themselves in this situation, and among them are some of the most distinguished personages in Barcelona. The trial to which those are subjected who go to declare themselves to the Ecclesiastical authorities is extremely discouraging. The following is the form of trial:—Every individual is interrogated as to his name, his calling, his country, the soci-

ety to which he belonged, the name of the person who presented him, and that of the president of the society to which he was admitted. He kneels before a crucifix, and is girt with a stole. Some prayers are offered over him, and the ceremony is concluded by giving him three slight blows. A certificate is put into his hands, which attests that he denounced himself, and is absolved from the excommunication which he had incurred." *ib.*

JEWES IN POLAND.

A missionary in Poland, from the London Society for promoting Christianity among the Jews, thus writes to the Committee of the British and Foreign Bible Society, from Warsaw.

"Many of the Jews come to us in the Customhouse, requesting us to sell them the New Testament; and there is not a day passing but we have Jews with us; some, like Nicodemus, secretly inquiring after the truth, and others trying to put us to silence."

From the New-York Observer.
CEYLON MISSION.

The following is an extract of a letter from the Rev. Mr. Scudder, American missionary in Ceylon, to his friend in this city. It does not contain the latest intelligence from that island, but it will be perused with interest notwithstanding. The letter is dated, March, 1823.

"You will rejoice to hear that a new era seems to be commencing in this place. We have a long time been obliged to distribute all, or nearly all, our tracts, written upon the olla. We have now a brighter prospect. We have lately had an edition of 6,000 copies of a tract printed, giving a cursory view of the work, of grace in those islands of the South Sea, which have shared so largely in the divine favor. An abridgment of the New Testament has been printed at Colombo, and has arrived in time for

us. We have just received 400 copies, and probably shall receive more. In addition to these we have nearly 300 printed tracts and Scripture extracts. Those, with above 1,000 tracts written upon the olla, we hope to distribute. Pray much for the divine blessing upon the word distributed. The Lord appears to be near the place. We have not been left to say that we have laboured in vain and spent our strength for nought. We have now 20 native members of our church, and others will ere long join us. Brother Spaulding has lately had a very interesting subject of divine grace admitted to the church of Murepey, and he has some hope of two others. Tillipally and Odooville have shared in the blessing. At Panditeripo we have not been left without witnesses to the truth. We have five native members at Panditeripo, two of whom joined the church at Tillipally. Gautier, one of my boys, is a bright boy and I hope a sincere Christian. He has been a member of the church about one year. He generally attends me in my tours among the people, and is very useful. Since he joined the church, an interesting girl, named Julia Ann Prime, from the female boarding schools, has been added to our number. She is by birth a Catholic. She has undergone much persecution, and attempts have been made to bring her back to the Catholic faith, but she stands firm as the mountains. She is very active among the people. She goes from house to house to read and converse with them, respecting the great things which belong to their everlasting peace. Another girl who was formerly attached to the boarding school, has returned home to her house, and has, I trust, carried the savour of the Redeemer's name with her. She was lately married to a man in the neighbourhood, at the station where I reside. She has established family prayer. Thus in one house in Panditeripo, the worship of Jehovah unadul-

terated is set up. May she continue faithful unto death. She will probably be admitted to the church in May next. Two others perhaps will be admitted at the same time. I entertain hope of two of my boys at the boarding school also.—One or two others are serious.

“I hope you do, my dear brother. pray much for us. O! pray for the blessing of God upon our labors. Our boarding schools present a bright prospect. I believe we shall see many hereafter, raised up from our boarding schools, who will preach Christ to the heathen after our bodies have mouldered into dust. We have now, three native preachers, and others are promising to enter the same office. Porter and Whelpley, and Niles and Gautier, act almost now as native preachers. They labour among the people.—They are all calculated to do much good, and I hope one day, we shall *license* them to preach the Gospel.”

REVIVALS.

From the Columbian Star.

Extracts of a letter to a friend in Washington City, dated

WINDSOR, (Bertie c'ty, N. C.) }
November 28. }

DEAR BROTHER,

In the spring of 1823, having for sometime seen with regret, that all our preaching seemed as water spilt on the dry ground, which cannot be gathered, we resolved, that we would try to attract the public attention to reading the Holy Scriptures. Hence, we constituted, in a short time after, the first Sunday School ever known in this part of our state. After the nature of the institution was explained to the people, almost every one entered into the business with avidity. Many persons of respectability offered their services, either as teachers or managers; and if possible, the children exceeded their parents in zeal for the school. The first school contained about 40

constant readers, but, soon after, five or six others were constituted, several of which had between 60 and 70. At the close of the last quarter, I attended the examination of two of the schools. In the first, on Lord's day, there were repeated 2,200 verses, which had been memorized mostly by small children. In the second school, on the Lord's-day following, there were repeated 2,300. In both instances some of the readers were absent. In this school there were two young women, one of whom had committed to memory 19 chapters, and the other, 15.

In one church, where the school was well attended, there have been, in the course of this revival, 143 baptized. Here almost the whole school have followed the Lord Redeemer, and have been baptized. Many of them are youths not exceeding from 13 to 15 years of age. All of them seem to have arisen to newness of life.

The revival still continues, but not with the same warmth, as formerly. Baptism is yet frequently administered, but the candidates are not so numerous as they have been. In the present month there have been 59 baptized, making in all in this county since the first of last January, 687. The blessed work is still spreading in other places, not only in this, but in some of the adjoining counties.

Yours, in Christ Jesus,

RICHARD POINDEXTER.

Hamilton College.—A letter from a friend in Hamilton College contains the following paragraphs:—“We have an interesting season in College now. A number entertain a hope, that they have passed from death unto life, and rejoice with trembling in their new birth. The Lord began the work, and we know that he is able to carry it on, till all shall be made to acknowledge that “there is form and comeliness” in Jesus, and a renovating influence in the waters drawn from the wells of salva-

tion. The 'still small voice' seems emphatically among us speaking peace to our souls, yet solemnly declares 'there is no peace to the wicked.' "

Tel.

A work of grace has recently commenced in Bethlehem in this state. Between twenty and thirty are hoping that they have experienced a saving change, and many more appear to be deeply anxious for their souls. The prospect in some of the adjacent societies is very encouraging.

In a part of New Milford there is also a powerful work. In one small village there are thought to be nearly thirty subjects of the work.

We understand there is quite a general Revival in Newark, New Jersey, in the society of the Rev. Mr. Russel.

Religious Intelligencer.

In Southbridge, Massachusetts, during the past year, forty persons are supposed to have shared in the gracious work, 27 of whom were baptised, and joined the Baptist Church. For several years previously, there had been occasional additions.

The Christian Secretary states that a revival of Religion progresses at Blanford, Mass. that fifteen have been baptised and with some old professors have united in church relation.

At Ashford, Conn. one hundred souls have been brought out of nature's darkness into the marvellous light of the gospel, during the present revival, and among the number are nearly all the persons over 12 years of age, connected with the Sprague Cotton Factory, in that place, most of whom have united with the Congregational, Methodist and Baptist Churches.

BURKE'S FONDNESS FOR CHILDREN.

Mr. and Mrs. Shackleton, surprised him on the carpet busily occupied in

romping with his two boys, and used to mention the affectionate interest he took in their infantile amusements as a proof of an amiable mind, joined to what the world knew to be a great mind. Even to a late period of life, he delighted in children, amusing himself with what he called "his men in miniature," frequently participating in their juvenile sports, and while playing with them, perhaps at the same moment instructing their grandfathers, by turning from one to the other to throw out some forcible truth upon human nature, from the scene which their little habits, passions, and contentions afforded. It was no unfrequent thing to see Mr. Burke spinning a top or a tee-totum with the boys who occasionally visited him at Beaconsfield; the following is an instance of the same kind.

A gentleman well known in the literary and political world, who, when young, amused himself by taking long walks in the vicinity of London, once directed his steps to Harrow, about the time of the coalition ministry, when, on a green in front of a small cottage, he spied an assemblage of such men as are rarely seen together; Mr. Burke, Mr. Fox, Mr. Sheridan, (the owner of the cottage,) Lord John Townsend, Lord William Russel, and four or five others the most eminent of the Whig party, diverting themselves after, what was then customary, an early dinner. Mr. Burke's employment was the most conspicuous; it was in rapidly wheeling a boy, (the late Mr. Thomas Sheridan,) round the sward in a child's hand chaise, with an alertness and vivacity that indicated an almost equal enjoyment in the sport with his young companion; who in fact was so much pleased with his play-fellow, that he would not let him desist, nor did the orator seem much to desire it, till a summons to horse announced the separation of the party.

London Eclectic Review.

From the Boston Centinel, Dec. 25.

LANDING OF THE FATHERS.

The 20th anniversary of the landing of the *Pilgrim Fathers* at Plymouth, was commemorated in that town on Wednesday, with augmented demonstrations of gratitude and festivity, and by greatly increased numbers.

SONG.—Written for the above Anniversary by the Rev. Mr. Pierpont, of Boston, and sung by Mr. Brown, of Bridgewater.

The Pilgrim Fathers—where are they!

The waves that brought them o'er
Still roll in the bay, and throw their spray
As they break along the shore:
Still roll in the bay, as they rolled that day

When the *May-Flower* moored below,
When the sea around was black with storms,

And white the shore with snow.

Chorus—Still roll in the bay, as they rolled that day, &c.

The mists, that wrapped the pilgrim's sleep,

Still brood upon the tide;
And his rocks yet keep their watch by the deep,

To stay its waves of pride.

But the snow-white sail, that he gave to the gale

When the heavens locked dark, is gone;
As an angel's wing, through an opening cloud,

Is seen, and then withdrawn.

Chorus—It is gone from the bay where it spread that day, &c.

The pilgrim exile—sainted name!

The hill, whose icy brow
Rejoiced when he came, in the morning's flame,

In the morning's flame burns now.

And the moon's cold light, as it lay that night

On the hill side and the sea,
Still lies where he laid his houseless head;
But the pilgrim—where is he?

Chorus—He is not in the bay, as he was that day, &c.

The pilgrim fathers are at rest:

When Summer's thronged on high,
And the world's warm breast is in verdure drest,

Go, stand on the hill where they lie.

The earliest ray of the golden day

On that hallowed spot is cast:
And the evening sun, as he leaves the world,

Looks kindly on that spot last.

Chorus—Not such was the ray that he shed that day, &c.

The pilgrim spirit has not fled:

It walks in noon's broad light;
And it watches the bed of the glorious dead,

With the holy stars by night.

It watches the bed of the brave who have bled,

And shall guard this ice-bound shore,
Till the waves of the bay, where the *May-Flower* lay,

Shall foam and freeze no more.

Chorus—It watches the bed of the brave who have bled, &c.

ANECDOTE.

An Indian boy, who had been some time under a course of religious instructions, one day asked his teacher how long it was, since Christ died for sinners? He was told that it was 1824 years. "Is that the reason why you say this year is 1824?"—"Yes." "Did he mean all his children, when he said, 'Go preach the Gospel?'"—"Yes."—"Why, then, has it not been brought to us before?" His teacher was speechless. Christian reader, can you give an answer?—*West. Rec.*

EXTRACT.

How happy should we be, were the King of kings this night to bestow upon us a million: how blessed should we consider ourselves. Give a little, and you are still more blessed; for it is more blessed to give than receive.

APHORISM.

Would you judge of the lawfulness or unlawfulness of pleasures, take this rule:—Whatever weakens your reason—impairs the tenderness of your conscience—obscures your sense of God, or takes off the relish of spiritual things:—in short, whatever increases the strength and authority of your body over your mind—that is sin to you, however innocent it may be in itself.

Southey's life of Wesley.

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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For the Western Luminary.

Dear Brother,

According to your request I send you the following anecdote, stating how a guilty parent was reclaimed from the sin of profane swearing; and by the same instrument brought to engage in the duty of family prayer. About twenty eight years since, when I was a poor wicked careless sinner, my eldest son, then about four years old, had been living in a family in the country, where there was a pious young woman, who had taken much pains, both by precept and example, to impress my son's mind with the importance of religion, and especially of secret prayer. The family, with whom he lived, was in the habit of bringing him home to see his mother on Saturday and calling for him on the Sabbath day following. On one of those visits he asked his mother in my presence, "where bad people would go to, who said bad words?" But before his mother had time to give an answer, he asked if they would not go to hell? His mother's answer was, that they would, unless they repented. He answered with a deep sigh, *which I never shall forget*, that his papa, which I go to hell then, he said bad words, repeating

those profane expressions which I was in the habit of using. Language would fail, in expressing my shame, confusion and remorse at the time. I endeavored to conceal my feelings, by affecting to continue reading a book, I had been perusing; but I had become almost blind with remorse, for I could not distinguish one line or letter from another.

My reflections were about the following. Surely, it is now high time that I break off from such profane and sinful oaths, when my own child has become my reprover. I from that hour resolved that I would cease from that sin at least, and never set the example to my children; which promise I have been enabled to keep from that day until this.

It pleased God, shortly after this rebuke, to give me such views of my exposed and ruined situation as a guilty sinner, that I was led to cast myself on the arm of divine mercy, through a dear Redeemer's blood and righteousness. I made a public profession of my repentance, and faith in the Lord Jesus, by connecting myself with his church and people. Yet so great was my natural diffidence, and want of resolution, although deeply impressed with the duty, that I did not engage in the performance of family prayer. Now again, the Lord sends my son to reprove me in this thing. My son asked his mother in my presence, if all good people did not pray? To which his mother answered, yes. He then asked his mother if his papa was a good man? To which his mother replied, yes, my dear, I hope he is. Well then, said he, "if my papa is a good

man, why don't he pray? Miss — prays every night and morning.”

This had the effect I trust which God in his adorable providence intended. I became greatly embarrassed; and at the same time God's holy spirit impressed my mind with the importance of the duty of family prayer; and before closing my eyes to sleep, determined I would commence the discharge of that duty and have ever since, through much weakness and infirmity, endeavoured to continue the same, much to my own comfort, and not in vain to the great blessing of my family.

Yours, Dear Brother, L. M.

For the Luminary.

ON BIGOTRY.

The reader must understand us. The bigotry we mean to speak of is of the religious sort. We mean to speak of the bigotry which is so much, and so naturally, despised nowadays—which has been wrung in the ears of the Christian public; in a way so unrelenting—but which, at length, like the term *Methodist* (which was also a term of reproach at first) hath come to designate an honourable character of mind, in the estimation of those whose regards are the most worthy of attention.

The characteristics of the bigot we shall mention; and will leave those who can, to appropriate to themselves an appellation so noble.

1. The bigot loves the truth.....He consults not, selfishly, the temper of the day. His object is, to cause, in his measure, the truth to obtain amongst men;—the truth which, Jehovah thought it worthy of Him to communicate, to a dying world;—the truth, which the Holy Spirit breathes into every disciple's heart, and by preaching which Jesus Christ displeased the Sons of wickedness.—This is what the bigot loves. He loves it—because it comes from Heaven. He loves it—

because it was brought through Jesus, instrumentality—and because, by it, men are to be “sanctified”.....Nor is it astonishing that the feelings of the bigot, in regard to truth, should not be relished by men. They do not love truth, nor the lover of truth. They profess not to hold him in regard—because of his heart being fixed on party dogmas merely: but, verily, it is the truth which they cannot relish—and the bigot, as truth's friend.

2. The bigot, too, is full of Charity.....Indeed although it may seem strange to some, yet we will venture to pronounce the genuine bigot to be the very most charitable man under Heaven—because he is the only man who will still love, and still benefit, not only his bitter foe, but the foe who is in the act of doing him every possible injury.—We have somewhere, in our childhood read with admiration, of a person who awoke from slumber upon the precipice's brink, and led to a place of safety, his deadly enemy: Yet how far does such a character as this, fall short of the bigot; who actually, not only will forbear to injure, but will positively and signally benefit the enemy that is in the very act of attempting his ruin, and the ruin of all that are dear to him? The bigot loves those who have injured him. He loves those who have injured his family. He loves the foes, of his brethren, and of his God.—And why does he hold all these in regard? Why, simply because such is Jehovah's command. “He loves God; and keeps his commandments”.....What has the bigot to do with this world's strifes? They have nothing to do with Heaven, and he has nothing to do with them: They are abhorred of his God; and, therefore, he abhors them.—His object is—to attain to eternal life—and to see others attain to it: He would, too, be the means, in regard to others, of their reaching that “House not made with hands, eternal in the Heavens,” &c.

cause the *Saviour he adores*—"came into the world to save" the "Chief" of sinners—"came to seek and to save that which was lost".....It is then something worse than farcical, to speak of the *malignant nature* of the bigot. It is *men's sins*, which he hates: As for *men*—is it not evident, that he cannot but love them?

3. The bigot is humble.....If he can render glory to Christ, that he came to save sinners; he can render a glory, yet higher—that Jesus would save him, the Chief of sinners.—And considering himself a *sinner*; he does not exult at the idea of his own intellect—or his own any thing. What compensation is the fact of his being intellectual, informed, or wise—or of his having any thing which the world would reckon an advantage,—for this *melancholy truth*—that he is a *sinner*?—But, in reality, the bigot is aware that all the powers of his mind and of his nature, have been impaired and degraded by sin;—that man, now, bears no comparison with man, in his original state of rectitude;—and that to be proud of what moral evil has left of man's first constitution—would be—to play the part of a mad merchant, who sees his richly laden vessels a ruin upon the strand, and pompously exults him over the wreck..... No, no; the bigot is not *weak* enough to feel triumphant, at the view of his *weakness*. He recollects, on the other hand, what he would have been, but for transgression; and he weeps, and humbles himself into the dust, at the melancholy remembrance.—And if he likewise recollects what *Grace* hath, individually, done for him; does he not recollect also that it was *Grace* which *did it all*? So that there is no room for boasting. He now is no longer the willing slave of Sin and Satan; but he owes this fact to *Grace*: He is now made gloriously free under the Gospel of Christ; but that he is so, he owes to the *Grace of God*: We repeat, then,

that "boasting" is as effectually "excluded" with the bigot—as it would be with one that had been restored to life from the dead, by the Divine Being: nor can the one character, more than the other, exclaim, in reference to what has been done for him, "*What wonders have I effected.*"

4. The bigot, in the midst of all his humility, is a *very hero*.....He is not, indeed, an hero, after the notions of men. He would tremble to lose, even to *risque*, his life, foolishly.—No, he could not be induced to *risque his own*, or *another's* life, in a duel.—What! would he dare go from the field of murder to the Judgment Bar of Jehovah?—But although you find him, never acting the character of *false heroism*; you will see him, at all times, ready to brave *whatever* danger may be in the path of duty—and humbly triumphing at any prospect of suffering for his Lord and Saviour.....Is he not then, worthy to be admired by us? Nay, how incomparably is this person more to be admired and appreciated, than the *assassin*, whom the world is sometimes weak enough to distinguish with the epithet of—*Brave*?—The one has the courage to obey the dictates of Conscience, the Command of God—though *men* upbraid him for doing so;—while the other, meanly shrinks from duty, to obtain the senseless plaudits—or if you will, to avoid the senseless censures—of worms like himself.—We hope it were needless to draw the comparison at length.—But let it become *duty to endanger*, not only *reputation*, but *life*: Suppose the period to have arrived when true *Charity* (or the Love of God, and of Men) shall urge the bigot to despise personal peril or danger:—And you shall see this man of humility armed with true gospel daring—ready to endure the tortures and the death, which have immortalized Stephen, Paul, the Martyrs of the dark ages, and those whom *Mary* of

England, sent to a premature crown of Heavenly reward.

Every thing this Character will not do—every thing he will do—in answer to the calls of duty and of God!

Lastly.—The bigot is moved by springs of action of which the world is ignorant—and which appear to lead to contradictory results, only because men know nothing of them.....At one time you shall see him, gentle as that apostle whom Jesus Loved: At another time, he will assume the decision of the Apostle of the Gentiles. Now he will be *Augustine*, retiring within his own contemplative mind: Under different circumstances you see him, *Martin Luther*, contending against the hosts of Anti-Christ—or *President Davis*, encouraging all that would be freemen to flock to the standard of rights, for the purpose of resisting the despot who would arrogate to himself more than belongs to man. Still, however, the bigot is preserved: and still our worthy is moved in his conduct by the same spring—*Jehovah's will, and mankind's substantial good.*

These are some of the characteristics of bigotry. We might largely exemplify them. For all the Apostles were bigots—and all the most sterling christians of every succeeding age have been bigots—and *Jesus Christ Himself* was the *Master Bigot* of all!

We hope the time is coming, when this epithet will frighten no disciple from his duty—by whomsoever it may be used for such a purpose. In truth it is a most illustrious name.—Nor is there any thing but an humble estimation of himself that prevents the writer from calling himself

A BIGOT.

N. B. The writer believes himself indebted to *John P. Campbell* (that most illustrious personage and bigot) for some of these thoughts.

From the Israel's Advocate.

JEWES IN GERMANY.

FRANKFORT SOCIETY.

WE have been favoured with the Second Report of the Frankfort Society for promoting Christianity amongst the Jews, which relates the operations of that Society during the years 1822 and 1823. We are much pleased with the comprehensive view of the general subject taken by our friends at Frankfort, and we insert the following extracts.

On the 20th of October, 1821, a Jewish teacher from Baden, after having been instructed in the truths of salvation, made his public profession of faith, and was baptized into the death of Jesus.

The same privilege was also granted on the 2d of November, to an Israelite veterenary surgeon, who has since been taken into employ by the Dutch government, and, as we understand, has received an appointment in the colonies.

On the 21st of December, a Jewish student of medicine was received into the Christian church by baptism, after previous instruction and profession of faith. He is now in Holland, where he carries on his profession with success.

On the 26th, a Jewish teacher from Moravia professed his faith in the Son of God before the congregation, and became a member of the Christian church by baptism.

An Israelite tradesman had for some time been in connection with our Society. We had great satisfaction in observing his growth in grace, and how the love of Jesus filled his heart. He was admitted into the church of Christ by baptism on the 11th of January, 1822.

On the 22d of February, a Jewish student, from Prussian Poland, was baptized. He had been previously connected with Christian professors of

universities, and he was admitted to baptism in consequence of the earnest desire he had expressed to make a public profession of his faith in the Lord Jesus.

In the beginning of the same year, an Israelite teacher arrived here, who for some time had resided in Switzerland; he had there come in contact with some pious Christians, which had proved a blessing to his soul. He had already experienced the power of faith in Jesus Christ, and was well acquainted with the New Testament; but wishing to be more firmly established in his faith, he requested further instruction; at length he made a public statement of what the Lord had done for his soul, and became a member of the church of Christ by baptism, on the 14th of April.

In the month of April, 1823, an Israelite of considerable attainments, who had studied medicine and other sciences, came here with recommendations from Berlin. Family connections had prevented his joining the Christian church in that capital. Proper instruction was given to him, and after having made his profession of faith before the congregation, he was baptized on the 16th of May; we have every reason to hope that that day will ever be kept in blessed remembrance.

In the month of July, a young Israelite female was recommended to us, who manifested a strong desire for the blessings of Christianity, and wished, as she expressed herself, to become a real Christian, and to be assured of her interest in the everlasting salvation of the Lord Jesus; as she could not read German, she set herself immediately to acquire that knowledge. She received also proper instruction in the doctrines of the Gospel, and on the 26th of November she made her profession of faith, and was baptized.

Many more hopeful Israelites have also applied for baptism, but for reasons

already specified, we have not been able to meet their wishes.

Jewish Expositor.

Letter from Mr. J. P. Goldberg.

WE select the following particulars from the letter of Mr. J. P. Goldberg, dated Dresden, August 27 1824.

The confession of a Jew in Frankfurt, Germany, was as follows:—

“When I arrived in this town, I attended sermons in the New Temple, anxiously expecting to be informed why God for so long a period had withdrawn his favour from Israel, and by what means we might be restored to the lost happiness and glory. But I heard nothing but sweet sounding phrases, which gave me neither instruction nor comfort. There is no saying what these teachers would make of us. Not Jews certainly; for they put aside all that distinguishes Judaism from other religions. Neither would they make us Christians; for they strongly dissuade us from embracing Christianity; so that I am ready to exclaim, with the prophet. Who shall have pity upon thee, O Jerusalem? Or who shall bemoan thee? Or who shall go aside and ask how thou doest?” Having explained to him what the Lord is doing in these days for the conversion and restoration of his people, I exhorted him and the others to offer up their prayers to the God of our fathers for the enlightening of their understanding, unto a diligent and candid examination of the New Testament, comparing it with the Old Testament, assuring them the result would be, that they would see the promises of the Messiah fulfilled in the person of Jesus of Nazareth. They listened with great attention, and when I had finished, their spokesman asked very earnestly, “Do you really believe in Jesus Christ, so as to worship him as God?” Instead of replying. I arose, and folding my hands, of-

ferred up a prayer in Hebrew, to the glorified Saviour, to whom all the ends of the world must look for salvation, since he is God, and there is none else, Isaiah xlv. 22. During this prayer they became still more attentive, and they left me deeply affected, promising to read the New Testament and to seek the salvation of their souls. My fervent prayers went with them.

After my return to Dresden, the Christian friend who had assisted me in distributing tracts, wrote me from Leipzig as follows: "It is a pity that you left Leipzig so soon. Many Jews who wished to call upon you, were grieved to learn that you were gone. Jews from Brody have requested your direction, being determined, if possible, to wait upon you at Dresden. I cannot be sufficiently thankful for the blessing which has attended your visit here. There never yet has been so great a stir among the Jews. Many, indeed, are angry, but that is no bad sign."

Here in Dresden the Lord continues his blessing upon our work; though trials of our faith have not been wanting. The number of pupils in our institution has increased. A Jewish mother, who in her own person is seeking deliverance from Jewish ignorance and superstition, and attends me for instruction in Christianity, has committed to our care her son, ten years of age. The brother of this Jewess is ready to become a member of the Christian church; and he has placed his two daughters, six and eight years old, in our institution. Our female association has taken under its protection the son of a Jewish mother, six weeks old, to be brought up in a Christian family, till of sufficient age for the institution.

An Israelite youth from Krotoshin, in Poland, a furrier by trade, who attended Christian instruction at Berlin for a month, but from want of employment could not continue there, has

been recommended to us by Professor Taolock. He has found work; his master is well pleased with his skill and Christian conduct, and readily allows him the time requisite for his further instruction. As far as I can judge, he is sincerely seeking the salvation of his soul by faith in the crucified Saviour.

In the month of June we had a visit from the Rev. Christian Gottlieb Barrh, of Stutgard, agent of the Basle Society for promoting Christianity amongst the Jews. His object was to communicate the wish of the Basle Society, that all the Societies in Germany for promoting Christianity among the Jews, should unite themselves into one central union, and that some well-qualified individual, residing at Basle, who should devote himself exclusively to the Jewish cause, should be the leading agent, to correspond with all the Societies, and establish amongst them, as far as possible, an uniformity of principle and of proceeding. It was stated, further, that the Basle Society has in view the establishment of a colony of proselytes at Sitzankircher or at Bruggen, as also the publication of a periodical work upon Jewish matters, &c. Our committee seem to think a central union, the appointment of a central secretary, and the publication of a central journal, might perhaps be desirable, but that the plan would be attended with many difficulties.

Bid.

REVIVAL IN CEYLON.

We mentioned, in our last, the animating fact, that in the Island of Ceylon, as many as 30 individuals had recently obtained hope of pardon and acceptance through the merits of our Lord and Saviour Jesus Christ. Some particulars concerning the revival are contained in the following letter from one of the female missionaries at that station, to the Editor of the Religious Intelligencer.

Bost. Rev.

OODOOVILLE, *Jaffna*, March 23, 1824.

You have no doubt wondered at the goodness of God to us so unworthy, and you will wonder still more when you hear that he has lately poured out his Spirit, so that we have seen nearly every individual connected with our station inquire, "what shall I do to be saved." The work commenced at Tillapally, about two months ago; then at Oodooville, Manepy, Panditeripo and Batticotta. In the boarding schools, study has been laid aside for many days together, and laborers have in some instances, been released from their employments. It has appeared to us a great work, and we see no evidence that it is at an end. At our stations, those who have appeared well, generally appear to be going forward and there are occasionally, new instances of awakening—some among the school masters, and a few others from without have been affected, and there is a general inquiry abroad, concerning this new and strange work. In the town of Jaffnapatam especially, one school is much affected, and the nominal christians of Ch. David's church, are awakening from their sleep of something worse than heathenism. We are much encouraged in the hope that the Lord will make a long and thorough work in this district; and though to him it will be easy, to us it will be *hard work*, for we have found nothing wear upon us like the recent anxieties and labours with inquiring souls. It will, I hope, furnish a *new plea*, for calling loudly for more labourers. I would mention the number of hopeful converts, but we scarcely allow ourselves to count them, and much less believe that they will all preserve to the end. About 80 profess a hope, but they are most of them children, some not more than 8 years of age; they are exposed to numberless temptations, and if half that number endure, we shall have much reason for gratitude.

I know of nothing that appeared as

a preparation for what we have seen, except a day of fasting in December, which was an uncommon day to most of us. At Oodooville, we have been chastened for some time, by the illness of Mr. W. and myself with our children, but in other respects as usual. The prayer meeting on the first Monday in February, was a time of *wrestling* at the throne of grace, when the "Spirit seemed to make intercession for us, with groanings which cannot be uttered," and since that time the spirit of prayer, which was before given to some extent, has been abundantly increased, so that days, and almost nights, have been spent in *waiting before the Lord*, as I never witnessed before. It seems to be a greater privilege to pray than it ever was before, and we can get nearer to God, as though he were a companion and friend, and order our own cause before him.—I could give you many interesting particulars, but the short limits of a letter, do not allow it. You will no doubt, pray more for this mission, than you have done, and many friend who heart of what the Lord is doing, will give thanks for such answers to their prayers, and be encouraged to plead with new faith and hope.

Intelligence from the South of the Island, gives us reason to hope, that the way is there preparing, for the coming of the Lord, and Mr. Rheinms gives us some encouraging facts, respecting appearances in some parts of the continent. We most cordially unite with friends at home, in praying that this may be a year of great displays of divine grace and glory.

REVIVAL IN EASTON, Ms.

The Revival in Easton already numbers as its fruits no less than *seventy* individuals, some of whom may well be called monuments of grace. The cloud of mercy which is thus refreshing that portion of our Zion, seems now to have extended, and is shedding its bless-

sings on other towns in the vicinity, rejoicing the hearts of Christians, and humbling the pride of many an impenitent sinner.
Bost. Rec.

We learn that Sabbath before last, *twenty-three* individuals were admitted to the Branch Church in *Salem*, under the pastoral charge of Rev. Wm. WILLIAMS. The Revival is still very interesting. O that men would, praise the Lord for his goodness, and for his wonderful works to the children of men.
lb.

American Indians.—The Report from the office of Indians affairs [contained among the Documents accompanying the President's Message to Congress] shews that there are 12 schools established among the Indians, on various points of our country, and that there are 910 pupils at school. These schools are all established by various religious societies—and it is gratifying to hear it said by the officer charged with the Indian Department, "that the Reports of the Superintendants of these schools are highly satisfactory, and demonstrate that no insuperable difficulty is in the way of complete reformation of the principles and pursuits of the American Indians." Yet these are the beings whom the Governor of Georgia would exterminate, if they will not consent to be robbed of their lands?

[American.]

Within the last year no less than 50 Cherokee Indians have been added to the Christian Church, all of them giving satisfactory evidence that they have been with Jesus. From the island of Ceylon intelligence has just arrived, that 80 individuals, who but a few years since were shrouded in the darkness of heathenism, have become the subjects of renewing grace, and are rejoicing in the God of their salvation.—*Boston Recorder.*

THE WIND.

THE Wind has a language I would I could learn;
Sometimes 'tis soothing, and sometimes 'tis stern,

—Sometimes it comes like a low, sweet song,
And all things grow calm, as the sound floats along,
And the forest is lull'd by the dreamy strain,
And slumber sinks down on the wandering main,
And its crystal arms are folded in rest,
And the tall ship sleeps on its heaving breast.

Sometimes, when Autumn grows yellow and sear,
And the sad clouds weep for the dying year,
It comes like a wizard and mutters its spell,
I would that the magical tones I might tell,
And it beckons the leaves with its viewless hand,
And they leap from the branches at its command,
And follow its footsteps with wheeling feet,
Like fairies that dance in the moonlight sweet.

Sometimes it comes in the wintry night,
And I hear the flap of its pinions of might,
And I see the flash of its withering eye,
As it looks from the thunder cloud sailing on high,
And pauses to gather its fearful breath,
And lifts up its voice, like the angel of death,—
And the billows leap up when the summons they hear,
And the ship flies away, as if winged with fear,
And the uncouth creatures that dwell in the deep,
Start up at the sound from their floating sleep,
And career through the waters, like clouds through the night,
To share in the tumult their joy and delight,—
And when the moon rises, the ship is no more,
Its joys and its sorrows are vanish'd and o'er,
And the fierce storm that slew it, has faded away,
Like the dark dream that flies from the light of the day!

New Monthly Magazine.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, FEBRUARY 2, 1825.

FROM THE WESTERN MONITOR.

WILLIAM BOON, Esq'r.

DEAR SIR,—The inquiries which you have made of me in the last Western Monitor, were prompted, I presume, by the conversation I had with you in this town on Short-street two weeks ago. In that conversation the principle topic was your petition to the late Legislature relative to Transylvania University. I informed you that it had been insinuated that I had secretly aided that petition while a member of the board of Trustees, which however so far from being true, that I had not known of its existence until informed of it by the short notice taken of it by the Editor of the Western Monitor. I moreover took occasion to express my disapprobation of that part of the petition, of which I had however only heard, in which it was charged that the board of Trustees had mismanaged the public funds, if designed to apply to any transaction which had occurred since I had been a member of the board. You observed to me that a number of my Baptist friends and other acquaintances had thought my conduct somewhat strange in supporting the institution as I had done, and had talked freely about it, as you have intimated in your address to me. I replied that the board hath been often improperly censured, and that in the circumstances in which they were placed I was convinced that they had done all that they could do without a radical change. I moreover informed you that I had resigned my seat in the board, and should no longer preach in the chapel. You suggested to me a disposition to make some inquiries of me in the public papers. I replied that if

you did I would reply or not as I saw proper.

I readily acknowledge my obligation to the community at large, and to the religious denominations in particular, to give an account of my stewardship while acting as a member of the board of Trustees. There are however but few incidents connected with my agency of much interest, and these for the most part relate to the religious principles, and their influence, of the President; of which however I shall say nothing only in reference to his official or public station.

Nothing but a strong sense of duty, and a firm belief that *real and lasting* advantages may be *saved and gained* to *our town and country*, both in relation to the future prosperity of the University, and the Religious and Moral interests of the youth of the west who shall be hereafter educated, by wise and prompt measures, could overcome my almost resistless disposition to remain silent, in complying with your request. I repeat it as my deliberate judgment, that by wise and prompt measures, real and lasting advantages may be saved and gained to our town as well as to our country. Our town will feel a lasting injury if the University be not preserved in prosperity among us. In its present state it *cannot* be. Other Colleges are about to be erected, and one professedly in consequence of what is wrong and wanting in Transylvania University. If these things be not rectified and supplied in proper time our institution will go down and others will rise upon its ruins. They will gain all the advantages which we shall have lost, and having once lost them we cannot regain them.

The popular cry that a full and free investigation of the subject is opposed to the interests of the town, is an egregious error. This is the only method of ascertaining and anticipating evils and applying the remedy. No person who

feels an interest in the prosperity of Lexington ought to be opposed to a free and full investigation and the adoption of whatever measure may be necessary. I speak only of the College proper, of which I shall say more hereafter.

The Medical School possesses in itself the means of its prosperity and perpetuity in the superior talents of its professors. All that it needs from us is liberal aid in erecting suitable buildings for lecture rooms, &c.

In complying with your request an opportunity will be afforded me to say something about the religious instruction which ought to be given in our public institutions and private schools, both to our male and female offspring, and especially to the youth in Transylvania University. In the observations which I shall make on this subject, I anticipate the concurrence of all the religious denominations in our country, and indeed of those who belong to no denomination of christians, who feel a proper concern for the moral character, usefulness, prosperity and happiness of their children in life.

I feel the greater concern on the subject of Transylvania University by reason of the peculiar situation of the Baptist denomination in the western country. They have no college of their own in which to educate their sons and do not contemplate building any, but depend principally upon that institution for that purpose. In Transylvania University they desire only a *common interest* upon proper principles, principles which at the same time they will secure their sons from the influence of scepticism and infidelity, will insure to them instruction in the evidences of the religion of the Bible without *any sectarian peculiarities* imparted or conducted by those whose professions and conduct are in accordance with that religion.

Yes, a reformation is called for. How that reformation is to begin, and where

it is to be begun—how it is to be effected, and in what it will consist, and the advantages to be realized, are subjects for future consideration, on which I design to say a few things. I know that in my present undertaking, to which you have invited me in behalf of a number of the Baptist brethren and other citizens, and to which I am prompted by a sense of duty, I am liable to incur the displeasure of a number of the personal friends of President Holley. To these persons I can only say that I have no enmity towards that gentleman or themselves. I am not insensible to his merits, and shall endeavour, as I ever have done, to do justice to them, while I show what I conceive to be real defects in him as President of Transylvania University, which are connected with the objects of your inquiries.

The statements which I shall make I will endeavour to be correct in; and should I err, which if I do, will be unintentional, I shall be ready and willing at any time to correct. I trust that any who may write on the subject will do it as you and myself have done in their own proper names.

I feel conscious of having pursued an honourable, impartial, friendly and consistent course of conduct towards the President of Transylvania University and the community, in what I have done as a member of the board of trustees, and I design that my future course shall be equally consistent with the principles on which I have heretofore acted. In manifestation of my former conduct, and in pursuance of your request, and to disclose all that I know, I will commence a narrative of facts in the next Western Monitor, with my observations in reference to the objects of your inquiries, in which I have had any participation, since the first election of President Holley in 1815.

I am, respectfully,
Yours,
JAMES FISHBACK.

CONGRESS.

There was a vote taken yesterday, in the House of Representatives, which we regard as a favorable augury of the success of the bill for the continuation of the Cumberland Road. We refer to the vote, by a majority of 10, to fill the blank in the bill with the sum of 150,000 dollars.

The House was full, and we consider the vote as almost decisive of the success of the bill. The vacant places and privileged seats of the Hall were crowded with ladies, and the gallery was filled with the lords of creation, attracted by the expectation, apparently, of hearing Mr. CLAY speak on the occasion—in which expectation, it will be seen, they were not disappointed.

Nat. Intel. Jan. 18th.

Georgia.—A resolution, which was offered in the Georgia legislature, at its late session, requesting the representatives in Congress from that State, if it should appear that Mr. Crawford cannot succeed to the presidency, to vote for General Andrew Jackson, was negatived by a large majority.

Nat. Naz.

"The following toast, drank with much applause, at a recent celebration in this city, was handed us yesterday for publication:

"The Hon. JOHN C. CALHOUN, Vice President elect—May divisions and sub-divisions produce a constant collision in Congress until the 4th of March, that he may be hailed the Chief Magistrate of the nation."

Bost. Com. Gaz.

NEW-YORK LEGISLATURE.

Extracts from the Governor's Message.

Mechanic and scientific institution of New-York.—The Mechanic and Scientific institution of New-York, has been established for the purpose of diffusing the benefits of science throughout the

various mechanical professions, by means of lectures, apparatus, models, books and public exhibitions of works of ingenuity, skill and industry. The usefulness of this institution would be greatly enhanced by the erection of an edifice adequate for its purposes; and it is believed that an appropriate site may be concurrently granted by the state and the city of New-York, without inconvenience to either, from contiguous property in that city belonging to both, and now unoccupied. As this is the first organized school of the kind in the world, and is destined to increase the skill, and elevate the character of our mechanic interest, by applying philosophy to the arts, and imparting the benefits of science to that most useful body of our fellow citizens, its claims upon the public bounty will not escape your favourable attention.

Board of Internal Improvements.—The Governor considers the Erie and Champlain Canals as only the first of a series of great improvements. If the resources of the state are wisely applied and forcibly directed, he thinks that all proper demands for roads and canals in every part of the state may be answered in due time and in ample extent. For this purpose "a Board for the promotion of internal improvements, composed of well informed citizens, ought to be constituted, with authority to consider and report on all subjects relative to the establishment of communications by land and water; by roads, railways, canals, bridges, and water courses, and with a general superintending power over their construction."

The message concludes as follows:

"We possess a territory of great extent; a soil of inexhaustible fertility; a climate of undoubted salubrity; subterraneous wealth almost boundless; incalculable extent of manufacturing power; positions for prosperous com-

merce unsurpassed upon the globe, vast public property in lands, stocks and canals; a flourishing treasury; a prospective and certain revenue of millions; a system of laws under which the rights of persons and property are secured, and still susceptible of great improvements—and above all, may we not say without arrogance and without flattery, that our population is religious, moral, industrious, intelligent, enterprising and high-spirited, profoundly conscious of its rights, its duties, and its blessings; with the principles and feelings of freedom engrafted into its moral and physical being? Enjoying, as we do, these transcendent blessings, it remains for ourselves to determine whether we are worthy of the career which the author of all good has opened to us, whether we have wisdom and virtue enough to become what he has given us the means, and indicated as his wish, that we should become, a main pillar in the great and glorious fabric of freedom and social happiness, reared by the valour, established by the wisdom, and cemented by the blood of our fathers, blessing as we are blessed, and ministering as we have been ministered unto;—or whether we are to prove recreant to those elevated and imperative duties, and by wasting our strength and sullyng our character in petty cabals, intrigues and local agitations, commencing in folly and terminating in disgrace, we cast away the rich bounties of heaven, undermine our own prosperity, and retard the establishment of principles associated with the exalted destinies of freedom, and identified with the primary interests of the human race.”

The number of manufactories in Massachusetts appears, by an official account, to be 161, possessing an aggregate capital of \$21,465,000. Of these, 6 are for manufacturing glass, and the remainder for iron, wool, cotton, leather, lead, flax, hemp, silk, wire, salt,

&c. and it is believed the property invested in them considerably exceeds the amount of their chartered capital.

Nat. Intel.

Commerce of Louisiana.—There entered, in the district of Mississippi, (New Orleans) in 1823, 133,349 tons; of which 26,204 tons were Foreign 107,144 American—of which 53,627 were Coastwise, and 53,517 were in Foreign trade.

Export in 1822.

Coastwise.	Foreign.	Value.
5,708,910	7,057,538	12,761,448

Export in 1823

3,762,820	6,842,588	10,605,408
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Independence of Greece.—The London Globe and Traveller of the 22d of November, says.—“It appears by letters which have this day been received from Vienna, that negotiations are really going on for recognizing the independence of the Greeks, and that the three great Powers, England, France and Russia, were perfectly agreed as to the principle upon which it should be proposed, while Austria is exerting all her influence to prevent it. It is said in the letters, that this principle is understood in Vienna to be an annual sum to be paid by Greece to Turkey, or a sum at once paid down.

N. Y. Spec.

[Official papers.]

NEGOTIATIONS WITH FRANCE.

Mr. Brown to Mr. Adams.

“Paris, September 28, 1824.

“SIR: Little has occurred, of importance, during the present month, except the death of the King. This event had been anticipated for nearly a year; he had declined gradually, and the affairs of the government have been for some time, almost wholly directed by Monsieur, who on his accession to the throne, has declared that his reign would be only a continuation of that of the late King. No change in the pol-

icy of the Government is expected, and probably, none in the composition of the Ministry. The present King is satisfied with Mr. de Villele, who is at his head, and if any of its members should be changed, the spirit in which public affairs are directed will not, it is believed, be affected by that circumstance."—*Nat. Gaz.*

According to a recent enumeration of the inhabitants of the city of Washington, it appears that the present population amounts to 16,605, exclusive of those in the fort, barracks, and navy yard, being in the public service.

B.

MATHEMATICAL DIARY.

We have just received the first number of a work with the above title published in New-York, and conducted by Professor Adrain of Columbia College in that city. It is to be issued in quarterly numbers of 24 pages each, at one dollar a year, and is designed to promote and embody new researches and improvements in Mathematics. It contains also a collection of questions, proposed, and to be solved, by ingenious correspondents. In the first number is an interesting essay on the quadrature and rectification of the circle.

Fam. Vis.

Burning of Water.—Mr. Augustus Day, of Philadelphia, has invented a stove, by which, it has been calculated, a room may be kept warm for a whole day, and no more than four cents worth of Lehigh Coal be consumed in that period. It is of small size, and in shape an inverted cone, with several longitudinal openings near the apex. On a grate within, rests a small quantity of coal. A pan of water placed beneath the openings, ensures a constant supply of vapour. In passing through the ignited coal, the aqueous vapor is decomposed, and we have that powerful heat which is produced

by the combustion of oxygen and hydrogen. The cover of the stove is attached to a moveable section of pipe, which is raised and lowered by a fixture similar in principle to that of a suspended lamp, and by this contrivance the fire is regulated. So powerful is the heat, that a small quantity of water thrown into the stove, is immediately decomposed, and the combustion of its competent parts follows of course. Of this we have ourselves been witness.

[*Phil. Gaz.*

From a late English paper.

Most Marvellous Discovery.—A very ingenious young man of the name of Vallance, has circulated proposals for superseding all the usual modes of conveyance by land, by what he calls "conveyance in vacuo;" that is to say, he proposes to lay enormous pipes, say from London to Falmouth: at the latter place an apparatus is to be provided to exhaust the air out of, and produce a vacuum in the pipe; and when the vacuum has been produced, the London end of the pipe is to be opened, so as to allow the air to rush into it towards Falmouth. This apparatus once fixed, Mr. Vallance asks, "Would not (air being known to rush into a vacuum at the rate of nearly one thousand miles an hour) a most rapid motion take place inside; and supposing there were any light body in the pipe that nearly filled its bore, would not this body be driven towards Falmouth at the rate of perhaps several hundred miles an hour? and if it would, have we not a principle of motion held out to us, which admits of elaboration, into means of intercourse rapid to a degree, of which we have no conception?"

The Grand Lodge of the State of North Carolina, has voted five hundred dollars towards erecting a Monument at the grave of Washington, at Mount Vernon. A similar grant, it will be recollected, was made, by the Grand

Lodge of New-Hampshire, and that of Tennessee. *Nat. Gaz.*

From the Cincinnati Literary Gazette.

RELIGIOUS MISSIONS TO THE INDIANS.

Fortunately for the cause of humanity, and for the discharge of the great moral debt which we owe to this miserable race of beings, deep interest has lately been excited upon this important subject. A spirit of inquiry has awakened, which cannot but produce beneficial results. The obligations under which we are placed, as an enlightened and Christian community, to teach our wretched neighbours the blessings of civilization and Christianity, are universally felt and acknowledged. We have driven them from the Atlantic to the Mississippi. Our forefathers, who landed upon this continent, found them numerous, high spirited, and powerful. They are now few, depressed, weak and miserable. For the fair possessions which once were theirs, let us give them a more precious inheritance:—a gradual participation in those blessings, natural and intellectual, civil and religious, which have fallen to our lot.

There is reason to believe, that the failure of the Jesuits was owing to the principles upon which their operations were conducted, rather than to any intrinsic and insuperable difficulties in the object itself. It is easy to teach an Indian to comply with the external forms of the Church; and he may make the sign of the cross, when he has no ideas, practical or speculative, upon the momentous subjects which alone gives importance to these ceremonies. Any change, to be permanent, must be gradual and general. We must teach the Indians, by their own observations, the value of our institutions. We must induce them to abandon their present erratic life, and to establish themselves permanently. We must convince them that the scanty

and precarious subsistence, which is now furnished by the chase, will be acquired with less toil and more certainty, by the labour of agriculture. We must teach them, above all, the value of separate and exclusive property—the cardinal principle in our own attempts upon this subject. In fact their physical and moral improvement must be contemporaneous: Each will alternately act as cause and effect.

If this great cause be placed in proper hands, and prosecuted with zeal and judgment proportioned to its importance, we may safely anticipate a successful result. But it must be the work of time and labor. It cannot be accomplished speedily or easily. Inveterate habits must be eradicated, strong prejudices encountered, and the feelings and opinions of a whole race of human beings entirely changed, before complete success can attend our exertions. But such a bloodless victory would be more important to the character of our country, than the most sanguinary battle which stains the pages of history.

The article on Religious Missions to the Indians, which we extract from the "Illustrations of Ontwa," is by Governor Cass. His observations on the subject are the result of a most intimate acquaintance with the Indian character, and should receive the most respectful attention of those who feel interested in the melioration of the condition of the Indians. *Id.*

ANDOVER SEMINARY.

From the Catalogue of this Institution just published it appears that the whole number of students is 117—viz. Seniors, 35—Middle Class, 37—Juniors, 45. There are also five resident Licentiates. Of the students 26 are graduates of Dartmouth College, 21 of Yale, 20 of Middlebury, 9 of Brown, 8 of Hamilton, 7 of Harvard, 6 of

Williams, 5 of Bowdoin, 4 of Union, 3 of Amherst, 1 of the University of Vermont, 1 of Upsala in Sweden, and 6 are not graduates of any college.

Bost. Rec.

MALAY LITERATURE.

A Malay press has been established at Bencoolen, which some of the natives seem desirous of employing in printing their favourite books. Proposals are in circulation for printing, by subscription, a very popular native work, called "The Crown of all Kings." It is one of the best books, both in style and morality, which the Malays have among them. We subjoin a specimen:—

"The vehicle of human life never stops: it is always moving; but man does not know it. Every breath of man is like a step in his journey: every day is like passing a valley: every month is like a mile; and every year is like a league. Every breath that is emitted from the body of man, is like a stone broken down from the house of his life; for every breath diminishes the time which he has to live. By another mode of reckoning, every breath is like a step, by which we recede farther from the world, and approach nearer to eternity. This world is, in truth, like a temporary bridge in the road to eternity; and whoever erects a dwelling on this bridge, for the sake of enjoying pleasure, is ignorant and foolish. If a wise man erects a building on this bridge, he considers that he must soon leave it: and he does not encumber himself with ornaments and luxuries; but his mind is set on making preparations for his journey to another world—a journey which is both long and difficult. He does not wish to load himself with useless burdens: for, the more the business of life, the more thought, anxiety, and trouble, while he lives: and, at death, impatience and regret, that he

must resign his life, and leave his property to another. If his property has been lawfully obtained, it causes him trouble while he lives, and impatience and regret at death: and if it has been obtained unlawfully, it causes anxiety in this world, grief at the hour of death, and exposes him to punishment in the world to come. This world is like an inn on the road, with two doors: those who come to this inn to day, enter at one door; and to morrow when they leave, go out at the other."

Christian Observer.

NOW IS THE DAY OF SALVATION.

AN EXTRACT.

We must every one of us give an account of himself to God; and before we are called upon to do it, surely some inquiry should be made into our state. Ask yourself the following questions; and, as in the presence of God, and as standing before the dread tribunal of heaven, let conscience frame an answer to each; to be written in the blank spaces.

1. Will the road in which I am now walking lead to heaven or hell?
2. Will the supposed advantages of sin here, be equal to the real and eternal loss of heaven hereafter?
3. Going on as I now do, shall I run no risk of being damned?
4. Have I not neglected many duties, and committed many sins, and hereby provoked God's anger?
5. If God should this moment, or this day, call me to his bar, am I prepared to meet him?

THE BEST.—A firm faith is the best divinity: a good life the best philosophy: a clear conscience the best law: honesty the best policy: and temperance the best medicine.

DIED.—Suddenly, on Friday morning the 14th ult. Gen ROBERT G. HARPER, of Baltimore, in the 60th year of his age.

POETRY.

SELECTED

For the Western Luminary.

He seem'd to love her, and her youthful
cheek

Wore for awhile the transient bloom of
joy,

And her heart throbb'd with hopes she
could not speak,

New to delight and new to ecstasy.

He won that heart in its simplicity,
All undisguised in its young tenderness;

And smiling saw that he, and only he,
Had 'pow'r at once to wound it or to
bless.

She gave to him her innocent affection,
And the warm feelings of her guileless
heart;

And from the storms of life she sought pro-
tection

In his dear love, the home of her earth-
ly rest.

In this sweet trust her opening days were
blest,

And joyously she hail'd the coming years,
For well she knew that even if distress

There would be one kind hand to dry
her tears.

He left her—and in trouble she awoke

From her young dream of bliss; but
murmur'd not

Over her silent sufferings, nor spoke

To any one upon her cruel lot.

You would have deem'd that he been for-
got,

Or thought her bosom callous to the
stroke:

But in her cheek there was one hectic
spot.

'Twas little—but it told her heart was
broke.

And deeper and more deep the painful
flush

Daily became; yet all distress seem'd
o'er,

Save when the life-blood gave a sudden
rush,

Then trembling into silence as before.

At once too proud, too humble to deplore,
She bow'd her head in quietness; she
knew

Her blighted prospects could survive no
more.

Yet was she calm, for she had Heav'n in
view.

She lov'd and she forgave him—and in dy-
ing

She ask'd a blessing on his future years;
And so she went to sleep; meekly relying
Upon that Pow'r which shall efface all
tears.

Her simple turf the young spring flowret
wears,

And the pale primrose grows upon her
tomb,

And when the storm its simple blossom
tears,

It bows its head—an emblem of her
doom.

HEBREW MELODIES.

Oh! snatch'd away in beauty's bloom,
On thee shall press no ponderous tomb;
But on thy turf shall roses rear,
Their leaves, the earliest of the year;
And the wild cypress wave in tender
gloom:

And oft by yon blue gushing stream
Shall sorrow lean her drooping head,
And feed deep thought with many a dream,
And ling'ring pause, and lightly tread;
Fond wretch! as if her step disturb'd
the dead.

Away; we know that tears are vain,
That death nor heeds nor hears distress.
Will this unteach us to complain?
Or make one mourner weep the less?
And thou—who bid'st me to forget,
Thy looks are wan, thine eyes are wet.

I saw thee weep—the big bright tear
Came o'er that eye of blue:
And then methought it did appear
A violet dropping dew;
I saw thee smile—the sapphire's blaze
Beside thee ceased to shine;
It could not match the living rays,
That fill'd that glance of thine.

As clouds from yonder sun receive
A deep and mellow dye,
Which scarce the shade of coming eve
Can banish from the sky,
Those smiles upon the modiciest mind
Their own pure joy impart;
Their sunshine leaves a glow behind
That lightens o'er the heart.

THE WESTERN LUMINARY.

"THE LAMP IS THE LIGHT THEREOF."—REV. XXI. 23.

Vol. I.]

LEXINGTON, KY, FEBRUARY 9, 1825.

[No. XXXI.]

EDITED BY

J. Breckinridge & J. C. Harrison.

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From the American Missionary Register.

TWENTIETH REPORT OF THE
BRITISH AND FOREIGN BIBLE
SOCIETY,

Presented at the Annual Meeting in Free-Mason's Hall, London, May 5, 1824.

This Report occupies seventy-four octavo pages. Of these, sixty-seven are devoted to a view of the operations of the principal Bible Societies throughout the Christian world. A brief abstract will now be presented to our readers.

FRANCE.

It appears that the income of the Protestant Bible Society at Paris, during the last year, has amounted to upwards of 130,000 francs.

The number of Auxiliary and Branch Societies has been increased from sixty-four to seventy-five. The Associations in Paris alone are doubled, and in other places many new ones have been added. The distribution has been 4,050 Bibles, 2,304 Testaments; during the past year; and 18,606 Bibles, 23,523 Testaments, since its formation.

The Turkish Bible, from the manuscript version of Hali Bay, has pro-

ceeded as far as the end of the Second Book of Samuel. The New Testament of the same version, has been carefully revised by Professor Kieffer of Paris.

The Modern Armenian Testament, mentioned in your last Report, is now passing through the press.

The Carshun and Syriac New Testament, editing under the care of the Baron Sylvestre de Sacy, is proceeding. Respecting this version, Mr. Baker, the Society's agent in Syria, in his last letter writes: "The Carshun is made use of in all Mesopotamia, in the mountains of the Druses, at Aleppo, and in many other parts of Syria. A good stock of this work must be sent to mount Lebanon, but a more considerable supply to Aleppo, to be transmitted thence to Orfa, Merdin, Mosul, and Bagdad."

SPAIN, PORTUGAL, AND ITALY.

While your committee continually obtain fresh information of the lamentable want of the Scriptures in Spain, Portugal, and Italy; they have to regret that circumstances allow of their doing but little to supply that want. May the day ere long arrive when the word of the Lord shall have free course and be glorified in these as well as in other countries!

Some Spanish refugees having landed in Jersey, accepted with gratitude Bibles and Testaments presented to them. An application from some Portuguese families resident in London, has been answered by a suitable grant. These are indeed small donations, but are recorded to show, that while your institution traverses the world, it does

not overlook wants which are found to exist immediately beneath its own eyes.

NETHERLANDS.

At the request of your committee, the Rev. Dr. Steinkopff has undertaken a tour in the Netherlands, Germany, and Switzerland, and visited the different Societies in those parts. The happiest results have arisen from this journey, new Societies have been formed in some places, fresh vigour has been imparted to others. Friendly counsel and encouragement have been afforded where difficulties have occurred. The bond of union has been strengthened between the Societies themselves and your own institution; reasonable aid has been given; and channels have been opened for a further dispersion of the Bible.

The NETHERLANDS Bible Society, with its fifty-seven Auxiliaries, continues its operations; and has issued in the last year 3,975 Bibles and 4,238 Testaments. In the Reports of some of its Auxiliaries the following interesting notices occur:

The AMSTERDAM Auxiliary has distributed 3,131 copies. The Association for the benefit of Seamen excites the greatest interest; as by its means the word of salvation is spread in the most remote parts of the world.

From NETHERLAND INDIA information has been received of the revival of the Society at BATAVIA, under the patronage of the Governor-General. From Mr. Bruckner, at SAMARANG, it is reported, that the translation into the Javanese, undertaken by him, has been completed. Three thousand guilders have been given in aid of this work.

A letter from Mr. Voss and Mr. Lacroix, of Chinsurah, gives the gratifying information of the increased estimation in which the Holy Scriptures are held; in consequence of which, it is said, the vain idols sink more and more into contempt. An institution has been formed for teaching the East-

tern languages, with a view to promote the translations of the Scriptures.

In SWITZERLAND the visit of Dr. Steinkopff proved particularly acceptable, and he was every where received in the most friendly manner. Small as is the sphere of the SCHAFFHAUSEN Bible Society, its active Committee have contributed to the circulation of 4,522 Bibles and Testaments, in the French, German, and Hebrew-German.

GERMANY.

Most of the Biblical Institutions in GERMANY proceed with spirit and success.

The Duke of Oldenburg, on receiving the Report of the Eutin Society, expressed his approbation of its labours, adding, "I shall feel happy in promoting its benevolent object, to the extent of my power."

The ROSTOCK Auxiliary increases in its subscribers and receipts, as well as in its distributions. In the Report it is stated that although fourteen presses are constantly employed at the Canslein Institution at Halle, yet that establishment is often unable to meet the demand.

The HANOVERIAN Institution expresses its lively gratitude for a former grant; and announces the completion of a new edition of 5,000 German Bibles, which your Society has enabled its Committee to print.

From BAYREUTH, Mr. C. F. Leers, and his fellow-labourer the very Reverend Dean Pflaum, announce that they have completed their third edition of 7,000 copies of the New Testament, printed at the expense of your Institution. They also propose to print an edition of 7,000 entire Bibles at an expense of 460*l.* or 480*l.* towards which your Committee have gladly voted 250*l.*

The WURTEMBERG Society, with its numerous Auxiliaries and Associations, occupies an important station in the

Biblical field of Germany. 97,811 Bibles and Testaments have been distributed by its exertions.

Their Majesties, together with the Queen Dowager of Wurtemberg continue their royal patronage, and honoured your Secretary with an audience, at which they expressed the continued interest they felt in the vast operations of the British and Foreign Bible Society.

The King on receiving the Report presented a donation of 500 florins.

Dr. Leander Van Ess continues his labours with his wonted ardour, and new doors are continually opened before him for circulating the Holy Scriptures. He mentions, with delight, applications which he has received from a number of Roman Catholic students in various Universities of Germany, from youths in Latin seminaries, and from mechanics. The military likewise have shared in his attentions. Applications from this quarter became so numerous and pressing that he prudently referred the matter to the commanding officers, who, with many expressions of good will, accepted his offer of New Testaments; and the War Department took the necessary measures for their distribution among the soldiers. It is gratifying to add, that in many instances the happiest effects have ensued. The Testaments have been read, bad habits have been reformed, and virtuous dispositions cultivated, or in the still more comprehensive words of Scripture, "the old man has been put off, and the new man put on."

During the past year he has distributed nearly 50,000 Bibles and Testaments, making the grand total, since the commencement of his labours, upwards of 500,000 copies.

PRUSSIA.

The last anniversary of the Prussian Bible Society was honoured by the presence of the Crown Prince and other branches of the Royal Family,

and a letter was read from his Majesty himself, expressing the continued interest he felt in its transactions. The Report states that 11,022 Bibles and Testaments had been issued from the depository of the Central Society of Berlin, and 22,400 from its forty-two Auxiliaries. It is observed in this document, "many thousands of our Christian brethren rejoice in the light of Evangelical truth, as it beams from the word of God, who were once sunk in the darkness of ignorance respecting those things which belong to their peace."

The demands for the Scriptures are great, and on its being represented by the Secretary, that, in the Margravate of Brandenburg alone, there were 1,000 clergymen, and several thousand congregations, desirous of a supply for their children and poor, your Committee have placed at the disposal of the Prussian Bible Society the sum of 500*l.* to meet these urgent wants.

The BUNTZLAU Society has, since its formation, distributed 17,425 copies.

POLAND.

A Missionary in POLAND, from the London Society for promoting Christianity among the Jews, anxious to benefit the Christian population, as well as the children of Israel, has made an urgent application to your Committee, on their behalf, for German Bibles; and 100 Bibles and 500 Testaments have accordingly been placed at his disposal.

DENMARK.

The DANISH Bible Society has circulated, during the last year, 10,000 Bibles and Testaments; making a total of 100,000 since its formation. "We have reason to believe," writes the Secretary "that the greater part of this distribution has fallen on good ground." The GREENLANDISH and FARONENSE translations proceed. Of the latter, the Gospel according to

St. Matthew has been completed, and an edition of 1,500 printed: of the former, the Psalms of David have been finished, and are now in the press. Ten new Auxiliaries have been formed, and in every part a thirst after the divine word increases.

SWEDEN.

From STOCKHOLM, two very interesting documents have been received, viz. the Reports of the SWEDISH Bible Society, and of the STOCKHOLM Ladies' Association. The Anniversary of the former was held on the 23d of April, 1823, and was attended by the Archbishop of Upsala, the Bishops present at the Diet, and nearly the whole of the Clerus Comitialis. In the past year it has issued 4,672 Bibles, and 7,746 Testaments; and, since the commencement of the Institution, 80,034 Bibles and 105,233 Testaments. The Auxiliary Societies are represented as faithfully fulfilling the duties with which they have been charged.

At CARLSRONA, the Swedish Fleet Society has received many applications from the several enrolled companies of Seamen, ordered upon service in the king's dockyard; and 387 Bibles and 556 Testaments, have, consequently, been distributed among them.

The attention of the Stockholm Ladies' Association has been directed to putting the Scriptures into the hands of new-married couples.

The visit of his Excellency Mr. Papof, Secretary of the Russian Bible Society, to this country, cannot be forgotten. His Highness Prince Galitzin, in a letter to your President, acknowledging the attentions shown to this gentleman, speaks of the lively gratitude which the Russian Society has always cherished, and still cherishes, towards "the London Committee, as the manifest instrument through which the light of the divine word began to

be abundantly poured into their beloved country."

It is delightful to behold the progress which this light is making. New versions are preparing in various dialects. First editions have been completed of some; several others have reached a second, a sixth, and even a fifteenth impression.

ISLANDS OF THE MEDITERRANEAN:

To the Bible Society at MALTA there have been forwarded, during the past year, 1,000 Arabic Bibles and 2,000 Arabic Testaments.

In CORSICA a zealous friend has been met with, who has represented to the Society the want of the Scriptures in that island; expressing at the same time his readiness to assist in their distribution. One hundred French Testaments have been placed at his disposal, with a few Italian Bibles and Testaments.

By the IONIAN Bible Society many copies of the Scriptures have been distributed in the various islands.

TURKEY IN EUROPE.

At CONSTANTINOPLE, your agent, the Rev. H. D. Leeves, has been engaged in revising a Jewish-Spanish New Testament; and, on the suggestion of the Armenian Patriarch, has undertaken a fresh edition of the Turkish New Testament in Armenian characters, consisting of 5,000 entire Testaments and 3,000 Gospels.

Among those who have partaken of your bounty in this part of the world, are some of the unfortunate Sciots, of whom Mr. Leeves writes, "Several have received them with real joy; and, to my knowledge, have read them with consolation under their extreme suffering."

It appears, that the distributions from the depot at Constantinople, have increased to the number of 5,000 copies during the past year; upwards of 1,500 of which have been sold at

Constantinople; and the sales in Turkey and Asia Minor have produced, according to the account furnished by Mr. Leeves, the sum of 196l. 17s. 10d.

From Malta an English clergyman took 3,467 copies of the Scriptures, or parts thereof, in Arabic, Armenian, Hebrew, French, English, Italian, Ancient and Modern Greek, Ethiopic, Syriac, and Slavonian, for distribution in the Holy Land. Jerusalem has been visited by some gentlemen in connexion with the American Board of Missions, who write, that "all we brought with us in Greek or Arabic were disposed of, within two or three days, to persons who came to our lodgings for them. We had no occasion to go abroad with our books, or to employ any one to sell them for us." From this same place writes Mr. King, "Since leaving Egypt we have distributed nearly 2,000 copies of the Bible, New Testament, Psalter, and Book of Genesis." More might have been distributed, but within a fortnight all their stores were exhausted; they had sometimes thirty persons in a day calling upon them to purchase the Scriptures, whom they were obliged to send away empty. In a still more recent communication, it is stated, that at one convent they sold about eighty Bibles and Testaments; that on their way from Jerusalem to Mount Lebanon, copies were distributed at Jaffa, Acre, Tyre, and Sidon.

At Beyrout, 450 Psalters were sold. At Tripoli, the Greeks were found ready to purchase; and, in the course of a single day, fifty-eight Bibles, or parts of the Scriptures, were sold, and seventeen given away.

HOWE AND CROMWELL.

The following extract from the life of the Revd. and famous John Howe of Cromwell's day, is interesting, we think, in no common degree. It casts

some light upon the character of the *Imperial Protector*, and teaches us how often the most solemn and interminable consequence flows from the most trivial occurrences. Even our looks, may be made to mould in a great degree our whole being and destiny.

"Sometime after, (I cannot with certainty say how long) Mr. Howe having occasion to take a journey to London, was detained there longer than he intended. He had the curiosity to go one Lord's day (and it was on the last that he designed to continue in Town) to be an auditor at the Chapel at Whitehall; but I cannot meet with any one that can with certainty recollect who was to be that day the Preacher. Cromwell who generally had his eyes every where spied Mr. Howe in the auditory, and knew him by his garb to be a Country Minister; and thought he discovered something more than ordinary in his countenance, and sent a messenger to him to desire to speak with him when the worship of God was over. Upon his coming to him Cromwell requested him to preach before him the Lord's day following. Mr. Howe was surprised with the unexpected motion, and modestly desired to be excused. Cromwell told him it was a vain thing to attempt to excuse himself, for that he would take no denial. Mr. Howe pleaded that having dispatched what business he had in town, he was tending homeward; and could not be absent any longer without inconvenience. Cromwell inquired what great damage he was liable to sustain by tarrying a little longer. Mr. Howe replied that his people that were very kind to him would be uneasy, and think he neglected them, and slighted their respect. Cromwell promised to write to them himself, and send down one to supply his place, and actually did so, and Mr. Howe staid and preached as he was desired, and when he had given him one Ser-

mon, Cromwell still pressed for a second and a third: and at last, after a great deal of free conversation in private, nothing would serve him (who could not bear to be contradicted after he had once got the power into his hands) but he must have him to be his Household Chaplain, and he would take care that his place should be supplied at Torrington to the full satisfaction of the People. Mr. Howe did all that lay in his power to excuse himself and get off; but no denial would be admitted. And at length (though with great reluctance) he was prevailed with to comply and remove with his family to Whitehall, where several of his children were born; and in this difficult station he endeavoured to be faithful and to keep a good conscience. And this I suppose is the time when, as Mr Wood informs us, he became Lecturer of St. Margaret's Church in Westminster. Certain it is that he was then a celebrated preacher and generally respected, and it has been observed by several, that there was hardly a man that was in an eminent public station in those critical times, and that was admitted to the knowledge of so many secrets as he, that was so free from censure in the changes that afterwards succeeded. A plain argument of uncommon conduct and caution."

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For the Luminary.

THOUGHTS ON THE VALUE OF CHRISTIAN REPUTATION.

There is scarcely any object of pursuit, which has engrossed so large a portion of human attention, as reputation.

All men regard a *good name*—some for its own sake—some for the means of doing good, which it affords, or rather constitutes.

The *Law*—which, for the most part, is sufficiently phlegmatic in its regards for persons and things—has still annexed to the wanton injury to reputa-

tion heavy damages, to be paid to the sufferer.

Assail the good name of the *mechanic*; and he can recover his penalty of you—Or assail that of the *lawyer*, the *physician*, or the *merchant*; and you are liable to suffer for your injustice. The idea is—that these different persons have, or may yet have, families to support by their industry—and that, by obstructing the profits of the avocation of any of these persons, you would intercept the regular supplies of food and raiment, and other necessaries or conveniences, to themselves and to those whom they are bound to support.

Yet there is one sort of reputation which the law would not very anxiously defend. We allude to *Christian* reputation. This seems to be given over to the protection of that small portion of generous sentiment, which obtains amongst the different Societies of men. Perhaps the law *does not* protect it—because it *well cannot*.—It may too, probably, have occurred to our more noble minded ancestors—that reputation of this sort would scarcely ever need the protecting arm of the law—but that it might safely be trusted, if not to the *pious* feelings of men, at least to those sentiments of *honor*, to which the *tender sex* may ever safely appeal in ours, and which then was better known (though not more talked of) than nowadays.

What, however, can be of more real value—than Christian reputation?It is one of the principal means, whereby the good man is enabled to render service to other immortals, as such. It is from the connexion of the advice of such a man, with his reputation for real piety—that that advice is heard, is attended to, is turned to his advantage, by the person advised.—For how natural is it—when a man is offering his counsel—for the individual addressed, to institute an inquiry in his mind, into the *right* of the other,

thus to address him?—"What are the claims of this person, he may say, thus to bring before another, his views of conduct or of safety? Whence has he gotten these views? And are they genuine—or recommended by a suitable walk, in himself?"—And if there be any, the least ground, for adopting, as the result of this sort of investigation, a conclusion unfavourable to the adviser; if there be any thing which can be tortured into a blot upon his own moral escutcheon;—we know what the effect upon the other, is too apt to be—and that in such circumstances, he will be confirmed in his evil principles, feelings, and practices.

Ambrose is a man of ardent, and firm piety. No person, probably, possesses a greater love for souls, than Ambrose. The maturity of his life (and he does not want many years of the completion of his half century) has been devoted mainly, to the bringing over of persons to faith on Jesus Christ; and to the charities of the Bible. Ambrose, too, is a man of sturdy intellect, of manners by no means unpleasing, of conversation well calculated to engage as well as edify, of education the most classical and ample, as well as of a general information to aid him in the illustration of any of his favorite subjects.....This is his character; but his reputation has not been spared. It was his misfortune, in more early life, to form connexions in the Church, with persons whom he has since been obliged to abandon on account their corruptions and errors; and to the censures of these, the whole phalanx of avowed infidels, of Socinian and Arian infidels, of practical infidels—have, for years and years, been disposed to add, as circumstances have seemed to them to favor, their distant insinuations, their broader surmises, their crocodile lamentations, or their turbulent abuse. All these persons, in relation to Ambrose, have seen "a daily beauty in his life, which made

them ugly." If they have not all formally united against him; they have at least, in effect done so, by a sort of nefarious instinct, too common with the enemies of Christ and of his people.—And this band of brothers, not in tribulation, but in sins—have been unfortunately successful. They have greatly obstructed, and prevented, the usefulness of the man who loved the truth, and *because* he loved it.

Now, should these things be thus?.....Let it be considered that the usefulness of Ambrose, was also his happiness. Whilst it was his desire to "shine as the stars forever and ever"—as having "turned many to righteousness;"—it is distressing to him that he has, to a considerable extent, been disappointed in his pious aims—that souls have been snatched, but too probably, from his hands—and that he is compelled, in some measure, to resort for consolation, to *intentions* rather than to *performances*.

But this is not all. It is not the interference with the happiness of one good man, that we would mainly dwell upon. It was well, that it was "*in his heart,*" to "build" a house unto God's Name. We chiefly speak, in behalf of those souls whom Ambrose might have saved, but for the slanderers of his name—but who, in estranging them from him, may have also estranged them forever from God and eternal life—It is in behalf of these that we complain; and the justice of our complaint, will not, cannot, be denied.—For it is an awful thing to prevent the saving of immortal spirits! It is a fearful matter to be the means of their turning off from the way of blessedness, and thus to murder the souls of men!!

Indeed we feel anxious for the safety of these traducers, as well as for that of those whom they are the means of deceiving and destroying. For if they cannot "*escape*" who "*neglect* the great salvation;" how can *those* who thus exert their utmost powers against it?

or who scatter moral *poison* and death, among the immortal creatures of God? We could wish, from our inmost souls, that these hapless persons might be made to feel for themselves—as we feel for them.—We would fain induce them—to cease from “destroying their own good;”—or if this may not be, in their resolvedness to perish, at least to desist from crushing, with bloody effort, the spiritual hopes of other. We would exhort them to permit the few disciples whom earth has to boast of, to do what little good they can, and to invite from the jaws of ruin any who will hear them!

A. B.

From the Western Recorder.

The Lord Jesus beseeches his children to give, although what they possess is his already. And more than this—if the expression may be allowed—he condescends to pay court to their avarice, by pledging *himself* to pay even an hundred fold.

The Prince of Darkness is a Pearl Merchant who keeps a barter shop—and though his wares are all counterfeit and known to be such, he does a great business. He often barter with parents, *Christian parents*, by giving them for their sons and daughters, large portions of this world's goods, with its honours and distinctions—in exchange for a pearl out of the Eternal crown.

“Why, herein is a marvellous thing”—Christians are complaining of the low state of religion; and wonder why it is not with them as in times past.—No marvel, brethren. Do you not see the stores are all empty. Is it not sounded daily in your ears, that the heathen are perishing for lack of vision! “Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

Will any dare pretend, that a steward is not *dishonest* who withholds his master's goods when he calls for them, and virtually says—who is the Lord that I should obey him?—Behold the Judge is at the door!

Savings Banks—Excellent institutions, to provide for helpless infancy and decrepid age. But they regard only the wants of the body. There is in this country a *Savings Bank* where the security is unexceptionable, and the rate of interest an hundred per cent. A branch of it is established in Boston, styled the American Board of Commissioners for Foreign Missions, and another in New-York, styled the United Foreign Missionary Society. No Christian will dare say the security is exceptionable, or the interest less than his avarice could demand.—“He that giveth to the poor lendeth to the Lord: that which he hath given will he pay him again.”—*West. Rec.*

REVIVAL IN LOCKPORT, N. Y.

We have been favoured with the perusal of letters from Lockport, Niagara Co. N. Y. which give information of a powerful revival of religion recently commenced in that place. In the first, dated Dec. 13, the writer says, “I have just returned from one of the most interesting meetings I ever attended. God is pouring out his Spirit on this wicked place. O it is a solemn time indeed! It would do your heart good to witness the engagedness of Christians,”

Another letter, dated Sabbath evening, Dec. 19, says,—“This day has been peculiarly interesting.—The meeting-house was crowded with hearers, so that many could not obtain seats. Have we not reason to think it the work of God,—when the Universalist, the Deist, and those who have denied the divinity of our Saviour, come out from the world, and profess to be on the Lord's side.”—*Bost. Rec.*

THE LUMINARY.

LEXINGTON:

WEDNESDAY, FEBRUARY 9, 1825.

The circular of President Lindsy, which will be found in our columns of today, presents to the reader, in a condensed and very engaging view, the claims and prospects of Cumberland College, Nashville.—It is already known that he is now at the head of this rising institution of our sister state.—His literary reputation will at once be seen, in the fact, that he was successively elected to the presidency—of the Transylvania University—the College New Jersey, and Cumberland College.—He has not yet reached the maturity of his powers—and in view of the extensive good which his distinguished talents and attainments may enable him to do in the western country—upon the liberal plan which is exhibited in this document—we do most heartily rejoice.

He is followed in his *labours of love* and *blessedness* by the best wishes and prayers of his brethren in Kentucky.—In the poverty of our resources we shall find it impossible at home, to fund on our own College at Danville.—But we view the Cumberland College, with every other literary establishment, in which sound letters and sound Christianity (for they always go together) are taught, as our sisters in a sacred cause. May the smiles of heaven prosper his work!

CUMBERLAND COLLEGE.

HAVING been appointed by the Board of Trustees of Cumberland College, at Nashville, in Tennessee, an agent, to solicit donations in behalf of that institution, I take the liberty to address my fellow citizens on the subject, in this public manner, rather than to

subject them, or myself to the inconvenience of a more direct individual application. Knowing, as I do, the numerous appeals which are daily made to your sympathy and liberality, I have felt an extreme reluctance to present to your notice the object for which I have been commissioned to ask your friendly aid. I had almost determined, indeed, to be silent—and to bid adieu to the land of my fathers without venturing even to name the cause to which I am providentially destined in future to devote my humble labours, and which, in order to its success, must be largely indebted to the munificence of a generous public. But, duty constrains me to wave all considerations suggested by the fear of appearing obtrusive or of encountering neglect and disappointment. Allow me then, respectfully, to bespeak your candid attention and kindly favour to an infant seminary which is just commencing an existence in a place and under circumstances of no ordinary interest.

Within a period of little more than thirty years, a new world, beyond the Mountains, has furnished a home to several millions of American citizens. The population has there increased, and is still advancing in a ratio unprecedented in the history of our race. But the means of instruction, moral, literary and religious, bear no proportion to the rapid march of population. While therefore, on the one hand, we rejoice at this astonishing augmentation of physical strength to the Republic; we have, on the other, abundant cause to be alarmed at the cheerless prospect which is every where presented from the want of those literary fountains which have proved so salutary in the older states. The importance and necessity of education to a free people need not be urged before an enlightened and liberal community. To be free and happy, men must be virtuous and intelligent.—To become virtuous and

intelligent citizens, our youth must be suitably educated and disciplined. To diffuse even the elements of learning among the people generally, there must be a due proportion of seminaries of the higher order. Common schools have never flourished in any country where colleges or liberal institutions have not been established and fostered. The surest means of securing the former is by cherishing the latter. Colleges furnish teachers to our Academies—and these again to our village and country schools. Wherever there is the largest amount of liberal education, there will be found the most intelligence among the mass of the people. Witness the four Universities of Scotland, and the score of colleges in New-England. But so plain a point need not be laboured.

Throughout the immense valley of the lower Mississippi, containing, at least, a million of inhabitants, there exists not a single college. Hitherto a few wealthy individuals have sent their sons to northern and eastern institutions, while the great body of the people have been unable to afford the expense, or indisposed to subject their children to the danger and inconvenience of so long a journey and of so distant a residence from the parental roof. The time has arrived when they must have the means of education at their own doors, or be deprived of its benefits altogether. It may be asked—are they not able to build up colleges for themselves? The question may be answered by another. Could not New-Jersey have amply endowed her literary institutions without any foreign aid whatever? And yet she sought assistance from every part of our country—nor was assistance denied. The question is not what a people can do—but what are they disposed to do—what will they do? Our western brethren are, probably, as liberally inclined as ourselves. But every eastern institution, theological or literary, which

has not been patronized by the state government, has sought and obtained support from liberal individuals wherever they could be found. Even the West has not been appealed to in vain on such occasions. Let the favour be reciprocated. But, in truth, the citizens of the west are comparatively destitute of pecuniary resources. With the exception of a few commercial towns, the people are scattered over an extensive territory, which, but yesterday, was a savage wilderness, and which yet scarcely furnishes the means of subsistence to the hardy huntsman and farmer. To those who are acquainted with the actual state of the western country nothing need be added. To those who are ignorant of it altogether, enough cannot be said in this brief notice to give them any adequate idea of its destitute condition. It is the purpose of the friends of Cumberland College, in attempting to give it a respectable and efficient organization, to remedy the existing evils to the greatest extent within their power. It ought to be a sufficient guarantee to the public that their charity will not be misapplied or unworthily bestowed, that the Trustees of this institution have deemed it expedient and necessary to solicit, by their agents, contributions from their eastern friends. In their name, therefore, I do hereby appeal to the generosity of the patriot, the philanthropist and the christian—in the confident belief that no object more worthy of their benevolence has been or can be presented to their consideration. Donations in money, in books, in philosophical apparatus, in any articles which can be useful or ornamental to a college establishment, will be thankfully received. Let none refuse because they may be able to give but little. Every dollar, and every dollar's worth in any form, will be gratefully acknowledged, and the donor regarded as a benefactor of the institution. Should these remarks meet

the eye of any of the favoured alumni Nassau-Hall, may not the hope be indulged, that they will cheerfully add their mite to forward the cause of literature and science among the gallant youth of Tennessee? While they contemplate with pride and delight the daily increasing prosperity and reputation of their own venerated *Alma Mater*—herself so long the distinguished object of a nation's bounty—will they withhold the token of courteous regard from a sister seminary, whose founders and guardians, have, by their recent victories over a haughty invading foe, shed an imperishable lustre around their country's fame?

Cumberland College is intended to be a christian, but not a sectarian institution. Its immediate patrons and directors belong to several religious denominations. It is the property of no sect or party. It looks for support to the liberal of all persuasions, and is pledged to be equally indulgent and friendly to every class and description of citizens, who recognize the Bible as the charter and standard of their faith. In submitting this statement, and in making this appeal to the public, the hope is fondly cherished, that it will not have been made in vain.

PH. LINDSLY.

Princeton. July 1824.

VIRGINIA LEGISLATURE.

The Committee of Schools and Colleges, after sending for the Bursar and books, have completed the taking of testimony respecting Wm. and Mary College, and have determined, 16 to 12, in favour of removal. A resolution had been previously offered in the House by Mr. Booker to discharge the committee from the further consideration of the subject. This resolution and a substitute to the same effect, were, after an animated debate, rejected by a vote of 69 to 127. This vote renders it probable that the House will finally decide in favour of the removal.

Family Visitor.

WASHINGTON CITY, January 5.—The Delegation of Chickasaws who lately visited this city, came, we are informed by permission of the Government, in compliance with their request, and at their own expense. One of the objects of their visit was to conclude an arrangement by which their annuity for one year, amounting to \$35,000, should be employed, under the direction of the government, towards the education and improvement of their children. We are gratified to learn that such an arrangement was effected. Five thousand dollars of the appropriation, we learn, are to be applied to the expense of erecting buildings, &c. and the remaining thirty thousands are to be invested in stock; the interest of which is to be applied towards the support of the schools.

We learn, further, that the plan of the government for the education of the Indians, as delineated in the regulations of the Department of War, is that which they have adopted; and that the application of the money will be through the Rev. Mr. Stuart, the Superintendent of the School called Monroe, now in operation among them.

The new President will have a fine opportunity of providing for his friends in the diplomatic line, as there are now two vacancies to filled, at Buenos Ayres and Mexico; and Mr. Rush, at London, and Mr. Nelson, at Madrid, have both expressed their determination to return in the spring.

The quantity of land ceded by the Quapaws, in the treaty entered into between them and the United States Commissioner, in November last, is computed at 2,249,000 acres.

Nat. Jour.

REVOLUTION SOLDIERS.

General Benjamin Pierce of Hillsborough, N. H. invited his revolutionary companions, who are now inhabi-

tants of that town, to dine with him on the 25th of December last. The number present was 22, and their united ages 1563.—*Family Visitor.*

The Secretary of the Navy having instituted extensive inquiries with respect to American hemp, under a resolution of Congress, has reported the following conclusions as the result.

1st. That hemp may be cultivated in the United States, to any extent which our necessities may require.

2d. That, in the present mode of cultivation, there are some errors which may readily be corrected when more attention is paid to it.

3d. That, in its natural state, it is, in all important qualities, equal to that which we are in the habit of importing.

4th. That it is injured in the mode of cutting and preparing it for manufacture.

5th. That, if sown thicker on the ground, water-rotted, and prepared with care, it will be for all purposes, equal to any other.

6th. That canvass, cables, and cordage, manufactured out of it, as now cultivated, are inferior in color, strength, and durability, to those manufactured from imported hemp, and consequently are not as safe or proper for use in the navy. And that this is the reason, and the only reason, "why canvass, cables, and cordage, made of hemp, the growth of the United States, may not be used in the equipment of national vessels, with equal advantage as if of foreign fabric or materials."
Nat. Gaz.

From the N. York Commercial Advertiser, Jan. 14.

CIRCUIT COURT, JANUARY TERM.

Sarah Mauran vs. William Daves.—

This was an action in the case brought by the plaintiff against the defendant for having seduced her daughter, and

thereby incurred the loss of her services in consequence of that seduction.— Counsel for the plaintiff, Messrs W. Sampson, H. Maxwell, and W. M. Price. For the defendant, Messrs. P. A. Jay, J. Anthon, and James Smith.

The jury retired about an hour and returned with a verdict for the plaintiff of *nine thousand dollars* damages against the defendant—which is the largest verdict that has ever been rendered in a similar case in America. And never did a verdict give more satisfaction to the community.

Perhaps there never was an object of seduction in a court of justice, who conducted herself with greater propriety, or evinced so much feeling and sensibility. The attempt further to blast her reputation, was like a dagger to her bosom, and, finally, her agonized feelings so far overcame her, that she swooned upon the floor.

A Congress of Continental Ministers was about to assemble at St. Petersburg.
Nat. Gaz.

We perceive by our late Paris papers, that M. de Chateaubriand began to issue, on the 7th Nov. a new series of political pamphlets, under the title of *Letters to a Peer of France*. He had undertaken to treat, in succession, the following subjects: indemnity to the emigrants; interest of the public debt; independence of the Judiciary; laws wanted; the part which France might play in Europe; the condition of Spain and her colonies; the destinies of Greece, &c.
ib.

NEW YORK, Jan. 17.

Captain Ridgway, from St. Thomas, (Dec. 24,) informs, that about ten days before he sailed a desperate gang of *Thieves and Pirates*, fifteen or twenty in number, had been arrested and would be tried after the Holy days. Among them were some old offenders.

It appears to have been their intention to supply themselves with goods and money from the stores and iron chests in that place, and take possession of two or three of the best vessels in the harbour to carry off their booty. Two vessels had already been selected for this purpose, viz: the new sch'r Joanna, Hamilton, and brig Morris, Williams, both of Baltimore. Part of their number, under pretext of wanting passages, actually shipped on board, with a view to assist in capturing them immediately after sailing. They had a small sloop belonging to one of the leaders, which was to take out men and arms to effect their object. The same sloop was afterwards captured with five of her crew, by a Danish sloop of war.

News From Persia.—Letters from Shiras, announce, that in the month of April, 1824, there had been an earthquake which lasted six days and six nights without intermission, and which had swallowed up more than half of that unfortunate city, and overthrew the other, as was the case at Aleppo. Nearly all the inhabitants fell victims to the catastrophe; scarcely five hundred persons could save themselves. Other letters from Aborkah announce that the same shock, but less violent, had been felt there.

Kazroon, a city between Aborkah and Shiras, was swallowed up with almost the whole of the inhabitants, in consequence of the same earthquake. All the mountains surrounding Kazroon were levelled by it, and no trace of them now remains. *Lond. pap.*

RUSSIA.

Accounts from St. Petersburg, to the 4th of November, have been received. It appears measures have been lately ordered by the Emperor, relative to the Jews in Poland, and a desire expressed, by him, to make them apply to agriculture, which has already been

often attempted in vain; all these circumstances give an interest to a communication from the South of Russia, by which we learn, that about five miles from Nikotajen, in the government of Cherson, there has existed for several years, a Jewish village, with very fine fields, and pastures, built and inhabited entirely by Israelites. This village, *Jem Nahr*, in the vicinity of which there are six other smaller villages of the same kind, most of them with Hebrew names, is inhabited by about fifty families.

FRANCE.

The funeral of the late King of France is said to have cost the nation about 400,000 dollars. This sum would pay the salary of the President of the United States sixteen years. Cheapness, however, is one of the least blessings of a republican government. But when we add to all the miseries incident to a monarchical government, that its exorbitant expenses are wrung from the hard earnings of an oppressed people, we marvel at the mild patience of a nation not only king-ridden but priest-ridden by a cruel and superstitious hierarchy. When shall the light of revelation banish the darkness, worse than Egyptian, brooding over the nations under the papal dominion?

The most remarkable incidents in the case of the famous Fauntleroy, perhaps, are those in which his wife and mistress were the *dramatis personae*.—The former he had not consented to see for many years, and they lived apart with abundant content: but when his brilliant notoriety and new existence as a detected, gigantic forger began, the most passionate love and sorrow sprang up in her heart—she must see him, present his son to him, die with him; and he gave her and the youth, a sweet welcome. At the same period, however, the other lady, a Mrs. Forbes, about 22 years of

age, "endowed with much personal beauty," daily appeared before him too, with her offspring, and was received with at least an equal display of affection. His final interviews with each, and the ghostly advice which he administered to each before he tore himself from her arms, are most pathetically told. Gay, when he wrote his *Beggar's Opera*, never anticipated that the scenes between Captain Macheath and his favourites would be so far outdone in reality. *Nat. Gaz.*

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Extract from the works of Owen Felltham, Esq.

"An extreme taxation is to take away the honey while the bees keep the hive; whereas, he that would take that, should first either burn them or drive them out. Tyrants in the government are the greatest traitors to their own estates. A desire of being too absolute, is to walk upon pinnacles and the tops of pyramids, where not only the footing is full of hazard, but even the sharpness of that they tread on, may run into their foot and wound them. Too much to regrade on the patience of but tickle subjects, is to press a thorn till it pricks your finger. Nothing makes a more desperate rebel, than a prerogative enforced too far. Liberty in man is as the skin to the body, not to be put off, but together with life. They who will command more than they ought, shall not at last command so much as is fit."

"Moderate princes set faster in their regalities, than such as being but men, would have their power over their subjects, as the gods, unlimited. Oppression is an heat till it burns the hand. To debar some states of ancient privileges, is for a falcon to undertake to beat a flock of wild gees out of the fens. To go about to compel a sullen reason to submit to a wilful peremptoriness, is so long, to beat a chained mastiff into his kennel, till at last, he turns and flies at your throat. Unjust policy, is to shoot,

as they did at Ostend, into the mouth of a charged cannon, to have two bullets returned for one."

—
 "Meditation is the soul's perspective glass; whereby, in her long remove, she discerneth God, as if he were nearer than I. I persuade no man to make it his whole life's business. We have bodies as well as souls; and even this world, while we are in it, ought somewhat to be cared for. As those States are likely to flourish, where execution follows sound advisements; so is man, when contemplation is seconded by action. Contemplation generates; action propagates. Without the first, the latter is defective; without the last, the first is but abortive, and embryous. —Saint Bernard compares contemplation to Rachel, which was the more fair; but action to Leah, which was the more fruitful. I will neither always be busy, and doing; nor ever shut up in nothing but thought. Yet, that which some would call idleness, I will call the sweetest part of my life; and that is, my thinking. Surely, God made so many varieties in his creatures, as well for the inward soul, as for the outward senses; though he made them primarily for his own free-will and glory. He was a monk of an honest age, that being asked how he could endure that life, without the pleasure of books, answered—The nature of the creature was his library; wherein, when pleased, he could muse upon God's deep oracles." *ib.*

—
 "The safest ambassador in love-affairs, or go-between, as he is vulgarly called, is a blind man; and this I take to be the real reason why Cupid is usually painted with a handkerchief (a Bandana is the best) across his eyes. There is an old Jew of the name of Moses, in the city, both ugly and blind, who has made a fortune in this employment. Asking him one day, from the bench, (I like always to be study-

ing human nature,) how one so blind came to dabble in love affairs? 'My Lord,' said he, ' 'tish becase I'm blind.' —'And why on that account?' 'Bebase, my lord, I can't see.'" * * *

London Lit. Gaz.

Medical School in Boston.—The number of Students attending the medical lectures of Harvard University in Boston, amounts this winter to one hundred and twenty-eight.

Nat. Gaz.

MISSIONARY STATIONS.

The last Missionary Herald contains a general view of missions among the heathen, under the direction of Societies in the United States.

American Board.—Preachers of the Gospel from this country 35—native preachers and interpreters, 5—laborers from this country, including missionaries and assistant missionaries, 64—Total 142. Stations, 34—churches organized, 13—schools, 95—scholars, about 4000.

United Foreign Missionary Society.—Nine stations, eight of which are among the Indians of the U. States. The ninth has been recently commenced in the island of Hayti.

Baptist Board.—Eight stations, three of which are in Burmah, one in Africa, and the rest among the American Indians.

Methodist Missions.—Three stations, among the American Indians.

Episcopal.—One station, at Oneida Castle, near Oneida Lake.

United Brethren.—Two stations, among the Indians.

Western Missionary Society.—One station, at Maumee, west of Lake Erie.

Synod of S. C. and Georgia.—One station, among the Chichasaws.

Bost. Rec.

SUNDAY SCHOOLS IN THE SIXTEENTH CENTURY.

Extracts from "Letters from an absent Brother," by the Rev. Daniel Wilson, dated Milan, Sept. 14, 1823.

"After our English service we went to see the catechising. This was founded by Borromeo, in the sixteenth century, and is peculiar to Milan. The children met in classes of ten or twenty, drawn up between the pillars of the vast cathedral, and separated from each other by curtains, the boys on one side, the girls on the other. In all the churches of the city there are classes also. Many grown people are mingled with the children. A priest sat in the midst of each class and seemed to be familiarly explaining the Christian religion. The sight was quite interesting. Tables for learning to write were placed in different recesses. The children were exceedingly attentive. At the door of each school, the words *Pax vobis*, (Peace be unto you,) were inscribed on a board; the names of the scholars were also on boards; each scholar had a small pulpit, with a green cloth in front bearing the Borromeo motto *Humilitas* (humility.)"

Boston Rec.

Remarkable preservation.—At the time of the conflagration of the Boyne, a marine was seated in his birth with his wife and child, a boy about 20 months old. Finding all hopes of escaping ineffectual, the man took a sheep from the pens, and lashing the boy on its back, dropped them into the sea, saying, "There, turn to the land, and God be with you." The wife leaped into sea; the man followed and supported her till they were picked up by a boat; whilst the sheep made for the shore with its charge, who was rescued by some of the spectators, who rushed forward to meet him, and restored him safe to his parents.

POETRY.

SELECTED

For the Western Luminary.

Brother, thou art gone before us, and thy
saintly soul hath flown,
Where tears are wip'd from every eye.
and sorrow is unknown—
From the burthen of the flesh, and from
care and fear releas'd—
Where the wicked cease from troubling,
and the weary are at rest.

The toilsome way thou'st travelled o'er,
and borne the heavy load—
But Christ hath taught thy lauguid feet
to reach his blest abode—
Thou'rt sleeping now, like Lazarus, upon
thy Saviour's breast,
Where the wicked cease from troubling,
and the weary are at rest.

Sin can never taint thee now, nor death
thy faith assail—
Nor thy meek trust in Jesus Christ, and
the Holy Spirit fail;
For now thou'rt numbered with the good,
whom on earth thou lovedst best,
Where the wicked cease from troubling,
and the weary are at rest.

"Earth to earth," and "dust to dust," the
solemn priest hath said.
So we lay the turf above thee now, and
we seal thy narrow bed—
But thy spirit brother, soars away, among
the faithful blest,
Where the wicked cease from troubling,
and the weary are at rest.

And when the Lord shall summon us, whom
thou hast left behind—
May we unspotted by the world, as sure a
welcome find.
May each like thee depart in peace, to be
a glorious guest,
Where the wicked cease from troubling,
and the weary are at rest.

From the Family Visitor.

Lines supposed to be addressed by Miss
CURRAN to the gentleman who solicit-
ed her hand in marriage after the exe-
cution of her unfortunate lover.

Ah! seek no more with generous care
To sooth the anguish of despair!

Nor rashly seek your worth to bind
With broken heart and cheerless mind—
Mine is a hopeless, cureless sorrow,
A day of gloom, a night of horror!

Who would not shun the mournful view
Of midnight taper, glimmering blue,
Where funeral emblems darkly shew
That weary Pilgrim rests below?
My heart is that sepulchral light,
Which hides its ray from mortal sight.

My bosom is the hallowed grave
Where rests the memory of the brave;
There dwells a silent, tearless grief
That sees not—nor would find relief,
Save what Devotion's sacred power
Yields to the soul in misery's hour!

The tie that bound our hearts on earth
Was but, you say, of mortal birth,
And mortal hands with Tyrant sway
Have torn its firmest folds away—
But though the earthly tie is riven,
Its fragments bind my soul to Heaven.

No earth-born hope can reach the shrine
That holds this cherished grief of mine;
But when the bleeding trophies fade
That Memory rears to Emmett's shade,
My widowed heart shall seek above
A bright, imperishable love.

—o:o:o:—

Dr. Chalmers.—It is well known
that the genius and eloquence of this
popular clergyman, during his stay in
Glasgow, attracted immense crowds to
his church, and the feeling of disap-
pointment, when a stranger entered
his pulpit, was but too visible for any
Divine to mistake it. On one occa-
sion, the Rev. Dr. —, of —, hav-
ing made an exchange with Dr. Chal-
mers, was so struck and irritated, on
entering the pulpit, with the reluctant
advance of the assembling auditory,
and the quick retreat of many from
the pew, that he stood up, and ad-
dressing the congregation, said—"We
will not begin the public worship of
God till the chaff blows off." We need
not say that these words had the desir-
ed effect, and that the audience
became stationary under this severe
rebuke.

Greenock Ed.

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xii. 23.

VOL. I.]

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CENTRE COLLEGE,

DANVILLE, KY.

Documents relative to the endowment of the Centre College by the Synod of Kentucky: containing, addresses to the public,—by the Synod, and the Board of Trustees appointed by that body; together with a plan for raising the necessary funds, &c.

TO THE PUBLIC.

THE Board of Trustees appointed by the Synod of Kentucky, to carry into effect the plan of a literary institution, adopted by said Synod, have the pleasure to announce to the public, and all concerned, that a kind Providence, has, in a remarkable manner, succeeded the efforts which have been made, and that there is now the most cheering prospect of realizing the object which has been so long and ardently desired by the friends of the sound literature in this part of the country.

An agreement was entered into last October, by this Board on the one part, and the Board of Trustees of Centre College on the other, according to which, if ratified by the Legislature, the Synod were to have the control of

the said college upon the condition of endowing it, to the amount of twenty thousand dollars. This agreement has been recently ratified by the Legislature of Kentucky, by an act which, though probably not exactly such as either party would wish, yet it is calculated to answer the purposes intended, and therefore, this Board have resolved to accept it on behalf of the Synod.

According to this act, the former charter is altered to suit the views of Synod, and put beyond repeal, or amendment, by the Legislature, unless any donations, bequests, or devises which may be vested in the Board of Trustees, be refunded to the treasurer, subject to the disposition of the Synod.

The Synod, in anticipation of the aforesaid agreement being adopted, drew up an address to the public, and a plan for raising funds, and appointed some solicitors in addition to those formerly appointed. This address and plan we have thought proper to publish, with one or two trivial verbal alterations. The names of the solicitors appointed by Synod at different times, we have collected and inserted together, and added to the number the Rev. Gideon Blackburn, D. D. who is hereby authorized to solicit contributions to the funds of Synod, for the space of three months, in the southern states, and such other places as he may choose to visit.

What the Synod has stated respecting Danville, the town where the college is located, is by no means exaggerated; and it may be proper for us to add, that the college edifice,

the lot on which it stands, and the funds of the institution, are estimated at twenty thousand dollars. The public are giving it more attention and patronage than could have been justly anticipated considering the difficulties under which the Board has laboured. And if amply endowed and judiciously conducted, it cannot fail to be a source of the richest blessings to the state, and to the western country. Here a good solid education, and that education which prepares for efficient and useful services in the various departments of civil and religious society, will be in the reach of those in the ordinary ranks of life; and here, we hope, their sons may pluck the richest fruits of science, without hazarding their morals, and may contemplate the prominent and transforming features of Christianity, equally free from the distortions of sectarianism, and the meretricious colourings and deformities of heresy and superstition.

By order of the Board,
B. MILLS, *Chairman.*

January 14th, 1825.

The Address of the Synod of Kentucky to the Public.

To the friends of literature and religion in all places to which these presents may come, the Synod of Kentucky, in connection with the General Assembly of the Presbyterian Church of the United States, makes the following representation and appeal, viz.

The Synod has long been impressed with the great importance of having a literary institution under its care and direction, regulated and conducted upon such principles as are calculated to bring forth an adequate supply of able ministers of the New Testament, for the rapidly increasing population of Western America. Over the schools, public and private, which have here been instituted, and which are now in operation, the church has no efficient influence or control. Her youth who

have been placed within the walls of these institutions for the purpose of acquiring an education preparatory to the study of theology, have generally been corrupted in their principles and morals, and have declined her service. The Synod knows of no remedy for this evil, and no method so well calculated to furnish the church an asylum and a nursery for her sons destined for the holy ministry, as the institution of a college according to Bible principles, and to be under the control and direction of the friends of religion. For the attainment of this object, the Synod has made more attempts than one, but always failed until the present time.

A charter from the state is now obtained, such as we have long wished; and a site is selected, which in all respects is the most desirable that could be presented in the west. It is a pleasant, salubrious town, in the midst of a fertile country, so far removed from any exporting, mercantile town, that marketing will always be at a cheap rate; and few opportunities will be afforded for those amusements and dissipations which are inimical to learning and the interests of religion. And had the Synod the means to endow and put the college into complete operation, the population and wealth of the religious public in the west would be abundantly sufficient for its support and continuance.

The Synod cherishes that liberal and catholic spirit which constitutes one of the prominent characteristics of the age. And if we were not disposed to cherish this spirit, our charter prohibits the inculcating of any thing in the course of education peculiarly sectarian.

Taking a geographical view of the great valley of the Mississippi, and the rapid settlement and increasing literary and religious wants of that vast district which stretches across the plains of the Missouri, and over the

heights of the Rocky Mountains to the shores of the Pacific, it becomes a most desirable and interesting object to the literary, benevolent, and religious world, to have some point within the latitude and longitude of Kentucky, in which they can concentrate their efforts and benefactions, and whence the streams of light and life may be made to issue and gladden this extended wilderness. Just such a point, this Synod holds up to view in the institution which it has established.

With these views and declarations, the Synod of Kentucky appeals to the liberality of the friends of literature and religion, to aid in its important and difficult enterprise. Money, lands, books, charts, maps, philosophical apparatus, &c. &c. will be gratefully received through the agents appointed, whose names are hereto subjoined. The Rev. John McFarland, Rev. John T. Edgar, Rev. Nathan H. Hall, Rev. Samuel K. Nelson, Rev. John Breckinridge, Rev. David C. Proctor, Rev. Sam'l. K. Sneed.

Done at Shelbyville Church, the 18th day of October, 1824.

By order of Synod,

GIDEON BLACKBURN,

Moderator of the Synod of Kentucky.

JOHN BRECKINRIDGE,

Clk. S. K. pro tem.

A PLAN

For raising funds for the support and Promotion of the Literary Institution to be under the care of the Synod.

1. It is recommended to every person in full communion in the Presbyterian Church, under the care of this Synod, to contribute annually, for the space of five years, at least 25 cents, specie, to the object above specified. And it shall be the duty of all the members, severally, of this Synod, and of all the licentiates under its care, and of all the church sessions, to

open subscription papers within the bounds of their labors, for the collection of such donations and bequests as may be made by persons so disposed, and report annually to this Synod.

2. A competent number of the members of this Synod shall be appointed to collect abroad, from year to year, so long as may be deemed necessary and advisable, in such parts of the United States, and for such a length of time as may be designated by the Synod or Board of Trustees; and report annually to this Synod.

[Here we have omitted such articles as relate to the paying of agents, supplying their pulpits, &c. &c.]

10. For the purpose of putting a liberal education within the reach of young men of talents in indigent circumstances, scholarships may be constituted in this College by any individual or individuals, congregations, societies, corporations, counties, or states, by paying, or securing the payment, to the Treasurer of the Board, two thousand five hundred dollars for each scholarship;—and he, they, or their heirs, thus constituting said scholarship, shall have the privilege of naming it, and also of filling it, from time to time, with such scholar as they may select; but if the privilege of filling it be not exercised by him, them, or their heirs, who constitute it, then the Faculty of the College shall fill it.

11. Twenty thousand dollars shall constitute a professorship in this College; and any individual or individuals, congregations, societies, corporations, counties, or states, paying said sum, or securing the payment thereof, shall have the privilege of naming said professorship.

12. In order to give efficiency to the agents of this Synod, and to facilitate the accomplishment of our object, a copy of our plan and proceedings shall be laid before the next General Assembly for their approbation.

From the *Missionary Herald*.

MISSIONARY STATIONS.

Brief view of Missions among the heathen, under the direction of societies in the United States.

I. AMERICAN BOARD OF FOREIGN MISSIONS.

The missions under the direction of this Board, are at Bombay—in Ceylon—among the Cherokees, the Choctaws, and the Cherokees of the Arkansas—at the Sandwich Islands—at Malta—and in Palestine. Measures have also been taken to ascertain the religious and moral state of the new Republics in Spanish America.

BOMBAY.

The third of the British Presidencies in India; about 1,300 miles, travelling distance, west of Calcutta. Population of the island about 200,000; of the countries, in which the Mahratta language is spoken, about 12,000,000.

Commenced in 1813. Stations at Bombay, Mahim, and Tannah.

BOMBAY.—A large city on an island of the same name, and capital of the Presidency. Rev. Gordon Hall, *Missionary*; Mrs. Hall; Mr. James Garrett, *Printer*; Mrs. Garrett.

MAHIM.—Six miles from Bombay, on the north part of the island. Rev. Allen Graves, *Missionary*; Mrs. Graves.

TANNAH.—The chief town on the island of Salsette, 25 miles from Bombay. Rev. John Nichols, *Missionary*; Mrs. Nichols.

Rev. Edmund Frost, *Missionary*, and Mrs. Frost, probably arrived at Bombay in June last. Their particular place of residence is not yet known.

The Missionaries have translated the New Testament into the Mahratta language, and have printed nearly the whole of it; have translated portions of the Old Testament, and printed the book of Genesis; and they will be able to print the whole Bible soon, if funds

are obtained. They have many thousand books and tracts, which have been read, probably by several hundred thousand natives. They have under their care 26 schools, containing more than 1,200 pupils. In these schools are taught in the Mahratta language, reading, writing, arithmetic, grammar, geography, some of the more simple parts of astronomy, &c. The Scriptures are a principal class-book in all the schools. In various ways the missionaries are daily extending the circle of their acquaintance and influence.

A *Mission Chapel*, 60 feet by 25, has been erected at Bombay. It was dedicated in May 1823, and is the first Protestant place of worship built for the native population, on the western side of India.

CEYLON.

A large island in the Indian sea, separated from the coast of Coromandel by a channel, called the Straits of Manar. Length 300 miles, breadth 200. Population 1,500,000. It constitutes one of the British governments in India, but is not under the control of the East India Company.

The Missionaries of the Board are in the northern, or Tamul division of the island, in the district of Jaffna.

Commenced in 1816. Stations at Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

TILLIPALLY.—Nine miles north of Jaffnapatam. Rev. Henry Woodward, *Missionary*; Mrs. Woodward; Mrs. Sarah Richards, *Widow of Rev. James Richards*; Nicholas Permander, *Native Preacher*.

BATTICOTTA.—Six miles north west of Jaffnapatam. Rev. Benjamin C. Meigs, *Missionary*; Mrs. Meigs; Rev. Daniel Poor, *Missionary, and Principal of the Central School*; Mrs. Poor; Gabriel Tissera, *Native Preacher*.

OODOOVILLE.—Five miles north of Jaffnapatam. Rev. Miron Winslow,

Missionary; Mrs. Winslow; Francis Malleappa, *Native Preacher*; George Koch, *Native Medical Assistant*.

PANDITERIPO.—Nine miles north-west of Jaffnapatam. Rev. John Scudder, M. D. *Missionary and Physician*; Mrs. Scudder.

MANEPI.—Four miles and a half north west of Jaffnapatam. Rev. Levi Spaulding, *Missionary*; Mrs. Spaulding.

The missionaries have procured, to be boarded and educated in their families, and under their entire control, 160 heathen youths, who are supported, and to whom names have been given, by individuals and societies in this country. They have also established 42 free schools, have a daily attendance of more than 1,200 scholars, have admitted into their church 20 converted natives; and, by means of their schools, and tracts and conversions, and preaching, are constantly exerting a powerful influence on a considerable population, most of which is composed of the higher castes. Nine young men, members of the church, are very useful assistants, three of whom have been licensed to preach the Gospel.

There has been a recent outpouring of the Spirit on several of the schools, but the results are not yet known in this country.

A Central school, preparatory to a Native Mission College, has been established at Batticotta, and placed under the care of Mr. Poor.

THE CHEROKEES.

A tribe of Indians inhabiting a tract of country included within the chartered limits of the States of Georgia, Alabama, Tennessee, and North Carolina. Population about 15,000.

Commenced in 1817. Stations at Brainerd, Creek Path, Carmel, Hightower, Willstown, Hawsis, and at a place not yet named.

BRAINERD.—Within the chartered

limits of Tennessee, on the Chickamaugh creek, 2 miles N. of the line of Georgia; 7 S. E. Tennessee river; 250 N. W. of Augusta; 150 S. E. of Nashville; and 110 S. W. of Knoxville. Mr. John C. Elsworth, *Teacher and Superintendent of Secular Concerns*; Mrs. Elsworth; Mr. Henry Parker, *Farmer*; Mrs. Parker; Mr. Josiah Hemmingway, *Farmer*; Mr. Erastus Dean, *Mechanic*; Mrs. Dean; Mr. Ainsworth E. Blunt, *Farmer and Mechanic*; Mrs. Blunt; Miss Sophia Sawyer, *Teacher*.

CREEK PATH.—One hundred miles W. S. W. of Brainerd, within the chartered limits of Alabama. Rev. William Potter, *Missionary*; Mrs. Potter; Dr. Elizur Butler, *Teacher*; Mrs. Butler; John Arch, a converted Cherokee, *Interpreter*.

CARMEL.—Formerly called Talony; 60 miles S. E. of Brainerd, within the chartered limits of Georgia on the the Federal road. Rev. Daniel S. Butrick, *Missionary*; Mr. Moody Hall, *Teacher*; Mrs. Hall.

HIGHTOWER.—On a river named Etow-ee, corrupted into Hightower; 30 miles S. S. E. of Brainerd, and 65 W. of S. from Carmel. Mr. Isaac Proctor, *Teacher*; Mrs. Proctor.

WILLSTOWN.—About 50 miles S. W. of Brainerd, just within the chartered limits of Alabama. Rev. Ard Hoyt, *Missionary*; Mrs. Hoyt; Rev. William Chamberlain, *Missionary*; Mrs. Chamberlain; Mr. Sylvester Ellis, *Teacher*; Mrs. Ellis.

HAWEIS.—About 55 miles a little W. of S. from Brainerd, just within the chartered limits of Georgia. Mr. Frederic Elsworth, *Teacher and Farmer*; Mrs. Elsworth.

THE STATION NOT NAMED.—About 25 miles N. E. of Brainerd, within the chartered limits of Tennessee. Mr. William Holland, *Teacher*; Mrs. Holland; Mr. John Vail, *Farmer*; Mrs. Vail.

Churches have been organized at Brainerd, Creek Path, Carmel, High-tower, and Willstown. More than 50 Cherokees were united to these churches the last year. Schools for the youth of both sexes are maintained at all the stations.

At the stations last named, the buildings have been but recently erected. A residence has probably been commenced by this time.

The Cherokees have made greater progress in civilization, than any of the other tribes of Indians. Their agricultural improvements are considerable. Their incipient jurisprudence appears to secure the respect of the people. Their distribution of the legislative, judicial, and executive powers of government, is made with considerable skill and judgment.

THE CHOCTAWS.

A tribe of Indians, residing between the Tombigbee and Mississippi rivers, almost wholly within the chartered limits of Mississippi, with but a small part in Alabama. Population about 20,000.

Commenced in 1818. Stations at Elliot, Mayhew, Bethel, Emmaus, Goshen, and at four other places not yet named. All these stations are within the chartered limits of Mississippi.

WESTERN DISTRICT.

ELLIOT.—Situated on the Yalo Bassha Creek; about 40 miles above its junction with the Yazoo; 400 miles W. S. W. of Brainerd; 140 from the Walnut Hills, on the Mississippi river; and from Natchez, in a N. N. E. direction, about 250 miles. *Mr. John Smith, Farmer; Mrs. Smith; Mr. Joel Wood, Teacher; Mrs. Wood; Mr. Zechariah Howes, Farmer and Mechanic; Mr. Anson Dyer, Teacher; Miss Lucy Hutchinson, Teacher.*

BETHEL.—On the old Natchez road, about 60 miles S. E. of Elliot, and the same distance S. W. of Mayhew. *Mr.*

Stephen B. Macomber, Teacher; Mrs. Macomber.

SCHOOL AT CAPT. HARRISON'S.—Near Pearl river, more than 100 miles south-easterly from Elliot. *Mr. Anson Gleason, Teacher.*

NORTH EAST DISTRICT.

MAYHEW.—On the Ook tib-be-ha creek, 12 miles above its junction with the Tombigbee, 90 miles E. of Elliot, and 18 W. of Columbus. *Rev. Cyrus Kingsbury, Missionary and Superintendent of the Choctaw Mission; Mrs. Kingsbury; Dr. William W. Pride, Physician; Mrs. Pride; Mr. Calvin Cushman, Farmer; Mrs. Cushman; Mr. Samuel Wisner; Mechanic; Mrs. Wisner; Mr. William Hooper, Teacher; Mrs. Hooper; Mr. Philo P. Stewart, Mechanic; Miss Ann Burnham, Teacher; Miss Phileas Thatcher.*

SCHOOL AT MOOSHOOLATUBBEE'S.—About 20 miles from Mayhew, in a south-easterly direction. *Mr. Adin C. Gibbs, Teacher.*

AT I-IK-HUN-NAH.—A settlement of from 20 to 25 families, about 30 miles W. of Mayhew. It has been formed within three or four years, through the influence of Capt. Folsom, an enlightened chief. Most of these families, previous to their coming together, were wanderers, without industry, property or character. For the two last years, they have excluded whiskey entirely from their settlement, have built comfortable houses, and possess fields in which they raise a good supply of corn and other vegetables. *Rev. Cyrus Byington, Missionary; Mr. David Wright, Teacher; Mrs. Wright; Mrs. Moseley, widow of Rev. Samuel Moseley.*

SOUTH EAST DISTRICT.

EMMAUS.—About 140 miles, in a south-easterly direction from Mayhew, near the western line of Alabama. *Mr. Moses Jewell; Mrs. Jewell; Mr. David Gage, Teacher; Mrs. Gage.*

SCHOOL AT MR. JUZON'S.—About 100 miles south-easterly from Mayhew. Mr. James T. Hadden, *Teacher*.

GOSHEN.—Formerly called *Yok-u-mah-chuk-mah*. About 115 miles S. by W. From Mayhew, and about 25 from the southern limits of the nation. Rev. Alfred Wright, *Missionary*; Mr. Elijah Bardwell, *Teacher*; Mrs. Bardwell; Mr. Ebenezer Bliss, *Farmer and Mechanic*.

Churches have been organized at Elliot, Mayhew, Bethel and Goshen. The Rev. Samuel Mosely died on the 11th of Sept last, greatly lamented by his companions in labour.

Mr. Byington, at I-ik-hun-nah, Mr. Wright, at Goshen, Mr. Dyer, at Elliot, and Mr. Williams, at Bethel, have each been paying more or less attention to the Choctaw language. Br. Byington's particular object has been to reduce the Choctaw language to a system, and to compose elementary books for the schools. He has collected about 3,000 words, which he has translated into English, for the use of learners. These words are classed, according to the subjects to which they belong. He has, also, illustrated at considerable length, the conjugation of the verbs, the manner of using pronouns with verbs, and of suffixing, prefixing, and inserting particles; the declension of nouns, pronouns, adjectives, &c. He has, moreover, translated into Choctaw, twelve sermons and ten hymns. Somewhat more than 200 native children were in the schools, in September last. The following abstract of a report concerning the schools at Mayhew, is given as a specimen of what is attempted and accomplished at the schools in the nation.

Boys' School.

<i>Class.</i>	<i>No.</i>	<i>Schol.</i>	<i>Degree of Proficiency.</i>
1	2		Read and spell in words of two syllables.
2	5		Read and spell in words of three syllables.

3	6		Read in easy lessons.
4	6		Read not well in the New-Testament.
5	13		Read well in the New Testament.
6	6		Read with fluency and propriety, spell well, write composition, and study geography and arithmetic.

During the winter, the 5th and 6th classes were required to commit lessons by candle-light. So anxious were they to excel in this exercise, that they would often take their books to the table and improve every moment not otherwise occupied. They frequently recited twice as much as was required. A part of the time, on the sabbath, was also employed in the same manner. During their exercises, they committed to memory from 20 to 25 chapters of the Gospel of Matthew, many hymns, lessons containing words and phrases in Choctaw and English, &c.

Girls' School.

<i>Class.</i>	<i>No.</i>	<i>Schol.</i>	<i>Degree of Proficiency.</i>
1	4		Read in monosyllables.
2	4		Read in two or three syllables and easy lessons.
3	10		Read in the New-Testament, but not fluently.
4	3		Read well in New-Testament.
5	5		Read in English Reader, Bible, &c.

The fifth class could recite the more interesting parts of Genesis, Exodus to the 20th chapter, and most of the history of our Saviour in the New Testament; and could go through the maps in Comming's Geography. All the lessons in the spelling-book were familiar.

Different classes of the children perform various labours in the recess of school, and interchange their labours every week. In this way they become acquainted with domestic duties. Besides keeping their own clothes clean and entire, they make and repair much that is worn by the boys.

The schools are now extended, on

the northern, eastern, and southern sides of the nation, about 350 miles. The two extreme ones are 250 miles distant, by the common route.

It is uncertain at what station Mr. Loring S. Williams, *Teacher*, and his wife, will be ultimately placed. Mr. Williams has resided at Bethel.

(*To be continued.*)

ANECDOTE OF REV. JOHN WESLEY.

In the course of Mr. Wesley's voyage to Georgia, he heard an unusual noise in the cabin of General Ogelthrope (the Governor of Georgia,) and stepping in to inquire the cause, the General immediately addressed him: "Mr. Wesley, you must excuse me, I have met with a provocation too great for man to bear. You know the only wine I drink is Cyprus wine, as it agrees with me the best of any; I therefore provided myself several dozens of it, and this villain, Grimaldi, (his Italian servant, who was present, and almost dead with fear,) has drunk nearly the whole of it. But I will be revenged. He shall be tied hand and foot, and carried to the man of war—(he alluded to a ship of war which sailed with them.) The rascal should have taken care how he used me so, for I never forgive!" "Then I hope, Sir," said Mr. Wesley, looking calmly at him, "you never sin." The General was quite confounded with this reproof, and, after a pause, putting his hand into his pocket, he took out a bunch of keys, which he threw at Grimaldi, saying, "There, villain, take my keys, and behave better for the future."

N. Y. Observer.

Wesleyan Monument—It is contemplated to erect a monument in London, to the memory of the venerable founder of Methodism, the Rev'd JOHN WESLEY. This monument will consist of a handsome building, sufficiently capacious for the holding of the anniversa-

ry meetings of the great religious and benevolent institutions in that city.

Meth. Rec.

From the New-York Observer.

In the *Observer* of last Saturday, there was an article headed "A Dreadful Worm." By inserting the following lines on the same subject, you will oblige your friend B.

THE WORM OF THE STILL.

I have found what the learn'd seem so puzzled to tell,
The true shape of the Devil and where is his hell;
Into serpents of old crept the author of ill,
But Satan now works as a Worm of the Still.
Of all his migrations this last he likes best:
How the arrogant reptile here raises his crest!
His head winding up from the tail of his plan,
Till the worm stands erect o'er the prostrated man.
Here he joys to transform by his magical spell,
The sweet milk of the earth to an essence of hell:
Fermenting our food, and corrupting our grain;
To farnish the stomach, and inadden the brain.
By his *water of life*, what distraction, and fear!
By the gloom of its light, what pale spectres appear!
What orgies the nights of the drunkard display;
But how black with ennui, how benighted his day!
With drams it begins, and with drams it must end,
A dram is his country, his mistress, his friend;
Then his ossify'd heart hates itself at the last,
And a dram nerves his hand for the death-doing blast.
It is not, Columbia, the worm of your fields,
Nor the rattle-snake's form that the venom conceals,
For Satan will never want poison to kill.
While the fat of your fields feeds the Worm of the Still.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, FEBRUARY 16, 1825.

We publish in our columns to day, the substance of the Synodical plan &c. &c. for funding the Danville College. We confidently believe that every presbyterian in the western country, will sympathize in the spirit, and aid the efforts of the Synod to erect so important and needed an institution. And the liberal citizens of every condition, may be safely expected to do something for this object. We are aware that Mr. Holly and his adherents, who are really now limited to a few citizens in Lexington, and a few thinly scattered through the community, will stoutly resist this enterprise.—This however we esteem an indispensable requisite. The direct reverse of their views, on subjects connected with the cause of Christianity, may be, in a strong and just presumption, esteemed good—as light is the contrast and opposite of darkness. And yet, there is not a class of citizens on which we, in justice, have claims so strong. Many thousand dollars of *Presbyterian money* (very good money, and they love it much, though they do not its lawful owners) are now in the service of the party, and yet we have been driven entirely from its control. But let there be a concentrated effort of the church, and we cannot fail, with the blessing of God, to secure the necessary means for liberal endowment. We recommend the documents to our readers.

It may not be out of place to inform our readers that we design a future notice of Dr. Fishback's several papers, in their connection, so soon as a view of the

whole ground is afforded us. We consider it a very important subject, and by no means to be passed by in silence; and while there is no formal confederation, entered into between the Baptists and Presbyterians, in this controversy,—as the alarmed friends of Mr. Holly apprehend—we wish well to all those who at any stage of the business, or in any degree weep over the ruin of the Institution.

The following pithy piece exhibits in a gay, but striking light, the inconsistency of a Socinian celebration of the landing of the Puritan fathers. The Unitarians of New-England retain nothing but the name of their fathers, and may be considered an exception to the general rule that "things produce their like."

The Pilgrims, it is well known, were staunch Calvinists, and Professor Everett, their Eulogist, a Unitarian, probably of the lowest grade. We leave it for the consideration of greater critics than ourselves, to say, whether it is not a violation of all the rules of the Drama, serious or comic, to incorporate incongruities so palpable as exist between the opinions of the Eulogist, and the opinions of those whom he eulogises. We have amused ourselves also, with the comic scene which must have been witnessed, should some of the early Presidents and Professors of Harvard University have been introduced to their successors, at their "feast of reason and flow of soul."

I seem to hear the old Puritans exclaim, with opened eyes, and long faces, as they instinctively shrink together in a group, Pray tell us who they have got here in our places? What a short irreverent blessing that was! what levity! *O tempora!* While on the other part, the smile of contempt sits on the lip as the whispered exclamation circulates, What bigots have intruded here—what long faces and

prayers at a feast! God be praised, *tempora mutantur.*

But most of all has my imagination been delighted in observing the ball attended in the evening by a large number of gentlemen. Now if Swedenborg's system is true, it would be no stretch of probability to suppose that there were present an equal number of the Puritan fathers and mothers of the early ages of New-England. But here I am fairly lost in a wilderness of curiosities and laughable wonders. The Rev Mr. Robinson stepping a minute with the Rev. Professor Everett, and the Mathers and Mayhews dancing cotillions with their smirking descendants!—*Connecticut Observer.*

CONGRESS.

On motion of Mr. M'Call, of Florida, it was

Resolved, That the Committee on Roads and Canals be instructed to inquire into the expediency of opening a Canal across the peninsula of Florida, to connect the waters of the Gulf of Mexico with those of the Atlantic.

Nat. Gaz.

Extract of a letter from Washington, to the editor of the New-York Spectator.

The current report at present is, that Mr. Clay finding himself excluded as a candidate, is going over to Mr. Adams, with all his friends. If so, your man must be our President.

The Treasury report of the State of Massachusetts, lately presented to the Legislature, gives the following statement of their finances.

Amount of cash in the Treasury, Jan. 1, 1824, (morn.) \$33,342 84

Amount received in 1824, \$304,018 69

\$337,361 53

Amount paid in 1824 \$307,781 85

Amount of cash in the Treasury, Jan. 1, 1825. \$29,579 88

Peru.—A letter has been received at New-York, on which, it is said, the fullest reliance may be placed, which states that on the 6th of October Lima and Callao were in the hands of the Royalists.

A letter from Valparaiso, received at Norfolk, states that a battle was fought on the 31st September, between Bolivar and Canterac—the two armies amounting to about 17,000. The slaughter was prodigious, 3 to 5000 men being left dead on the field, two thirds of whom were of the Royal army. Victory decided in favour of Bolivar.

Nat. Gaz.

Active measures have been recently taken, in the city of Baltimore, for the purpose of introducing a general and more efficient plan of education for the poor. Different ward meetings have been held, and persons are now engaged in maturing and digesting a plan of public instruction, after the models set by Massachusetts; Pennsylvania and New-York, which is to be presented to the Legislature of Maryland at their present session for adoption.

Car. Ad.

Sixty seven Midshipmen have recently been promoted to Lieutenancies in the Navy.

Nat. Gaz.

A lady of the name of Pitts, who lately died in Virginia, left all her slaves free, on condition of their going to Africa. She also provided the means of transporting them. *Id.*

From the Catalogue of the officers and students of the Theological Seminary at Princeton, recently published, it appears, that there are now in that institution 102 Students, First class 25, second class 49, third class 28. Of these there are 83 graduates of 15 different Colleges, and 19 that have not graduated in any College.

Car. Ad.

INDIANS.

Extracts a Report upon Indian affairs, by the Secretary of the War Department.

It appears, by the report enclosed, that there are, in the several states and territories, not including the portion of Michigan territory west of Lake Michigan, and north of the state of Illinois, about 97,000 Indians, and that they occupy about 77,000,000 of acres of land.

The Indians residing in the north-western parts of Indiana, Illinois, in Michigan, and New-York, with the Ottawas in Ohio, amount to 13,150.

Of these, there are estimated to reside in the states of North Carolina, Georgia, Tennessee, Alabama, and Mississippi, 53,625, consisting of Cherokees, Creeks, Choctaws, and Chickasaws: and claiming about 33,573,176 acres, including the claim of the Cherokees, in N. Carolina; 3,082 in Ohio, and in the southern and middle parts of Indiana and Illinois, consisting of Wyandotts, Shawnees, Senecas, Delawares, Kaskaskias, and Miami and Eel rivers; 5000 in Florida, consisting of Seminoles and remnants of other tribes; and the remainder in Missouri and Arkansas, consisting of Delawares, Kickapoos, Shawnees, Weas, Ioways, Piankeshaws, Cherokees, Quapaws, and Osage.

Missionary Accounts contained in Letters from various Stations of the United Brethren. From the Quarterly Magazine.

WEST-INDIES.

ANTIGUA.

From Brother Christian Frederick Richter.

St. John's, April 5th, 1824.

*Dear Brother,

Here, on our little Island, every thing is quiet, and the work of God proceeds with blessings. During the course of last month, we enjoyed two very blessed days with our negro flock. On the 14th, being our prayer day, 22 adults

were baptized; 42, baptized as children, were received into the congregation, and 17 readmitted; 76 were added to the candidates. On the 28th, we had a blessed enjoyment of the holy communion with 1230 communicants in two divisions; 42 were solemnly confirmed, and 68 candidates were present as spectators.

Such days are seasons of great refreshment from the presence of the Lord. We should indeed feel some anxiety, to see such numbers added to the various classes if there were not a genuine work of the Holy Spirit perceptible in their souls, and we had reason to believe that they would abide in the faith of Christ. They promise with hand and mouth that they will be faithful to him, part with world and sin, and obey his word.

[This letter enumerates a great number of Sunday and other schools among the negroes, which seem to be flourishing.]

N. Y. Rel. Chron.

BRISTOL JEWS' SOCIETY.

We find in an English paper, an account of the late anniversary, of the Bristol Auxiliary Society for promoting Christianity among the Jews. This meeting was held in October, and was attended by a very numerous and respectable company of friends to the institution. The Report of the Committee gives a most encouraging account of the aspect of the Society's affairs, both at home and abroad. The funds of the Institution annually increase, and for the past year have exceeded *twelve hundred and fifty pounds*, (\$5,550,) being nearly two-fold the amount contributed in the previous year.

It appears from abundant and satisfactory evidence, that the Jews abroad, not only in one district but in every part of the wide field of their judicial dispersion, manifest an unprecedented readiness to listen to the Society's Missionaries, and to receive the New Testament. In one continental city

alone, fifty Jews have entered the Christian Church, by baptism within twelve months.

Numerous addresses were delivered before the Society, and among them was one from the Mayor of the City of Bristol, who also presided on the occasion. *N. Y. Rel. Chron.*

MADAGASCAR YOUTH.

The Readers of our paper will many of them remember that by the desire of Radama, the Ruler of this island, several youth were a few years since sent from Madagascar to England for education, and the acquirement of useful arts.

The London Missionary Chronicle for November, just received, contains a notice of the public baptism of one of the youth, and of the death of another apparently in Christian faith and consolation. *N. Y. Rel. Chron.*

CATHARINE BROWN.

The Memoirs of this most interesting female, lately announced, are now before the public. The title of the work is, "A Christian Indian of the Cherokee Nation—By Rufus Anderson, A. M. Assistant Secretary of the American Board of Commissioners for Foreign Missions, Boston."

N. Y. Rel. Chron.

RELIGIOUS NEWSPAPERS.

The rapidity with which papers of this description are springing into existence, is truly surprising. Scarcely ten years have elapsed since the first experiment was made, and now we can number more than *one hundred* within the United States. This augurs well to the cause of religion, and is an evidence that the work of the Lord is prospering in our land. While these papers are conducted with a Catholic spirit, and with a single eye to the glory of God, they must operate as powerful engines in destroying the works of darkness, in pulling down the

partition walls that have so long hindered the "free course" of the Gospel, in uniting the hearts and efforts of all the followers of the Lamb, and in provoking them to love and to good works. Where can we find a more interesting spectacle than that of a family circle, gathered together once a week, to hear through the medium of these papers, the wonderful works of the Lord in various places in our land and among the heathen nations, to hear those good tidings that cause joy and gladness to spring up in the hearts of the saints on earth, and "joy in the presence of the angels of God" in Heaven. We have often thought, that were the readers of these papers aware of the immense responsibility resting on the conductors of them, they would be incessant in their prayers at the throne of grace, that we may be led by the Spirit of God into all truth, give each one his portion in due season, and be enabled, at the great and final reckoning, to give a good account of our stewardship, and enter, with them, "into the joy of our Lord."

Zion's Herald.

A PIOUS MOTHER.

The following, which was originally published with the Constitution of the Maternal Association of Union Church, in Boston, appears in a late number of the Boston Recorder.

In the vicinity of Philadelphia, there was a pious mother, who had the happiness of seeing her children in very early life, brought to the knowledge of truth;—walking in the fear of the Lord, and ornaments in the Christian Church. A clergyman who was travelling, heard this circumstance respecting the mother, and wished very much to see her, thinking that there might be *something* peculiar in her mode of giving religious instruction, which rendered it so effectual. He accordingly visited her and inquired respecting the manner in which she discharged the

duties of a mother in educating her children. The woman replied, that she did not know that she had been more faithful than any Christian mother would be, in the religious instruction of her children. After a little conversation she said, "While my children were infants on my lap, as I washed them, I raised my heart to God, that he would wash them in that 'blood which cleanseth from all sin;'—as I clothed them in the morning, I asked my heavenly father to clothe them with the robe of Christ's righteousness;—as I provided them with food, I prayed that God would feed their souls with the bread of heaven, and give them to drink the water of life. When I have prepared them for the house of God, I have plead, that their bodies might be fit temples for the Holy Ghost to dwell in;—when they left me for the week-day school, I followed their infant footsteps with a prayer, that their path through life might be like that of the just, which shineth more and more unto the perfect day; and as I committed them to the rest of the night, the silent breathing of my soul has been, that their heavenly Father would take them to his embrace, and fold them in his paternal arms."—*West. Rec.*

FAMILY GOVERNMENT.

The good government of families leads to the comfort of communities and welfare of states. Of every domestic circle woman is the centre. Home, that scene of purest and dearest joy, home is the empire of woman. There she plans, directs, performs; the acknowledged source of dignity and felicity. Where female virtue is most pure, female sense most improved, female deportment most correct, there is most propriety of social manners. The early years of childhood, those most precious years of life and opening season, are confined to woman's superintendence; she therefore

may be presumed to lay the foundation of all the virtue, and all the wisdom, that enrich the world.

A learned ministry.—A late Report of the Baptist Education Society in Bristol, (Eng.) concludes with the following remark on the value of a learned ministry.

Should there be any persons in our connection, who are not fully sensible of the importance of rendering the education of our ministers proportionate to the general standard of information, or who may be apprehensive that studious habits are incompatible with Christian zeal, they may be reminded of one obvious fact in ecclesiastical history, that the men most distinguished for zeal in the cause of true religion, that the greatest reformers, the most intrepid martyrs, the most zealous missionaries, have been men of extensive knowledge and erudition. Such were Luther, Calvin, and Melancthon; such, in our own Island, were Wickliff, Knox, and Melville; such were those worthies, the New-England settlers, one of whose first measures after they had obtained a refuge from persecution, was to found a college for their ministerial candidates; such were Elliot, Schwartz, and Myrtyrn.

N. Y. Observer.

AMERICAN ANTIQUITY.

MR. EDITOR—I have found among the papers of an aged friend lately deceased, the following account of a celebrated *Aboriginal*, transcribed from an "old newspaper." Believing it may afford amusement to your readers, I send it to you with the hope of seeing it published.

St. Aspinquid.—He was born in the year 1588, was more than forty years of age when converted to Christianity.—He died, May the first, 1682, on Mount Agamenticus, where his sepulchre remains to this day. On his tombstone is still to be seen this couplet:

Present useful—absent wanted;
Lived desired—died lamented.

The Sachems of the different tribes attended his funeral obsequies, and made a collection of a great number of wild beasts, to do him honour by a sacrifice, on the occasion, agreeably to the custom of those nations; and on that day were slain accordingly 25 Bucks, 67 Does, 99 Bears, 36 Moose, 240 Wolves, 32 Wild-Cats, 3 Catamounts, 482 Foxes, 32 Buffaloes, 400 Otters, 620 Beavers, 1500 Minks, 110 Ferrets, 520 Raccoons, 900 Musquashes, 501 Fishers, 3 Ermines, 38 Porcupines, 50 Weasels, 832 Martins, 59 Woodchucks, and 112 Rattlesnakes. Total 6711.

He was the preacher of the Gospel to sixty-six different nations, for forty years, from the Atlantic Ocean to the Californian Sea.

From the New Monthly Magazine.

SPECIMENS OF A PATENT POCKET DICTIONARY,

For the use of those who wish to understand the meaning of things as well as words.

Abridgment.—Any thing contracted into a small compass; such, for instance, as the Abridgment of the Statutes, in fifty volumes folio.

Absurdity.—Any thing advanced by our opponents, contrary to our own practice, or above our comprehension.

Accomplishments.—In women, all that can be supplied by the dancing master, music-master, mantua-maker, and milliner. In men, tying a cravat, talking nonsenes, playing at billiards, dressing like a groom, and driving like a coachman.

Advice.—Almost the only commodity which the world refuses to receive, although it may be had gratis, with an allowance to those who take a quantity.

Agnus-Castus, or Chaste-tree.—A shrub which might be advantageously planted in some of our fashionable squares.

Ancestry.—The boast of those who have nothing else to boast of.

Argument.—With fools, passion, vociferation, or violence; with ministers, a majority; with kings, the sword; with men of sense, a sound reason.

Army.—A collection of human machines, often working as the blind instruments of blind power.

Avarice.—The mistake of the old, who begin multiplying their attachments to the earth just as they are going to run away from it, and who are thereby increasing the bitterness without protracting the date of their separation.

Babies.—Noisy lactiyorous animalculæ, much desiderated by those who never had any.

Backward.—A mode of advancement practised by Crabs, and recommended to mankind in general by the Holy Alliance.

Ball.—An assembly for the ostensible purpose of dancing, where the old ladies shuffle and cut against one another for money, and the young ones do the same for husbands.

Blushing.—A practice least used by those who have most occasion for it.

Body.—That portion of our system which receives the chief attention of Messrs. Somebody, Anybody, and Everybody, while Nobody cares for the soul.

Book.—A thing formerly put aside to be read, and now read to be put aside.

Brain.—An autographical substance, which, according to the phrenologists, writes its own character upon the exterior skull in legible bumps and bosses.

Brewer.—One who deals in deleterious drugs.

Breath.—Air received into the lungs for the purposes of smoking, whistling, &c.

Butcher.—See Suwarrow. Turkish commander, and the history of mis-called heroes, &c. &c.

Cannibal.—A slave-dealer.

Care.—The tax paid by the higher classes for their privileges and possessions.

Carnage.—The pastime of kings.

Celibacy.—A vow by which the priesthood in some countries swear to content themselves with the wives of other people.

Ceremony.—All that is considered necessary, by many, in friendship and religion.

Challenge.—Giving your adversary an opportunity of shooting you through the body, to indemnify you for his having hurt your feelings.

Chaplain, Military.—One appointed to say grace at mess, and drink wine with the officers.

College.—An institution where young men learn every thing but that which is professed to be taught.

Compliments.—Dust thrown into the eyes of those whom we want to dupe.

Courage.—The fear of being thought a coward.

—
“Lord Byron’s opinion of his great cotemporary and rival in public favor, Sir Walter Scott, was honourable to both. He says of him:

“He spoiled the fame of his poetry by his superior prose. He had such extent and versatility of powers in writing, that, should his novels ever tire the public, which is not likely, he will apply himself to something else, and succeed as well.

“Of all the writers of the day, Walter Scott is the least jealous: he is too confident of his own fame to dread the rivalry of others. He does not think of good writing, as the Tuscans do of fever, “that there is only a certain quantity of it in the world”

Conversations of Byron.

—
A young lady being addressed by a gentleman much older than herself, observed to him, the only objection which she had to a union with him, was the probability of his dying before her.

and leaving her to feel the sorrows of widowhood: to which he made the following ingenious and delicate complimentary reply:—“Blessed is the man that hath a virtuous wife, for the number of his days shall be doubled.”—*Ecclesi. xxxvi. 1.*

MARRIED,

On Thursday evening, Mr. Clement R. Duncan, to Miss Ann Catharine Woodruff, both of this place.

DIED.

At New-Brunswick, on the 20th ult. ing, the venerable, Dr. JOHN N. LIVINGSTON, Professor of Didactic and Polemic Divinity, in the Theological Seminary of the Reformed Dutch Church, in the 79th year of his age.

In Washington on Thursday last at the house of James Larned, Esq. Mrs. Sarah W. Larned, aged 25 years, the widow of the Rev Sylvester Larned, late pastor of the Presbyterian Church, in New Orleans. She exemplified the blessedness of the hopes which faith in the Redeemer can afford, amidst the afflictions of life. Since the year 1820, she has been called to mourn the loss of her distinguished husband, her only child, her mother, her brothers, and her only sister. She was a victim of the same kind of consumption, which bore all her family to the tomb. The consolations of the Gospel were fully hers. To the inquiry, how she felt in the prospect of death, she replied, “tranquil.” She remarked, when her vision failed, “my eye sight is gone—but I have bright views of Jesus”—and as if she was just entering Heaven, and in full view of the mansions of eternal rest, she said—“I would not be back for worlds”—and in a few moments after expired. *Star.*

It is with the deepest regret that we have heard of the death of Dr. John L. M’Cullough, son of our worthy citizen, M^c. Lawson M’Cullough.

From the New Monthly Magazine.

THE CITIES OF THE PLAIN.

O, when that realm like one wide furnace
burn'd,
And wall and column, in the flame o'er
turn'd,
Melted like drossy ore, and seethed, and
broke
In billowy flame and jets of wreathing
smoke,
That with commotion Heaven's high arch
divide,
Rolling their volumes dense from side to
side
And reddening earth's dark canopy—
where then
Lay there a refuge for unhappy men,
Who heard not; thought not, till the mo-
ment came,
Of the dire ravage of that flood of flame;—
Who scarcely saw, ere life was scorch'd
away,
The wave that on them closed eternally!
Some, while asleep, were chark'd beneath
the tide,
With unclosed eyes and without pain they
died—
And some there were that waking from a
dream
Of hell, knew of the sight its angry gleam
In their own hemisphere—yet hardly
knew
Ere they had breathed its air, that hotter
grew
And shrivelled their parch'd lungs, and
from their veins
Drank dry the life-blood;—scarce their
fever'd pains
They felt and they were dead—a wrink-
led scroll
They blacken first, then round and round
them roll
The fierce red surges, and they disappear
As fuel flung within a furnace clear.
No shriek was ever heard,—they had no
space
For suffering's utterance, scarcely had
the face
Time to express its death-hue, ere it lay
Dissolved or borne on bubbling fires
away.
Thus myriads in a mighty mass expire
Molten with street and dwelling quenched
in fire!
A liquid chaos blending men and things,
Altars and people, palaces and kings—
A universe of ruin! schemes of ill
And crime were dead, and vain desires
were still;

And thoughts of virtue, if such thoughts
were there,

And hope with fairy face, and wan despair,
And thousand budding-joys and high do-
sires,

And youth and age, the children and the
sires

Like a volcano springs the smoke to
Heaven,

In eddying whirls by raging fire storms
driven,

Bearing a crowd of souls to judgment seat,
And longer woes and keener punishment.

They are, and they are not! short history
Of land renown'd, all that man knows of
thee!

None of thy realm survived its tale to tell,
Tho', haply, from the centre of that bell
The most remote, tho' at the utmost verge
Where the red ocean roll'd its angry
surge.

For death reach'd far beyond its sanguine
bound;

Unseen, but felt. Through many a league
around,

And where no flame extended, forests stood
Wither'd and chark'd; rocks soften'd to a
flood

Floated along, and granite ridges bare
Smooth'd their rough crags before the fiery
air.

The feather'd brood, the eagle high away,
Undazzled, gazing on the solar ray,
Felt unaccustom'd heat, his pinions flagg'd
Till in the burning vortex powerless
dragg'd.

Faint, fluttering, he dropp'd into the flame
That blotted Nature from creation's frame
In that ill fated land. Ages have pass'd

And it is still with horror overcast,
A salt & howling desert. Fruits are there

That well may grow in regions of despair;
Lovely to view, like lawless pleaster's race,
With festering hearts beneath a joyous
face—

They hold but bitter ashes. Jordan's sea
Rolls its dead waters now where former,

The cursed cities stood; deep, deep below
Their ashes lie, beneath the stagnant flow
Of the thick wave bituminous, that creeps
Along the shore where Nature ever sleeps.

And the extinguish'd sulphur marks the
bound

Of its black line upon the arid ground;
No creature lives within it—all is dead,
Desolate as those below it! man hath fled
That lonely shore, & voiceless it shall be.
Life's antipode till time lapses in eternity!

THE WESTERN LUMINARY.

"THE LAMP IS THE LIGHT THEREOF."—Rev. xxi. 23.

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From the New-York Observer.

ORIGIN OF METHODISM IN AMERICA.

We copy the following account of the origin of Methodism in America from the journal of the Rev. Richard Reece, inserted in the London Wesleyan Methodist Magazine for November.—He derived his information from the Rev. Mr. Bangs of this city.

"The first Methodist Society in America was formed in this city in the year 1766; and there are some circumstances connected with its commencement, which may be interesting to those who are in the habit of connecting the interposition of God with the extension of his own work. In 1765, there were five individuals from Ireland, Members of the Methodist society, who settled in this city, one of whom, Philip Embury, was a local preacher. Here they were soon separated, there being no ministry, nor any private religious meetings, by which their Christian fellowship could be increased or continued. Neglecting to assemble themselves together for their mutual encouragement and support, they were all, excepting one, drawn aside by the

pleasures of sin. Even the local preacher became cold and formal, and put his light under a bushel. In this scattered state they remained till the following year, when another Irish family arrived. The mother of this family was an excellent woman, whose soul was truly alive to God, and full of zeal for his glory.—One evening she paid a visit to some of her countrymen, who were assembled in a social party, and found them playing at cards. Her surprise and indignation were extreme. She took the up the cards and threw them into the fire; expostulating with these backsliders on the sinfulness of their conduct, in having so far departed from the holy commandment delivered unto them? She quickly found out Philip Embury; and reasoned with him on the evil of burying his talent, while there were so many even of his own countrymen perishing. She entreated him, with tears, to call them together, and preach to them, and that if he neglected, God would require their blood at his hand. Much affected by her arguments and entreaties, but not knowing what to do, he said, 'Where shall I preach? we have no house.' She replied, 'Preach in your own, to all who will come' A time was accordingly appointed, and their friends were invited. The congregation amounted to five, besides the preacher. They continued their meetings, and the number gradually increased.—The report of a Methodist meeting attracted attention, and the house was soon too small to hold the people. A larger room was then procured: they formed themselves into a class, and their weekly contributions paid the

rent of the room—About this time Captain Webb, who was an officer in British army, then stationed in Albany, visited them. He had been awakened in England, and had been in the habit of preaching to his fellow soldiers with success. The novelty of a preacher in his military uniform, the earnestness with which he addressed his hearers, and the power which accompanied his word, excited public attention; and the room became insufficient to contain a quarter of the people who assembled to hear the word. Many were awakened, and filled with godly sorrow on account of their sins; several joined the Society, and found peace with God. The society thus increased and encouraged, grew in grace, and proved, by the consistency of their conduct, the reality of the change which was wrought in their souls. They next engaged a rigging loft, in William-street, where they continued to assemble, and Mr. Embury preached to them every week, with increased liberty and success. Captain Webb passed over to Long-Island, and preached there with the like popularity, and his word was accompanied with the demonstration of the Spirit; so that an effectual door was opened, and a work begun which continues to increase to this day. A new church has been built and opened this summer, at Brooklyn, in addition to a large one which was previously occupied.

"This room in William-street being scarcely large enough to contain the Society, they thought seriously of building a Chapel; but many obstacles arose to discourage them. They were all poor, and had but little credit in a commercial point of view: however, they had recourse to Him who has said, 'The gold and the silver is mine.' While one of them, an Irishwoman, was engaged in earnest prayer, she received with inexpressible sweetness, this answer, spoken to her heart, 'I the Lord will do it;' and, at the same time, a plan of

proceeding presented itself to her mind. Of this she informed Mr. Embury and Captain Webb, who immediately began a subscription. They went to the Mayor, and others of the opulent citizens, and simply explained their design. From these they received liberal donations. They then purchased the ground, and erected a House for God's worship in John-street. This was the first Methodist Meeting-House which was built in America. We may therefore consider the year 1768 as the period when Methodism was permanently established in the United States. While this House was in building, the Society addressed a letter to Mr. Wesley, requesting him to send them an able and experienced Preacher; one who had both grace and gifts for the work; adding, 'God has not indeed despised the day of small things. There is a real work of grace begun in many hearts, by the preaching of Mr. Webb and Mr. Embury; but although they are both useful, and their hearts are in the work, they want many qualifications, necessary for such an undertaking. With respect to money for the payment of the Preacher's passage over to us, if he cannot procure it gratis, we will sell our coats and shirts to pay it for him.' Such was the ardent zeal by which this Society was actuated at this time. In 1817 a large, elegant, and commodious Preaching-House was built on the same spot, which will accommodate two thousand hearers.

"There are now in New-York 2572 members in the Society; five more Churches, besides the Mission-House, and the Wesleyan Seminary, in which public worship is stately performed; and in addition, there are two large and commodious Churches, built for the coloured people, who worship separate from the whites.

I am yours, &c.

RICHARD REECE

From the *Missionary Herald*.
MISSIONARY STATIONS.

Brief view of Missions among the heathen under the direction of societies in the United States.

[Continued from page 504.]

THE CHEROKEES ON THE ARKANSAS.

Cherokees who from the year 1804 to the present time have removed from their residence E. of the Mississippi to a tract of country on the N. bank of the Arkansas river, between longitude 94 and 95 W. Population about 5,000. The greater part of this emigration took place between 1816 and 1820.

Commenced in 1820. There is only the station of

DWIGHT.—On the west side of Illinois creek; four miles north of the Arkansas river; 500 miles from the junction of the Arkansas with the Mississippi, following the course of the river; and about 200 miles in a direct line from its mouth. Rev. Alfred Finney, *Missionary*; Mrs. Finney; Rev. Cephas Washburn, *Missionary*; Mrs. Washburn; Mr. Jacob Hitchcock, *Steward*; Mrs. Hitchcock; Mr. James Orr, *Farmer*; Mrs. Orr; Mr. Asa Hitchcock, *Mechanic*; Mrs. Hitchcock; Miss Ellen Stetson, *Teacher*.

About 60 Indian youth of both sexes are instructed here, of whom a very interesting account was given in the *Herald*, at page 345 of our last volume.

SANDWICH ISLANDS.

A group of islands in the North Pacific Ocean, between 18d. 50m. and 22d. 20m. north latitude, and 154d. 55m. and 160d. 15m. west longitude from Greenwich. They are extended in a direction W. N. W. and E. S. E., Owhyhee being the south-eastern island, and Oneehow the north western. The distance, from the eastern point of Owhyhee to the north-western side of Oneehow, is about 390 miles.

Established in 1820. Stations on Owhyhee, Woahoo, Atooi and Mowee.

OWHYHEE.

KIRUH.—This place is on the western shore, nearly equi-distant from the northern and southern points of the island. Rev. Asa Thurston, *Missionary*; Mrs. Thurston; Mr. Joseph Goodrich, *Licensed Preacher and Missionary*; Mrs. Goodrich; Dr. Abraham Blatchely, *Physician*; Mrs. Blatchely.

WIAKAH.—On the north eastern side of the island. Rev. Artemas Bishop, *Missionary*; Mrs. Bishop; Mr. Samuel Ruggles, *Teacher*; Mrs. Ruggles.

WOAHOO.

HONORURU.—On the southern side of the island. Rev. Hiram Bingham, *Missionary*; Mrs. Bingham; Mr. Elisha Loomis, *Printer*; Mrs. Loomis; Mr. Levi Chamberlain, *Superintendent of Secular Concerns*.

ATOOI.

WIMAAH.—On the southern side of the island. Mr. Samuel Whitney, Mr. James Ely, *Licensed Preachers and Missionaries*; Mrs. Whitney; Mrs. Ely.

MOWEE.

LAHINAH.—On the southern side of the island. Rev. William Richards, Rev. Charles S. Stewart, *Missionaries*; Mrs. Richards; Mrs. Stewart; Betsey Stockton, *Coloured Woman, Domestic Assistant*.

MALTA.

An island in the Mediterranean, 20 miles long, 12 broad, and 60 in circumference. It is about 50 miles from Sicily. On this island, anciently called Melita, the Apostle Paul was shipwrecked, while on his way to Rome. Commenced in 1821.

Rev. Daniel Temple, *Missionary*; Mrs. Temple.

On this island is a *Printing Establishment*, for the support of which certain persons in Boston and elsewhere, engaged to pay \$3,000 annually for

five years,—in all \$15,000, the greater part of which has been already received. The following tracts have been issued from this establishment, during the past year.

In the Romaic, or Modern Greek.

Tracts.	Pages.	Copies.
Negro Servant, 2d ed.	54	1000
Watt's Catechism for children,	16	1700
Address to the Children of Israel,	34	1000
Payson's Address to Mariners, 2d ed.	16	1000
Sixteen short sermons, 2d ed	48	1000
Flowers of Chrysostom on reading the Scriptures,	26	1000
Content and Discontent by Mrs. Sherwood,	24	1000
A serious Address to the young and old,	27	1000
Life of James Covey, two ed.	16	2500
An Appeal to the Heart,	34	1000
Life of the Virgin Mary, extracted only from the Bible,	20	1000
Exhortation to Seamen.	20	1000
The Lord's Sermon on the Mount,	16	1000
The Traveller and Yourself,	16	1000

In Greco-Turkish.

The Lord's Sermon,	16	450
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In Italian.

An Address to the Children of Israel,	25	1000
Christ's Sermon on the Mount,	16	1000
Negro Servant,	28	1000
The Young Cottager,	72	1000
Serious thoughts on Eternity,	12	1000
Shepherd of Salsbury Plain,	12	1000
Dialogue between two Sailors,	18	1000

Total copies, 23,650

A pious and skillful printer, from this country, is much needed at Mal-

PALESTINE.

JERUSALEM—The capital of the ancient Judea, and of the modern Palestine. Population estimated by Messrs. Fisk and King, as follows:

Mussulmans,	10,000
Jews,	6,000
Greeks,	2,000
Catholics,	1,500
Armenians,	500
Total,	20,000

The Rev. Levi Parsons—now we trust an inhabitant of the heavenly Jerusalem,—visited this city in 1821; but it was not entered by any missionary, with a view to a permanent residence, till 1823.

Rev. Pliny Fisk, Rev. Jonas King, *Missionaries.*

BEYROOT.—At the foot of Mount Lebanon. Population about 5,000. Rev. Isaac Bird, *Missionary*; Mrs. Bird; Rev. William Goodell, *Missionary*; Mrs. Goodell.

A press is on the way to Palestine: and the missionaries hope to commence operations with it as soon as it arrives. They have already distributed many Bibles and tracts, in different languages, and to people belonging to various nations, and residing in widely distinct parts of the East.

SOUTH AMERICA.

On the 25th of July 1823, Mr. John C. Brigham, and Mr. Theophilus Parvin, the former from the Theological Seminary in Andover, and the latter from the Theological Seminary in Princeton, sailed from Boston to Buenos Ayres. They arrived Oct. 24th. Mr. Parvin remains at Buenos Ayres, where he has a flourishing school. Mr. Brigham is probably by this time in Chili, from whence he will proceed to Peru and Columbia, distributing the Scriptures, and observing the religious and moral state and prospects of the countries through which he passes.

FOREIGN MISSION SCHOOL.

Situated in Cornwall, Conn. Established in 1816. Rev. Amos Bassett, D. D., *Principal*; Mr. Herman L. Vaill, *Assistant*.

About 69 heathen youths, from various nations, have, at different times, enjoyed the privileges of this school. Of these youths, nearly half became hopefully pious at Cornwall. At present, the school contains over 30 members.

SUMMARY.

Whole number of the Preachers of the Gospel from this country,	35
Native preachers and interpreters.	5
Labourers from this country, including missionaries, and assistant missionaries,	73
Female assistants, including wives of missionaries,	64—142
Stations,	34
Churches Organized,	13
Schools,	95
Pupils,	about 4,000

II. UNITED FOREIGN MISSIONARY SOCIETY.

This Society has missions among the Osage Indians, and among Indians in the state of New-York, and in the Michigan Territory.

THE OSAGES.

A tribe of Indians in the Arkansas and Missouri territories. The Osages of the Missouri live in two separate villages, six miles apart, on the Osage river, about 360 miles above its junction with the Missouri. These villages are distinguished by the names Great and Little Osages. The Osages of the Arkansas inhabit several villages on the branches of the Arkansas river, about 150 miles S. W. of the villages of the Great and Little Osages.

Population of the Great Osages,	4,000
Of the Little Osages,	2,000
Osages of the Arkansas,	2,000

Total, 8,000

UNION.—Among the Osages of the Arkansas, on the west bank of Grand river, about 25 miles north of its entrance into the Arkansas, about 700 miles above the junction of the Arkansas and Mississippi, in lat. 35d. 30m. N. and long 97d. 20m. W. Commenced in 1820.

Rev. William F. Vaill, *Rev. Epaphras Chapman, Missionaries*; Marcus Palmer, *Physician and Surgeon*.

Messrs. William C. Requa, Stephen Fuller, Abraham Redfield, John M. Spaulding, Alexander Woodruff, and George Requa, *Assistant Missionaries*.

HARMONY.—Among the Great Osages, on the north bank of the Maris de Cein, about six miles above its entrance into the Osage river, about 80 miles S. W. of Fort Osage. Commenced in 1821.

Rev. Nathaniel B. Dodge, Rev. Ben-ton Pixley, Rev. Wm. B. Montgomery, *Missionaries*; Wm. N. Belcher, *Physician and Surgeon*.

Messrs. Daniel H. Austin, Samuel Newton, Samuel B. Bright, Otis Sprague, and Amasa Jones, *Assistant Missionaries*.

The school at Union contains 22 scholars, and that at Harmony, 18 according to the latest accounts.

Four of the missionaries have paid considerable attention to the Osage language, and are able to communicate religious instruction in that tongue, with some degree of fluency.

A new station called *Hopfields*, has been commenced not far from Union; but we have no precise information respecting it.

INDIANS IN NEW-YORK.

These Indians are the remnants of the Six nations.—Stations at Tuscarar, Seneca, and Cataraugus.

TUSCARORA.—About four miles east of Lewiston, Niagara county. A mission in this place had been under the care of the New York Missionary Society about 20 years. It was transferred to the U. F. M. Society in 1821.

Rev. David M. Smith, *Missionary*; Rev. Mr. Crane's retirement from this station, and his appointments as a general Agent of the Society, has been noticed.

SENECA.—Four or five miles from Buffalo, near the outlet of Lake Erie. Commenced by the New-York Missionary Society in 1811, and transferred to the U. F. M. S. in 1821.

An account of the breaking up of this mission, by the civil authorities of New-York, has been given. Previous to that event the laborers employed were

Rev. Thomas S. Harris, *Missionary*; Mr. H. Bradley, *Assistant Missionary*.

CATARAUGUS.—Near the shores of Lake Erie, and about 30 miles from Buffalo. Commenced in 1822.

Mr. William A. Thayer, Mr. Hanover Bradley, *Assistant Missionary*; Miss Lucy Beardsley, *Teacher*.

The children belonging to the school amounted, July 21st, to 48.

INDIANS IN MICHIGAN.

Stations at Fort Gratiot and Mackinaw.

FORT GRATIOT.—On the W. side of the river St. Clair, about one mile below the outlet of Lake Huron. Commenced by the Northern Missionary Society in 1822, and transferred to the U. F. M. S., in 1823.

Mr. John S. Hudson, *Teacher*.

Twelve or fifteen children were in the school, at the commencement of the last year.

MACKINAW.—On the island of Michilimackinack. Commenced in 1823.

Rev. Wm. M. Ferry, *Missionary*; Miss Eunice Osmar, *Teacher*.

A school has been established at this station.

HAYTI.

One of the largest and most fertile of the West India Islands, 300 miles long from E. to W. and from 60 to 150 broad. Lat. 17d. 37m. to 20d. N.

Rev. Wm. G. Pennington, a colored man, *Missionary to the American Emigrants*.

GENERAL REMARK.

The wives of the missionaries are not designated, in the preceding Survey of the missions of the United Foreign Missionary Society, nor in that which follows, because with respect to them, we are not able to speak with certainty.

(To be continued.)

For the *Western Luminary*.

ON THE DUTY OF THOSE WHOSE CHRISTIAN REPUTATION IS UNJUSTLY ASSAILED.

It has appeared, in our last essay, that reputation in general possesses its value, as a mean doing of good. It has appeared that Christian reputation has its peculiar worth, as a mean of accomplishing peculiar good to men.—How unjust it is, then, to assail, wantonly, the reputation of a disciple as a disciple—the reader will have seen with us: And we trust that he will be able to say with the poet—

“Who steals my purse, steals trash; 'tis something, nothing;

’Twas mine—’tis his—and has been slave to thousands:

“While he that filches from me my good name—

“Robs me of that, which not enriches him,

“And makes me poor indeed.”

All this, then, being admitted; shall we now briefly inquire into the duty of those christians, whose good names are treated with injustice?

And we will remark in the general, that the Christian who is thus treated, should beware how he allow himself to be betrayed into the indulgence of a revengeful temper.

In doing so is it not most clear that he would be out of the path of duty?... All the precepts of Jesus are opposed to this temper of mind: Our Lord's

example is most opposed to it: The examples also, of the Apostles, are the very reverse of revenge: The whole tenor of the lives of early Christians, went upon the opposite maxims: And more modern disciples have, for ages and ages, shewn us—how they had “learned Jesus”—how they could forbear.

Against so much example, and so much precept—let us beware how we act!

Yet how natural that we be prompted to almost all that is revengeful?

To witness our deeds distorted, our motives slandered, our reputations and our usefulness torn with ruthless fangs; is trying to patience—and trying to Christian principle—But let us be cautious! Let us distrust ourselves, and look to Heaven for assistance.

Doing, however, these things; shall we be unblest? No. Such humble endeavors after duty, and reliance upon the Saviour—will lead to blessedness, more inevitably, than any Cause which the earthing knows, ever leads to the effect which his best ken, shall have instructed him to anticipate from it!

Proceeding, however, from this general observation, as to the duty of the persecuted Christian; we hasten to remark, more particularly—

1. That the disciple owes it to the *dignity* of his Master's Cause, thus to pursue the part of charity towards the unhallowed persecutor.

Such course would evince, in some measure, what discipleship is. It must shame those who delight in throwing obloquy upon the Christian's name. It must in time lead such, if not to sorrow over the wrong committed by them—at least to blush at the thought, of the harassment of persons, whom in this way they cannot ever disturb, from the sublime quietude of their unruffled tempers and pious enjoyment and elevated trust in God.

At present, mark what we see, in the enemies of Christ and his people!—We see, among other things, an apparent *incapacity of proceeding*, without this assailment of what they so much hate. —These foes of whatever is good, by the assailment we speak of, appear to seek for renown. Thus would they adorn their public, and private, discourses. They cry persecution; whilst themselves are the bitter persecutors of their age. They gladly would throw the cloak of pretence and falsehood, over the burning malignity of their souls; as the Spartan boy concealed the fox which he had stolen, at the expense of its eating his vitals: But are they not, at bottom, the enemies of all righteousness? Strange perversity of men's faculties and natures! Men seeking to set off their speeches, with this sort of ornament! For this, in some good measure, is the fact with them: and detraction, is at once their logic and their rhetoric: so that it is not entirely easy to imagine how, without it, they could succeed in making a display of themselves before the public.

What we would say, however, is just this—That it is the part of the Christian to pursue toward the unhappy persons we speak of a course, the reverse of their course. We should scorn to retaliate; as well as fear to do so. We should regard these characters at least with as much dignity, as that observed by *Diogenes*, towards his ungrateful servant. What, said that philosopher, shall Menas do without *Diogenes*; and shall not *Diogenes* do without Menas? For although, in the miserable plans of Anti-Christians, it be important to resort to the detraction of the pious; surely it cannot be thought necessary by the latter to imitate their foes, and to become alike guilty in the eye of Heaven?

2. By pursuing the charitable course—may we not do good?

The making of an enemy ashamed

of his hate, has been seen as a probable result of the course advised.....But more may be anticipated; for in this way his enmity, may be softened—it may even be gradually removed. He may come to sorrow, over that depravity of his nature discovered to him by the hated friend who has thus, in the language of the New Testament, "heaped coals of fire on his head," so as to arouse and enlighten him in the perception of truth in general, and particularly of his own state and eternal interests.

But yet more may be effected, even than the good of the individual. Multitudes may be benefited—blest; translated to the Kingdom of God, not as *Enoch* was indeed, but as *Paul* was remonstrated with of that Jesus "whom he had persecuted." For the multitude, hitherto on the side of the infidel, will change their views. Their eyes will be opened. They will look on the abused disciple with a regard they never felt before. They will admire his charity: They will consider it with wonder, with astonishment, and with contrition at the recollection how themselves have hitherto borne with the slanderer, perhaps encouraged him, in his bitterness against that servant of Jesus, whose forbearance and general resemblance of his blessed Master they now cannot too much love.

The possible effect at least, of the charitable forbearance in question, we will illustrate by a little story, perhaps sufficiently in point. The story refers to a species of persecution different from that of the good names of Christians which has been called the "*martyrdom* of the present age."—It presents the conduct of one, under actual *bodily* infliction: yet it breathes the spirit we are speaking of.

An aged negro, a preacher of the gospel, was taken from his pulpit, where

he would not be silenced by the patrollers, to a place of punishment. As he went on, with these abusers of the Law; he said to the leader—"Master, you do me much honour; this was the way the Lord himself was carried to the spot where he was to die: I am glad you make me suffer, like Jesus, for preaching his word"..... The remark had its effect. It reached the heart of one of the company, who came up, not long after, to old Uncle D with a request of forgiveness—with the declaration that his meek spirit under sufferings and persecution had been blessed to his soul's conversion.—"O, I forgive you," said the good old negro: "and indeed I prayed for you that same day. I give glory to God, that you are now, his servant, and my brother."

The application will easily be made; and the loveliness of the example, by some at least, will be felt.

In a word, in proportion as men shall have their attention drawn to any disciple, by the hatred of his adversary, and by his own return of good, they will it is likely notwithstanding the sinfulness of their nature be more or less happily affected. Some will have their spite abated. Some will come to approbate the injured—Some will bear to admire him, and his principles—Some will be melted into love, and transformed into holiness of heart and life—while they shall have been made to recognize in this humble man the follower of the "Meek and Lowly Jesus," who "when he was reviled reviled not again."

Are not these, injured disciples of the Nazarene, results sufficiently glorious, to be achieved by thy charities towards thine own, and God's enemy?

Another result, however, it is easy to see.—A crown of reward, to this disciple himself, will be given, for this imitation of his Lord, thus acting upon

his commands to his people and the world. A matter so evident to every Scripture reader, as to require no comment.

A. B.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, FEBRUARY 23, 1825.

It affords us great pleasure to publish the extract which will be found in this number, respecting what is, probably, one of the most useful improvements of the present age. We are all indebted to the inventor. We are all indebted to Dr. S. Brown, who brought the invention to our country.

No doubt is now entertained of the election of John Q. Adams to the Presidency of the United States.

A charity sermon will be preached in the M'Chord's church, on the next Sabbath evening at candle-light, by the Rev. J. Breckinridge, in behalf of the female benevolent society.

The obituary notice of the Rev. Mr. Stockton has been received and will appear in our next paper.

A word for the Luminary.

I know a professor of religion who is lamentably deficient in the performance of family worship; but whom, nevertheless, I lately learned, when invited to pray at the house of a friend—thanked his God with great apparent fervor for the privilege.—Now if it be really regarded by this professor, as a *privilege* to worship God in a family way; why does he not avail himself of such privilege more constantly than he does?

I have not taken the liberty to advise this friend, in person; but my

heart will be truly delighted—if this hint shall have benefitted either him or any one else.

He should pray in his family, at least every night and morning.

A friend to family worship.

To the Editor of the Luminary.

Sir,

In perusing one of the late numbers of the Luminary, I observed a brief detail of an excursion recently performed by the Revd. Isaac Reed, and myself, through a part of the States of Indiana and Illinois. It was to me an exceedingly interesting tour; one, which I shall ever remember with peculiar pleasure. I am happy to state that Mr. Reed's remarks were founded in fact. But as I remained much longer in this field of Ministerial labour, than himself, you will please to favour me, with the medium of your paper to lay before the pious community, some facts, of which he was not in possession.

I left Louisville Oct. 26th. and returned Dec. 3d. Messrs. Sneed and Blackburn accompanied me: and in our itinerations, we separated, and distributed our labours, as utility would seem to dictate. After passing through the interior of the State of Indiana, we entered a tract of country contiguous to the Wabash River. Here we bestowed the principal part of our labours; sometimes in Indiana, and at others, in Illinois. This is a country, which for fertility of soil, is hardly surpassed in the west: and is very rapidly settling with emigrants from the States of Tennessee, Kentucky, Ohio, Pennsylvania, and New-York. The present inhabitants are generally intelligent, civil, and industrious; and entertain an high regard for the preached Gospel. In itinerating about three thousand miles through the Western States, I have not found a people so anxious to obtain the bread of Life

as this people. Here I saw "Zion literally spread forth her hands, and there was none to comfort her." Yes, it was here, on repeated occasions, that pious fathers and weeping mothers, in behalf of their solicitous children, appealed to my feelings for the stated means of grace, that these perishing souls might live.

We preached in many wide extended neighbourhoods, where the Gospel is very seldom preached; and in some instances where the voice of a presbyterian clergyman was never before heard. In other neighbourhoods, we found regularly organized churches, able and willing to support the Gospel, but at present, destitute of the stated word, and "perishing for lack of knowledge." I believe, that, in almost every settlement, where we preached, there was a very considerable religious excitement. We visited Little Raccoon. On this Creek, about 8 miles from the Wabash, and 130 up the River from Vincennes is formed a settlement, chiefly from Kentucky. Here is a constituted church, consisting of sixty-one communicants. This church was organized about two year ago: and about three years since this was a perfect wilderness. In this settlement, assisted by Bro Taylor, we administered the Sacrament of the Lord's Supper; and on the relation of their experimental acquaintance with religion we admitted five persons, for the first time, to the communion of the church. A very considerable number more were seriously impressed. It was an occasion of weeping and rejoicing between parents and children.

About ten miles from this, on Big-Raccoon, is another regularly organized church, consisting of about 40 communicants, very solicitous to obtain the stated means of grace.

Thirty miles below this, and, across the River five miles from Terre-Haut, we found a remnant of a church formerly organized by the Revd. James

Balch (now deceased.) This church, by removals and deaths, had decreased to the number of eight communicants. Here Bro. Blackburn and myself preached some days To exhibit their state of feeling. I will notice one fact. On the second day after we entered this settlement we took our leave, not expecting to revisit them; and rode 20 miles, to Paris, Edgar County, Illinois. While in Paris, preaching the Gospel to an interesting, and serious people, (of whom Bro. Reed's Journal speaks more minutely) the inhabitants of this settlement sent messengers, requesting us to return and again preach to them *Jesus Christ*. We cheerfully complied. And, on returning, found a large audience assembled. A deep solemnity seemed to rest on almost every countenance! and, now and then, a sigh, was heard from different parts of the house. Never before did I so fully realize the tender solicitude of an ambassador of Christ for the salvation of those to whom he was sent; never before did I conceive myself, so completely between the living and the dead. On this interesting spot we preached and prayed, and exhorted and talked, in public and private, both night and day, until we would humbly hope by the sovereign Grace of God, that 15 persons were emancipated from the bondage of sin and satan, into the liberty of the Sons of God. Here I would remark, that, the five persons, of whom Mr. Reed's Journal speaks as having formed the church, at the time we administered the sacrament in *Terre-Haut*, resided in this immediate neighbourhood. So that in this settlement, in the short period of two or three weeks, 21 we have reason to believe emerged from nature's darkness into God's marvellous light. Many other interesting facts, might here be mentioned, but for the sake of brevity I omit them.

From this place we proceeded down the River to Turman's Creek, about 24

miles below Terre-Haut. Here we also found a church organized, and once under the pastoral care of Mr. Balch, but now entirely destitute of the preached Gospel. Here we preached a number of times, and visited several families; and as we took leave of them, they replied with much emphasis, "do come again, or send some one who can teach us and our children the way of eternal life."

We also preached near Carlisle. This town is situated about 12 miles from the Wabash, in a rich and fertile country, inhabited by an industrious and interesting people. In this place we found a little band of presbyterians, like sheep scattered upon the mountains without a shepherd.

From Carlisle we proceeded to Washington, situated between the forks of White River, where we remained several days, preaching in town and its vicinity. Here is a church, able and willing to support the Gospel, but at present destitute of the stated means of Grace. The week before we arrived Brothers Scott, Sneed and Taylor, administered the sacrament of the Lord's Supper, at which time there were some accessions to the church.

From Washington we proceeded directly to Kentucky, preaching as opportunity would permit. Many other circumstances transpired, during our visit to these states, which are truly interesting, but a brief detail of prominent facts was only designed in this narrative; hoping that these might excite in the minds of the christian community a tribute of gratitude to the Great Head of the church, for his mercy to sinners; and awaken their sympathies, to the calls and entreaties of the perishing thousands in the frontier settlements, for the bread of Life. In few places is the preaching of the Gospel attended with happier success than in these new settlements. Nothing, to human appearance, is wanting, but

a plain and simple presentation of truth. During the five or six weeks' excursion through the states of Indiana and Illinois, I travelled five hundred and twelve miles—preached 34 sermons—baptized four individuals—aided in the administration of the Sacrament of the Lord's Supper three times and admitted to the communion of the church 3 persons by letter and 38 on the relation of their experimental acquaintance with religion. O may the Redeemer extend the triumphs of his cross, until our apostate world, shall become literally Emanuel's Land.

DEWEY WHITNEY.

Communicated for the Luminary.

Extract of a letter from a distinguished Physician in Philadelphia, to Dr. S. Brown, of Lexington, dated Jan. 29th, 1825.

"Your communication respecting the instrument of M. Civiale, which is just received, was the more acceptable as some of our friends had taken up an erroneous idea with regard to it. They are now convinced of their error, and I should have sent you the Instruments you ordered, were it not for the Improvement of Mr. Lukens. Improvement I do call it, and an American improvement. But I need not describe this Instrument to you, as Mr. Lukens is making one for you, which shall be sent by the first opportunity. He has tried it several times in the University, in presence of a dozen of Physicians, and always with success (of course on the dead subject). Even Dr. Gibson is now convinced that the operation can be performed with this Instrument. Dr. Barton tries it to-morrow on a patient in the Hospital, and I shall inform you of the result."

Extract of a letter from a gentleman at Philadelphia, dated January 22, 1826.

"You have heard of Civiale's operation for removing the stone from the bladder, without cutting, and almost without pain; the account of which was brought to America by Professor Brown, of Lexington, Kentucky, who has exerted himself to bring it before the medical public. Our surgical instrument-makers have been all very busily engaged in preparing the instrument, which, when all the parts are adapted, is called a Lithonriptor, or stone-borer. Many attempts have been made to improve Civiale's apparatus, and the Jonathanic ingenuity, so much boasted of at home, and laughed at abroad, has been not a little displayed in various beautiful specimens of cutlery offered to the profession. Every one had, however, some fault; it did not catch the stone easily or hold it firmly, or was in danger of breaking; in short, was not the *very* thing, till Mr. Lukens, whose wonderful mechanical skill, dexterity, and invention, are as honourable to the country as his heart is to human nature, undertook to give us what we wanted. It may be said of him, "*nihil tetigit quod non ornavit.*" He has brought the desideratum to light. Let no man hereafter dread the stone, except such as will not apply till it grows to a great size, or till the bladder becomes thickened and diseased; for, with this tool, we can as certainly take a stone out of the bladder, without a drop of blood, or a scratch, or much pain, as is desirable, except it be in such cases as are connected with the aforementioned diseased states. This afternoon we placed a piece of marble in a subject: the tool cut a hole through and through in four minutes. A softer substance was penetrated in every direction, and with the greatest facility.—Dr. Phisick is much gratified with it. In short, humanity owes a large debt to Mr.

Lukens for this triumph which he has procured for her.

Yours," &c.

CONGRESS.

In mentioning the extent of the practice of piracy and the protection afforded to the pirates by the officers of Spain, Mr. Hayne remarked—

"The documents on our table show that, from July to October, a period of less than four months, there were no less than *twenty-three* vessels captured and plundered by the pirates—manned by not less, certainly, than *two hundred seamen*, of whom scarcely one escaped to tell the tale."

Appointment by the President and Senate.—The Rev. CHARLES P. M'ILVAINE, of the District of Columbia, to be Professor of Ethics and Belles Lettres and Chaplain in the United States Military Academy at West Point.

Statistics of New-York.—The following summary, compiled from Stafford's Gazeteer and the late Message of Gov. Clinton, shews the rapid growth of this powerful state. Counties 65; towns and cities 662; post-offices 876—in 1789 there were but 7, and in 1793 only 20—an astonishing increase in the growth and intelligence of the state. Electors about 300,000.—Colleges 5, with 765 students. Academies 36, with about 2,683 students. Common schools 7,382, and with more than 400,000 scholars. In the free and charity schools in the city of New-York, 10,383 scholars. Fund for common schools 1,739,000 dollars, and its income distributed annually 98,000 dollars. Militia, 146,000. Public debt (including \$4,270,806 canal stock) 7,467,771 dollars. Funds unappropriated, \$4,270,806, inclusive of canals, schools, literary and other specific funds. Taxable property \$275,742,-

636. Population 1,372,812. In 1818, the state tax was 2 mills on a dollar—since that time it has been reduced to half a mill on a dollar, and in a short period the Governor expects there will be no necessity for any general tax. The revenue from the tolls on the canal the past year, exceed \$300,000, and the duties on salt \$100,000, which, with the other sources of income from the canal fund, will produce an excess of revenue over the interests of the canal debt of \$300,000. The state is capable of supporting a population of 14 millions. *Fam. Vis.*

A Revolutionary Heroine.—A petition is before the legislature of Pennsylvania from Phæbe Anderson. The petitioner states that she is ninety-three years old; that she accompanied her husband, who, at an early period, enlisted in the continental army, and that she continued with him throughout the whole war, and was present and participated in most of the conspicuous actions of that eventful period; that, among other novel employments for a lady, she assisted in picking up balls thrown from the enemy's cannon, in order that, to use her own expression, "the enemy might get as good as he sent." She states that she has been the mother of twenty-three children, all of whom were dead.—*ib.*

Overflowing of the Neva.—The city and environs of St. Petersburg were thrown into unspeakable consternation on the 19th of Nov. by a violent gale from the South-west. The water rose to the second story of the Emperor's palace on the quay of the Neva. Commerce has suffered to the amount of 150 millions; vast quantities of goods being destroyed in the magazines. Sugars rose nearly 40 per cent. The regiment of carabiniers was entirely lost; men and horses; and the cements of the city being broken open by the water, the coffins

floated about the streets. 7000 persons were found drowned in the houses, and 8000 more are missing. *ib.*

Egypt.—The Pacha of Egypt has established a colony of 500 Syrians to raise silk worms.—Silk and Flax are now articles of exportation, and it is proposed to cultivate the Sugar Cane and Indigo Plant. It is very evident Egypt cannot long remain dependent on Turkey, but will constitute a separate Nation. A brig from Boston is now on a voyage to Egypt.—*ib.*

The British papers mention that a treaty has been recently made between France and Spain which is kept secret.

An English captain from Boony, Africa, and who sailed thence about the middle of Sep. reports that while he lay there about 20 slave ships were then under French colours. *Nat. Gaz.*

BURYING ALIVE.

A young man fell in love with the daughter of a rich citizen of Paris, and his affection was returned. The father of the lady obliged her, however, to renounce her lover, and to marry another. A short time after her nuptials, the young wife fell ill and died. She was buried at Paris twenty-four hours after her decease.—Her first lover, incapable of resisting the desire he felt of seeing her for the last time, succeeded in gaining the Sexton, who consented to open the tomb the same night. The young man threatened the latter to kill him, if he committed the smallest indiscretion; after which he carried off the body, conveyed it to a neighbouring house, placed it near the fire, rubbed it with warm cloths, and tried all possible means of restoring to life the woman he adored. After some hours, he had the happiness to discover signs of life appear: she first emitted gentle sighs, and at last returned entirely to her-

self. As soon as she was entirely re-established in health, the lovers, thus re-united by death, set out for England, whence they did not dare to return till several years had elapsed. At first a stand was made against recognizing the young female for the pretended defunct; but her new husband found means to prove that she was really the same as had been interred, and demanded restitution for the fortune which belonged to her. The consequence was, a most extraordinary lawsuit. The first husband persisted in asserting that she belonged to him, while the second affirmed she was dead as far as he was concerned, and that without his measures and exertions she would never have been restored to life. The parliament, however, appeared to lean towards the title of the first husband: and this circumstance urged them to return to England, without awaiting the decision of the law-suit. The particulars of this remarkable process are yet to be found in the journals of the Parliament.

RELIGION AT SEA.

The Rev. Joseph Eastburn has received a letter from a seaman at Valparaiso, dated August 25, 1824, and which is published in a Philadelphia paper, which affords good evidence that labours for the spiritual benefit of our seafaring brethren are attended with encouraging success. It will be recollected that Mr. Eastburn has distinguished himself by his exertions for the best interest of the Mariners. The following is extracted from the letter to him.

"You would be delighted to have a glimpse of our fore-castle on Sunday. It really reminds me of a little school-room or meeting-house; every man and boy has his Bible, Tract or some other book, which seems to engross his whole attention; when they get through with one, they refer to their catalogue and make choice of another, and it is giv-

en them from the cabin. It is truly pleasing to see the poor fellows, after being tossed, and knocked about by the elements as they have been, so much engaged in the right way. I hope you will not forget to call and see my little family during my absence. Your promise to do so has afforded me much pleasure; and pray for them, pray for me, and pray for us all. It will be out of my power to display the Bethel flag here, although I have it made ready."—[*Christian Watchman.*]

*Piety, like economy, is "good in a subject
—better in a King."*

A king was riding alone in disguise, and seeing a soldier at a public-house door, stopped, and asked the soldier to drink with him; and while they were talking, the king swore. The soldier said, sir, I am sorry to hear a gentleman swear. His majesty took no notice but, soon swore again. The soldier said, sir, I'll pay part of the pot if you please, and go; for I so hate swearing, that if you were the king himself, I should tell you of it. Why, should you? said the king. I should, said the soldier. His majesty said no more and left him. Awhile after, the king having invited some of his lords to dine with him, the soldier was sent for; and while they were at dinner, was ordered into the room, and to wait awhile. Presently the king uttered an oath. The soldier immediately, (but with great modesty,) said, "Should not my lord the king fear an oath?" The king, looking first at the lords, and then at the soldier, said, there, my lords, there is an honest man, he can respectfully remind me of the great sin of swearing, but you can sit and let me send my soul to hell by swearing, and not so much as tell me of it.

SENSIBILITY.

As I was passing along a solitary part of the road, on my return from

a visit in the country, a few days since, my attention was arrested by a little girl, about nine years old, beckoning me to stop. "Pray sir, be so kind as to break me off a bunch of leaves, and make a bed for the poor lamb that's run over." I got out of my chaise, and went with the child to a tree a little distance from the road side. Here was a fine black lamb stretched on the ground; the blood was running out of its nostrils—it made a faint continued noise like a feeble groaning, and seemed to be expiring. A solitary sheep kept close to the spot, and watched all our motions. "Poor thing," said the little girl, "he never will skip and play any more on the beggar's ground"—and burst into tears. My dear, said I, how did it happen? "It was sleeping in the path," she answered, "close by where its mother was feeding, and the two cruel gentlemen that went along just now in the carriage, never minded the lamb, but drove strait over it: and I brought it away from the hot sun, and laid it here in the shade; but it won't get well"—and again with her apron she wiped away the tears which she could not suppress. "Poor old Mrs. G——," she continued in her simple manner, "she will be so sorry when she comes to know it—it was all the lamb she had."—Where does Mrs. G—— live? said I. "Yonder on the beggar's ground," she replied, pointing to a cottage on the commons about half a mile off. Are you going to tell her? "Ma' sent me to carry some radishes and milk for her tea." By this time the lamb was dead.—"He'll want no bed of leaves," said little Maria: as she took up her basket to go, she turned to look again at the

object of her grief—"Oh it was so cruel to let the wheel go over an innocent lamb," she said, and hurried off to the poor woman's cottage. *Guardian.*

SABBATH SCHOOLS.

"Upon a re-perusal of our compilation of facts in relation to Sabbath Schools, (says the Literary and Scientific Repository,) we are of opinion, that the following practical conclusion may be drawn, without overcharging our account of their manifest excellence and importance. First, that through this channel, the rudiments of education may be conveyed to every individual in every class and condition. Secondly—They will stop the growing evil of pauperism, and destroy it, root and branch, by merely teaching the idle man to be industrious; and this lesson can only be taught, we feel assured, by the general unrestricted diffusion of education. Thirdly—The Legislator will, in a little while, perceive, that as Sabbath Schools abound—and as their influence extends—in exactly the same proportion, will crime decrease. The Penitentiary hath been tried; the Prison House tried; no stone hath been left unturned in order to the correction of crime. The ingenuity of man hath been so often twisted and turned, that, at this day, it is almost worn out in pursuit of the object. Hereupon, what is to be done? Suppose the simple experiment be made, instead of exerting every effort to detect and punish crime after it has grown, and expanded—we nip it in the bud. Let us displace the insect from the twig, before the worm get possession of the tree."

POETRY.

SELECTED

For the Western Luminary.

Our fellow citizens will remember the mournful yet interesting facts connected with the death of the Hon. Judge Blair. The following verses were so peculiarly applicable to these circumstances, that a friend of his, on hearing of his death, copied and enclosed them to his bereaved family, for their support, and consolation. It affords us pleasure to give them circulation:

He sleepeth far from the laud of his birth,
But his name and his memory are dear;
And, though foreign his grave, its fresh earth,
Closing o'er him, was wet with a tear.

The warm tear of affection! as true;
As sincere, and as kind—as if drawn
From fond eyes, which here wept for him too,
And had watch'd him from infancy's morn.

But, though bitter the tidings appear'd,
Which told us that *he* was no more;
And though painful it was, ere we feared
To find that suspense was all o'er:—

And though mournful it was as we read,
The last record his love had address'd,
To reflect that it came from—the dead!
Now, for him, every care is at rest.

He is numbered with those who can know
Neither sickness, nor sorrow, nor pain;
From whose bright eyes no tears ever flow,
And whom death cannot conquer again.

For their God dwells among them;—and they
See his face, and rejoice in its light;
And his presence is pledge of their day,
For his glory has banish'd the night.

Since such the fruition—that faith
Suggests—to his spirit is given;
Can we mourn, although sudden his death,
And distant his transit to heaven?

No! it surely were selfish indeed,
To regret that his troubles are o'er;
Reason's law, Christianity's creed,
Commands us to sorrow no more.

But to think of him, now, as of one
Remov'd far from sorrow's control;
Whose brief race of existence is run,
And hast ended at glory's last goal.

Perhaps He, whose Omniscience transcends
All wisdom to mortals made known,
But conducted *him* far from his friends,
To make him more truly his own.

For it is not while here we sojourn,
Encircled by all we love best,
That our hearts are most likely to learn,
This is not the place of our rest.

That place of true rest, he has found;
At least so we humbly may trust,
Nor boots it, though foreign the ground
Where his relics now moulder to dust.

LINES—By Montgomery.

Friend after friend departs;
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end;
Were this frail world our final rest,
Living or dying none were blest,

Beyond the flight of time—
Beyond the reign of death—
There surely is some blessed clime
Where life is not a breath;
Nor life's affections transient fire,
Whose sparks fly upwards and expire.

There is a world above
Where parting is unknown;
A long eternity of love
Formed for the good alone;
And faith beholds the dying here
Translated to that glorious sphere!

Thus star by star declines,
Till all are past away:
As morning high and higher shines
To pure and perfect day:
Nor sink those stars in empty night,
But hide themselves in Heaven's own light.

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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From the Christian Advocate.

PRESERVATION A CONSTANT CREATION.

In his treatise on "The Christian Doctrine of Original Sin," President Edwards, the elder, found it to his purpose to attempt to prove that God, in the preservation of his works, exercises, without intermission, his creative power; or, in other words, that *preservation is a constant creation*. We know not whether this speculation was entirely original with Mr. Edwards, or whether he had met with some writer who had gone into it before him. But his arguments are certainly ingenious, and by many they are thought conclusive. The work from which the subjoined extract is taken is now very scarce; and we presume that many who have heard of Mr. Edwards's conclusion, have never seen his method of proof.

"That God does, by his immediate power, uphold every created substance in being, will be manifest, if we consider, that their present existence is a dependent existence, and therefore is an effect, and must have some cause: and the cause must be

one of these two; either the antecedent existence of the same substance, or else the power of the Creator. But it cannot be the antecedent existence of the same substance. For instance, the existence of the body of the moon at this present moment, cannot be the effect of its existence at the last foregoing moment. For not only was what existed the last moment, no active cause, but wholly a passive thing; but this also is to be considered, that no cause can produce effects in a time and place in which itself is not. 'Tis plain, nothing can exert itself, or operate, when and where it is not existing. But the moon's past existence was neither where nor when its present existence is.—In point of time, what is past, entirely ceases, when present existence begins; otherwise it would not be past. The past moment is ceased and gone, when the present moment takes place; and does no more co-exist with it, than does any other moment that had ceased twenty years ago. Nor could the past existence of the particles of this moving body produce effects in any other place, than where it then was. But its existence at the present moment, in every point of it, is in a different place, from where its existence was at the last preceding moment. From these things, I suppose, it will certainly follow, that the present existence, either of this, or any other created substance, cannot be an effect of its past existence. The existences (so to speak) of an effect, or thing dependent, in different parts of space or duration, though ever so near one to another, don't at all co-exist one with

the other; and therefore are as truly different effects, as if those parts of space and duration were ever so far asunder: and the prior existence can no more be the proper cause of the new existence, in the next moment, or next part of space, than if it had been in an age before, or at a thousand miles distance, without any existence to fill up the intermediate time or space. Therefore the existence of created substances, in each successive moment, must be the effect of the immediate agency, will, and power of God.

If any shall say, this reasoning is not good, and shall insist upon it, that there is no need of any immediate divine power, to produce the present existence of created substances, but that their present existence is the effect or consequence of past existence, according to the nature of things; that the established course of nature is sufficient to continue existence, where existence is once given;—I allow it: but then it should be remembered, what nature is, in created things; and what the established course of nature is; that, as has been observed already, it is nothing, separate from the agency of God; and that, as Dr. Taylor says, "God, the original of all being, is the only cause of all natural effects."—A father, according to the course of nature, begets a child; an oak, according to the course of nature, produces an acorn, or a bud; so according to the course of nature, the former existence of the trunk of the tree is followed by its new or present existence. In the one case, and the other, the new effect is consequent on the former, only by the established laws, and settled course of nature: which is allowed to be nothing but the continued immediate efficiency of God, according to a constitution that he has been pleased to establish. Therefore, as our author greatly urges, that the child and the acorn, which come

into existence according to the course of nature, in consequence of the prior existence and state of the parent and the oak, are truly immediately created or made by God; so must the existence of each created person and thing, at each moment of it, be from the immediate continued creation of God. It will certainly follow from these things, that God's preserving created things in being, is perfectly equivalent to a continued creation, or to his creating those things out of nothing at each moment of their existence. If the continued existence of created things be wholly dependent on God's preservation, then those things would drop into nothing, upon the ceasing of the present moment, without a new exertion of the divine power to cause them to exist in the following moment. If there be any who own, that God preserves things in being, and yet hold that they would continue in being without any further help from him, after they once have existence; I think it is hard to know what they mean. To what purpose can it be, to talk of God's preserving things in being, when there is no need of his preserving them? or to talk of their being dependent on God for continued existence, when they would of themselves continue to exist, without his help; nay, though he should wholly withdraw his sustaining power and influence?

It will follow from what has been observed, that God's upholding created substance, or causing its existence in each successive moment, is altogether equivalent to an immediate production out of nothing, at each moment. Because its existence at this moment is not merely in part from God, but wholly from him; and not in any part, or degree from its antecedent existence. For the supposing, that its antecedent existence concurs with God in efficiency, to produce some part of the effect, if

attended with all the very same absurdities, which have been shown to attend the supposition of its producing it wholly. Therefore the antecedent existence is nothing, as to any proper influence or assistance in the affair: and consequently God produces the effect as much from nothing, as if there had been nothing before. So that this effect differs not at all from the first creation, but only circumstantially; as in first creation there had been no such act and effect of God's power before: whereas, his giving existence afterwards, follows preceding acts and effects of the same kind, in an established order."

From the Missionary Herald.

MISSIONARY STATIONS.

Brief view of Missions among the heathen under the direction of societies in the United States.

[Continued from page 504.]

III. AMERICAN BAPTIST BOARD OF MISSIONS.

This board has established missions in Burmah—among the Miamies and Shawnees, the Putawatomes and Ottawas, the Cherokees, the Creeks, and in Africa.

BURMAH.

A powerful empire of southern Asia, supposed to extend from long. 92d. to 102d. E. and from lat. 9d. to 20d. N. It is about 1,200 miles from N. to S. but varies much in breadth. Population estimated at 17,000,000. In religion, the Burmans are the followers of Boodh, and have numerous temples and idols.

Commenced in 1814. Stations at Rangoon, Ava, and Chittagong.

RANGOON.—A city and principal seaport of the Burman empire, on the N. bank of the eastern branch of the Ah-ra-wah-tee river, 80 miles from its mouth. Population 30,000.

Rev. George H. Hough, *Missionary*

and *Printer*; Rev. Jonathan Wade, *Missionary*.

A church of 18 converts has been gathered here. The war between the English nation and the Burmese seems, for the present, to have interrupted the labors of the missionaries. At the taking of Rangoon, about the first of May last, the missionaries narrowly escaped with their lives.

AVA.—The seat of government, and residence of the Emperor. It is on the Ah-ra-wah-tee, 354 miles above Rangoon.

Rev. Adoniram Judson, D. D. *Missionary*; Rev. Jonathan D. Price, M. D. *Missionary and Physician*.

Dr. Judson has finished the translation of the New Testament into the Burmah language.

CHITTAGONG.—Capital of an extensive district S. E. of Bengal, about 230 miles east of Calcutta. It is under English Government. The English Baptists have here collected a church of more than 70 members. No missionary has yet been appointed by the American society to succeed Mr. Colman, who died not long since

THE MIAMIES AND SHAWNEES.

FORT WAYNE.—In Indiana, at the junction of St Mary's river with the Maumee, opposite the mouth of St. Joseph's. A mission was commenced here, by the Rev. Isaac M'Coy, in 1820; but he removing to Carey, this station is now vacant. During his stay at Fort Wayne, he baptized several Indians.

THE PUTAWATOMIES AND OTTAWAS.

CAREY.—On the river St. Joseph, 25 miles from Lake Michigan, 100 N. W. of Fort Wayne. Commenced in 1822.

Rev. Isaac M'Coy, *Missionary*; Mr. Johnston Lykins, Mr. William Polke, *Teachers*; Miss Fanny Goodridge, *Teacher*.

A school of 60 native scholars has been collected.

THE CHEROKEES.

VALLEY TOWNS.—On the river Hiwassee, in the S. W. corner of North Carolina.

Rev. Evan Jones, *Missionary*; Mr. Thomas Dawson, *Steward and Superintendent of Schools*; Mr. Isaac Cleaver, *Farmer and Mechanic*; Misses Elizabeth Jones, Mary Lewis, and Ann Cleaver, *Teachers*; Mr. James Wafford, *Interpreter*.

A school of 50 scholars is taught at this station, and another school at Nottle, 16 miles distant. Several Indians have been baptized.

THE CREEKS.

A tribe of Indians inhabiting the Western parts of Georgia, and the eastern parts of Alabama. Population 16,000.

WITHINGTON.—On the Chatahochee river, within the chartered limits of Georgia. Commenced in 1823.

Rev. Lee Compere, *Missionary*; Mr. — Simons, *Teacher*; Miss — Compere, *Teacher*.

WESTERN AFRICA.

MONROVIA.—In Liberia, the residence of a colony of free colored people, planted by the American Colonization Society. Commenced in 1821.

Rev. Lott Carey, *colored man, Missionary*.

SUMMARY.

In a late address of the Board, the following summary view is given of their missions among the heathen.

"We have already, in the various fields occupied, twenty-eight competent missionaries—15 males and 13 females. Nine of the males are ordained preachers. These missionaries have under their immediate instruction between 150 and 200 scholars. They have also established four churches among the Heathen."

IV. AMERICAN METHODIST MISSIONS.

The American Methodists have missionaries among the Creeks, Cherokees, and Wyandots.

CREEKS.

COWETA.—In Georgia. Commenced, under the direction of the South Carolina Conference, in 1821.

Rev. Isaac Smith, Rev. Wm. Capers, *Missionaries*; Mr. Andrew Ham-mil, *Teacher*.

A school of about 40 scholars is here taught.

CHEROKEES.

Rev. Andrew J. Crawford was appointed by the Tennessee Conference to labour, for a season, among the Cherokees who understand the English. Several of the Cherokees have joined the Methodist Communion.

WYANDOTS.

UPPER SANDUSKY.—In the lands of the Wyandots, in the north parts of Ohio. Commenced in 1821.

Rev. James B. Finley, *Missionary*.

"The Society of Friends prepared this tribe for improvement, by counsel and by pecuniary aid. From 1803 to 1810, the Presbyterian Church supported a missionary and a farming establishment among them. A few converts, the fruits of this mission, were put to death by the Roman Catholic Indians, on account of their religion. A few years since, a man of color named Stewart, of the Methodist Church, labored successfully with this tribe; 50 of them embraced the Gospel.

"Mr. Finley entered on the mission in October 1821; more than 200 persons have now embraced Christianity; he receives much assistance, in giving religious instruction, from several of the chiefs who are truly pious. A school was opened with 14 scholars; it has greatly increased. The children, both boys and girls, are very promising."

V. AMERICAN EPISCOPAL CHURCH.

ONEIDAS.

ONEIDA CASTLE.—Near Oneida Lake. Commenced in 1815. Population 1,000.

Rev. Eleazer Williams, *Missionary*.

Mr. Williams is the son of an Indian chief. Soon after he commenced his labors, the pagan party solemnly professed the Christian faith. A place of worship was erected in 1819. In 1821, the communicants were between 40 and 50.

VI. UNITED BRETHREN.

CHEROKEES.

SPRING-PLACE.—Within the chartered limits of Georgia, about 35 miles S. E. of Brainerd. Commenced in 1801.

Rev. John Renatus Schmidt, *Missionary*.

OOCHELOGY—About 30 miles from Spring-place, in a Southerly direction. Commenced in 1821.

Rev. John Gambold, *Missionary*; Mr. John C. Prose, *Teacher*.

There are between 20 and 30 hopeful converts from heathenism joined to the church. The school at Spring-place has contained from 16 to 20 pupils. That at Oochelogy is not yet begun.

VII. WESTERN MISSIONARY SOCIETY.

This Society has established a mission at MAUKEE, at the western end of Lake Erie. We have not the means of ascertaining the names of the missionaries. A school is taught here, consisting of about 25 scholars.

VIII. SYNOD OF SOUTH-CAROLINA AND GEORGIA.

The Rev. T. C. Stewart, *missionary*, has been settled for some time, among the Chickasaws, a tribe of Indians, whose country is included within

the chartered limits of the States of Mississippi and Alabama. Population about 6,500. There is a promising school, and considerable anxiety among the natives to be instructed.

GENERAL REMARKS.

This survey shews, that the spirit of missions is not confined to any one section of our country, nor to any one denomination of Christians. The North and the South, and the East and the West, Congregationalists, Presbyterians, Baptists, and Methodists, emulate each other in the work of sending the Gospel of Jesus Christ to the heathen. It is a noble emulation, imparting strength to the bonds of mutual goodwill. May it increase, till harmonious effort, in the promotion of the highest interests of man, shall be universal.

The divine agency should be gratefully acknowledged in the production of these interesting events. The Most High breathes a spirit of love into the churches, and they are united. He infuses a spirit of enterprise, and they act. From Him cometh down "every good and perfect gift."

Gratitude for past favours is the most likely way,—it is perhaps the only way, to secure favours in future. Let the churches, then, thank God, and take courage.

But though much is doing, it is but little in proportion to our means; and though many Christians are at work, they are few in comparison with the whole number. How small a proportion of the whole effective force of each denomination, is yet brought into the field. In some denominations, probably not one in a hundred does any thing for the millions in heathenism. And in all denominations, how small, comparatively, is the number of those, who can be said to use their property and influence as faithful stewards of God!

Yet there are faithful stewards; and a merciful providence hath scattered

them over the country, as lights and examples. Their influence is felt. It elevates the tone of moral life in the community. These are the men, who find out new objects of charity, devise new modes of benevolent operation, and, going before the spirit of the age, raise the standard of Christian liberality. Let them be cherished. They are more precious than gold, and their influence than fine gold. They are the light of the church; and by the grace of God, they, and such as they, will make the church the light of the world.

REV. MR. STOCKTON.

The following Biographical sketch of the Revd. Robert Stockton, was sent us a week or two since by a friend in the south of this state.

It was too long for insertion in the present No.—but the last part shall appear in our next. There is much practical and excellent matter in this sketch—many interesting facts connected with the history of the Baptist church—much to warn, edify and comfort. Where the unity of the subject required it we have condensed and slightly corrected the composition; in some cases we have been compelled to guess the meaning of the sentences. The substance, however, of the piece as communicated to us will be found faithfully preserved.

We would here add, that it is very desirable that pieces intended for publication should be sent written in a clear hand, and with all practicable brevity. Our paper is too small to admit very long pieces into its columns, if not of a very general nature.

Precious in the sight of the Lord is the death of his saints.

Notwithstanding there is something in death terrible to human nature; yet there is something pleasing in behold-

ing an old soldier of the Cross, dying in the cheerful prospect of immediately entering into rest, and being admitted to those peaceful abodes where the wicked cease from troubling and the weary are at rest. This is especially the case, where the deceased has terminated a long and useful life, in building up the church of God on earth; and where he had been the instrument of bringing many sons to glory. ROBERT STOCKTON, the subject of the following memoir, was a minister of the gospel of the Baptist church. He was a native of Albemarl county, Virginia: and was born Nov. the 11th 1743. Between the years of 21 and 24, the mind of our friend became deeply impressed with a sense of his sinful condition. His convictions were deep and pungent. And yet there was not one in the bounds of his acquaintance either Minister or layman to whom he could communicate his feelings with any hope of receiving any salutary counsel or advice—living as he did at a time, and in a place where all the religion that was known, was a dry, formal profession; and where scenes of pleasure, were mingled in, both by professor and non professor. He would sometimes go to those places of pleasure with a heavy heart, and go away with a wounded conscience. It appeared to be continually ringing in his ears; hell is your portion; you have offended against your God, and everlasting destruction is your doom. Many hours did he spend, by day and by night, in the fields and forests by himself, lamenting his wretched condition; wringing his hands and bemoaning his fearful state; while he looked for nothing but hell. In this distressed state of mind he went to see a man (whose name is not known to the writer) who lived in the neighbourhood, and who was thought to be the most pious person within the bounds of his acquaintance, hoping to receive from him some instruction. But when he began to tell

his doleful tale, the man laughed at him, and told him, he would ruin himself if he indulged such melancholy views; and advised him to ride about, and mingle with merry company, and try by all means to shake off those hypochondriacal whims. But when he would take his friend's advice, it was like adding fuel to fire. When in company, he sighed for retirement. In this awful situation, while in a merry meeting with some of his young companions, a deep sigh broke from his heart: an old lady in the company, in a very pert manner, said to him: hey! Mr. Stockton, have you lost your sweetheart? But he thought with himself; ah! madam I am afraid I have lost my soul.

In this state of wretchedness he continued for some time, until he was as he hoped enabled to roll his burden on the Lord, and commit his soul into the hands of a faithful Saviour.

About this time he spent many delightful evenings in a field near the place where he laboured, in repeating in a kind of soliloquy, with a low tone of voice, sometimes certain Hymns or Psalms he had committed to memory, sometimes texts of Scripture, and sometimes his own reflections arranged as well as he knew how. "Surely the Lord hath brought me by a way that I knew not, and led me in paths that I have not known." Being a man of strong athletic powers, and warm passions, much given to active exercises and being engaged in a very lucrative business, wealth flowed in like a flood: and he by degrees almost lost his religious impressions. About the year 1768, and in the 25th year of his age, he married Catharine Blakey, who was then young, beautiful, and thoughtless: but who afterwards made him an amiable wife—a suitable help-meet, and became the mother of a large and reputable family. About three or four years after his marriage, and shortly after the first rise of the Annabaptists

in Virginia, he and his wife went to hear a Mr. Woods preach. The sermon came like a dagger to his heart: or to use his own words, "he thought he might use the language of the woman of Samaria; he told me all things that ever I did."

From this time his religious impressions were revived, and he became so zealous in the cause, that some of his friends entertained serious doubts that he was about to lose his reason; surely, thought they, he is beside himself. But while the world 'gazed at and admired' his folly, he became more and more devoted; and his soul was refreshed from the wells of salvation. About the year 1773, and the 30th of his age, he first joined the Baptist church, was licensed immediately, and very soon he was ordained to preach the everlasting gospel. Here I beg leave to correct a mistake in his Biographer found in Semple's history of the rise of the Baptists in Virginia. It is there stated that he first joined the communion of the Presbyterians; but this is not correct. Agreeably to his own statement, he never joined any church before the Baptist; and never heard (as he supposed) an evangelical sermon either from Presbyterian or Baptist until sometime after he had hopefully embraced religion. The first sermon of the above description he ever heard from a Presbyterian he supposed was preached by the Rev. David Rice, sometime after he was himself a public speaker. Shortly after he became an ordained minister, he placed the management of his worldly business under the direction of overseers, and became so much devoted to the work of the ministry, that for whole seasons perhaps he would not trouble himself so much as even to walk over some of his farms, (of which he had several) but left them entirely to the management of the persons intrusted with the care of them. He travelled much and preached often. He possessed naturally a

strong, energetic mind, but like the diamond in the quarry, for want of the hand of the polisher comparatively few of its beauties appeared. As a sermonizer he was certainly below mediocrity, but as an exhorter, and a pastor, few men possessed greater talents. The Strawberry Association in Virginia, from whence the New River District, and afterwards the Mayo Association were taken, nearly owed its existence to him as the instrument under God—see a letter addressed from Robert B. Semple to Elder Robert Stockton. Mr. Semple in his history, Chap. 22, Page 261, writes thus: "The first labourers in the ministry in this district appear to have been the two Murphies, viz. William and Joseph, Samuel Harris and Dotton Lane. Soon after the rise of the Baptists in these parts there were several preachers called to the work. The most distinguished and the most useful of whom, was Robert Stockton. Through the indefatigable labours of him and others, the cause of religion flourished to a considerable extent." And again, pages 265 and 266: "After his baptism, he quickly commenced preaching. His labours were blessed; and churches either directly or indirectly, arose through his instrumentality. In his communications to the editor, he states, that he was at the constitution of eleven churches in the Strawberry Association. Although his usefulness, was so obvious in this country, and although he was among the richest men in those parts, his mind was not at rest. From some cause not known to the compiler, he removed to Kentucky, and settled within the limits of Green River Association. To leave a people among whom his ministry has been manifestly and extensively owned of God, is a hazardous thing for a preacher of the gospel; and ought never to be done upon slight or trivial grounds, such as worldly emolument, nor without strong marks of divine approbation.

Mr. Stockton had always an inclination to travel; and perhaps no man ever travelled to greater advantage. For, possessing an invincible boldness, it was quite unimportant to him what kind of house he went to, whether of saint or sinner, friend or opposer. He never failed, wherever he went, to enter largely into religious conversation; and having great command of his temper, and great presence of mind, he often made religious impressions, upon minds previously swallowed up by prejudice. It was also an invariable rule with him, to propose, and if permitted, to perform family worship. In doing this, he would often exhort a half hour or more, to the family. It is very entertaining to hear Mr. Stockton relate the various adventures of his life respecting things of this sort. His talents as a preacher, are hardly up to mediocrity; and no man thinks less of them than himself; but his talent for exhortation is very considerable. The way, by the bye, that he has done so much good, has not been through his great or numerous talents, but by occupying such as he had in an industrious manner. If his strokes were not very heavy, he gave the more of them: if the iron was dull, he put to it more strength."

(To be continued.)

A general bill of all the Burials within the city of London, and Bills of Mortality, from Dec. 17, 1823, to Decr 14, 1824.

Total buried, males, 10,565; females, 9,672; in all, 20,237. Whereof have died under 2 years of age, 6476; between 2 and 5, 2103; 5 and 10, 798; 10 and 20, 764; 20 and 30, 1296; 30 and 40, 1444; 40 and 50, 1809; 50 and 60, 1742; 60 and 70, 1715; 70 and 80, 1411; 80 and 90, 593; 90 and 100, 84; 103, 1; 107, 1. —Decrease in the burials this year, 350.

London pap.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, MARCH 2, 1825.

As the Rev. Dr. Fishback seems now to have closed his communications to the public on reform, &c. &c. in the Transylvania University, our readers may expect the subject to be taken up by us in our next No. In the mean time the *refined* and very christian efforts of Philo Boon, and *other small fry*, will duly be appreciated by the public. It is not among impossible things, that *King Midas may be found to have asses' ears*—that these careful and fond defenders of the Revd. President, if disguise were removed, might be not unlike *himself*.

Triennial Catalogue of the
COLLEGE OF NEW-JERSEY.

From this document it appears, that since this venerable institution was founded.

The entire number of } is 1763
its alumni,

Of those who have received honorary degrees } 361

—————
Total 2124

Of these—369 have been preachers of the gospel—among these appear, in glancing through its pages, the names of John Ewing, President of the University of Pennsylvania; William Tennet; Dr. Rogers; Dr. Samuel S. Smith, long its President; Dr John B. Smith, President of Hampden Sydney & Union Colleges; Dr. A. Green, President of the College; Dr. R. Finley, President of University of Georgia; Dr. S. Caldwell, President University of N. Carolina; Bishop Hobart; Dr. W. Neill, President of Dickinson College; Dr. Phillip Lindsay, President of Cum-

berland College; Dr Carnahan, the present President of the Institution.

Of those who have held distinguished offices under the state and federal Government, or otherwise 126

Among these are seen, Samuel Spencer, Benjamin Rush, Francis Hopkinson, Oliver Elsworth, Luther Martin, Hugh Brackenridge, David Ramsay, James Madison, President United States, James A. Bayard, Robert Goodloe Harper, Smith Thompson, John Sergeant, John Forsythe, &c. &c.

Of the Alumni there have died 608 and are still living. 1156

In 1790 the honorary degree of L. L. D. was conferred on the "nations guest"—La Fayette.

The following unaffected letter from Miss Fanny Goodridge, formerly of this town, will be read with interest by the friends of missions. It probably may be already known that she is a missionary teacher, at a station in the North West, among the American Indians, under the care of the Baptist church. We are indebted to a Baptist brother and friend of this town for the following extracts.

Carey, St. Josephs, January 19th, 1825.

Dear Brother and Sister,

When I last wrote to you, the good work of God had just commenced in our mission family. I am rejoiced to tell you that it still continues. Never did I see the power of God so conspicuously displayed in any former revival of religion, as it has been of late in this family. To hear the Indian children relate the exercises of a true penitent, (some of whom could not speak English at all, and others but very imperfectly) to hear them tell what bad hearts they had, what great sinners they had been—that they were afraid to shut their eyes to sleep, lest they should awake in the *bad*

place; and then hear them say they had lost their burden of sin and guilt—to hear them tell how precious Christ appeared to them, that they hoped he had pardoned their sins, has been truly affecting and comforting. The small children are seriously concerned. Some we hope have experienced a change of heart, who have not yet been baptized. Ten were baptized in six days, viz. the Black Smith, one an old man, a German who assists in the work of the kitchen—(he has been brought up as ignorantly as the poor Indians who roam these forests; he gave a very satisfactory evidence of a work of grace)—8 of the Indian children, the eldest 20 years old, the youngest 11. I think it would be pleasing to you to hear the exercises of one or more of the children in their own words. The following is a literal specimen.

“When you baptize Mr. French, then I think I was very bad too—I thought I would quit every thing that is bad, and sometimes I forget it. Then I be very sorry, then I think I will be good, and I come to where the boys play, and say some thing bad, and I do bad too. Sometimes it seems like somebody speaks to me, and say, never mind, you need not be good now, it will do by and by. Sometimes I feel sorry, and I try pray, and I cant pray; and I get down on my knees to pray, and then I feel ashamed, and I cant pray; my heart seem very bad, and I thought nobody so bad as me; and it seem like I see all my wickedness, and it all come upon me, and I feel like I was sinking down to the bad place. Last Friday I was in the kitchen; I feel bad, and I go out in the night and stand by myself a long time, and feel so sorry for my sins, and it seem like they all come on me; there I try to pray, and cant pray; then I just say in my heart, Lord take pity on me, and it seem like he did not hear me, and would not forgive me. I stay there a

long time and cry. Then after that, while I stand there, *the heavy was all gone, and I feel light.* Then I go into the school-house to prayer, and when they sing, it seem like I never heard that before; my heart feel very glad. I dont feel happy all the time; sometimes all seem dark. To—day I feel very well. “Do you love God, my son?” “I dont know, I ought to love him, but I am so wicked I cant love him as I want to.” Have you thoughts about Jesus Christ? “Yes sir.” What did he come into the world for? “To keep us from going to hell—to save us poor lost sinners.”

The above account is written as nearly in his own words and style as possible.

The children, instead of spending their evenings in playing, read the Scriptures, sing and pray. Some of the neighbouring Indians are serious. O that the good work might spread among the poor Indians; that this wilderness in a spiritual sense might bud and blossom like the rose. Surely the set time to favor Zion is come! Never did I realize so sensibly the blessings of a revival, may we be enabled to praise the Lord for his goodness and his wonderful works to the children of men!

FANNY GOODRIDGE.

From the Christian Advocate.

Extract of a Letter from a Missionary at Buenos Ayres, to the Rev. Dr. J. P. Wilson, of Philadelphia.

Buenos Ayres, Oct. 7th, 1824.

Rev. Sir.—The state of things here, though bad enough, is considerably more favourable than I anticipated. The people have been, without doubt, exceedingly ignorant, superstitious, and bigotted. Many of them are so still. Yet it cannot be denied, that within a few years, there has been a great change for the better. Free schools and other schools have been establish-

ed. The sum appropriated by the government, for the general purposes of education in this province, having a population of about 120,000, (more or less,) is between 90 and 100,000 dollars during the present year. A similar sum is about to be set apart for the like purpose in the year ensuing.

Reforms have been made in the civil, military, and ecclesiastical regulations of the country. The general opinion is, that the time is not far distant when intolerance will cease. Indeed, toleration to a considerable extent, already exists. Religious meetings, attended by foreigners, have been held regularly, without any disturbance, for some months past. A Sabbath school has been opened for Protestant children, and several come. The scriptures are finding their way into families of the first respectability. On this subject, I could mention facts, which have come under my own personal observation. And what is quite as indicative of a favourable change, is, that though it is very generally, if not universally, known among those who know any thing of me, that I am a Protestant preacher, yet, in my academy there are now thirty Spanish youth, many of them connected with the first families of the place. Of their own accord, and with the consent of their parents, the greater part of the boys, in my academy, are, for the sake of learning English, now reading the New Testament in English.

There is a prospect of doing something too, for the benefit of the sailors who visit this port. After preaching on shore in the morning, I have several times, recently, gone aboard a vessel lying about half a mile, or a mile from land, and addressed the sailors in the afternoon.

I am, dear Sir,
Yours, very respectfully,
THEOPHILUS PARVIN.

FROM THE NATIONAL GAZETTE.

SMYTH vs. NEWTON.—There has lately been published by the author of "Apocalypse Revealed," with no small degree of triumph, a letter, which he states to be from "the greatest judge and historian of the age," expressing the perfect conviction of the authorship of the book of Revelations being as asserted by General Smyth—in other words, that what the Christian world has been receiving for ages as divine inspiration, is a detected forgery.—If the writer of the letter referred to, be the person whom conjecture will most probably fix on, it is to be lamented, that this distinguished man should inconsiderately, merely from the view of the subject presented by General Smyth, decide a point of such serious importance. His studies have in all probability not been directed in that line, and yet the weight of his name may have great influence over those, who have not leisure or abilities to examine for themselves. To such, the writer of this wishes the caution to be given, that though *General Smyth* thinks he has proved the Apocalypse to be a forgery, *Sir Isaac Newton*, after a most careful research, pronounced its genuineness to be as clearly proved, as any book of Scripture.

Sir Isaac, after citing from the earliest fathers unequivocal testimonies to the Apocalypse, subjoins as follows:—"This may surely suffice to show how the Apocalypse was received and studied in the first ages, and I do not indeed find any other book of the New Testament so strongly attested or commented upon so early as this."

A LAYMAN.

Alexander Smyth on Revelation.—We think we ought, in communicating Literary and Philosophical Intelligence to mention a publication of a member of Congress—the renowned Alexander Smyth of proclamation memory—on the Apocalypse of St. John. It is an

attempt to prove that St. John did not write the Revelations, but that they are a forgery of Irenæus. His two principal arguments are, that Polycarp does not mention the Apocalypse, and that the name Decimus Clodius Albinus, reduced to Greek letters, will make out the Apocalyptick number of the beast 666. A learned friend, who sent us the pamphlet, sent with it the following note.

"What miserable reasoning must that be which concludes that because Polycarp has not mentioned the Apocalypse, therefore it was written after A. D. 166, the time of his death; whereas a single small letter is all that remains of that Father.

"I see much ignorance, and hardy infidelity in this pamphlet, but nothing else that is new, except the idle conceit that Irenæus, whose writings show him to have been a pious man, was the forger of the Revelations, and also that Decimus Clodius Albinus, in Greek letters, makes 666. In this the writer dissembles, for he puts an N instead of S at the end of each word, and these make 150 of the 666."

Ch. Advocate.

Slavery in Illinois.—Gov. Coles, of Illinois, it will be recollected, was prosecuted and fined in one of the Courts of that state, sometime last summer, for having liberated his slaves. No way intimidated, however, by the opposition which he has experienced in his benevolent views from the slave holders, he has now recommended to the legislature of that state the entire abolition of slavery, as speedily it can be done consistently with the public good, and the rights and claims of the parties concerned. He also recommends the passage of laws to ameliorate the condition of those in slavery, and to prevent kidnapping—a crime which he represents as having become a regular trade, carried on to a vast extent, to the country bordering on

the lower Mississippi, up the Red River, and even to the West Indies!

N. Y. Spectator.

The Board of Engineers have awarded to Mr. John Bruce, of Kentucky, the premium of one thousand dollars—he having presented to the Engineer Department the most approved invention for the removal of the Sawyers, Planters, and Snags, in the Mississippi River.

Nat. Gaz.

Mr. Burnside has proposed in the Senate of Pennsylvania the appointment of a committee to inquire into the expediency and practicability of constructing a rail road from the city of Philadelphia to the city of Pittsburg.

Ib.

Erie and Ohio Canal.—The expense of cutting this canal is estimated at about three millions of dollars. Including the feeders, the route is somewhat over 300 miles.

Ib.

It is proposed to establish at Northampton, Penn., an institution to be called the La Fayette College.

Upwards of 1,800,000 dollars were coined during the last year at our mint, principally in silver. It is calculated that 2,000,000 will be coined during the present year.

From the National Gazette.

Further negotiations with Spain! The siege of Troy. A new Spanish minister to arrive in due time, and the whole subject to be taken up and argued, as Mr. Nelson says, *ab ovo!* The Spanish secretary for Foreign Affairs apprizes us that "the business is complicated," and that with it are mingled "interests and claims of Spanish subjects against the government and subjects of the United States." Volumes are to be written, messengers to cross and recross the Atlantic, &c.

Meanwhile—*Eunt tutis terrarum crimina velis*—the crimes of the land navigate with impunity the sea; whole crews of American seamen are butchered; merchants impoverished; bands of murderers and freebooters multiplied; heaven and earth invoked by the victims, and defied by the ruffians.

From the National Intelligencer.

We are happy to learn, from an authentic source, that the British Government has very recently communicated to this Government, through our Minister at London, the interesting information, that that government has come to the determination to recognize the Independence of Mexico and Buenos Ayres, and also of Colombia, reserving a declaration as to the latter, until the effect of the contest in Peru be more certainly developed; and that this determination will be communicated successively to all the other foreign powers.

His Excellency WILLIAM EUSTIS, Governor of the Commonwealth of Massachusetts, died in Boston on Sunday morning last.—Between the religious services of the day the bells of all the churches were tolled. The duties of the office will for the remainder of the year devolve on the Hon. Marcus Morton, the Lieut. Governor. *Nat. Gaz.*

Mr. Owen, of Lanark, (Scotland,) after purchasing the property of the Harmony Society, on the Wabash, for \$150,000, is on his way to Washington for the purpose of submitting his plan to Congress, and soliciting their aid in carrying it into extensive effect.

Car. Ad.

It is said that nearly fifty thousand families have suffered by the overflowing of the rivers in Germany. Through whole districts the waters

swept off every description of property and all their little farming stock. The sufferers have appealed to the British nation for relief. *Ib.*

Advices are said to have been received from St. Petersburg, which state that the general number of persons who perished during the late inundations in that city, and all the neighbouring places, was 30,000.

It is said in the London papers that the King of Sweden (Bernadotte) means to resign his crown in favor of his son. *Nat. Gaz.*

From the Christian Advocate.

VIEW OF PUBLIC AFFAIRS.

GREAT BRITAIN.—The latest accounts from Europe which have reached this country, are to the third of January. Nothing of much general interest had recently taken place in Britain. Very frequent meetings of the Cabinet council had lately been held, which had given rise to a great variety of reports among the *quid nuncs* of London. It was generally believed, and we think not without reason, that the affairs of Greece, and perhaps those of South America, were the subject of discussion. As all the powers of Europe chose to leave the Greeks to themselves, or rather to aid their enemies, while they were struggling for their existence against a most unequal force, it would seem to be reasonable that they should also be left to themselves, now that they are victorious.

A company has lately been formed, with a capital of £600,000 sterling, for working the mines of Peru; and yet Peru is exactly that part of the late Spanish possessions, which alone is able to make a show of resistance.

It appears that a considerable additional military force had been sent to Ireland. The state of things there is still one of great interest. The Gath-

olick Association seems to be extending its influence, and their proceedings and the speeches of the members are very bold and determined. One of their leading members is under prosecution, for the sentiments he uttered at a public meeting.

SPAIN.—All the French troops left Madrid on the 20th of December, except two Swiss regiments, which amount to 3000 men. The capital it is said remained tranquil, except some alarms caused by a report that the Constitutionalists had landed a force at Alicant—About 200 had actually landed on the coast of Valencia, and after killing a few royalists who opposed them, re-embarked. There was a report, which we fear is not true, that the king intended to abdicate his throne, and retire to the Escorial with his queen. Petitions were presented to restore the Court of the Inquisition. The French are adding to the fortifications of Cadiz. There is a deficit in the Spanish finances for the ensuing year of 590,000,000 reals. The Constitutionalists are still persecuted with the most relentless severity. A new treaty between France and Spain, it is said, was signed at the Escorial on the 10th of December last.

GREEKS AND TURKS.—The successes of the Greeks are uninterrupted. They have nearly annihilated the Turkish fleet, since destroying that of the Captain Pacha; and their cruisers now freely range the Archipelago for Turkish prizes; and make incursions on the coast of Turkey, and plunder with little opposition. If the European monarchs would only continue to let them alone, we verily believe they would drive the Turk out of Europe, and out of a considerable part of Asia Minor.—But measures are plotting and planning to limit their triumphs and their influence.—The Sultan, by a Firman of the 12th of August last, has prohibited the sale of the Bible, or the Psalter and Gospels published

separately, in his dominions. This is only another indication, that his power is hastening to an end.

Another naval victory of the Greeks.—The London papers state that a naval battle was fought on the 11th, 12th, and 13th of November, between the Greeks and the Egyptians, in which the latter were discomfited, and a part of them took shelter in Cadia. In the action of the 13th the Greeks obtained a complete victory, and took more than 20 transports, with troops, arms, and many persons of distinction.

Hindoo Widows.—At a recent meeting of the Court of Directors of the East India Company, Mr. Butterworth mentioned the fact of 3000 widows having been burnt in India, in the course of the last five years, and asked whether it was the intention of the Directors to interfere in any manner, to stop the progress of this horrible custom? He was well aware that it was a delicate task to interfere with the religious feelings of the natives, but he thought that a question of such vital importance might justify such an interference. He wished to know whether any instructions on the subject had been given to the government in India by the Court of Directors?

The Chairman said that the Court had sent out directions to their government, in the year 1823, but that no answer to such dispatch had yet arrived. *Nat. Gaz.*

From Bombay.—Intelligence from Bombay to the 18th of August has been received. At that period the greatest alarm prevailed for the want of water. The poor natives, of every cast, had fasts and ceremonies of all kinds to implore the usual supply of rain. Many had their cattle adrift, and they died for want of water. To add to their distress, the cholera morbus

was raging dreadfully, and the crops at Madras had failed.

A confidential agent of the Pacha of Egypt is at present in England, for the purpose of studying its language, manners, and industry. He has a Greek interpreter with him. He has visited various manufactories at Manchester.

One pound of American cotton, which costs 3s. 6d. is, by the labour of Nottingham manufacturers, converted, without any expense except that of labour, into a manufactured article, which sells for £31 10s.

Mr. Perkins, the inventor of the steam-gun, has stated, that it might be made to throw a ball of a ton weight from Dover to Calais!!!

Persons who keep a dairy of the weather declare that the present season very much resembles that of 1799, which preceded the year of the great scarcity.

London pap.

REVIVALS.

A letter from Rev. S. F. Snowden, of Sackett's Harbor, to the Publishers of the Recorder, gives information of favourable religious appearances at that place, and adds, "you will rejoice to hear that seven from the Barracks, have made a profession of religion."

A revival is enjoyed at Camden, Oneida Co. at the present time. Particulars may be expected in due season.

A revival has lately commenced at Geneva; and the one at Palmyra, we understand, continues to progress.

We lately noticed the existence of a revival in Hamilton College, and many of our readers are, doubtless, expecting to hear something more on the subject.

Revivals in Colleges are necessarily liable to be of short duration, and the effects of them are too often of a transient nature. The one at Hamilton

commenced but a short time previous to winter vacation. The work, though sudden and rapid, was still, and remarkably free from enthusiasm, and we trust, it was truly evangelical. We cannot speak confidently as to numbers; and since most of the students have also dispersed, it is impossible to anticipate what will be the state of things when they re-assemble. A few days will determine. Let us hope and pray for the best.

West. Rec.

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OBITUARY.

Departed this life on Wednesday evening last, after almost unparalleled sufferings, for a whole year, Mrs. Margaret P. Wickliffe, consort of Robert Wickliffe, Esq.

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From the Congregational Magazine.

THE LAST PLAGUE OF EGYPT.

"And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And there was a great noise in Egypt, for there was not a house where there was not one dead." Exodus, xii. 29, 30.

'Tis midnight—'tis midnight o'er Egypt's dark sky,
And in whirlwind and storm the Sirocco sweeps by;
All arid and hot is its death-breathing blast;—
Each sleeper breathes thick, and each bosom beats fast.
And the young mother wakes, and starts in her rest,
And presses more closely her babe to her breast;
But the heart that she presses is death-like and still,
And the lips that she kisses are breathless and chill.
And the young brother clings to the elder in fear,
As the gust falls so dirge-like and sad on his ear.

But that brother returns not the trembling embrace—
 He speaks not—he breathes not—death lays in his place.
 And the first-born of Egypt are dying around;
 'Tis a sigh—'tis a moan—and then slumber more sound:
 They but wake from their sleep, and their spirits are fled—
 They but wake into life, to repose with the dead.
 And there lay the infant, still smiling in death,
 Scarce heav'd its young breast as it parted with breath;
 And there lay the boy, in youth's budding bloom,
 With the calmness of sleep, but the hue of the tomb!
 And there fell the youth, in the pride of his prime,
 In the spring tide of life, and perchance too of crime;
 And unnerv'd is that arm, and clos'd is that eye,
 And cold is that bosom which once beat so high.
 And the fond mother's hope, and the fond father's trust,
 And the widows's sole stay, are returning to dust.
 Egypt has not a place where there is not one dead,
 From the proud monarch's palace to penury's shed.
 And the hearths of that country are desolate now,
 And the crown of her glory is struck from her brow,
 But while proud Egypt trembles, still Israel is free,
 Unbatter'd, unbound, as the wave of the sea.

H. M.

THE HOUR OF DEATH.

By MRS. HEMANS.

Leaves have their time to fall,
 And flowers to wither at the North wind's breath.
 And stars to set—but all,
 Thou hast all seasons for thine own, O Death!

Day is for mortal care,
 Eve for glad meetings round the joyful hearth,

Night for the dreams of sleep, the voice of prayer,
 But all for thee, Thou mightiest of the Earth!

The banquet hath its hour,
 Its feverish hour of mirth, and song, and wine;

There comes a day for grief's o'erwhelming power,
 A time for softer tears—but all are thine!

Youth and the opening rose
 May look like things too glorious for decay,
 And smile at thee!—but thou art not of those
 That wait the ripen'd bloom to seize their prey.

Leaves have their time to fall,
 And flowers to wither at the North wind's breath,
 And stars to set—but all,
 Thou hast all seasons for thine own, O Death!

We know when moons shall wane,
 When Summer birds from far shall cross the sea;
 When Autumn's hue shall tinge the golden grain—
 But who shall teach us when to look for thee!

Is it when Spring's first gale
 Comes forth to whisper where the violets lie?

Is it when roses in our paths grow pale?
 They have one season—all are ours to die!

Thou art where billows foam,
 Thou art where music melts upon the air;
 Thou art around us in our peaceful home,
 And the world calls us forth—and thou art there!

Thou art where friend meets friend,
 Beneath the shadow of the elm to rest;
 Thou art where foe meets foe, and trumpets rend
 The skies, and swords beat down the princely crest.

Leaves have their time to fall,
 And flowers to wither at the North wind's breath,
 And stars to set—but all,
 Thou hast all seasons for thine own, O Death!

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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CREEDS AND CONFESSIONS.

No subject has more deeply interested the public mind in the American churches—than that which the following lecture introduces to our notice.—We have seen no work from the venerable and esteemed author's pen—so powerful—so conclusive—and so timely as this—But it shall speak for itself—in an abstract which we shall give our readers in a series of short numbers.—Every page of this production is of value, and weight in the important question which it is its purpose to discuss. But the character of our paper, as well as its size, forbid the publication of its entire pages.

The utility and importance of Creeds and Confessions: an Introductory Lecture, delivered at the opening of the summer session of the Theological Seminary of the Presbyterian Church, Princeton, July 2, 1824.—By SAMUEL MILLER, D. D. Professor of Ecclesiastical History and Church Government in the said Seminary.

It is my design, first, to offer some remarks on the UTILITY AND IMPORT-

ANCE OF WRITTEN CREEDS; and secondly, to obviate some of the more common and plausible OBJECTIONS which have been urged against them by their adversaries.

I. By a CREED, or CONFESSION OF FAITH, I mean, an exhibition, in human language, of those great doctrines which are believed by the fraters of it to be taught in the Holy Scriptures; and which are drawn out in regular order, for the purpose of ascertaining how far those who wish to unite in church fellowship are really agreed in the fundamental principles of christianity. Creeds and Confessions do not claim to be in themselves laws of Christ's house, or legislative enactments, by which any set of opinions are constituted truths, and which require, on that account, to be received as truths among the members of his family. They only profess to be summaries, extracted from the Scriptures, of a few of those great gospel doctrines, which are taught by Christ himself; and which those who make the summary in each particular case, concur in deeming important, and agree to make the test of their religious union. They have no idea that, in forming this summary, they make any thing truth—that was not truth before; or that they thereby contract an obligation to believe, what they were not bound by the authority of Christ to believe before. But they simply consider it as a list of the leading truths which the Bible teaches, which, of course, all men ought to believe, because the Bible *does* teach them; and which a certain portion of the visible church catholic agree in considering as

a formula by means of which they may know and understand one another.

Now I affirm, that the adoption of such a Creed is not only *lawful* and *expedient*, but also indispensably *necessary* to the harmony and purity of the visible church. For the establishment of this position, let me request your attention to the following considerations.

1. Without a Creed explicitly adopted, it is not easy to see how the MINISTERS AND MEMBERS OF ANY PARTICULAR CHURCH, AND MORE ESPECIALLY A LARGE DENOMINATION OF CHRISTIANS, CAN MAINTAIN UNITY AMONG THEMSELVES.

If every christian were a mere insulated individual, who inquired, felt and acted for himself alone, no Creed of human formation would be necessary for his advancement in knowledge, comfort or holiness. With the Bible in his closet, and with his eyes opened to see the "wondrous things" which it contains, he would have all that was needful for his edification. But the case is far otherwise. The church is a *society*; a society which, however extended, is "one body in Christ," and all who compose it, "members one of another." Nor is this society merely required to be one in name, or to recognize a mere theoretical union; but also carefully to maintain "the unity of the Spirit in the bond of peace." They are exhorted to "stand fast in one spirit with one mind." They are commanded all to "speak the same thing," and to be "of one accord, of one mind." And this "unity of spirit" is as essential to the comfort and edification of those who are joined together in church-fellowship, as it is to a compliance with the command of their Master. "How can two walk together unless they be agreed?" Can a body of worshippers, composed of Calvinists, Arminians, Pelagians, Arians, and Socinians, all pray, and preach, and

commune together profitably and comfortably, each retaining the sentiments, feelings, and language appropriate to his denomination? This would be indeed to make the house of God a miserable *Babel*. What! can those who believe the Lord Jesus Christ to be God, equal with the Father, and worship him accordingly;—and those who consider all such worship as abominable idolatry:—Those who cordially renounce all dependence on their own works or merit for justification before God, relying entirely on his rich grace, "through the redemption that is in Christ Jesus;"—and those who pronounce all such reliance fanatical, and man's own righteousness the sole ground of hope:—Can persons who cherish these irreconcilably opposite sentiments and feelings on the most important of all subjects, unite with edification in the same prayers, listen from sabbath to sabbath to the same instructions, and sit together in comfort at the same sacramental table? As well might Jews and christians worship together in the same temple. They must either be perfectly indifferent to the great subjects on which they are thus divided, or all their intercourse must be productive of jarring and distress. Such a discordant assembly might *talk* about church-fellowship; but that they should really *enjoy* that fellowship, which the Bible describes as so precious, and which the pious so much delight to cultivate, is impossible;—just as impossible as that "righteousness should have fellowship with unrighteousness," or "light hold communion with darkness, or Christ maintain concord with Belial."

Holding these things to be self-evident, how, I ask, is any church to guard itself from that baleful discord, that perpetual strife of feeling, if not of words and conduct, which must ensue, when it is made up of such heterogeneous materials? Nay, how is a church to avoid the guilt of harbouring

in its bosom, and of countenancing by its fellowship the worst heresies that ever disgraced the christian name? It is not enough for attaining this object, that all who are admitted profess to agree in receiving the *Bible*; for many who call themselves christians, and profess to take the *Bible* for their guide, hold opinions, and speak a language as foreign, nay as opposite, to the opinions and language of many others, who equally claim to be christians, and equally profess to receive the *Bible*, as the east is to the west. Of those who agree in this general profession, the greater part acknowledge as of divine authority, the whole sacred canon, as we now receive it; while others would throw out whole chapters, and some a number of entire books from the volume of God's revealed will. The Orthodox maintain the plenary inspiration of the scriptures; while some who insist that they are christians, deny their inspiration altogether. In short, there are multitudes who, professing to believe the *Bible*, and to take it for their guide, reject every fundamental doctrine which it contains. So it was in the beginning as well as now. An inspired Apostle declares, that some in his day, who not only professed to believe the scriptures, but even to "preach Christ," did really preach "another gospel," the teachers of which he charges those to whom he wrote to hold "accursed;" and he assures them that there are some "heresies" so deep and radical that they are to be accounted "damnable." Surely those who maintain the true gospel, cannot "work together" in "church fellowship" with those who are "accursed" for preaching "another gospel," and who espouse "damnable heresies," the advocates of which the disciples of Christ are not permitted even to "receive into their houses," or to "bid God speed!" How, then, I ask again, are the members of a Church, to take care that they be, according to

the divine command, "of one mind," and "of one way?" They may require all who enter their communion to profess a belief in the *Bible*; nay, they may require this profession to be repeated every day, and yet may be corrupted and divided by every form of the grossest error. Such a profession, it is manifest, ascertains no agreement; is a bond of no real union; a pledge of no spiritual fellowship. It leaves every thing within the range of nominal christianity, as perfectly undefined, and as much exposed to total discord as before.

But perhaps it will be proposed as a more efficient remedy, that there be a *private understanding*, vigilantly acted upon, that no ministers or members be admitted, but those who are known, by private conversation with them, *substantially to agree* with the original body, with regard both to doctrine and order. In this way, some allege, discord may be banished, and a church kept pure and peaceful, without an odious array of Creeds and Confessions. To this proposal, I answer, in the *first* place, it is to all intents and purposes, exhibiting a Creed, and requiring subscription to it, while the contrary is insinuated and professed. It is making use of a religious test, in the most rigorous manner, without having the honesty or the naivness to avow it. For what matter is it, as to the real spirit of the proceeding, whether the Creed be reduced to writing, or be registered only in the minds of the church members, and applied by them as a body, if it equally exclude applicants who are not approved?—But to this proposed remedy, I answer, in the *second* place, the question, *what is soundness in the faith?* however explicitly agreed upon by the members of the church among themselves, cannot be safely left to the *understanding* and *recollection* of each individual belonging to the body in question. As well might the civil Constitution of a State,

instead of being committed to writing, be left to the vague and ever-varying impressions of the individual citizens who live under it. In such a Constitution, every one sees, there could be neither certainty nor stability. Scarcely any two retailers of its articles would perfectly agree; and the same persons would expound it differently at different times, as their interests or their passions might happen to bear sway. Quite as unreasonable, and unsafe, to say the least, would it be to leave the instrument of a church's fellowship on a similar footing. Such a nuncupative Creed, when most needed as a means of quieting disturbances, or of excluding corruption, would be rendered doubtful, and, of course, useless, by having its most important provisions called in question on every side. A case in which, if it were made operative at all, it would be far more likely to be perverted into an instrument of popular oppression, than to be employed as a means of sober and wholesome government.

The inference, then, plainly is, that no church can hope to maintain a homogeneous character;—no church can be secure either of purity or peace, for a single year;—nay, no church can effectually guard against the highest degrees of corruption and strife, without some test of truth, explicitly agreed upon, and adopted by her, in her ecclesiastical capacity; something *recorded*; something *publicly known*; something capable of being *referred* to when most needed; which not merely this or that private member *supposes* to have been received; but to which the church *as such* has agreed to adhere, as a bond of union. In other words, a church, in order to maintain "the unity of the Spirit in the bond of peace and love," must have a CREED—a WRITTEN CREED—to which she has formally given her assent, and to a conformity to which her ministrations are pledged. As long as such a test is *faithfully applied*,

she cannot fail of being in some good degree united and harmonious; and when nothing of the kind is employed, I see not how she can be expected, without a miracle, to escape all the evils of discord and corruption.

[To be continued.]

BIOGRAPHICAL SKETCH

OF THE

REV. ROBERT STOCKTON,

(Continued from page 536.)

Mr. Stockton removed to Kentucky with his family in the fall of the year 1799 having several times visited this country, and purchased several tracts of land before he came. Whatever may have been his motives with respect to the increase of wealth; I think we have strong evidence to believe that the field of his ministerial labours and usefulness was vastly enlarged by that removal—young ministers had been raised up, and perhaps under his ministry; and had taken the pastoral charge, of those churches over which he presided, for something like twenty years—so that his labours did not appear to be needed there. But when he first determined to remove to Kentucky, the region of country where he determined to settle, may be said to have been in a state of entire destitution with respect to any ministerial aid from the Baptist society. Many who had formerly attached themselves to the Baptist church, and who were not willing to unite themselves with any other, had removed from other parts, and settled in this country without any to break to them the bread of life. If I am not mistaken he told me he constituted the first Baptist church in Kentucky south of Green River. And for fifteen years he went on, with little abatement of his former zeal and perseverance, to plant and water the churches, to attend associations, and aid in the government of the church, until he became superannuated, and his intellect-

ual powers failed so far as to render him inadequate to fill those highly responsible stations any longer.

But a man of piety is not only to be viewed in his public station but also in his private walks. Few men evidenced piety more in the domestic circle than Father Stockton. As a husband he was loving and affectionate, as a father tender and kind, though strict in his discipline, as a master humane and lenient, as a neighbour courteous and obliging, and as a christian ever ready to pour the balm of consolation into the afflicted heart; and faithful and strict in the discharge of every relative duty. He was determined, like Joshua, that he and his house would serve the Lord. Not only was the domestic altar surrounded morning and evening every day; but from the time of his making a profession down to the day of his death, if called to leave his family but for a few days, he would assemble his household together and pray with them, committing them to God, on whom he leaned; and very commonly added some words of religious caution and advice. After the frosts of four score winters had whitened his locks, and almost chilled the stream of life, when he was no longer able to kneel before the throne of God, he would have himself raised in his bed, and lift his emaciated hands, and eyes now sunk in their sockets with age, to heaven, and pour out a most fervent prayer to God for his blessing on his family and on the church of Christ. But even this pious and we hope faithful servant, had his trials to endure. For three or four of the last years of his life, he frequently lamented his great barrenness and coldness of heart towards God.

I was with him more than two weeks during his last illness. On the day of my arrival he said to some neighbours there, "I have heretofore been unwilling to die; but I am now willing. I am at peace with God and

with all the world. I can say like the woman, spoken of in the gospel, that had lost the money; I have found the piece I had lost. And like her I might well call my neighbours and friends, saying, rejoice with me and help me to praise the Lord for restoring that sweet peace I have found." He was restless through the night: in the morning he was a little more composed. "What a wonder, (said he,) that I am surrounded with so many mercies; I have friends to wait on me, and every comfort my case will admit. He then repeated the following lines;

When desolation like a flood
O'er the proud sinners rolls,
Saints find a refuge in their God,
For he redeem'd their souls.

A neighbour coming in asked him how he was? He replied he had been raising his petitions to God that he would work for him, and give him a happy passport from this unfriendly world; and added, I cannot say with Paul that I have fought a good fight, but I can say, I hope to partake with Paul, of the inheritance of the saints in light—Christ is very precious:

When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I am lost
In wonder, love, and praise.—

Having laid for sometime quietly, he called me to him and said he was afraid he would become impatient. I answered "you have not discovered any impatience;" but, said he, "I am becoming very sick." It was remarked to him, that every trial the people of God endured did at last but tend to shew them the cruel desert of sin; and that under all their trials Christ's presence would sweeten them: he replied, "I know it! though I am now very sick, yet I have a consolation in it, that I had not some time ago." When he was raised to take a little wine and water; "Ah, said he, my blessed Jesus, when he hung upon the cross, had none of

these cordials." Calling his wife to him he exhorted her to bear her afflictions with patience, and christian fortitude: and to pray for him that he might have grace to hold out to the end. Though I do not recollect to have heard him utter a murmuring word, yet he frequently lamented his lack of patience. Some of his children coming in, he asked them to pray for him, that he might have patience to hold out to the end: pausing for a little time, he said, "I think the Lord has promised he will never leave me nor forsake me." He then prayed with fervour, that the Lord would continue his reason to the last, and preserve him from sinking under discouragements, or from bringing reproach upon religion. Afterwards he said, "Satan I hope has neatly shot his last dart; soon shall I be where Satan's temptations will molest no more!" On Friday evening his reason failed, and he spoke no more except some broken sentences from which nothing could be gathered. He continued until about eleven o'clock the Tuesday night following, when his soul took her leave of sorrow and sin forever. He was buried the Thursday following. Mr. Petty and Mr. Roberston preached each a sermon suitable to the occasion; and the funeral was attended by a large number of his children, grand children, friends and neighbours. This father in Israel had lived until his offspring amounted to between eighty and a hundred; but at last he died. Reflect dear reader, you too must die; therefore prepare to meet thy God.

Munificence.—Our aged and much respected fellow citizen, *Godfrey Haga*, Esq. who died on Monday morning last, made, by his last will, the following disposition of his property.

To the Pennsylvania Hospital, one thousand dollars.

To the Northern Dispensary, one thousand dollars.

To the Southern Dispensary, one thousand dollars.

To the Pennsylvania Institution for the Deaf and Dumb, one thousand dollars.

To the German Society, two thousand dollars.

To the Bible Society, four thousand dollars.

To the Widow's Asylum, five thousand dollars.

To the Orphan Asylum, ten thousand dollars.

To sundry persons, fifty thousand five hundred dollars.

To the Brethren's Church (the Moravian Church) in Philadelphia, two thousand dollars.

For the relief of superannuated preachers, their widows, and missionaries and their widows, belonging to the Brethren's Church, six thousand dollars.

To the Society for Propagating the Gospel among the Heathens, twenty thousand dollars. This constitutes a fund, the interest of which is to be applied by the Society for the purpose of educating pious young men at Nazareth Hall, for the Gospel Ministry.

The residue of his estate, valued at more than *two hundred thousand dollars*, is bequeathed to the said Society for Propagating the Gospel among the Heathen, and to be appropriated from time to time, as the Society shall direct.

Mr. Haga, who had no patrimonial estate, acquired his large fortune, by industry and economy. Throughout life he sustained the character of a *good man*, (we use the word emphatically,) and did not wait till the hour of death to become charitable.—For his connections, both in this country and in Germany, he made provision, while he was in the enjoyment of health. His donations for the relief of the poor, and to public institutions, were many and munificent.—When

the Brethren in Philadelphia, determined, a few years ago, to rebuild their church. he gave them *five thousand dollars*: and those who were best acquainted with him, say, that, from the time of Mrs. Haga's death, to the period of his own dissolution, he expended in charity more than *one hundred thousand dollars*.

Philadelphia Gazette.

From the Family Visitor.

MISSIONARIES IN RUSSIA.

It was stated several weeks ago, that the Emperor of Russia had ordered the departure of all Foreign Missionaries from the empire, and that many of them were embarking for England. We copy from the Baptist Register the following notice of the missions in that country.

The principal object of the missionaries in Russia, has been to spread among the inhabitants of that vast empire the holy Scriptures. The missionary stations in that empire were numerous. Probably the oldest establishment of this kind was that at Karrass, 530 miles south west of Astracan, of which Mr. Brouton was principal. This establishment was commenced and supported by the missionary society in Edinburgh, assisted by the British and Foreign Bible Society, who had several years since sent to them a press, types and paper to publish the Holy Scriptures in the language of that country. understood from the Wolga to Eaxine. Mr. Patterson, whose name and indefatigable labours have been well known in the Christian world, was a labourer in this region, and assisted this establishment. They had circulated to a considerable extent the New Testament several years ago.—We hope before this they have been able to commit to the hands of the reading part of the community in that country, the whole

Bible in their own language, so that if driven away, they may leave "incorruptible seed" behind.

The United Brethren have long since had a missionary establishment on the Volga, and had attained knowledge of the language of the Calmucks, and were preaching to them the gospel of Christ.

In Astracan, also a place of great importance, and of great facilities, for the distribution of the Scriptures and religious tracts to the inhabitants of various countries from India to Persia, there was a missionary station of much promise. In Orenburgh, in Russian Tartary, the Edinburgh missionary society established a mission in 1814, which was lately in a flourishing condition. The London Missionary Society, in 1717 sent out two missionaries to Siberia, to a station more than 3000 miles eastward of St. Petersburg, calculating from this station to spread the gospel among the Mogul Tartars. These establishments have been enlarged almost every year and cost vast sums of money, and the missionaries were beginning to exert a happy influence on the minds of the people to whom they were sent.

If the above news of the removal of the missionaries from the empire is true, it is one of those events which the christian world had reason to fear, and one which they greatly deprecated. They feared it because they have known that the knowledge of the word of God, and the practice of the Christian virtues, is calculated to advance the cause of civil and religious liberty, and to overthrow the throne of tyranny, and destroy the hopes of tyrants. It is for the interest of despots such as now reign over almost all of the inhabitants of the earth, to keep up

and maintain a hireling and obsequious priesthood; and to repress every attempt to enlighten the people. It has therefore been surprising to many, that the despots of Europe had suffered, for so long a time, the organized efforts of enlightened christians to print and circulate the Holy Scriptures in their several territories and to preach the gospel in its purity to their people.

COLONIZATION SOCIETY.

The Legislature of Virginia have passed an act, during its present session, which requires the Store-keeper of the Penitentiary, to deliver, for the use of the Colonists at Liberia, on the western coast of Africa, to an agent who may be authorized by the Board of Managers of the Richmond and Manchester Colonization Society, such implements of husbandry, clothing, and other necessary articles, manufactured at the Penitentiary, as shall be specified by the said Board, not exceeding in value the sum of \$500, to be estimated at the lowest cash price at which such articles are sold in the Penitentiary store. This mode of affording aid was suggested by the managers in their Memorial to the General Assembly. Since the second annual meeting on the 17th January 1825, donations have been acknowledged from John Marshall, William Munford, Edmonia Preston, Robert G. Scott, Henry E. Watkins, and a Stranger; Ethelbert Drake, William W. Hening, James Madison, Ed. J. Magruer, John M'Keage, Samuel P. Parsons, William Ritter, Archibald Thomas, Horatio Gates Winston, John Robert Wallace, have become *annual subscribers*—and Edward Colston, *Life member*.

Opening of the University.—The University of Virginia is about to commence operations.—Professors Long

and Blaettermann are on the spot—the other three, Dr. Dungleison and lady, Mr. M'Kee and lady, and Mr Bonny-castle, arrived at Norfolk in the ship Competitor, and are on their way to Charlottesville. *ib.*

METHODIST EPISCOPAL COLLEGE.

At a meeting of the members of the Methodist church, in Petersburg, Va. Dec 16th, a committee was appointed to draft an address on the subject of establishing a Methodist College within the limits of the Virginia Conference. This Address was submitted to the same body on the 13th ult. and unanimously adopted.—There is at present a College of this description in Baltimore, Md. and an Academy at Wilbraham, Ma. *Bost. Rec.*

MOTHERS SEE TO YOUR DAUGHTERS.

A Philadelphia physician, in a letter to a lady, on the deleterious effect of wearing corsets, has the following remarks: "I anticipate the happy period when the fairest portion of the fair creation will step forth unincumbered with slabs of walnut, and tires of whalebone. The constitution of our females must be excellent, to withstand in any tolerable degree the terrible inflictions of the corset eight long hours every day. No other animal could survive it. Take the honest ox, and enclose his sides with hoop-poles, put an oaken plank beneath him, and gird the whole with a bed cord, and demand of him labour. He would labor, indeed, but it would be for breath."

Religious Ad.

When I hear a professor of religion accusing those ardently devoted to Religion, of enthusiasm and of too much zeal, I fear that if he could be admitted to Heaven with his present unsanctified heart, he would think there was enthusiasm.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, MARCH 9, 1825.

DR. FISHBACK, AND TRANSYLVANIA UNIVERSITY.

Non tamen ulla magis præsens fortuna
laborum est,
Quam si quis ferro potuit rescindere sum-
mum.

Ulceris os: alitur vitium vivitque tegendo:
Dum medicas adhibere manus—ad vul-
nera pastor,

Abnegat, et meliora, Deos sedet omnia
posceus. VIRGIL.

Receipts abound, but searching all thy
store,

The best is still at hand, to lance the sore,
And cut the vein; for till the core be found,
The secret evil's fed, and gathers ground,

While making fruitless moan the shep-
herd stands,

And when the lancing-knife requires his
hands,

Vain helps with idle prayers from heaven
demands. DRYDEN.

In a previous No. we gave to our readers, the letter of Dr. James Fishback, of the Baptist Church, introductory to a series of communications, made in answer to the inquiries of Maj. W. Boon. These inquiries, which also we have published, referred to the course of conduct that Dr. Fishback had pursued while a member of the Board of Trustees of Transylvania University, to his motives for resigning his seat in that body, and his views of the state and prospects of the institution, in whose control he had been concerned. When we had thus presented to the public mind, a view of the ground on which the general subject rested, we felt it to be a duty to the country, the institution, and ourselves, to pause, and calmly to survey—as they were successively communicated, the letters of Dr. Fishback, containing his answer to “the worthy” querist.

As there was no concert or collusion between us or the denominations to which we respectively belong on the points in discussion, so every principle of propriety required us to see his response in *full*, before we attempted an analysis of any of its *parts*, especially as those parts appeared in the slowly recurring Nos. of a weekly paper.

It must be to us a source of severe mortification and regret to find that refined casuist and profound logical “Observer” condemning our system of conduct in this matter as not consistent with itself. “You placed the Rev. Mr. Breckinridge in the attitude of an editor who takes your authority when it accords with his wishes, but who declines to publish that which would render false his own assertions.” These are his words. They have reference to a paragraph in the *Western Luminary*, No. 26. as follows—“as much of rational religion, of natural religion, of socinian religion, of that religion whose confession of faith is to have *no confession* and whose sectarianism is to despise all the *sects* and all the peculiarities of the gospel of Christ, as the public would receive, so much has been given us.” Dr. Fishback had said in the course of his letters, that Mr. Holley was not a Socinian or an Arian, but a natural religionist, *i. e. one who like Tindal, the famous Deist of England, believed that whatever Christianity contained that was necessary and true, NATURAL RELIGION taught with essential clearness, and whatever Christianity contained in distinction to natural religion was useless and false.* That is, we considered him an universal sceptic, whose “peculiarity was to have no peculiarity.” Sometimes an Arian, sometimes a Deist under cover of the Bible, *i. e. a Socinian*, and sometimes one without the Bible, *i. e. a natural religionist.* While Dr. F. esteemed him, a *confirmed natural religionist.* And yet the “Observer” has

formally announced these views to be so contradictory, that their "clashing dire" had deterred us from the continued publications of the Drs. letters!

The rejoicing, too, of those who have asserted with confidence that we thought these letters "too contemptible" for publication, will now cease, in the discovery of this practical demonstration of the prematurity and error of their judgment.

Having thus removed these objections, which, though in truth, "trifles light as air"—would, when unexplained, be to Philo-Boon, and the sagacious Observer "confirmation strong as proof from holy writ"—we pass now more directly to the object before us. Dr. Fishback begins his narrative, with Mr. Holley's election to the Presidency of T. U. in 1815, and proceeds as follows:

"In 1815, Mr. Holley was elected President, by the recommendation of Mr. James Prentiss, and perhaps some other persons; of this however, I am not certain. After the election a considerable feeling of dissatisfaction arose in consequence of rumours relative to errors in his religious opinions. I had not heard of his name until after he was talked about as a suitable person for President. My feelings became very much enlisted in his favour and I was anxious to secure him as President if indeed he possessed those religious principles which I considered absolutely necessary for obtaining public confidence and for being really useful. This anxiety induced me, although not a member of the board, to write to him a letter of which the following are extracts, which will as well show the friendly feeling I had towards him as my opinion of what ought to be the religious principles of the President of Transylvania University.

"LEXINGTON, Nov. 21, 1815.

"Reverend and dear Sir:—

"Some apology may be necessary for my writing to you. I can make none other than that which the occasion of this communication will suggest.

"The board of Trustees in the Transyl-

vania University at a late meeting, elected you as President of that institution. Various reports have since gotten into circulation relative to your religious tenets much to your injury here, on account of which an order passed the board this day suspending application to you for acceptance until better informed. I do not belong to the board myself, but feel much interested. Several of my friends in the board voted for you—for our satisfaction I have concluded to write to you for information.

"The principles which you are said to entertain and which are much opposed here, are *Unitarian or Socinian*.

"I had sent to me a short time ago a pamphlet lately republished in Boston, which exhibits Belsham's account of the rise and progress of Unitarianism in the New-England states. It has been said here, that you form one of that class of Divines whose tenets are therein detailed. If so will you be so good as to inform me, and if not let me know. The principles unfolded in that publication are in opposition to the sentiments of the people in the Western country, and no man professing them could be useful in any situation in which religion has any thing to do.

"Some years ago a Mr. Toulman, a Unitarian and disciple of Doctor Priestly, came to this state recommended by Mr. Jefferson, in consequence of which he was placed over Transylvania Seminary. The Presbyterians and Baptists took the alarm and deserted the institution:—it declined—He resigned his seat, and the school revived.

"I mention these things to show that the Socinian or Unitarian tenets are so unpopular here as to deprive a man who professes them of being useful or of obtaining public confidence. The religious, and indeed, I may say a portion of the irreligious part of the community will not sustain a man who regards Jesus Christ in the character of *simple humanity*.

"I have been thus plain and candid on several accounts. From the information I have had of your character I feel a predilection for you, bating the Socinian lineaments in the portrait, which I trust are not true. Your talents and liberality, together with your popular elocution and address qualify you for the most extensive

usefulness in filling the Presidential chair in the University, were the public satisfied that your religious tenets are really *christian*.

"I know, my dear sir, that you will excuse the liberty I have taken in writing to you, and I trust you will think it proper and expedient to write to me."

To this letter Mr. Holley made no reply, but wrote a very long one to Mr. Prentiss, in which he acknowledged its receipt, professed himself unable to make out my name, and acknowledged its friendly spirit and the reasonableness of the inquiries."

This extract presents to our mind, the first prominent feature of Dr. F's. development.

Mr. H's. election excited "considerable feeling of dissatisfaction on account of rumours relative his religious opinions"—the consequence of which was "a suspension of application to him for acceptance, by order of the board, until better informed"—Dr. F's "feelings became enlisted in his favour"—and though not a member of the board, with a seemingly pragmatic, but really an innocent, and generous spirit, he addresses a letter of friendly inquiry to the president elect—of which, he gives us the substance.

At this juncture Mr. Holley was, confessedly a preacher in a *Unitarian Church* in Boston. The writer of this article was in Boston about the time when the final arrangements were made to remove him to Kentucky. He was then avowedly and confessedly in the *Unitarian connection*, and had been for many years. After his election, Dr. Dwight, his former preceptor, addressed a letter to a citizen of this county, who still lives to attest the statement, saying, that Mr. *Holley was a Unitarian*. Still more, divers letters were written to Boston and its vicinity by the friends of truth in Kentucky, instituting inquiries on this subject, and one unvarying uniformity of reply, confirmed the fear that he was associa-

ted in spirit and in form with the *Unitarian clergy of Boston*.

It seems then that the alarm which rumour had aroused, was neither groundless, nor malevolent—and that the letter thus addressed, was timely, public spirited, and impartial. Without passion and without pre-judgment he was firmly, but modestly addressed; and while his friendly confidence was invited, a warning voice spake aloud in behalf of a common country which it *might* be his guilt and his misfortune to corrupt.

It appears, from the documents which accident or design has preserved for our instruction in this period of the University history—that Mr. Prentiss, whose name is cursorily mentioned by Dr. F. had also about this time, written to the President elect on the subject of his suspicious theological opinions. To his inquiries, Mr. H. returned along, elaborate and evasive reply. When received it was laid before the former Board of Trustees, for their instruction in his religious spirit and opinions. At least two members of that body took copies of this letter, esteeming it an important document and common property. One of these copies by an unexpected providence has come into our possession, and is now before us. In it he acknowledges the receipt, and approves the spirit of Dr. F's. letter—asks for information of his character, and professes a *willingness* to gratify his request. As, however, Mr. Prentiss's inquiry referred to the same subject, he seems to have designed his reply to him as a common answer to both. A wary errorist would not be likely to make any evitable manifestation of offensive sentiments in such a communication. Hence there is an adroit and careful avoidance of the expression of definite views about the *trinity*, though it were the object of special solicitude here, and of specific inquiry in the letter to which he was responding. He declines a detail

of his views of this subject in a *letter as too short*—his *written discourses* are too long and large to be sent by mail—but he promises to transcribe and send them in future; yet it was never done. Without, however, attempting an account of its contents, we point the reader to the following extract:

“It would be an essential preliminary step, if I were to decide upon coming in to the state, to have a personal interview, not only with the members of the Board of Trustees and the principal instructors in the College, but with the most considerable clergymen and laymen, who are able to affect the prosperity of the Institution, in different parts of the commonwealth, and to have a full understanding that our principles, motives, ways and means are sufficiently similar and harmonious to secure a general concert in our effort, and then to place beyond all doubt the ultimate and perfect success of the University, not as the favourite of a party, but as a child of the whole community, equally beloved and cherished by intelligent and good men of all denominations.”

Now, we ask has this ever been done, or in any shape been attempted to be done? Instead of this, with perhaps a single exception, he has opened his mind as far as the public are informed to no preacher in the state. How far they have been visited, respected, invited to christian co-operation in the service of the state, let his harrangues against the priest-craft of the west—his scurrilous comments on their character, motives, and opinions, tell. Where, we ask, though it were his own most excellent plan, where in Kentucky is the pious layman, or the gospel preacher, whom he has attempted to conciliate on christian principles—or whose friendship would not have been bestowed by the betrayal of his Lord!

(To be continued.)

NOTICES.

We have received a copy of President Lindsly's inaugural address. It is

an uncommonly able and interesting production. Some extracts, &c. &c. may be expected in our next paper.

I use this method of requesting those friends who have one or more of my books in their possession at this time to return them as soon as possible. My present arrangements make this request necessary.

JOHN BRECKENRIDGE.

It affords us a mournful pleasure to publish the following letters. Dr. Samuel Brown was a distinguished actor in the early days of our medical school. When he commenced his labours in it, the number of students did not, as we have been informed, exceed thirty—it now amounts to two hundred and thirty. It will be difficult, though we fondly hope not impossible to supply his place. He is followed by the best wishes, we have no doubt, of all those whose praise can increase reputation—or whose friendship would be creditable to an honest man.

FROM THE GAZETTE.

To Samuel Brown, M. D. Professor of the Theory and Practice of Medicine in Transylvania University.

DEAR SIR—

The members of the Medical Class of Transylvania University, beg leave to express to you publicly, through the medium of their committee, their extreme regret, at your determination to resign the professorship, which you have so long, so zealously, and so ably filled. They are fully aware that your resignation is founded upon a sense of duty, much more interesting and commanding in its character, than that which you could possibly owe to any literary or professional institution, and which, under existing circumstances, it would be impossible for you to resist. Were we to permit you to

of the important improvements which will result from your energetic and persevering efforts. If in any situation where I may be placed, I can render a service to you, gentlemen, or to any member of the class, I entreat you to demand it, as the consciousness of having done you a favour would lessen a debt of gratitude which I can never fully discharge.

With sentiments of great respect and sincere affection,
I am your most obedient,
SAM. BROWN.

NEW PRESIDENT.

WASHINGTON CITY, Feb. 9.

Five o'clock, P. M.—It is done. The President is chosen, and rage and joy distributed through thousands and ten thousands of bosoms, from Maine to Louisiana. Expresses stood ready round the capitol, and the instant the result was ascertained, they rushed abroad in all directions, bearing the tidings to the nation.—The surprise was as great within the capitol as it will be without. None expected, or very few indeed, that one ballot would end the contest; and neither the Speaker in the chair, nor any member on the floor felt entire assurance of the issue, till the ballots of the doubtful states were actually given and counted. The instant the vote of New-York was determined, the news flew like electricity through the Hall, and were whispered by a special messenger in the ear of the Speaker; so with Maryland, Rhode Island and Louisiana. In many instances the vote turned on a single individual; and persons so situated were much pressed, especially on the morning of the election. However the result may disappoint the expectations, and cross the wishes of many, all ought to rejoice in the ease, order and serenity with which the choice of a Chief Magistrate has been made. When did the world witness such a transaction? What nation ever

chose its ruler in a single hour, without one loud word, or menacing look—and this when three rival candidates had been struggling for years for the result of the choice, and had arrayed the nation into opposing parties? It exhibits the noblest triumph ever achieved by the principles of national liberty, and is, in itself, the practical reply to a thousand arguments against a free popular government. While I beheld the solemn scene, I felt my bosom heave with exultation at the thought that I was an American.

I know the joy that this event will give you, and can conceive the effect it will produce through the state. But what sort of greeting did the intelligence meet in Philadelphia? in Lancaster? in Nashville? in New Orleans? Who can recite the oaths in Dutch and French, or paint the clenched fists, sparkling eyes, and foaming mouths, that will be collected beneath the broken branches of the hickory tree?
N. Y. Spec.

Mr. Adams and Gen. Jackson.—We have given this evening a correspondence between Gen. Jackson and some gentlemen at Washington.—The sentiments of the General as expressed in this letter will raise him still higher in the estimation of his fellow citizens. We also learn that when Mr. Adams and the General met at the levee of the President, on Wednesday evening, the courtesy of the General was never more conspicuous, or honorable to himself. There was, says the Intelligencer, a laudable magnanimity in the manner in which he saluted Mr. Adams, and congratulated him on the event which had that day taken place.
Ib.

The following gentlemen were spoken of at Washington, as those from whom the Secretary of the Treasury will be selected:—*Albert Gallatin, Richard Rush, and Langdon Cheves.*
Democratic Press.

HIGHLY IMPORTANT INTELLIGENCE FROM PERU.

CARTHAGENA, JAN. 13.

"The schr. *Fame*, which arrived last evening in 6 days from Chagres, brings the important intelligence that the Spanish army in Peru, was totally defeated by the Colombians under Gen. Sucre on the plains of Gnamanquilla, on the 9th of December last. The Viceroy and Generals Canterac and Valdez were taken prisoners—the first was severely wounded. I have seen a copy of the official account transmitted by the Secretary of Bolivar to the Intendant of Panama, and by him sent to the Intendant of this place, which not only states the above, but also requests that the reinforcements which are on their way to Peru may be detained, as there is no longer any occasion for them. There is so little doubt of the truth of it here, that the *Venezuela* frigate is ordered to sail the very moment she is ready to carry the news to England.

LIMA, DEC. 18.

The liberating Army, under the command of Gen. Sucre, completely defeated the Spanish army on the 9th inst. on the plains of Guamanquilla. Their commanding general La Serona, was wounded and taken prisoner, with Generals Canterac, Valdez, Caratala, and other chiefs, officers and men; of course all the enemy's baggage, stores, &c. fell into our hands.

Pirates taken.—We understand from Lieut. Pinkney, who returned in the *Weazel* from the West Indian squadron, that the Spanish brig of war *Maltez*, in company with two Spanish launches, fitted out at Havana, had taken a sloop crew consisting of 11. The sloop had been boarded by H. B. M. frigate *Dartmouth*; they shewed a commission that she was a Spanish government vessel, but it did not satisfy the Commander of the *Dartmouth*

—he ordered her to proceed with him to Havana, but when off the Moro, (at night,) the sloop made her escape—information was given, and the brig and launches were sent in pursuit of her, and succeeded in taking her in a small fort to windward of Amoa. The captain of the sloop had previously gone to the H. to take out a coasting license; he had not returned, but concealed himself at the *Regulus*, where he was found and thrown into prison with his crew to stand their trial.—*Balt. Pat.*

RECOVERY FROM DROWNING.

A (gentle) man has recently arrived in Richmond, Va. who says he has discovered a certain, simple, and easy method of resuscitating drowned persons; and advertises for a healthy, well behaved white man or woman, that may be relied on for sobriety, to be drowned by the year! None need apply without good recommendations. Drowning is rather a pleasant sensation. *Bost. Rec.*

Small Pox.—On the 4th inst. about thirty five persons were sick in the hospitals in Douglas—some of whom were convalescent. Seven had died, and no new cases had occurred for two days preceding the 4th. A letter from Uxbridge of the 5th instant states, "that fifty are now sick in Douglas and Uxbridge, many of whom are considered as being in a hopeless condition" *R. I. American.*

Revival in Salem.—Last Sabbath, 29 individuals were admitted into Mr. Cornelius' church in Salem; making the whole number received into that church by profession since the revival commenced, sixty-one. Fifty-five have been received into Mr. Emerson's church, and others are to be admitted at the next communion season. Into Mr. Williams church twenty-three have been admitted. Total 139.

Bost. Rec.

POETRY.

For the Western Luminary.

HYMN

COMPOSED FOR THE FUNERAL OF MISS H. MOULDER.

The Child is not; and I, whither shall I go? Genesis 37. 30.

The Child is not, sad Reuben cried,
And viewed the pit below;
Snapped is the stem of Israel's pride;
Ah! whither shall I go?

The Child is not, the parent sighed
With deep, disorder'd woe;
Snapped is the stem of earthly joy,
Ah! whither shall he go?

Go! to the throne of Grace repair,
Submissive bear the rod;
Pour out your swelling griefs in pray'r,
And know that God is God!

Afflicted go not to the grave,
With Mary there to weep;
Content that He who came to save
Protects your darling's sleep.

Go view the Lodge of guilty mirth,
What millions croud the door;
Your Child's not there: escap'd from earth,
She's past temptation's power.

Go visit sorow's darken'd halls,
Where legions groan and die;
Nor weep when death throws down the
walls,
And bids the mourner fly.

Go, daily trace the holy leaves;
There the sure record stands,
That Christ of victory death bereaves,
And of the grave her bands.

Go soar on Contemplation's wing,
Where Eden ever blooms;
With Seraphs hail the Conqu'ring King,
And smile on transient tombs.

Epitaph on an Infant.

Rest my sweet babe, beneath those silent
bowers

Where thou hast play'd and prattled with
delight;

Here may thy Parent in his pensive hours
Behold thy tomb, and profit by the sight.

Here may he learn how transient and how
vain

The hope that centres in a rising race,
And be concern'd this honor to obtain,
A place and name among the heirs of
grace.

THE WISH.

Be thine those feelings of the mind,
That wake at honor's, friendship's call;
Benevolence, that unconfin'd
Extends her liberal hand to all.

By sympathy's untutor'd voice
Be taught her social laws to keep;
Rejoice if human heart rejoice,
And weep if human eye shall weep.

The heart that bleeds for other's woes
Shall feel each selfish sorrow less;
His breast, who happiness bestows
Reflected happiness shall bless.

Each ruder passion still withstood
That breaks o'er Virtue's sober line;
The tender, noble, and the good,
To cherish and indulge, be thine!

*Lines on observing a diamond cross sus-
pended from the neck of a young lady
entering Covent Garden theatre.*

Ah! take that cross away, nor let it shine
The false fair emblem of a love divine:
Can Christ with belial ever make a truce,
Or works of darkness works of light pro-
duce?

If so; let this world's pleasure have thy
praise,

Nor seek for happiness in wisdom's ways,
Go! let the play-house thy affections share,
And scorn to pass an hour in secret prayer;
Disdain the converse of the saints on earth,
And give thine heart to pastimes and to
mirth:

But be consistent; lay aside that gem
Which must, if thought upon, thy course
condemn;

Profess not friendship for the Saviour's
cause,
Whilst under foot thou tramplest all his
laws.

Let not that beauteous signet on thy breast
Whilst thou'rt in league with Satan, be
carest;

But bid the one or other quick depart,
For Christ must have an undivided heart:

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

Vol. I.]

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CREEDS AND CONFESSIONS.

The utility and importance of Creeds and Confessions: an Introductory Lecture, delivered at the opening of the summer session of the Theological Seminary of the Presbyterian Church, Princeton, July 2, 1824.—By SAMUEL MILLER, D. D. Professor of Ecclesiastical History and Church Government in the said Seminary.

[Continued from page 3.]

2. The necessity and importance of Creeds and Confessions appear from the consideration, that one great design of establishing a church in our world was, that she might be in all ages, a DEPOSITORY, A GUARDIAN, AND A WITNESS OF THE TRUTH.

Christians, collectively as well as individually, are represented in Scripture as WITNESSES FOR GOD among men. They are commanded to maintain his truth, and to "hold forth the word of life," in all its purity and lustre before a perverse generation, that others may be enlightened and converted. They are exhorted to "buy truth, and not to sell it;"—to "contend earnestly for the faith once delivered to the saints;"—to "hold fast the form

of sound words which they have received;"—and to "strive together for the faith of the Gospel." These, and many other commands, of similar import, plainly make it the duty of every christian church to detect and expose prevailing heresies; to exclude all such as embrace radical heresy from their communion; and to "lift up a standard" for truth, whenever "the enemy comes in like a flood."

But does not all this imply taking effectual measures to distinguish between truth and error? Does not all this necessarily infer the duty of *drawing, and publicly manifesting, a line* between those who, while they profess, in general, to believe the Bible, really deny all its essential doctrines; and those who simply and humbly receive "the truth as it is in Jesus?" But how is this distinction to be made, seeing those who deny, as well as those who embrace the essential doctrines of the Gospel, equally profess to receive the Bible? It can only be done by carefully ascertaining and explicitly declaring how the church herself, and how those whom she suspects of being in error, understand and interpret the Bible; that is, by extracting certain articles of faith from the Scriptures, according to her understanding of them, and comparing with these articles the professed belief of those whom she supposes to be heretics. And what is this but extracting from the Scriptures a CONFESSIO OF FAITH—a CREED, and applying it as a test of sound principles? It does really appear to me that those orthodox brethren, who admit that the church is

bound to raise her voice against error, and to "contend earnestly" for the truth; and yet denounce Creeds and Confessions, are, in the highest degree inconsistent with themselves. They acknowledge the obligation and importance of a great duty; and yet reject the only means by which it can be performed. Quite as unreasonable, I am constrained to say, as the "task-masters" of Egypt, they require work to be done, without allowing the materials necessary to its accomplishment. Before the church, *as such*, can detect heretics, and cast them out from her bosom; before she can raise her voice, in "a day of rebuke and of blasphemy," against prevailing errors, her governors and members must be agreed what is truth; and, unless they would give themselves up, in their official judgments, to all the caprice and feverish effervescence of occasional feeling, they must have some accredited, permanent document, exhibiting what they have agreed, to consider as truth.

It surely will not be said, by any considerate person, that the church, or any individual members, can sufficiently fulfil the duty in question, by simply proclaiming, from time to time, in the midst of surrounding error, her adherence and her attachment to the Bible. Every one must see that this would be, in fact, **DOING NOTHING** as "witnesses of the truth;" because it would be doing nothing *peculiar*; nothing *distinguishing*; nothing which every heretic in christendom is not ready to do, or rather is not daily doing, as loudly, and as frequently as the most orthodox church. The very idea of "bearing testimony to the truth," and of separating from those who are so corrupt that christian communion cannot be maintained with them, necessarily implies some public discriminating act, in which the church *agrees upon*, and *expresses* her belief in, the great doctrines of christianity, in

contradistinction from those who believe erroneously.²⁰ Now to suppose that any thing of this kind can be accomplished, by making a profession, the very same, in every respect, with that which the worst heretics make, is too palpably absurd to satisfy any sober inquirer.

Of what value, let me ask, had the *Waldenses* and *Albigenses* been, as WITNESSES OF THE TRUTH—AS LIGHTS IN THE WORLD, amidst the darkness of surrounding corruption;—especially of what value had they been to the church in succeeding times, and to us at the present day; if they had not formed, and transmitted to posterity those celebrated **CONFESSIONS OF FAITH**, as precious as they are memorable, which we read in their history, and which stand as so many monumental testimonies to the true "Gospel of the grace of God?" Without **THESE**, how should we ever have known in what manner they interpreted the Bible; or wherein they differed from the grossest heretics, who lived at the same time, and professed to receive the same Bible? Without *these*, how should we ever have seen so clearly and so victoriously as we do, that they had preserved the truth and the order of the Gospel in their house, amidst all the wasting desolations of the "man of sin;" and thus fulfilled his promise, that there shall always be "a seed to serve him, who shall be accounted to the Lord for a generation?"

3. The adoption and publication of a Creed, is a **TRIBUTE TO TRUTH AND CANDOUR**, which every christian church OWES TO THE OTHER CHURCHES, AND TO THE WORLD AROUND HER.

Every wise man will wish to be united in religious duty and privilege, with those who most nearly agree with himself in their views of doctrine and order; with those in intercourse with whom he can be most happy, and best edified. Of course, he will be desirous, before he joins any church, to

know something of its faith, government, and general character. I will suppose a pious and ingenuous individual about to form his religious connections for life. He looks round on the churches to which he has most access, and is desirous of deciding with which of them he can be most comfortable. I will suppose that, in this survey, he turns his eyes towards the truly scriptural and primitive church to which it is our happiness to belong. He is anxious to know the doctrine as well the order which he may expect to find in connection with our body. How is he to know this? Certainly not by going from church to church throughout our whole bounds, and learning the creed of every individual minister from his own lips. This would be physically impossible, without bestowing on the task a degree of time and toil, which scarcely any man could afford. He could not actually hear for himself the doctrines taught in a twentieth part of our pulpits. And if he could, he would still be unable to decide, from this source alone, how far what he heard might be regarded as the uniform and universal, and especially as the permanent character of the church; and not rather as an accidental exhibition. But when such an inquirer finds that we have a published creed, declaring how we understand the scriptures, and explicitly stating in detail the great truths which we have agreed to unite in maintaining; he can ascertain in a few hours, and without leaving his own dwelling, what we profess to believe and to practice, and how far he may hope to be at home in our communion. And while he is enabled thus to understand the system to which we profess to adhere, he enables us to understand his views, by ascertaining how far they accord with our published creed.

Further; what is thus due to ingenuous individuals, who wish to know the real character of our church, is also

due to neighbouring churches, who have no less desire to ascertain the principles which we embrace. It is delightful for ecclesiastical communities, who approach near to each other in faith and order, to manifest their affection for one another, by cherishing some degree of christian intercourse. But what church, which valued the preservation of its own purity and peace, would venture on such intercourse with a body which had no defined system, either of doctrine or government, to which it stood pledged; and which might, therefore, prove a source of pollution and disorder to every other church with which it had the smallest interchange of services? One of the ministers of such a denomination, when invited into the pulpit of an orthodox brother, might give entire satisfaction? while the very next to whom a similar mark of christian affection and confidence was shown, might preach the most corrupt heresy. Creeds and Confessions, then, so far from having a tendency to "alienate" and "embitter" those christian denominations, which think nearly alike, and ought to maintain fraternal intercourse; really tend to make them acquainted with each other; to lay a foundation for regular and cordial intercourse; to beget mutual confidence; and thus to promote the harmony of the church of God.

I scruple not, therefore, to affirm, that, as every individual minister owes to all around him a frank avowal of his christian faith, when any desire to know it; so every church owes it to her sister churches, to be equally frank and explicit in publicly declaring her principles. She, no doubt, believes those principles to be purely scriptural. In publicly avowing them, therefore, she performs the double duty of bearing testimony to the truth, and of endeavouring to draw from less pure denominations, and from the surrounding world, new support to what she can,

scientifically believes to be more correct sentiments than theirs. She may be erroneous in this estimate; but still she does what she can, and what she unfeignedly believes to be right; and what, of course, as long as this conviction continues, she is bound to perform. And I have no hesitation in further maintaining, that in all ages, those christian churches which have been most honourably distinguished for their piety, their zeal, and their adherence to the simplicity of the gospel, have been, not only most remarkable for their care in forming, but also for their frankness in avowing their doctrinal creed; and their disposition to let all around them distinctly understand what they professed to regard as the fundamental doctrines of our holy religion.

[To be continued.]

For the Western Luminary.

The essays of "A Bigot" upon the value of Christian reputation, and upon the duty of those pious people whose reputations are assailed, have appeared to us to contain a good deal of truth. The last essay, in particular, contains some useful thoughts. There are one or two thoughts however, omitted by the writer, which strike us as worthy of being communicated; and we will offer them to the editors of the Luminary, and through them to the public.

In several ways, not mentioned by the essayist particularly, the assertions of the slanderer may be converted by the slandered to his own good.

1. They may put him upon a closer self-examination.

How absurd indeed is the determination never to receive advice from an enemy? A friend may have the heart to assist us in getting rid of any objectionable trait of character;—but his partiality may not allow him to see that objectionable trait in his friend: Or a friend may see that objectionable

trait, and dislike to comment on it, lest he wound his friend's feelings: Whereas a *foe* will both have the eye to see and the hardihood to point out, all of one's traits which he objects to: he may indeed exaggerate our faults—but let us beware of the thought that his objections must of necessity be entirely without foundation; amid many slanders, there may, here and there, be a truth detected.

2. The slander of the good man's reputation should remind him of the duty of "letting his light shine before men."

And this is not inconsistent with candor. It cannot be so; for it is a command of the New Testament. "We must let our light shine; yet we must be sincere: the light must be the light of truth; it must be the light of good deeds—not the light (if such an idea can be conceived) of deeds which effect the character of goodness.

"Let your light so shine before men," says the Saviour—"that they may see your good works, and glorify our Father which is in Heaven."—The motive for letting our light shine, which is here suggested, is a most momentous one! what however we would say is this, that the slander of our names should remind us of the great need that there is—not only that we should be correct, but *evidently* correct—not only that we should be "harmless as the dove," but likewise "wise as serpents"—not only that we should avoid evil, but even the very "appearance of evil," in all our intercourse with the world.

3. The slanders of his enemies should admonish the disciple that, here he has not his home.

Can this be the portion of him whom God is pledged to provide for as an heir?—No; we are only sojourners in the world. We should not, therefore, suffer ourselves to be wedded to the world. It is only a theatre, where we are to provide for a real home: And the God of all mercy, it is likely, suf-

fers evil of one sort or another (and the one question amongst others) to assail us, with a view to a proper estimate, on our part, of this transitory state of things.

4. These injuries, offered to the professed child of Heaven, should make him adhere, the more firmly, to his Lord and portion.

Does not the oak of the forest, drive his roots into his parent soil, the more, as he is assailed by the rude blast of the north?—Surely the Servant and Child of God is not less dependent on his upholding Master than the oak upon the earth where Nature has planted it. Without God we can do nothing: and without God we are nothing.—And if the whisper of insidious slander, or the storm of defamation, will not lead us to cease from being devoted to a name which the veriest wretch may take from us, and from a world which seems (in some sort) to belong to the emissaries of the evil one, and to devote ourselves wholly to God, then may we not well suspect the reality of our heavenly sonship—and whether any thing better than the world, or a name in the world, be as yet ours?

5. Should not the child of God be reminded, then, not merely that Earth is not his home, but that it is a place of trials?

It has been said that, here, we are to prepare for an eternal abode. And how should we prepare unless we had trials?—Adversity is the school of virtue. Persecution is the great mean of that piety which makes men willing to go to the stake.—Look into church history. What are the times of the Church's purity;—but the times when persecutions abounded? And if we cannot "in our patience possess our souls," when our *names* are injured; how shall we fail to be "offended," when those "tribulations" and "persecutions" shall "arise," which the present "signs of the times" render far less likely than many might perhaps

suspect?—It is well to be on the watch—and to be preparing ourselves for the worst: And though the fiery trials, which are not among the most unlikely of all possible events, should never come; still how satisfactory will it be, at the great day, to have it decided by the Judge of all that, by us those trials *could* have been borne, and triumphed over, in Christian meekness and love?

We will conclude this essay with a sentence of the Blessed Saviour, than which nothing could be more worthy of attention:—"Blessed are ye when men shall revile you, and say all manner of evil against you *falsely*, for my sake."

APPENDIX.

Communicated for the Luminary. RELIGIOUS ANECDOTE.

In May 1818 the Revd. J. Booth, one of the Wesleyan mission from England to Lower Canada, had occasion to visit St. Davids, a small town two and a half miles west of Queenstown in Upper Canada. He landed at Queenstown on Saturday, and forwarded a notice that he would preach at St. Davids on Sabbath. A ball room, the only convenient room in the place, was obtained for him, and an extensive congregation assembled at an early hour. He addressed them in a most pathetic manner for the space of an hour;—during which he took occasion to show the entire depravity of our nature, the dangers to which we are exposed thereby, and the consequences which of course must follow in eternity, if we are unrestored; and he concluded the discussion of his subject by pointing to the Saviour as the only means of restoration. His audience were fascinated by his pathos and eloquence: but no change of countenance, or any thing indicative of reform, as yet appeared. But presently he drew toward the conclusion of his address, in the following words: "My fellow travellers to eter-

nity and the bar of Go! I have crossed the wide Atlantic to preach salvation to a dying world through a Redeemer. I have crossed Lake Ontario to address you on the all important subject of religion. A few moments will close our intercourse in this world. This evening I shall again return to Kingston, without any thoughts of ever re-visiting this place. These considerations make the present a serious, an interesting moment to me. I have addressed you in the name of my Saviour. I have endeavoured to woo you to him. I have entreated your acceptance of salvation. In a few minutes I shall bid you an affectionate farewell till the day of judgment; and shall retire to my closet to give an account to *Him* who is invisible, of my day's labour.

"What account shall I give of you, my hearers? Shall I be compelled to say, Lord, I have called, but they would not hear;—I have invited, but they would not come to thee;—I have importuned them to meet me at thy *right hand*, but they have counted me as one that mocked. How many individuals of this large audience, (for I cannot suppose that *any of you*, will altogether give up the thought of *ever* being Christians)—will now set the resolution to serve God through the aid of Grace, and seek salvation through a Redeemer." There appeared a universal moving among the people, and several, among whom was the writer of this, set the resolution to be for God and none other, and to put on the habiliments of religion. Eternity will unfold the rest.

May the reader experience the same benefits as did the hearers, and eternity shall resound the praise to a gracious Saviour. Amen. H. B.

Note.—It richly deserves the mention, that among those who were so beneficially effected by the closing remarks of Mr. Uoote, the writer of the above letter is himself one. He lives in this vicinity

now, and recently lived in our town. His brethren generally know him, as a zealous and evangelical preacher of the Gospel, in the Methodist Society.

From the New Monthly Magazine.

SPECIMEN OF A PATENT POCKET DICTIONARY,

For the use of those who wish to understand the meaning of things as well as words.

"These lost the sense their learning to display,
And those explain'd the meaning quite away."

Debates.—An useless wagging of tongues where the noses have been all ready counted.

Delay.—See Chancery Court.

Destiny.—The scapegoat which we make responsible for all our crimes and follies; a Necessity which we set down for invincible when we have no wish to strive against it.

Dice.—Playthings which the Devil sets in motion when he wants a new supply of knaves, beggars, and suicides.

Dinner.—A meal taken at supper-time; formerly considered as a means of enjoying society, and therefore moderate in expense and frequent in occurrence; now given to display yourself, not to see your friends, and inhospitably rare because it is foolishly extravagant.

Doctor.—According to Voltaire, one whose business it is to pour drugs, of which he knows little, into a body of which he knows less.

Dog.—A quadruped of great use in leading bipeds that have lost any of their senses, such as blind beggars, sportsmen, &c.

Duty.—Financially, a tax which we pay to the public excise and customs; morally, that which we are very apt to excise in our private customs.

Dynasty.—Sovereignty, by which a particular family claim a whole people as their property; of which the beneficial effects may be seen in

France, Spain, and Naples—the patrimony of the Bourbons.

Eccentricity, of appearance.—The pleasure of being personally known to those who do not know you by name.

Echo.—The shadow of a sound.

Embalming.—Perpetuating the perishable with more pains than we take to save that which is immortal.

Envy.—The way in which we punish ourselves for being inferior to others.

Ephemeral.—The whole of modern literature.

Epicure.—One who lives to eat instead of eating to live.

Episcopacy.—The power, pomp, and vanity of these who have forsworn all three.

Errata.—Death-bed confessions of a book.

Face.—The silent echo of the heart.

Fashion.—The voluntary slavery which leads us to think, act, and dress according to the judgment of fools and the caprice of coxcombs.

Felicity.—The horizon of the heart, which is always receding as we advance towards it.

Finger.—An appendage worn in a ring, and of great use in taking snuff.

Foxhunting.—Tossing up for lives with a fox.

Frown.—Writing the confession of a bad passion with an eyebrow.

Funeral.—Posthumous vanity. The pride, pomp, and circumstance of “ashes to ashes and dust to dust.”

Future.—In this world, the unexecuted copy of the past; in the next, what we are to be, determined by what we have been.

Gain.—Losing life to win money.

Gaming.—See Beggar and Suicide.

Glory.—Sharing with plague, pestilence, and famine the honour of destroying your species; and participating with Alexander's horse the pleasure of transmitting your name to posterity.

Grape.—Nature's bottle, which the

perverse ingenuity of man not frequently converts into Pandora's box.

THE MAID OF ORKNEY.

“My lost, lost love!”—the frantic cry
Died in the thunders of the wave;
The rock was near, the storm was high—
The gallant ship has found her grave!

One flash lit up the reeling bark
O'er the black breakers hurrying on;
A moment's pause, and all was dark—
Another flash—the bark is gone!

—“Look on yon cliff—the awful light
Shows one who kneels all lonely there;
How looks she, stranger, on that sight?”—
“Oh, beautiful amid despair!”—

“She cannot feel the piercing blast,
She cannot fear the maddening surge;
That moment was her lover's last,
That wild wind howls his passing dirge.”

“But who the rest one, kneeling there
At this bleak midnight's stormy hour?”
“The fairest of the island fair,
Dark Orkney's pride, and Ocean's flower.”—

Morn—evening—came; the sunset smiled,
The calm sea sought in gold the shore,
As though it ne'er had man beguiled,
Or never would beguile him more.

For his lost child, bower, haunt and home,
The stern sire search'd that mournful
day,
While, by the lone deep's golden foam,
The flower of Ocean fading lay.

Oh, there her young and fond heart broke,
Beside her native islet's wave;
And, dying there, her latest look
Was on her lover's bright blue grave.

—Sweet be her rest within the tomb,
And dear her memory in the bower,
And pure the tear that mourns the doom
Of Orkney's pride and Ocean's flower!

A canal in China goes from Canton to Peking, in a straight line, upwards of 806 miles, having 75 locks, and 41 large cities on its banks. About 30,000 men were employed 43 years in making it.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, MARCH 16, 1825.

DR. FISHBACK, AND TRANSYLVANIA UNIVERSITY:

Or *The* BAPTISTS and PRESIDENT HOLLEY.

Quis custodiet ipsos custodes:

JUVENAL.

“Who shall guard against our guardians”

Having now examined the first leading particular in Dr. Fishback's disclosure as connected with Mr. Holley's real theology and *professed* views before he ascended the Presidential chair of the T. U. we will now en passant survey the next, which presents itself in the course of his narration. It appears that Dr. F. was appointed a Trustee of the University in 1820—and accepted the office with some struggle of mind.

“Nothing of a peculiar nature occurred until 1822. Some time in August in that year, I received a letter from the Rev. Robert B. Semple of Virginia, a preacher of the Gospel of the Baptist denomination, and one of the most distinguished and influential preachers in the United States of that denomination. The object of his letter was to make inquiries concerning Transylvania University with a view, if its condition pleased him, of sending his son to it. He wrote to me as followeth:

“The University in Lexington, [Ky.] begins to be much celebrated in our part of the world. I have a son who is desirous of becoming a student in some good Seminary, and prefers that to any other. His views, however, and mine on this subject are somewhat at variance. He has very little fear as to the moral and religious influence which any College may have upon his habits. Like other inexperienced persons, he is unconscious of his own frailty; but with me these are primary considerations, and previous to his going any where I must be informed how matters stand on these important points.

“My inquiries are these: Is it in your opinion a Seminary where the religious and moral principles and habits of young men are likely to be preserved from corruption?

“I would inquire in particular, are not some of the professors Unitarians? And if they are, do they openly avow their sentiments and endeavour to make proselytes among the students?” &c.

“To the board of Trustees, which met after I received the letter, from which the above extracts are made, I introduced the subject of the letter, and read some of the paragraphs with a view of inquiring what should be my answer, and suggested a desire that the board would aid me in answering the letter; nothing however was said. I observed that the questions related to subjects which would be very sensibly felt if not attended to in time; that they related to principles in which all the christian denominations were equally united and deeply interested. I then moved the following resolution, as furnishing an antidote to the apprehended evil:

“*Resolved*, That it is expedient that the board of Trustees establish an additional Professorship in Transylvania University, to which shall be assigned the teaching of Metaphysics, Moral Philosophy and Religion; and that the President be Professor of Belles-Lettres, Criticism and Elocution.”

“The board did not apprehend, as I did, the necessity of this measure, and the motion was not seconded. I put the resolution and letter in my pocket, and when I returned home threw them into my writing desk, where they have continued until the present time. My situation as a member of the board prevented my answering the letter.

“This transaction proves that the leading objects with me were to retain and sustain the President, and at the same time to deliver the institution from the influence of his peculiar religious principles, which I anticipated, as I told the board at the time I offered the resolution, would, if not provided against, raise a storm that would shake the institution to its foundation.”

In the introduction of the next letter is the following paragraph on the same subject.

"The object I had in view in proposing the resolution which was prompted by the letter from the Rev'd. Robert B. Semple, exhibited in my last publication, was to apply an effectual remedy against the obstruction I anticipated to the rising and permanent prosperity of Transylvania University. The method that I thought and talked of for filling the professorship, had it been established, was for the Trustees to have opened a correspondence with the most distinguished men in the United States of the different denominations of christians, and if practicable; to have obtained from them a united recommendation of some individual whose character for real christian piety, and whose reputation for literary attainments, would have been such as to have secured to him the undivided confidence of all the denominations of christians."

"A comparison of the principles which influenced me in proposing the above resolution to the board, with those avowed in my letter to Mr. Holley in 1815, will evince consistency of conduct on my part."

These facts make a peculiar and prominent group, in the history which is given us. The venerable Robt. B. Semple, of Va. anxious to afford his son the best occasion for acquiring knowledge, looks around him for the most suitable institution. The fame of our University had reached him, but with the reputation of its letters, he had heard the rumour of its corruption. With the tenderness, therefore, and wisdom of a pious father, and the candour of an honest man, he addresses to his friend in Lexington a letter of inquiry, asking for information, before he acted on this solemn subject. His communication was laid before the Board on its receipt by Dr. Fishback. But the Board *did not*, and is it is well known that consistently, they *could not* answer it: It was a fearful dilemma; one from which a *dignified silence* afforded the only *safe retreat*. For if it had been replied, "rumour has not deceived you," then it might be rejoined with terrible condemnation "why retain in your institution such destructive elements?" If on the con-

trary it had been said, "rumour has deceived you," then the titling clergy and laity of Boston, the public prints of Baltimore, and the progressive disclosures of four or five years in Lexington, would have confounded such respondents.

Who then can wonder that a minister of Jesus Christ, witnessing—yes—compelled to share a mortification so signal and degrading—should at length rouse up his soul to some last struggle for the public hope! Shall he not stand forth and speak for his Master and his country? After a positive refusal to notice a respectful and most important inquiry; and after a fruitless effort at even a partial reform of the existing evils, the only ground for surprise and censure is that he did not at once abandon so hopeless a connexion.

For consider, that now during these two years of his membership in the Board, the corruption of the institution had become more palpable, alarming and notorious. It was felt at home, it was feared and rumoured abroad. Its effects were seen in the gradual alienation of the christian influence and patronage of the state; and thus he foresaw a gathering storm "which would shake to its foundation" the endangered institution. His remonstrances were made, his fore-sight of impending danger solemnly announced, his desires and his expedients for its prevention communicated to the Board; but without effect. At this juncture of its affairs, to say the least then, it would have been honourable, consistent, and useful to have left the Board.

We refer the reader to the piece in our columns of this day, signed Philo Holley, for the *whole* case of young Semple, for whose sake his Revd. Father's letter was addressed, and whose name has been used for the defence of the President's religious opinions with a mal-adroitness and partiality to which the public and not we shall give a denomination.

After this ineffectual struggle for reform, the Doctor remained in connection with the Board three years. At this period, and indeed with some uniformity for the three years, the friends of Mr. Holley were, at least *professedly*, his friends and his admirers. And during the controversy between the presbyterians and them, he (Dr. F.) was loaded with high and repeated panegyrics for the course of conduct which he pursued on this occasion. His consistency, liberality, learning, piety, were held out in contrast with the bigotry, the intolerance, the ignorant dogmatism, and Vandal-violence of the Presbyterians. And yet the moment that he appears before his country, the advocate of reform in a public institution, whose internal state he had so long and intimately known, he is denounced as an apostate, a traitor, as a Presbyterian proselyte and tool, as an enemy of the institution, and an enemy of the truth.

What is still more striking, it is declared that he has *always been known* by them to be an inconsistent, prejudiced, fickle and vain man.

"These are among a few of the numberless inconsistencies and unfortunate aberrations which your old acquaintances have observed you practice for the last twenty years; for let it be understood that in these particulars which constitute the strong features of your character, much is yet impressed on the minds of all those who have long known you.

Throughout all your life you have reminded me of the glow worm; fair at a distance, while upon approach your head is always found involved in the mists of indecision, your heart rent by contradictions, and your judgment prostrate through the influence of vanity, prejudice, and passion.

You have yourself been so constantly the subject of successive reformations, that it is not matter of surprise you should appear as its advocate in relation to Transylvania University. You have been successively known as Farmer, as Doctor, as Politician, as Lawyer, as

Presbyterian clambering for the pulpit, and as Baptist; and besides all these, there are four or five other reformations which would be as improper for me to recite, as for you to read in print.

It is not known Doctor what to make of you. No system, no method can be observed towards one who is a stranger to both, as well in good as in evil doings. I will advise you however, to retire from before the public and never appear as a reformer again, until those who have so long known you, have passed away; until their children who have a history of you, will have forgotten that it is the same Dr. Fishback, who, in his strange vicissitudes of life has bid good bye successively to most of those feelings and principles which elevate human nature."

So speaks the generous and the just "Observer." Now we ask, if all these things have been familiarly known—known, by his acquaintances for twenty years, and for "a long" time by "all" who ever knew him, why trust him at first? Why introduce such a man into the board? Why praise him for his virtue and talents, for his liberality and consistency, when he was *accurately known* to be destitute of them all.

What must we think of a cause which can need, or of abettors who can use such means of self-defence? We leave an indignant country to determine.

In our next number we propose, to investigate the third prominent particular of Dr F's. letters to the public, and shall in its order, if heaven permit, present to our readers our views, on the subject of reform, in connection with such facts as are in our reach.

The following production we publish at the request of a friend—on account of the facts which it contains.

These facts are closely connected with the disclosures of Dr. Fishback—and the defence of the President by Philo Boon. A grave investigation would have been more acceptable to us—and better adapted to this important subject. But

if, as we suppose, the statements may be relied on as true, they place the subjects alluded to, in a light not exceedingly complimentary to the candour of those who have been garbling for their own use the facts here made known.

TO DOCTOR HOLLEY,

President of Transylvania University.
Sir,

Your very worthy friend Philo Boon, having either with or without your information and advice published a number of things which to those well informed on the subject go very far to involve you in the charge of "moral turpitude" as though you or he had made "a direct denial of the truth," unless corrected, will you be so kind as to permit me to assist you and your worthy Philo Boon to make some necessary corrections in your publication in the Western Monitor of Feb. 12?

Your friend's first object is to prove "moral turpitude" on Dr. Fishback for saying that "if president Holley has any other system of religion than what is called Natural Religion he never heard him avow it." He refers to a Pamphlet entitled "Religious instruction and worship in Transylvania University" for proof of your having published your religion, and that he might have known your sentiments as avowed beyond natural religion.

On reading the same paper of the 12th Feb. I observe that in Dr. Fishback's publication is contained the report of himself and Mr. Chapman, a copy of which he states was left with you sometime before it was read before the board of Trustees, and that the plan recommended to the board by the Academical faculty was designed to embrace all the principles contained in that report:—in comparing them I perceive this to be the case. From this I find that you only copied from that report what you recommended to the board. Do Doctor get your worthy moral friend to correct that evidence of moral turpitude for "the suppression of this fact changes the whole aspect of the affair."

But O how unfortunate it was that he referred to your discouraging on the death of the late much respected Col. Morrison, and made the quotations he did! The quotations prove what they were intended to relate. Tell him to be sure not to quote

that passage which gives to Mr. Jefferson a claim to heaven for having planned the college of Virginia, from which he in the first instance shut out the religion of the Bible altogether.

But the grossest of all the errors that your worthy friend Philo Boon has committed is that in relation to the son of the Reverend Robert B Semple of Virginia. As an appropriate introduction to this affair, permit me to use the language of your friend, or your own, for it is thought by many who are acquainted with you that it has been obtained from your moral lectures. He says, "every man of moral integrity considers that in narrating an event the suppression of a single fact connected therewith, which, if detailed would change the whole aspect of the affair, is as gross an act of moral turpitude as a direct denial of the truth." O what a pity you had not informed him of this before he wrote about the pamphlet relative to religious instruction and worship in Transylvania University, and referred him to the report of Messrs. Fishback and Chapman. (But people will remember to forget sometimes.)

But to charge home the imputation of moral turpitude on Dr. Fishback, he says that the Doctor's "silence in not answering Mr. Semple's letter did not prevent the son of the Rev. Robert B. Semple from coming here. He is now a student of Transylvania University and a member of the President's evening class in mental Philosophy—He had an opportunity of hearing the President lecture on many subjects, and among others, upon manners and morals, to the students in the academical department, and has voluntarily and ingenuously declared that his prejudices against the president are removed; that he is now satisfied that the representations by which he and his father were influenced are erroneous and improper, and has written home to that effect." &c. Your worthy friend by the suppression of only a few facts has changed the whole aspect of the affair, and involved him (and some think you too) in "as gross an act of moral turpitude as a direct denial of the truth." He, by this suppression, designed that every body should believe, that Semple was in the University under you, which is not true. He was only there attending the medical lectures, and by an act of the board of Trustees made at the instance

of the Medical Faculty several years ago, as I have been informed, the medical class is not under your superintendance at all, the medical faculty having themselves the superintendance of them, and are answerable for their conduct to the board. Semple never has been connected with the University but by attending the medical lectures. Again, the lectures he has heard you deliver "on many subjects, and among others upon manners and morals, have convinced him that the representations by which he and his father were influenced are erroneous and improper." It is very unfortunate that Philo Boon made this assertion, although it may, as many assert, have been written by yourself. What were the representations by which he and his father were influenced? Those by which *his father* was influenced related to your religion principally and not to your notions of morals and manners as delivered in your lectures. But is young Semple convinced by hearing you that your religious principles are not erroneous and unchristian? Philo Boon would have the world believe he is thus convinced. This however is designed to be palmed upon the world "by as gross an act of moral turpitude as a direct denial of the truth." Semple never intended that a word he said to you in any thing he "has voluntarily and ingenuously declared" should be APPLIED TO YOUR RELIGIOUS PRINCIPLES, but only to your views of morals and manners as exhibited in your lectures on morals and manners. Is it not an act of moral turpitude and real baseness to apply a man's words to a purpose which he never designed? But is this true? I was sometime ago in Lexington, and heard several persons say that they had heard young Semple declare repeatedly that he did not believe you to be a christian at all, and in some instances since Philo Boon published his piece in the Monitor of the 12th Feb. and that it has been from your discourses he thus judged. Do call Doctor on Mr. L. Mc'Cullough at his tailor shop, and he can read to you Semple's notes, or those he took from his words, on your sermon on 2. Cor. 4. 17. "For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory;" by which together with what he said, it will appear that his judgment is that you are no christian. That I suppose, was one of your best discourses, as it was delivered before the

travelling Lords of England and member of the British Parliament.—I hope Mr. Mc'Cullough will publish young Semple's account of it.

When you deliver your fine lectures on morals and manners, be as good and explicit as the Dutchman was, who painted a man and a monkey, who, lest there should be a mistake in distinguishing between them, wrote under the pictures, *dish be de man, and dat be de monkey*. Tell your class that when you are discoursing about manners and morals, you are not addressing them on the great doctrines of christianity, and be sure that you never transfer their observations about the former to the latter subject. But for the repeated declarations of young Semple, one would be inclined, from what Philo Boon has said, to fear that the apprehensions of his good old father had been realized—that his son, "like other inexperienced persons," being "unconscious of his own frailty," had fallen a victim to corrupting principles. Many persons believe that you or your friends have at an unwary moment trepanned young Semple in obtaining from him the statement you have published, and regard it, as it is in direct contradiction to what he has said so often in reference to your religion, a strong proof of moral turpitude, and calls aloud for reformation in Transylvania.

I design from time to time to give you and your several friends, Philo Boon, Observer, &c. who it is said are *e pluribus unum*. that is, all of them in reality make but one man, all the aid I can to correct their evitable and wilful mistakes. I shall take it for granted, which although if called upon I could not prove, that they are all very worthy men, and have no "moral turpitude" about them.

PHILO HOLLEY.

Inaugural address of John Quincy Adams, on taking the oath of office as President of the U. S. at the capitol, March 4th.

This is a most interesting paper. It breathes a spirit prophetic of incalculable good to our beloved country. Its modesty, wisdom, and mild firmness, its spirit of conciliation, its profound and luminous views of our true national policy, interests and duty, do honour to the author and to the nation of which

he is chief magistrate. His views of the constitution, of the relative rights and powers of the state and national governments, of the political parties of the country, of INTERNAL IMPROVEMENTS, of his venerable predecessor's career, and his pledge as to his own, are worthy of our most unqualified approbation.

We have room to give only the following extracts.

"Our political creed is, without a dissenting voice that can be heard—That the will of the people is the source, and the happiness of the people the end, of all legitimate Government upon earth—That the best security for the beneficence, and the best guaranty against the abuse, of power, consists in the freedom, the purity, and the frequency of popular elections; That the General Government of the Union, and the separate governments of the States, are all sovereignties of limited powers; fellow servants of the same masters; uncontrolled within their respective spheres; uncontrollable by encroachments upon each other—That the firmest security of peace is the preparation, during peace, of the defences of war—That a rigorous economy, and accountability of public expenditures, should guard against the aggravation, and alleviate, when possible, the burden, of taxation—That the military should be kept in strict subordination to the civil power—That the freedom of the press and of religious opinion should be inviolate—That the policy of our country is peace, and the ark of our salvation union, are articles of faith upon which we are all now agreed."

"Fellow citizens, you are acquainted with the peculiar circumstances of the recent election, which have resulted in affording me the opportunity of addressing you, at this time. You have heard the exposition of the principles which will direct me in the fulfilment of the high and solemn trust imposed upon me in this station. Less possessed of your confidence, in advance, than any of my predecessors, I am deeply conscious of the prospect that I shall stand more and oftener in need of your indulgence. Intentions upright and pure; a heart devoted to the welfare of our country, and the unceasing application of all the faculties allotted to me, to her service;

are all the pledges that I can give, for the faithful performance of the arduous duties I am to undertake. To the guidance of the Legislative councils; to the assistance of the Executive and subordinate Departments; to the friendly co-operation of the respective State Governments; to the candid and liberal support of the People, so far as it may be deserved by honest industry and zeal, I shall look for whatever success may attend my public service: and knowing, that, except the Lord keep the City, the watchman walketh but in vain, with fervent supplications for his favor, to his overruling Providence, I commit, with humble but fearless confidence, my own fate, and the future destinies of my country."

We are compelled reluctantly to defer several interesting articles from want of room.—Items of missionary and other news may be expected in greater amount hereafter.

The following note from the Revd. Wm. C. Blair, one of the missionaries at Monroe station, among the Chickasaw Indians, will sufficiently explain the accompanying letter from a little Indian girl to a lady of this town, who is a friend and according to her means a *patron* of the establishment.

Dear Sister,

At my request this letter has been written by the little girl whose name you see subscribed. She has been at school not more than eighteen months. The composition is entirely her own. In the orthography not a letter has been altered: nor has a single word been changed in the arrangement. A very few superfluous words were erased; but in transcribing she has retained even these with two or three exceptions. From this specimen you will be able to judge of the improvement of our pupils. And this I can conscientiously assure you is by no means the best specimen we can produce, as you will, I trust, soon see.

Montro, C. N. Feb 9, 1825.

Dear Friend,

When I first came to this school neither could I read nor write. I am now reading in the Bible and spelling in the Dictionary. Some of the other classes are reading in the Testament, and some of the highest classes are studying the English Grammar and Geography. I think they are all learning well at present. I am a Chickasaw girl, and I think the Missionaries are the best people in the world. We have a very good teacher. At the new establishment I believe they are learning very fast. They will have examination in a few weeks. I want to stay at this establishment until I get good education. I can knit and sew very well, and I think we all try to do as well as we can. And I hope we all will try to pray to God for his blessings: Jesus Christ came into this world and died that sinners might live. We ought to thank the Lord for what he has done for us. We all ought to think solemnly about the judgment seat of Christ. We do not know how soon it will come. Mrs. Turner sends her best compliments to her unknown friend, and Mrs. Wilson sends her best compliments to her unknown friend, and Mr. James Holmes sends his best compliments to you. Though I am an Indian girl, I hope you will write to me, and if you wish I will write to you again.

Your Friend,

CATHARINE MITCHELL.

CONGRESS.

Emancipation of the Slaves.

Friday 18th. Mr. King, of New-York, submitted to the senate the following resolution, which was read, and ordered to be printed: *Resolved*, That as soon as the portion of the existing funded debt of the U. S. for the payment of which the public lands of the U. S. is pledged, shall have been paid off, then, and thenceforth, the whole of the public lands of the U. S.

with the net proceeds of all future sales thereof, shall constitute and form a fund, which is hereby appropriated, and the faith of the United States is pledged, that the said fund shall be inviolably applied to aid the emancipation of such slaves, and the removal of such free persons of colour in any of the said states, as by the laws of the states respectively, may be allowed to be emancipated or removed, to any territory or country without the limits of the United States of America.

At a meeting of the General Synod of the Reformed Dutch Church, held on the 10th inst. the Rev. Dr. MILLEDOLER of this city, was unanimously chosen to fill the vacancy occasioned by the death of the late Dr. Livingston, as the Professor of Didactic and Polemic Theology in the Theological School of the Reformed Dutch Church. Dr. Milledoler has accepted the appointment. *N. Y. Observer.*

American Asylum of the Deaf and Dumb.—This institution was established at Hartford, (Conn.) in April 1817. since which time it has received 126 pupils, including those now under instruction.

Total amount of funds of all description,	\$235,539 52
From which deduct for supposed bad debts,	20,000 00
	<hr/>
	\$215,539 52

The committee say that from the best information they can obtain on the subject, it seems probable there are now about 800 deaf and dumb persons in New-England, and that the annual increase is not far from thirty. *ib.*

OBITUARY.

Died in this city, on Monday last, the Rev. JOHN B. ROMEYN, D. D. Pastor of the Presbyterian church, in Cedar-street. He had been ill for four or five weeks, and for the last ten

days of his illness, was supposed to be affected with the prevailing epidemic. On Saturday, he was confined to the house, grew worse on Sunday, and, excepting a temporary relief towards evening, sunk rapidly under his disease, and expired about 3 o'clock on Monday morning. *N. Y. Observer.*

From the Christian Spectator.

ON A RESOLUTION OF PRESIDENT EDWARDS.

I have often thought the principle laid down by President Edwards in one of his resolutions well fitted to Christian practice. The resolution is as follows; "Resolved so to live at all times, as I think is best in my devout frames, and when I have clearest notions of the gospel, and another world." In the same manner, it will be found true by all, that at the time of prayer, the principles of duty can be settled, and steps in life taken to the best advantage.

CURIOUS ANECDOTE.

"Queen Mary, having dealt severely with the Protestants in England, about the latter end of her reign, signed a commission for to take the same course with them in Ireland; and to execute the same with greater force, she nominates Dr. Cole one of the commissioners. The doctor coming with the commission to Chester, on his journey; the mayor of that city hearing that her Majesty was sending a message into Ireland, and he being a churchman, waited on the doctor, who, in discourse with the mayor, taketh out of a cloke-bag a leathern box, saying unto him, *here is a commission that shall lash the heretics of Ireland* (calling the Protestants by that title.) The good woman of the house, being well affected to the Protestant reli-

gion, and also having a brother named John Edmonds of the same, then a citizen in Dublin, was much troubled at the doctor's words; but watching her convenient time, while the mayor took his leave, and the doctor complimented him down the stairs, she goes to the box, and takes the commission out, and places in lieu thereof a sheet of paper, with a pack of cards wrapt up therein, the knave of clubs being faced uppermost. The doctor coming up to his chamber, suspecting nothing of what had been done, put up the box as formerly. The next day going to the water-side, wind and weather serving him, he sails towards Ireland, and landed on the 7th of October, 1558, at Dublin. Then coming to the castle, the Lord Fitz Walter, being lord deputy, sent for him to come before him and the privy council: who, coming in, after he had made a speech relating upon what account he came over, presents the box unto the lord deputy, who causing it to be opened, that the secretary might read the commission, there was nothing, save a pack of cards with the knave of clubs uppermost; which not only startled the lord deputy and council, but the doctor, who assured them he had a commission, but knew not how it was gone: then the lord deputy made answer, *let us have another commission, and we will shuffle the cards in the mean while.* The doctor being troubled in his mind, went away, and returned into England; and coming to the court, obtained another commission; but staying for a wind on the water-side, news came to him that the Queen was dead; and thus God preserved the Protestants of Ireland."

POETRY.

From the Evan. and Lit. Magazine.

THE CAPTURE OF THE ARK.

"And the ark of God was taken: and the two sons of Eli, Hophni and Phinehas, were slain"—1 Samuel, iv. 11.

OUR GLORY IS GONE.

The battle was fought on that day,
And Israel was smitten and fled:
And the Ark—it was carried away,
Over heaps of the dying and dead.

The Ark of the Lord had been brought
To conquer the heathen in vain;
And Hophni and Phinehas, who fought,
Like lions to guard it, were slain.

To Shiloh the messenger flies,
And whispers the soul-chilling tale;
Old Eli hath heard it—and dies—
And Adah is loud in her wail.

"Our glory is gone with the Ark!
All gone to the Philistines now!
And the Sun of our Zion is dark;
For the Lord hath rejected her vow.

The sire of my husband is dead!
The lord of my love is no more!
But yet not a tear should be shed,
If the Ark were but safe as before.

The Ark! It was God with our men!
Our men were like gods in the fray:
O! how have they conquered us then,
And ravished our glory away!

Our glory, our glory is gone!
Like a rainbow that melts in the sky!
I feel my last pang coming on,
And all I can do is to die!"

She said, and gave life to her son,
Herself going down to the tomb;
Nor smil'd on the dear little one,
She had carried so long in her womb.

For her soul—it was sick unto death,
And the light of her eyes—it was dark;
And she cried with her vanishing breath,
"Our glory is gone with the Ark!"

ON THE DEATH OF AN INFANT.

Sweet babe!

He glanc'd into our world to see
A sample of our misery;
Then turn'd away his languid eye,
To drop a tear or two and die—

Sweet babe!

He tasted of life's bitter cup,
Refus'd to drink the portion;
But turn'd his little head aside,
Disgusted with the taste, and died—
Sweet babe!

He listen'd for a while to hear
Our mortal griefs; then turn'd his ear
To angels' harps and songs, and cried
To join their notes celestial, sigh'd and
died—
Sweet babe!

Sweet babe no more—but cherub now;
Before the throne behold him bow:
His soul enlarg'd to angel'size,
Joins in the triumphs of the skies—
Adores the grace that brought him there,
Without a wish, without a care;
That wash'd his soul in Calvary's stream,
That shorten'd life's distressing dream:
Short pain, short grief, dear babe was
thine;
Now, joys eternal and divine.

ANECDOTE OF WASHINGTON.

In the town of ———, in Connecticut, where the roads were extremely rough, Washington was overtaken by night on Saturday, not being able to reach the village where he designed to rest on the Sabbath. Next morning about sunrise, his coach was harnessed, and he was proceeding forwards to an Inn near the place of worship, which he proposed to attend. A plain man, who was an informing officer, came from a cottage and inquired of the coachman, whether there was any urgent reason for his travelling on the Lord's Day. The General, instead of resenting this as impertinent rudeness, ordered the coachman to stop, and with great civility explained the circumstances to the officer, commended him for his fidelity, and assured him that nothing was further from his intention than to treat with disrespect the laws and usages of Connecticut relative to the Sabbath, which met his most cordial approbation. How many admirers of Washington might receive instruction and reproof from his examples?—*Bost. Rec.*

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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CREEDS AND CONFESSIONS.

The utility and importance of Creeds and Confessions: an Introductory Lecture, delivered at the opening of the summer session of the Theological Seminary of the Presbyterian Church, Princeton, July 2, 1824.—By SAMUEL MILLER, D. D. Professor of Ecclesiastical History and Church Government in the said Seminary.

[Continued from page 564.]

4. Another argument in favour of Creeds publicly adopted and maintained, is, that THEY ARE FRIENDLY TO THE STUDY OF CHRISTIAN DOCTRINE, AND OF COURSE, TO THE PREVALENCE OF CHRISTIAN KNOWLEDGE.

It is a general principle of the enemies of Creeds, that all who profess to believe the Bible, ought without farther inquiry, to unite; to maintain ecclesiastical communion; and to live together in peace. But is it not manifest, that the only way in which those who essentially differ from each other concerning the fundamental doctrines of the gospel, can live together in perfectly harmonious ecclesiastical fellowship, is by becoming indifferent to truth; in other words, by becoming

persuaded that modes of faith are of little or no practical importance to the church, and are, therefore, not worth contending for; that clear and discriminating views of Christian doctrine are wholly unnecessary, and of little use in the formation of christian character? But in proportion as professing christians are indifferent to truth, will they not be apt to neglect the study of it? And if the study of it be generally neglected, will not gross and deplorable ignorance of it eventually and generally prevail? The fact is, when men love gospel truth well enough to study it with care, they will soon learn to estimate its value; and when they learn to estimate its value, they will soon be disposed to "contend for it," against its enemies, who are numerous in every age; and this will inevitably lead them to adopt and defend that "form of sound words" which they think they find in the sacred scriptures.

I would by no means, indeed, be understood to assert, that no heretics have ever been zealous in publishing and defending their corrupt opinions. The pages of ecclesiastical history abundantly show, that many of the advocates of error, both in ancient and modern times, have contended not only pertinaciously, but even fiercely, for their peculiar doctrines. But my position is, that the enemies of all Creeds and Confessions usually assume a principle, which, if carried out to its legitimate consequences, would discourage all zeal in maintaining the peculiar doctrines of the gospel; that if all zeal in maintaining peculiar doctrines were laid aside, all ardour

and diligence in *studying* them would be likely to be laid aside also; and that, if this were the case, a state of things, more unfriendly to the growth and prevalence of Christian knowledge could scarcely be imagined. Look at the loose, vague, undecisive character of the preaching heard in nine tenths of the Unitarian and other latitudinarian pulpits in the United States, and, as I suppose, throughout christendom.

Their incessant cry is, "matters of opinion are between God, and a man's own conscience. No one else has a right to meddle with them." Hence, in pursuance of this maxim, they do, indeed, take care to meddle very little with the distinguishing doctrines of the gospel. We conjecture what their doctrinal opinions are, in general, not so much from what they say, as from what they do *not* say. And the truth is, that if this character of preaching was to become universal, all discriminating views of gospel-truth would, in thirty years, be banished from the church.

Then let the friends of orthodoxy be careful to present, and diligently to keep before the eyes of one another, and the eye of the public, that "good confession" which they are commanded to "profess before many witnesses." If they fail to do this: if, under the guise of adherence to that great Protestant maxim, that **THE BIBLE IS THE ONLY INFALLIBLE RULE OF FAITH AND MANNERS**,—(a precious all-important truth, which properly understood, cannot be too often repeated)—they speak and act as if all who profess to receive the Bible were standing upon equally solid and safe ground; if, in a word, they consider it as unnecessary, and even criminal, to select from the mass of scriptural truth, and to defend, as such, the fundamental doctrines of the gospel;—then, nothing short of miracle can prevent them from sinking into that coldness and sloth

with respect to the study of doctrine, and finally into that deplorable "lack of knowledge" by which millions are constantly "destroyed."

5. It is an argument of no small weight in favour of Creeds, that **THE EXPERIENCE OF ALL AGES HAS FOUND THEM INDISPENSABLY NECESSARY.**

Even in the days of the apostles, when all their inspiration and all their miraculous powers, were insufficient to deter heretics from spreading their poison;—men, calling themselves christians, and professing to preach the religion of Christ, perverted his truth, and brought "another gospel," which He had not taught. In this exigency, how did the churches proceed? An inspired apostle directed them not to be contented with a general profession of belief in the religion of Christ on the part of those who came to them as christian teachers; but to *examine* and *try* them, and to ascertain whether their teaching were agreeable to the "form of sound words" which they had been taught by him: and he adds with awful solemnity—"If any man bring any other gospel unto you than that ye have received, let him be accursed." Here was, in effect, an instance, and that by Divine warrant, of employing a CREED as a test of orthodoxy: that is, men making a general profession of christianity, are expressly directed by an inspired apostle, to be BROUGHT TO THE TEST, IN WHAT SENSE THEY UNDERSTOOD THAT GOSPEL, of which in general terms, they declared their reception; and how they explained its leading doctrines. It would seem, indeed, that the Confession of Faith then required was very short and simple. This, the peculiar circumstances of the times, and the no less peculiar administration of the church, rendered entirely sufficient. Still, whether the Confession were long or short; whether it consisted of three articles or of thirty, the principle was the same.

In the *second* century, in the writings of *Irenæus*; and in the *third*, in the writings of *Tertullian*, *Origen*, *Cyprian*, *Gregory Thaumaturgus*, and *Lucian*, the martyr, we find a number of Creeds and Confessions, more formally drawn out, more minute, and more extensive than those of earlier date. They were intended to bear testimony against the various forms of error which had arisen; and plainly show that, as the arts and corruptions of heretics increased, the orthodox church found more attention to the adoption and maintenance of these formularies indispensably necessary.

In the *fourth* century, when the church was still more agitated by the prevalence of heresy, there was a still louder demand for accredited tests, by which the heretics were to be tried and detected. Of this demand there never was a more striking instance than in the Council of *Nice*, when the heresy of *Arius* was under the consideration of that farfamed assembly. When the Council entered on the examination of the subject, it was found extremely difficult to obtain from *Arius* any satisfactory explanation of his views. He was not only as ready as the most orthodox divine present; to profess that he believed the Bible; but he also declared himself willing to adopt, as his own, all the language of the scriptures, in detail, concerning the person and character of the blessed Redeemer. But when the members of the Council wished to ascertain in WHAT SENSE HE UNDERSTOOD THIS LANGUAGE, he discovered a disposition to evade and equivocate, and actually, for a considerable time, baffled the attempts of the most ingenious of the orthodox to specify his errors, and to bring them to light. He declared that he was perfectly willing to employ the popular language on the subject in controversy; and wished to have it believed that he differed very little from the body of the church. Accord-

ingly the orthodox went over the various titles of Christ plainly expressive of Divinity,—such as “God”—“the true God”—the “express image of God,” &c.—to every one of which *Arius* and his followers most readily subscribed;—claiming a right, however, to put their own construction on the scriptural titles in question. After employing much time and ingenuity in vain, in endeavouring to drag this artful chief from his lurking places, and to obtain from him an explanation of his views, the Council found it would be impossible to accomplish their object as long as they permitted him to intrench himself behind a mere general profession of belief in the Bible. They therefore, expressed, in their own language, what they supposed to be the doctrine of scripture concerning the Divinity of the Saviour; in other words, they drew up a CONFESSION OF FAITH on this subject, which they called upon *Arius* and his disciples to subscribe. This the heretics refused; and were thus virtually brought to the acknowledgement that they did not understand the scriptures as the rest of the Council understood them, and of course, that the charge against them was correct.

The same course was taken by all the pious WITNESSES OF THE TRUTH in the dark ages, when amidst the surrounding corruption, and desolation, they found themselves called upon to bear witness to the truth. They all professed their belief in the Bible, and their love to it; they constantly appealed to it, as the only infallible rule of faith and practice; and they studied it with incomparably more veneration and diligence than any of the errorists around them. This, all history plainly evinces. But at the same time they saw the futility of doing nothing more than proclaim in general, their adherence to the sacred volume. This would have been no *distinction*, and of course, no testi-

mony at all. They framed CREEDS. from time to time, as the exigencies of the church demanded, by means of which they were enabled to bear their testimony for God; to vindicate his truth; and to transmit the memorials of their fidelity to distant generations.— And finally at the glorious Reformation from Popery, by which the great Head of the church may be said again to have “set his people free,” and the memory of which shall never die;— in drawing the line between “the precious and the vile,” the friends of truth followed the same course. They, with one accord, formed their *CreeDs and Confessions*, which served, at once, as a plea for the truth, and a barrier against heresy. And it is not, perhaps, too much to say, that the volume which contains the collection of these Creeds, is one of the most precious and imperishable monuments of the piety, wisdom, and zeal of the sixteenth century.

What, now is the inference from all this experience of the church of God, so universal and so uniform? It can not be misunderstood. It speaks volumes. When the friends of truth in all ages and situations, even those who were most tenacious of the rights of private judgment, and most happy in the enjoyment of christian liberty, have invariably found it necessary to resort to the adoption of Creeds, in order to ascertain for themselves, as a social body, and to communicate to others, for their benefit, THEIR SENSE OF THE HOLY SCRIPTURES:—we are naturally led to conclude, not only that the resort is neither so “unreasonable” nor so “baneful” as many would persuade us to believe; but that there is really no other practicable method of maintaining unity and purity in the church of Christ.

(To be continued.)

Fear.—Fear God, and thou hast nothing else to fear.

From the National Advocate.

THEOLOGICAL SEMINARY AT PRINCETON,
N. J.

We are at a loss to account for what we have late discovered to be a fact—that after all the means which have been used to diffuse a knowledge of the Theological Seminary at Princeton, but little, comparatively, is known to the publick of its real state; especially of such details as are most important to be distinctly known, by those who wish to become members of the institution. We have, therefore, obtained from one of the professors of the Seminary the following statements; which we insert for the information of the publick generally, and for the benefit, in particular, of the youth who may have it in view to pursue their theological studies at Princeton.

Boarding.—As many of the students as choose it, are accommodated by the steward of the Seminary at a publick table—The boarding at this table is \$2 per week. No student, however, is under any obligation to board with the steward. Boarding of a very decent and comfortable kind may be had at the houses of farmers in the neighbourhood of Princeton, at a price somewhat lower than is charged at the publick table. In a word, boarding may be had from \$2 per week, down to \$1 12 12 per week. A student, then, may procure boarding in or near the Seminary, at an expense of from \$45 to \$30 per annum, exclusive of vacations.

Other expenses.—Every student is required to pay a small sum toward what is called the “General Expense Fund.” By this is meant a fund for warming, lighting, cleaning and repairing the *publick rooms* in the edifice, and for some other incidental expenses of a general nature. Those who occupy rooms in the publick edifice, pay \$1.0 per annum to this fund; that is to say, \$6, in advance, at the commencement of the winter session, and \$4, in

advance, at the commencement of the summer session. Those who room out of the publick edifice, pay \$9 per annum to the "General Expense Fund;"—viz. \$6 at the commencement of the winter session, and \$3 at the commencement of the summer session.—*Fire wood* may be had at an expense to each student of about \$12; and *washing* for about the same sum:—and candles, stationary, and a variety of incidental expenses may amount to about \$12 or \$15 per annum. So that, on the whole, an economical student may board in the publick edifice of the Seminary, and defray the necessary expenses of a year, for about \$130, or \$140. Or, he may board out of the publick edifice, and defray the necessary expenses of a year, on the most economical plan, for about \$100, or \$110. These estimates, of course, include clothing, travelling expenses, books, and maintenance during vacations, which differ so much, according to the taste and habits of each individual, as not to admit of any definite general computation.

Testimonials.—The testimonials to be produced by every applicant for admission into the Seminary, are specified in the "Plan" of the Institution, in the following words:—"Every student applying for admission, shall produce satisfactory testimonials that he possesses good natural talents, and is of a prudent and discreet deportment; that he is in full communion with some regular church; that he has passed through a regular course of academic study; or, wanting this, he shall submit himself to an examination, in regard to the branches of literature taught in such a course."

Students who have been received by presbyteries, and are on trial before them for licensure, on producing regular testimonials from such presbyteries, certifying these facts, and also certifying, that they have passed, to the satisfaction of the presbyteries,

their trials on college studies—are admitted into the Seminary of course.

Vacations, time of Entering, &c.—The spring vacation commences on the Monday immediately preceding the third Thursday of May; and continues six weeks. The vacation in the autumn, commences on the Monday preceding the last Wednesday of September, and continues six weeks.—The winter vacation; or recess, of two weeks, is generally made to fall, as nearly as convenience will permit, about the middle of the winter session.

Students may enter the Seminary at any time;—but as a new class is always formed at the commencement of each winter session, which is early in November, and the course of instruction then begins, it is evident that those who mean to go through a complete course, will enter most advantageously in the fall. It is also highly important that students enter *punctually* at the beginning of the session. In studying the elements of several branches of knowledge, and especially of the Hebrew language, the student who enters a week, or even two or three days, behind the class which he joins, not only subjects his instructor to some inconvenience, but incurs himself a still more serious disadvantage. No student who means to avail himself of every privilege connected with this institution, ought ever to allow himself to be absent an hour after the commencement of any session, and especially of that in which he begins his connexion with the Seminary.

FOR THE LUMINARY.

The need of increased exertions of Bible Societies.—A few anecdotes extracted from an address by I. R. to the Owen County (Ia.) Bible Society, July 26th, 1824.

Four or five years ago, I left Bibles at Bloomington, to be given to the needy. On my removing from M—

to this place (1822) I went to see a family in affliction, a few miles from my house. A well grown daughter was dead, and the mother was in an agony of grief. I called for their Bible. Alas! they had none. I advised them to borrow *now*, and buy *soon*. The man said he did not know where to borrow. He did not think there was one in the neighbourhood.

A neighbour was present, and the bereaved mother turned and asked her if they had one, and was told they had none! And yet this was in a populous part of the rich country near Lexington. (Indiana.) But could not such destitute people go away to the stores and buy Bibles if they desired to have them? Undoubtedly they could, but do they? Fill them with this desire, and they will never rest till they possess the Bible. Must we form and support Bible Societies, and procure Bibles for those who have no desire for them? Undoubtedly, that we may kindle that desire, and then supply it.

When a missionary once along the shores of Ontario, I found a poor aged mother of 8 children, whose heart had given up the world, learnt to cast its cares and hopes on Jesus, and to look to the Bible for direction and healing. But ah! she had no Bible in which to look—when I gave her a Bible, and told her it was her own, and procured by a Bible Society for her, and such as she—she exclaimed, "It is too much. The Bible, the whole Bible! dear sir, it is too much." My heart has felt that this is a good work. It is good to "go about doing good." and giving to the destitute poor the blessed Bible.

The Bible Society's language is, "Seek and you shall find; knock and it shall be opened unto you." Truly it is a noble institution. It is one great landmark of our national good and glory. O may we come and dwell forever with the God of the Bible, and all the friends of the Bible. Farewell.

MASSACHUSETTS PEACE SOCIETY.

This Society held its Ninth Anniversary on the evening of Dec. 25th, on which occasion an address was delivered by John Ware, M. D. from the conclusion of which we extract, with much approbation, the following paragraphs.

The intercourse of nations has too often exhibited a mournful spectacle to the eye of the philanthropist and the Christian. Those principles, which even among the most lawless of mankind it has been held dishonourable to violate in the private relations of life, have been trampled upon without hesitation or shame. The very men, who would be indignant in their personal concerns, at the bare suspicion of treachery or duplicity—who would shudder at the thought of shedding human blood with their own hand—have been content as ministers and monarchs, coolly and deliberately, to build up a monument of glory, out of the ruins of broken treaties, violated faith, and perjured vows, cemented with the blood of thousands.

But Christianity acknowledges no such partial distinctions. Its empire was intended to be, and it will be, universal. Nations as well as men, must at last submit to its benignant influence. The feeble-minded are sometimes inclined to despair, because it has existed so long, and so much yet remains undone—because men are still vicious and criminal and violent, and nations are still contentious and hostile. Let them reject a view so unjust and unworthy. Let them reflect, not upon what Christianity has not done, but upon what it has! It has almost given to the world the proudest virtues of our race—philanthropy and benevolence. It has almost created domestic life—for, where upon the face of the earth, in ancient or modern times, in the dwellings of civilized or of savage man, do we find the virtues of the

parent, the child, the brother, gathering around as they do around the fire-side of the Christian! What has Christianity done for mankind!—What, I might almost ask, has it not done? Has it not civilized the savage—comforted the poor—bound up the broken hearted—softened human misery—elevated human virtue! Is it not striking from the limbs of the oppressed African the fetters of his ignominious bondage? And shall we despair of its final triumph over all human guilt and wretchedness? It cannot be. The day will come, though our eyes see it not, nor our ears hear not of it, when its influence shall have become as extensive as the world—when its triumph shall be complete—when it shall succeed in establishing that which it was its principal object to inculcate—“peace on earth and good will towards men.”

MEMOIRS OF

CATHARINE BROWN.

A little work, entitled “Memoirs of Catharine Brown, a Christian Indian of the Cherokee Nation, by Rufus Anderson, A. M. Assistant Secretary of the American Board of Commissioners for Foreign Missions,” has just been published in Boston. The following extracts from this very interesting volume, with some variations, are from the N. Y. Observer.

Birth and Parentage.—Catharine Brown was born about the year 1800, near Willstown in the Cherokee country, about 50 miles south west of Brainerd.

Her moral Character.—A proof of her remarkable superiority in this respect over most of her countrywomen, was given during the war with the Creek Indians, when the army of the United States was stationed near her father's residence. “Once she even forsook her home, and fled into the wild forest to preserve herself unsullied.”

General Jackson, who commanded in the war with the Creeks, had a high opinion of her character. In conversation with a friend he remarked, “*She is a woman of Roman virtue, and above suspicion.*”

She joins the School at Brainerd.—Early in the Spring of 1817, the Missionaries of the American Board arrived in the Cherokee country, and soon after opened a school at Brainerd, then called Chickamaugah. Catharine joined the school on the 9th of July, of the same year. She is described at this time as comely in her features, of a blooming complexion, easy in her manners, modest, and prepossessing in her demeanour. She was vain and excessively fond of dress, wearing a profusion of ornaments in her ears.

Her Conversion.—Catharine had been in the school but a few months, before divine truth began to exert an influence upon her mind. This was manifested in an increased desire to become acquainted with the Christian religion, and in a greater sobriety of manners. While she was in this state of mind, the Rev. Elias Cornelius, then acting as an agent of the American Board, made his first visit to Brainerd. Under his preaching Catharine became deeply anxious for the welfare of her soul, and in the course of a few weeks she indulged a hope, that she had been pardoned and accepted, through the Lord Jesus Christ.

The reality of Catharine's conversion, was soon apparent, from the deep solicitude which she manifested for the eternal welfare of all with whom she was connected. Among the rest, the case of her brother David, then on the Arkansas river, was particularly interesting.

“One morning,” says the memoir, “having retired to the neighbouring wood for devotion, she became so deeply engaged in prayer for this dear brother, that time passed insensibly, and she remained in her secret retreat,

till the sun was near setting. She had been favoured with unusual nearness of access to her heavenly Father, and returned home with an humble confidence that He would fully answer her prayers. After David had gone to New-England to complete his education, having previously given satisfactory evidence of piety, she related these facts to a confidential friend, and said she wished to remember them with gratitude.

Catharine takes charge of a school at Creekpath.—She entered upon her labours early in June, 1820, and soon had the satisfaction of beholding her father, mother, a brother, and two or three sisters, unitedly seeking the pardon of their sins, and that peace, which the world giveth not. After a suitable trial, and due instruction, all these her relatives, with others of their countrymen, publicly professed faith in Christ, and were united to his visible Church.

Catharine continued connected with this school for three quarters of a year, after which, she relinquished it to Mr. and Mrs. Potter, and employed herself in the prosecution of higher studies, with a view so still greater usefulness among her people. In this way she was occupied until Feb 1823, when the disease which finally terminated her life, began to assume an alarming aspect.

Mr. Bascom visited her in company with Mr. Potter, and prescribed bleeding in the arm, which produced sensible relief. Mr. B. thus describes her appearance at this interview:

"I have rarely, if ever, seen a more lovely object for the pencil than she appeared to me on her dying bed. The natural mildness of her features seemed lighted with a beam of heavenly hope, and her whole aspect was that of a mature Christian, waiting with filial patience the welcome summons to the presence of her Lord."

"On the 23d, she seemed to have

the most cheering evidence of her interest in the Lord Jesus. Thus she exclaimed—'Now I am ready to die. Oh, how delightful is the view of my Saviour! How happy shall I be when I arrive at my Father's house!'

"On being asked, what would be her feelings, if it was the will of God she should live, she replied—'The Lord's will be done, and not mine. If I can promote his cause in any way, I am desirous to live. But if I am taken away, I hope my brother David will be useful in bringing our benighted nation to a knowledge of Jesus.'"

On the morning of July 17th, she was supposed to have commenced her last agonies, and Dr. Campbell was immediately called to her bedside.

"As death (said he) advanced, and the powers of nature gave way, she frequently offered her hand to the friends around her bed. Her mother and sister weeping over her, she looked steadily at the former, for a short time, filial love beaming from her eyes; and then—she closed them in the sleep of death.

"She expired without a groan or a struggle. Even those around the bed scarcely knew that the last breath had left her, until I informed them she was gone.

"Thus fell asleep this lovely saint, in the arms of her Saviour, a little past six o'clock, on the morning of July 18th, 1823, aged 23 years.

Death-bed observations of Mr. Shepherd to young Ministers.

After observing to them their work was great and called for great seriousness, he told them three things. First, That the studying of every sermon cost him tears. Secondly, Before he preached any sermon he got good by it himself. Thirdly, He always went to the pulpit, as if he were to give up his account to his Master.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, MARCH 23, 1825.

DR. FISHBACK, AND TRANSYLVANIA UNIVERSITY:

Or The BAPTISTS and PRESIDENT HOLLEY.

Decipimur specie recti. HORACE.

We are deceived with a shew of rectitude.

We now pass to the third leading feature, in Dr. F's. communication, relative to the concerns of Transylvania University.—This is spread over several columns of the Newspaper.—It will be found condensed, with the connexion unbroken in the following extracts.

“At the meeting of the board in the subsequent March, as intimated by Philo Boon, I introduced a resolution, stating that it was expedient for the board to adopt and publish a plan of religious instruction to be given in Transylvania University. This was designed to remove the cause of complaint, to tranquillize the public mind and secure public confidence. The resolution passed unanimously, and the Rev'd. George T. Chapman and myself were appointed a committee to report on the subject. We drew up the following report, and left a copy of it with President Holley some days previous to the meeting of the board in April, at which it was read.

“The committee appointed to report upon the expediency of adopting a plan, and of publishing it, relative to the religious instruction to be given in Transylvania University, report that the interests of the institution require both, and recommend for adoption and publication, the following:

“The Trustees of Transylvania University conceive it due to the public, to make the following declaration of their views and design, in relation to the religion to be taught and inculcated in the institution under their care.

“No religious principles or doctrines

shall be taught in Transylvania University which are inconsistent with, or in opposition to the Scriptures contained in the Old and New Testaments, according to their plain and obvious meaning.

“It shall be the privilege of any person who may attend the public examination of the classes in the University, to inquire of the members thereof, whether there have been any violations of the above regulations and if any, by whom.

“The Chapel in the University shall be opened every Sabbath morning during the session, at nine o'clock, for public worship, at which the students shall attend.

“A Clergyman of the Episcopal, Presbyterian Baptist, and Methodist Episcopal churches, shall be respectfully requested to conduct the worship in rotation.

“The President may occasionally invite other ministers of any denomination, being in respectable standing to occupy the desk.

“JAMES FISHBACK.
GEORGE T. CHAPMAN.”

I observed that a copy of this report had been left with the President. After I read the report to the board, before it was seconded, the President read the preamble and resolutions recommended by the Academical faculty to the board of Trustees, which were designed to embrace the principles contained in the above report, and which after some amendments were adopted by the board.

After the board adjourned, in company with the Rev'd. Messrs. Light and Chapman, who were both members of the board, I told the President that I feared a failure of the plan adopted, upon one of two accounts only; each of which related to himself.—That either by remarks and criticisms on the discourses, he would disaffect the clergymen with the services, or by suggestions and observations in relation to the principles taught and inculcated, the labours of the clergymen would be rendered fruitless. Against both causes of apprehension he protested as groundless, and gave a warm assurance that the system had his most hearty approbation, and would be sincerely sustained and encouraged by him.”

This was a last, and, like the former, an abortive effort at reform. It was acknowledged in its first stages, to

have been a plan of Dr. F's devising, —and had for one of its leading objects the ejection of the President from the desk of the University chapel.—It states that the "interests of the Institution required the adoption and publication of a plan of religious instruction in it."—The plan proposed was to teach the *religion of the Bible*—the means were the preaching of the Gospel—the *stated* instruments, "clergymen of the Episcopal, Presbyterian, Baptist, and Methodist Episcopal churches, in rotation,"—though "the President might occasionally invite other ministers, of any denomination,—being in respectable standing, to occupy the Desk."—Here let it not be forgotten that, by the laws of the Institution, "It was the duty of the President, or in his absence, of one of the professors, to perform divine service, on every sabbath, at least once, in the chapel of the University." Hence it is apparent, that the tendency of this arrangement, and its distinct purpose, was to exclude the President from the religious instruction of the youth on the Sabbath day.

It is true, as stated in the preamble and resolutions of the Board of Trustees and the Academical Faculty on the subject, that "the President had been allowed at his own request, to omit the performance of this labor assigned to him" by the laws of the University; but whether *solely* on account of his "numerous duties"—as it is said, in the preamble, the following anecdote will determine.—While President Holley sustained the ministerial services of the Chapel, great and increasing dissatisfaction was expressed by the christians of the town, at the doctrines which he advanced. During this period, however, the number of students daily increased from abroad, so that the President's spirits were much exhilarated at the prospect before him.—On a certain occasion, being asked by a Professor of Transylvania Univer-

sity if their number *was still increasing*—"yes," he replied, "I am fattening on it daily.—If the increase continues so great much longer, I shall become quite unwieldy." "I will tell you a remedy for it, Doctor," replied the sarcastic fellow-labourer, "you can *preach yourself down*."

It was soon discovered that this was the fact. He did rapidly *reduce* himself by his pulpit-efforts. It was therefore found expedient to be *too much engaged to preach statedly*.

Still the control of these services—and the power to resume them at his pleasure, remained with him. Dr. Fishback's plan of reform was a device to remove him from this control, and thus recal the alienated confidence of the christian community to the Institution.

It appears then in its first form to have been an amiable, but feeble attempt at a deliverance of the University from the President's religious errors. Perhaps the Doctor thought with Solon, that "*Athens would bear nothing better.*" It might have been foreseen, (as the Doctor himself seems to have apprehended from the extract made above,) that six days of active effort and repeated instruction in error, would have rendered powerless in a great measure, the appeals of a single hour on the *seventh*—and that these appeals would be studiously diverted from their desired effect—just in the ratio of their gospel purity—and of their collision with those of the President.

Such then was the spirit and character of this plan, well-meaning, conciliatory—and though utterly inadequate to the end intended—yet consistent with the spirit which he had manifested at the several stages of his service in the Board.

But this plan of reform, halt at first, must be maimed and crippled, and sent back with the President's *improvements*—"lumine adempto;" or, to give

a free translation, like the poor man's horse, which one of our *western poets* has made immortal,

One eye out, the other blind,
Fore limbs lamed, deformed behind.

In confirmation of this, we refer the reader to the Preamble and Resolutions adopted by the Board and Faculty for the regulation of these rotatory services, and made public a year ago. There it will be found that the old covenant of the Jews, and the new covenant of the Christians, that the Roman Catholics, Episcopalians, Presbyterians, Congregationalists, Baptists, Methodists, and all other sects—were united as “*representatives*” of their respective connections in this grand plan for teaching not letters merely, but *religion* itself; that “*all the sects were included in this catholic measure*”—and that “*a common religion was to be taught, in which the enlightened and benevolent of all denominations harmonized,*” &c. Dr. F's. plan, which was designed to take the religious instruction of the Transylvania University from the President, and to unite christians in rescuing the youth from his influence—is converted by the President into a mean by which all the sects who should come into the measure, might be used to sustain him in the Institution, and all who refused might be crushed, by setting sister-sects and the public mind against them.

It was in this modified shape of the system that it was presented to the public, and *as such*, it was rejected by the Presbyterians.—Here we have always thought Dr. Fishback would have been most palpably correct in retiring from the Board—for though the general expressions of his reported plan were retained—it was diverted entirely from its original tendency, and a different direction given to the whole system of arrangements. It was no longer his plan, and the hope of reform by its means, perished amid its divers transmutations.

But if it should be said, we are not satisfied with these strictures—but desire in confirmation of them the testimony of facts, then a more striking commentary on their justness can scarcely be imagined than that which is found in the following disclosure.

“When I delivered my second discourse, I addressed the students from the words of Christ recorded in John, 10, 37, 38. “If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works that ye may know and believe that the Father is in me and I in him.”

My object in this discourse was to give a general idea of the nature of the proofs of the christian religion. I said nothing that was not derived from the *divine and supernatural works of Christ in establishing the doctrine of his divine nature, and his work of redemption*—the doctrine of the immortality of the soul, the resurrection of the body and a future judgment.

At the public examination which took place a short time after the discourse was delivered, in the same or the subsequent week, after President Holley had examined the senior class on the Philosophy of mind, I propounded a few questions, to some of the members, to give variety to the occasion as well as to call forth a display of their attainments and ingenuity, and to test a little, some of the principles which were developed in the previous examination. I asked some questions which tended to involve in uncertainty the received doctrine that the mind acquires a notion or idea of God from the existence or phenomena of nature alone, and a knowledge of creation, and of the immortality of the soul, *without revelation*; and with a view of illustrating what I believe to be the scripture doctrine on these subjects, that it is *by faith* or through revelation that we know these things.

After I stopped my questions, the President commenced a course of examination, as he alleged to extricate the members from the difficulties in which they seemed to be involved. In the course of his questions and remarks, without any thing to call his attention to or to justify the allusion, that I could perceive, he pronounced, in the presence of the visitors attending the examination, and to all the

members of the different classes in the University present, with an elevated and emphatic tone of voice, "the discourse I had delivered the Sabbath before, was designed to establish a system of falsehood!" The observation was so unexpected that I was entirely confounded by it. I felt at once that I could not again preach consistently in the chapel, and expressed to Edmund Bullock, Esq. who sat by my side, and who is a member of the board of Trustees, that sentiment, and rose to leave the room. The President either observed, or was informed, that he had wounded my feelings, and followed me with much apparent emotion, and reitantly assured me that he did not design to offend me. This he repeated in subsequent conversations. It was some time before my mind was composed enough to think deliberately on the subject. I finally came to the conclusion that Dr. Holley's intention was not so much to outrage my feelings as to oppose the principles and doctrines inculcated in the discourse.

As far as the offence was a personal one, I found no difficulty in forgiving him. Two difficulties, however, still existed in my mind to preaching in the chapel again. The first was *in the right* that the President had assumed to condemn *any* discourse before the youth of the University, which was delivered under the resolution of the board, and in pursuance to its invitation—and the other was *in the actual employment of his influence* in destroying the credibility of the principles taught, in the minds of the youth, and in impairing the standing of the preacher in their eyes. It is probable the President has not treated the discourses of any other of the clergymen as he did mine.

After this occurrence it was with much difficulty that I obtained my own consent to appear two other Sabbaths in the chapel, and when there, I felt my liberty and usefulness destroyed and gone. And as I had no other religion to preach, or principles to inculcate, than those which had been publicly reprobated, I finally concluded that it was my duty to retire from the service, both as a member of the board of Trustees and as a preacher in the chapel.

What, we ask, could be more decisive evidence than this, that all such

efforts to reform the college, were, on account of the President's influence and exertions, utterly in vain? What more deep and humiliating insult could have been offered to the feelings of an honest man, of a christian minister—of a member of the Board of Trustees *itself*—than thus publicly to denounce his ministerial services, and religious principles—acting too under an express provision—solemnly announced to the public by the President and Board—as their plan for "the equal distribution of the proper means and opportunities among the ministers of the various religious denominations," of instructing the youth committed to their care?—And all this in the face of a solemn pledge given by the President to this very man, in the presence of two witnesses, that he would never defeat the plan, by such an interference?

Who, then could condemn that christian love of truth, and sacred regard of personal and public rights, which might here arise, if not to resist oppression, at least to fly from wanton violation? If in this case "resistance would have been no rebellion," surely retreat was no treachery.—We repeat, therefore, that if there be a ground of censure here, it is that Dr. F. did not at once retire from his seat in the Board—and close at once his services in the Chapel.

Such then seem to us to be the prominent points of Dr. F's communications on the subject of his effort at reform in the T. University.—It is known to the community that he and the writer of this article have never been identified, or even partially associated in our respective relations to the Transylvania University. We belong to different churches—entertain on many subjects, different views—and not unfrequently pursue different courses.—I am so far from feeling myself pledged to vindicate *his* errors—whatever they may be—that I am solemnly pledged to my Master to renounce *my*

own. And it is due to candour here to say, that in all these stages of his connexion with the Transylvania University I thought that he conceded *too much*, was satisfied with *too little*, and remained in it, and silent concerning it, *too long*. For these things the friends of the President highly approved and lauded his career; whereas his successive efforts at reform—his occasionally expressed and increasing dissatisfaction with the religious opinions and influence of the President; and especially his final abandonment of the Institution, for which we believe the whole christian world will commend him, are now marshalled against him, by those who but lately so much admired him, as a legion of death;—or in a word, their approbation and support of Dr. F. have been in the inverse ratio of his approximation to the duty of reforming and purging the institution.

Medical Commencement of Transylvania University.

On Monday the 14th instant the Degree of M. D. was conferred on the following young gentlemen.

James Harris Bennett, *Missouri*.
 Eli Bannister, *Mississippi*.
 Hugh Bonner, *Ireland*.
 Havilah Beardsley, *Ohio*.
 Henry Eustis Curtis, *Alabama*.
 Livingston Guthrie Criddle, *Tenn*.
 Andrew Barry Crook, *S. Carolina*.
 John Sayers Crockett, *Tennessee*.
 William Patterson Chester, *Tenn*.
 Elijah Coons, *Kentucky*.
 Samuel Tribble Crews, *Kentucky*.
 Samuel William Coombs, *Kentucky*.
 George Washington Campbell, *Tenn*.
 Israel Thompson Canby, *Indiana*.
 John Adams Caldwell, *Kentucky*.
 Samuel W. Dalton, *Kentucky*.
 James Foster, *Virginia*.
 William Fullerton, *Kentucky*.
 Charles Glover Fisher, *Tennessee*.
 Nelson Kelsoe Foster, *Virginia*.
 Uriah Grigsby, *Alabama*.
 Christopher Graham, *Kentucky*.

Benjamin H. Hawkins, *Tennessee*.
 Benjamin Marion Howorth, *N. C.*
 Jehu John, *Ohio*.
 Davis Caldwell Knox, *Kentucky*.
 John Kennedy, *S. Carolina*.
 Carter Lee, *S. Carolina*.
 Thomas Lyne, *Tennessee*.
 Seaborn Jones Noble, *Georgia*.
 Thomas Norvell, *Tennessee*.
 Campbell Maddin, *Ireland*.
 John Wesley Monett, *Mississippi*.
 John W. P. M'Gimsey, *Tennessee*.
 Samuel T. M'Adow, *Kentucky*.
 Samuel Dickinson M'Cray, *Miss*.
 Samuel Shaw Porter, *S Carolina*.
 James Perkins, *Mississippi*.
 John Breckinridge Payne, *Kentucky*.
 William Wilson Roman, *Kentucky*.
 Thomas Rivers, *Tennessee*.
 William Short Ridgley, *Kentucky*.
 John K. Ransone, *Virginia*.
 William Martin Shreve, *Kentucky*.
 Bennet Pemberton Sanders, *Kentucky*.
 Levi Todd, *Alabama*.
 James Taggart, *Ireland*.
 Ambrose William Wake, *Kentucky*.
 James Edmund Wyche, *Alabama*.
 George Richard Wharton, *Alabama*.
 William Wayland, *Ohio*.
 Augustine Burkett Washington, *Ala*.
 William Washington Whitney, *Ken*.
 John Roretson Wilson, *Tennessee*.
 Noah S. Webb, *Kentucky*.
 Greed Taylor Woodson, *Virginia*.

HOLSTON ANNUAL CONFERENCE.

The Holston Annual Conference opened its first session at Knoxville, Tennessee, on the 27th of November, 1823. Bishop Robert R. Roberts presided, and Rev. John Tivis acted as Secretary. At this Conference six preachers were admitted into the travelling connexion, four were ordained Elders; fourteen were elected Deacons, ten of whom were ordained, the others being absent. The Methodist church within the bounds of this Conference contains 15,935 members, about 40 itinerant preachers, and upwards of 100 local

preachers. There are none supernu-
mary, nor none superannuated; nor
have any died among the preachers of
this Conference during the last year.

Zion's Herald.

Legacies of James Wills.—Mr. James
Wills, a grocer, who died lately in Phi-
ladelphia, left \$5,000 to the Friends'
Asylum for Lunatics; \$5,000 to the
Magdalen Asylum; \$1,000 to the Phi-
ladelphia Society for the establishment
and support of charity schools; a val-
uable house to the Orphan Society; 2
houses to the Dispensaries; \$500 to
each of the five monthly meetings in
Philadelphia; three legacies of \$1000
each, four of \$100 each, and an annuity
of \$100 to individuals; and the residue,
valued at from \$60,000 to \$70,000 to
the city of Philadelphia, for the estab-
lishment of a hospital, to be called
Wills' Hospital. *N. Y. Observer.*

INDIAN CONVERTS.

The following is an extract from the Re-
port of the Rev. Mr. STUART, Mission-
ary among the Chickasaws at Monroe
Station, under the patronage of the
Synod of South-Carolina and Geor-
gia.

"We would not forget to give glory
to God for his unspeakable mercy in
calling, as we hope, two of our neigh-
bours out of darkness into his marvel-
lous light, through our instrumentality.
One of these is an Indian woman of
mixed blood, whose husband is friend-
ly to religion. Although her serious-
ness has been of long standing, it was
not until lately that she obtained a
hope in Christ. She has now applied
herself with great diligence to letters
Having no Bible, we supplied her with
one. This she makes her companion
in her leisure moments. She is much
concerned for the situation of her
friends, particularly her husband and
mother: is strict in her attendance on
the private duties of religion. In short,
her whole deportment is an ornament

to the Christian name. The other
is a younger and unmarried sister, who
has been a scholar in our school since
its commencement; but as she does
not board with us, she is not included
in our remarks respecting the children
of the school. At an early period of our
labours she gave evidence of concern
for her soul, and has long been habitu-
ally engaged in prayer for an interest
in the merits of the Redeemer. We
expect these two persons to unite with
our little church at the next commun-
ion. How unworthy are we of such dis-
tinguished favours! May these first fruits
of our labours from among the Heath-
en be the beginning of a plentiful har-
vest! May many, of such as shall be
saved, be daily added to the little band
of Christian pilgrims collected in this
Heathen country! We are not without
hopes that our labours have been spe-
cially blest to others."

THE BIBLE DENOUNCED.

The Grand Seignior has issued a Fir-
man prohibiting the introduction of
Bibles into the Turkish dominions; and
an Aleppo date, of August 12th, states
that it had been sent to the Cadi of
that city, who thereupon called togeth-
er the chiefs of the several Christian
communities, and commanded them to
enjoin such of their brethren, as had
any of "these books" in their posses-
sion, to deliver them up without delay.
Up to that time, however, none had
been delivered up. The Firman is
believed to have been issued at the
instance of the Roman Catholic Cler-
gy: and very probably may occasion
some embarrassment to our Palestine
Missionaries. The language runs
thus:—

"Know I have learnt that books,
such as the Bible, Psalter, the Gospels,
and the Epistles of the Apostles, have
been printed in Europe, to the number
of two or three thousand copies of
each together with a treatise in the
Persian language, and that two or

three hundred copies of each kind, with four or five of the Persian treatise, have come to my capital—now, as it is my duty, entirely to prevent the arrival of such things in the empire under my government, you have to order these books back to Europe, and if such should in future arrive at the Custom house, to make a strict examination, and to take care that none of these books be sold in my capital. You will also see, that no Musselman obtains such books; and if there should be any copies of them, that they be taken away and thrown into the fire, to be consumed by it; and above all things let none of them be sold or bought in any country belonging to my empire.”

Bost. Rec.

HAYTIAN MISSION.

Rev. Mr. Pennington to the Domestic Secretary.

Port au Prince, Nov. 10th, 1824.

DEAR SIR,

After a passage of 18 days, we arrived safe in port; at which time all the passengers except one, who has since departed this life to give up his last account, enjoyed good health. We have great reason to praise God for the benevolence of the natives. But more especially for the great work of grace already begun in this city. We have one stated meeting, composed of no particular denomination, the doors of which are open to all Christians, and the house is generally crowded. On last sabbath, the 7th. inst. I preached a sermon to a very crowded house, from these words, “*Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*”—Galatians v. 1. Many of the natives attended with order and solemnity. But the emigrants generally settle in the country, which makes it necessary for me to remove also. In the course of next week, I expect to make a settlement with about 150 emigrants at the

place called Port du Pae, on the property of Madame Granville, at which I shall have as much land as I shall be able to cultivate, together with the superintendence of a school connected with the Sabbath services.

Demerara.—Extract of a letter from Mr. Mortier, dated George Town, July 15, 1824.

“With regard to the work of God in town, we have abundant cause to be thankful and rejoice. We meet with no interruption either in our public or private assemblies. Our Chapel is filled on the Lord’s Day, and generally so on Thursday evenings. From the sound Christian experience expressed in the Lovefeast last Sunday, and from the personal conversations I have with the members, as well as the general tenor of their conduct, I believe they are generally growing in the divine life. They are indeed grateful for the continuance of their religious privileges. Often do tears of gratitude accompany their prayers and praise to Almighty God.”

Wesleyan Miss.

REVIVALS OF RELIGION.

“Not having seen any account of the Revival recently commenced in Chillicothe, Ohio, I would inform you that I lately received a letter from a Christian friend in that place, dated 26th. Dec. 1824, stating in substance that a revival recently commenced in the congregation formerly under the care of the Rev. Mr. Wilson, which the writer believes to be more remarkable than ever was experienced there before. No particulars are given.”

We learn that in Chillicothe, Ohio, the Lord has been pleased to pour out his Spirit in a wonderful and glorious manner. On the 19th of January there had been 118 persons added to the Methodist Society in that place since Conference; and the work was then progressing.

Zion’s Herald.

POETRY.

A MOTHER'S LOVE.

[By Montgomery.]

A MOTHER'S Love,—how sweet the name!

What is a Mother's love!
—A noble, pure, and tender flame,
Eukindled from above,
To bless a heart of earthly mould;
The warmest love that can grow cold;
This is a Mother's Love.

To bring a helpless babe to light,
Then while it lies forlorn,
To gaze upon that dearest sight,
And feel herself new-born,
In its existence lose her own,
And live and breathe in it alone;
This is a mother's Love.

Its weakness in her arms to bear;
To cherish on her breast,
Feed it from Love's own fountain there,
And lull it there to rest;
Then while it slumbers watch its breath,
As if to guard from instant death;
This is a Mother's Love.

To mark its growth from day to day,
Its opening charms admire,
Catch from its eye the earliest ray
Of intellectual fire;
To smile and listen while it talks,
And lend a finger when it walks;
This is a Mother's Love.

And can a Mother's Love grow cold?
Can she forget her boy?
His pleading innocence behold,
Nor weep for grief—for joy?
A Mother may forget her child,
While wolves devour it on the wild;
—Is *this* a Mother's Love?

"Ten thousand voices answer "No!"
Ye clasp your babes and kiss;
Your bosoms yearn, your eyes o'erflow;
Yet ah! remember this;—
The infant, rear'd alone for earth,
May live, may die,—to curse his birth;
—Is *this* a Mother's Love?

A parent's heart may prove a snare;
The child she loves so well,
Her hand may lead, with gentlest care,
Down the smooth road to hell;
Nourish its frame,—destroy its mind;
Thus do the blind mislead the blind,
Even with a Mother's Love.

Blest infant! whom his mother taught
Early to seek the Lord,
And pour'd upon his dawning thought.
The day-spring of the word;
This was the lesson to her son,
—Time is Eternity begun:
Behold that Mother's Love.

Blest Mother! who, in wisdom's path,
By her own parent trod,
Thus taught her son to flee the wrath,
And know the fear of God:
Ah! youth, like him enjoy your prime,
Begin eternity in time,
'I taught by that Mother's Love.

That Mother's Love!—how sweet the name!

What was the Mother's Love!
—The noblest purest, tenderest flame,
That kindles from above
Within a heart of earthly mould,
As much of heaven as heart can hold,
Nor through eternity grows cold:
This was that Mother's Love.

THE CRUCIFIXION.

Imitated from the Italian of CRESCEMBINI.

[By Montgomery.]

I ASK'D the Heavens;—"What foe to
God hath done
"This unexampled deed?"—The Heavens
exclaim,
" 'Twas man: and we in horror snatch'd
the sun
"From such a spectacle of guilt and
shame."

I ask'd the Sea;—the Sea in fury boil'd,
And answer'd with his voice of storms
—" 'Twas Man;
"My waves in panic at his crime recoil'd
"Disclosed the abyss, and from the centre
ran."

I ask'd the Earth;—the Earth replied
aghast,
" 'Twas Man;—and such strange pang
my bosom rent,
"That still I groan and shudder at the
past."
—To Man, gay, smiling thoughtless Man,
I went,
And ask'd him next:—He turn'd a scorn-
ful eye,
Shook his proud head, and deign'd me no
reply.

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

VOL. I.]

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CREEDS AND CONFESSIONS.

The utility and importance of Creeds and Confessions: an Introductory Lecture, delivered at the opening of the summer session of the Theological Seminary of the Presbyterian Church, Princeton, July 2, 1824.—By SAMUEL MILLER, D. D. Professor of Ecclesiastical History and Church Government in the said Seminary.

[Continued from page 580.]

6. A farther argument in favour of Creeds and Confessions, may be drawn from the remarkable fact, that THEIR MOST ZEALOUS OPPOSERS HAVE GENERALLY BEEN LATITUDINARIANS AND HERETICS.

I do not affirm that the use of Creeds has never been opposed by individuals substantially orthodox, and even by orthodox churches. Yet, so far as I can recollect, we have no example of it among the ancients. Such cases are the growth of very modern times. Nor, on the other hand, it is my purpose to deny that heretics have sometimes been extremely zealous in forming and maintaining the most corrupt Creeds. For of this the early history of the church abounds with examples,

and its later periods have not been wholly without them. But what I venture to assert is, that, as a general fact, the most ardent and noisy opponents of Creeds have been those who held corrupt opinions; that none, calling themselves christians, have been so bitter in reviling them, in modern times, as the friends of *Unitarianism*, and those who were leaning toward that awful gulph; and that the most consistent and zealous advocates of truth have been every where, and at all times, distinguished by their friendship to such formularies. Nor, has this been by any means a fortuitous occurrence; but precisely what might have been calculated, on principle, as likely to be realized. It is an invariable characteristic of the orthodox that they lay great stress on the knowledge and reception of truth; that they consider it as necessary to holiness; that they deem an essential part of fidelity to their master in heaven, to consist in contending for it, and maintaining it, in opposition to all the forms of error. On the contrary, it is almost as invariable a characteristic of modern heretics, and more especially of those who fall under the general denomination of *Unitarians*, that they profess lightly to esteem modes of faith; that they manifest a marked indifference to truth; that they, for the most part, maintain, in so many words, the innocence of error; and hence, very naturally reprobate, and even vilify, all faithful attempts to oppose heresy, and to separate heretics from the church. And is it any marvel that those who maintain the innocence of error, should be unwilling to raise fences for keeping it

out of the church? Is it any marvel that the *Arian*, the *Socinian*, the *Pelagian*, and such as are verging toward those fatal errors, should exceedingly dislike all the evangelical formularies, which tend to make visible the line of distinction between the friends and the enemies of the Redeemer? No;—men, as has been often well observed, “men are seldom found opposed to Creeds, until Creeds have become opposed to them.”

Accordingly, if we look a little into the interior of church history, especially within the last century, we shall find these remarks often and strikingly exemplified. We shall find, with few exceptions, that whenever a group of men began to slide, with respect to orthodoxy, they generally attempted to break, if not to conceal, their fall, by declaiming against Creeds and Confessions. Truly that cause is of a most suspicious character to which latitudinarians and heretics, at least in modern times, almost as a matter of course, yield their support; and which they defend with a zeal, in general, strictly proportioned to their hatred of orthodoxy!

7. The only further argument in support of Creeds on which I shall dwell, is, that THEIR MOST ZEALOUS OPPOSERS DO THEMSELVES VIRTUALLY EMPLOY THEM IN ALL THEIR ECCLESIASTICAL PROCEEDINGS.

The favourite maxim, with the opposers of Creeds, that all who acknowledge the *Bible*, ought, without hesitation, to be received, not only to christian, but also to ministerial communion, is invariably abandoned by those who who urge it, the moment a case turns up which really brings it to the test. Did any one ever hear of a *Unitarian* congregation engaging their Pastor a preacher of *Calvinism*, knowing him to be such? But why not, on the principle adopted, or at least, *professed* by Unitarians? The Calvinist surely comes with his *Bible* in his hand, and

professes to believe it as cordially as they. Why is not that enough? Yet we know that, in fact, it is not enough for these advocates of unbounded liberality. Before they will consent to receive him as their spiritual guide, they must be *explicitly informed*, how he interprets the *Bible*; in other words, what is his particular Creed; whether it is substantially the same with their own or not: and if they are not satisfied that *this is the case*, all other professions and protestations will be in vain. He will be inexorably rejected. Here, then, we have in all its extent, the *principle* of demanding subscription to a CREED; and a principle carried out into practice as rigorously as ever it was by the most high-toned advocate of orthodoxy.

We have before seen, that the friends of truth, in all ages, have found, in their sad experience, that a general profession of belief in the *Bible*, was altogether insufficient, either as a bond of union, or as a fence against the inroads of error. And here we find, the warmest advocates of a contrary doctrine; and with a contrary language in their mouths, when they come to *act*, pursuing precisely the same course with the friends of creeds, with only this difference, that the Creed which they apply as a test, instead of being a written and tangible document, is hidden in the bosoms of those who expound and employ it, and, of course, may be applied in the most capricious as well as tyrannical manner, without appeal; and further, that, while they *really act* upon this principle, they disavow it, and would persuade the world that they proceed upon an entirely different plan.

Can there be a more conclusive fact than this? The enemies of Creeds themselves cannot get along a day without them. It is in vain to say, that in their case no Creed is *imposed*, but that all is voluntary, and left entirely to the choice of the parties concerned. It will

be seen hereafter that the same may be with equal truth asserted, in all those cases of subscription to articles, for which I contend, without any exception. No less vain is it to say, again, that in their case the articles insisted on are few and simple, and by no means so liable to exception as the long and detailed Creeds which some churches have adopted. It is the *principle* of subscription to Creeds which is now under consideration. If the *lawfulness* and even the *necessity* of acting upon this principle can be established, our cause is gained. The *extent* to which we ought to go in multiplying articles, is a secondary question, the answer to which must depend on the exigencies of the church framing the Creed. Now the adversaries of Creeds, while they totally reject the expediency, and even the lawfulness, of the general principle, yet show that they cannot proceed a step without adopting it in practice. This is enough. Their *conduct* is sounder than their *reasoning*. And no wonder. Their *conduct* is dictated by good sense, and practical experience, and imposed upon them by the evident necessity of the case: while their *reasoning* is a theory, derived, as I must believe, from a source far less enlightened and less safe.

But while we attend to the principal arguments in *favour* of written Creeds, justice to the subject requires that we

II. Examine some of the principal OBJECTIONS which have been made to Creeds by their adversaries.

I. And the first which I shall mention is, that forming a Creed, and requiring subscription to it as a religious test, is SUPERSADING THE BIBLE, AND MAKING A HUMAN COMPOSITION INSTEAD OF IT, A STANDARD OF FAITH. "The Bible," say those who urge this objection, "is the only infallible rule of faith and practice. It is so *complete*, that it needs no human addition, and so *easily understood*, that it requires no human

explanation. Why, then, should we desire any other ecclesiastical standard? Why subscribe ourselves, or call upon others to subscribe, any other Creed than this plain, inspired, and perfect one? Every time we do this, we offer a public indignity to the sacred volume, as we virtually declare, either that it is not infallible, or not sufficient."

This objection is the most specious one in the whole catalogue. As it bears, at first view, so much the appearance of peculiar veneration for the scriptures, that many are captivated by its plausible aspect, and consider it as decisive.

The whole argument which this objection presents, is founded on a false assumption. No Protestant ever professed to regard his Creed, considered as a human composition, as of equal authority with the scriptures, and far less as of paramount authority. Every principle of this kind is, with one voice, disclaimed, by all the Creeds, and defences of Creeds, that I have ever read.

A church Creed professes to be, as was before observed, merely an *epitome*, or *summary exhibition* of what the Scriptures teach. It professes to be deduced from the scriptures and to refer to the scriptures, for the whole of its authority. Of course, when any one subscribes it, he is so far from dishonouring the Bible, that he does public homage to it. He simply declares, by a solemn act, how he understands the Bible; in other words, what doctrines he considers it as containing. In short, the language of an orthodox believer, in subscribing his ecclesiastical Creed, is simply of the following import.—"While the *Socinian* professes to believe the Bible, and to understand it as teaching the mere humanity of Christ:—while the *Arian* professes to receive the same Bible, and to find in it the Saviour represented as the most exalted of all creatures,

but still a creature:—While the *Pelagian* and *Semi Pelagian* make a similar profession of their general belief in the scriptures, and interpret them as teaching a doctrine, far more favourable to human nature, and far less honourable to the grace of God, than they appear to me really to teach;—I beg the privilege of declaring, for myself, that, while I believe, with all my heart, that the Bible is the word of God, the only perfect rule of faith and manners, and the only ultimate test in all controversies—it plainly teaches, as I read and believe—the deplorable and total depravity of human nature—the essential Divinity of the Saviour—a Trinity of persons in the Godhead—justification by the imputed righteousness of Christ—and regeneration and sanctification by the Holy Spirit, as indispensable to prepare the soul for heaven. These I believe to be the radical truths which God hath revealed in his word; and while they are denied by some, and frittered away or perverted by others, who profess to believe that blessed word, I am verily persuaded they are the fundamental principles of the plan of salvation.”

Now, I ask, is there in all this language, any thing dishonourable to the Bible? Any thing that tends to supersede its authority? Is there not on the contrary, an expression of belief in certain doctrines, simply and only because they are believed to be revealed in that word?

But still it is asked—“Where is the need of any definitive declaration of what we understand the scriptures to teach? Why make an attempt to frame a more explicit test than He who gave the Bible has thought proper to frame:—an attempt, as vain as it is presumptuous?” To this plea it is sufficient to answer, that, although the scriptures are undoubtedly simple and plain: thousands interpret them, and that on points confessedly fundamental, not only in *different*, but in direct-

ly *opposite* ways. Of course all cannot be equally right. Can it be wrong, then, for a pious and orthodox man—or for a pious and orthodox church, to exhibit, and endeavour to recommend to others, their mode of interpreting the sacred volume? Surely it cannot. Yet this is neither more nor less than precisely than formation and maintenance of a scriptural Confession of Faith for which I am pleading.

Still, however, it may be asked, what *right* has any man, or set of men, to interpose their authority, and undertake to deal out the sense of scripture for others? Is it not both impious in itself, and an improper assumption over the minds of our fellow men? I answer, this reasoning would prove too much, and therefore, proves nothing. For, if admitted, it would prove that all preaching of the gospel is presumptuous and criminal; because preaching always consist in explaining and enforcing scripture, and that, for the most part, in the words of the preacher himself.

Nay, further; upon the principle of this objection, it not only follows, that no minister of the gospel ought ever to do more in the pulpit than simply to read or to repeat the very words of scripture; but it is equally evident, that he must read or repeat scripture to his hearers, only in the languages in which they were originally given to the church. For, as has been often observed, it cannot be said, that the words of any translation of the Bible are the very words of the Holy Spirit.

But, after all, what language do facts speak on this subject? Are those individuals or churches, who have been most distinguished for their attachment and adherence to Creeds, more regardless of the Bible than other professing Christians? Do they appear to esteem the Bible less? Do they read it less? Do they appeal to it less frequently, as their grand and ultimate authority? Do they quote it more rarely,

or with less respect in their preaching? Can the same incessant and devout recurrence to the sacred oracles be ascribed with equal truth to the great body of the opposers of Creeds, in ancient or modern times? I will not press this comparison into further detail; but have no apprehension that even the bitterest enemy of Creeds, who has a tolerable acquaintance with facts, and the smallest portion of candour, will venture to say that the result, fairly deduced, is in favour of his cause.

(To be continued.)

SLAVE TRADE.

The following extracts are taken from the Sierra Leone Royal Gazette of the 20th of November, 1824:—

"THE DIANA.—The surface of the men's slave-room is only 480 feet, and two feet seven inches in height; and that of the women, 103 feet surface, and three feet eleven inches high: yet, on board this vessel, there were actually shipped, at Badagry, for passage to the Brazils, 156 human victims, besides her crew, 18 in number.

"THE TWO BRAZILIAN FRIENDS.—The surface of the platform for the men is 615 feet, and the height two feet six inches; that of the women, 148 feet eight inches surface, and three feet ten inches in height. On board this vessel there were actually shipped at Badagry, for passage to the Brazils, 260 unfortunate Africans, besides her crew, 18 in number.

"THE AVIZO.—The surface of the men's room is 861 feet, height of ditto three feet two inches; that of the women is 215 feet surface, and the same height as the men's. Four hundred and sixty-five wretched beings were stowed on board this vessel, at the same port, for passage to the Brazils, besides her crew, 33 in number.

"We have here 328 tons of shipping, and actually conveying from the

coast 881 slaves, being (in these three vessels) at the rate of 11 to every four tons, besides the men navigating them, and the water and provisions necessary for so great a number of people for the voyage, together with their boats and ship's stores. As the men and women thus embarked were 712 in number, and supposing the children, both boys and girls, to be either always kept on deck, or confined to the long boat, (as is the practice,) still only a little more than 3 1/4 square feet was allowed for each adult African thus shipped—a space which, we should suppose, no human being could long exist in; and, indeed, the number of deaths, and the emaciated state of the survivors, too fully prove this to be the case! From the crowded state of these vessels, we do not hesitate to say, that it would be impossible to cram the number on board which the authorities of the Brazils (by sanctioning these false descriptions of vessels) give the masters permission to take: it is, therefore, to a certain extent, useless, although proving to the world that this Government, not content with allowing their subjects to carry on the odious traffic, sanction such means of doing so as aggravate the misery of the unfortunate victims thus forced away from their families and country.

"The French slave trade has lately most considerably increased in the rivers Bonny and Old Calabar. Several new vessels have arrived, and many laden with full cargoes of human victims have left under the white flag, and manned by Frenchmen, although the capital embarked is ostensibly Spanish. In order that our readers may judge of the barbarity and want of feeling evinced by these subjects of an enlightened nation, which publicly disavows such horrible and infamous conduct, we desire to make known that *Le Louis*, commanded by one Oiseen, on completing her cargo of slaves in the Old Calabar, a few weeks since,

without the slightest spark of humanity in him, thrust the whole of these unfortunate beings between decks, (a height of only three feet,) and closed the hatches for the night! When morning made its appearance, fifty of the poor sufferers had paid the debt of nature, owing to the confined, diseased and putrid atmosphere they were condemned to respire!! The wretch coolly ordered the bodies of these miserable victims of his total want of human feeling to be thrown into the river, and immediately proceeded on shore to complete his execrable cargo by fresh purchases of his fellow creatures. To detail all the information we have received relative to the enormities committed by these dealers in human flesh, who feel they are protected by the nation they claim, and the flag they hoist, would horrify any but slave-dealers, who seem naturally callous to every feeling which ennobles mankind; suffice it to say, they are heart-rending, and would disgrace the most unenlightened savage."

The subject of the following letter possesses a melancholy interest. We can vouch for the respectability of the source.

To the Editor of the National Gazette.

Tunis, January 4, 1825.

I send herewith a list containing the names of the vessels that have arrived here with Greek slaves, since the breaking out of the war between Greece and the Ottoman Porte; the Christian nations to which they respectively belonged, and the number of slaves actually on board each.

Of these slaves, 86 in all of both sexes, the greater part were of the island of Scios, and who, in the general massacre by the Turks, escaped a cruel death there, only to suffer a more cruel fate here. Some of them are evidently well educated; accustomed to the enjoyments which wealth and

intellect procure; and the severities they sustained before they could be made to abjure their religion, indicate a respectability and heroism of character, which must command unqualified admiration.

The condition of these unhappy persons is absolutely hopeless, except from death; their story may become known, but the knowledge of it can bring them no relief.

Whatever may be the effect of British interference as respects the future, it has been most unfortunate for the individuals whom its object was to relieve. The difficulty of procuring the liberation of these persons is greatly increased by their becoming converted to the Turkish faith, no matter how cruel the means by which they had been compelled to become so, and, perhaps the Bey himself might not in such cases be able to deliver them to a Christian government. The arrival of the British squadron therefore became a signal for the slave owners; and then it was that the most inhuman cruelties were exercised upon these unhappy Greeks, both males and females, in order to force them into Mahometanism, and thus prevent their being given up to the British.—*Nat. Gaz.*

COLONIZATION IN AFRICA.

The Brig Hunter sailed early in the last month from Norfolk for Liberia. This vessel has sailed with sixty-seven emigrants, under the patronage of the Colonization Society. The funds for their transposition have been obtained, principally, through the exertions of the Rev. Wm. McKenny, from liberal societies and individuals in the lower counties of Virginia. "I accompanied the emigrants," says this gentleman, "below Old Point Comfort, and can truly say the gratitude they expressed for the little trouble I have been at for their accomodation and comfort, and the prospect of their joining the little band at Liberia, gave me indescriba-

ble pleasure. The prayers they put up, on parting, for their friends, and those through whose benevolence their way was made plain to the land of their ancestors, would, I think, have converted Mr. ——— himself."

Several of the passengers in the Hunter were emancipated by their benevolent masters, that they might become members of the African Colony. A disposition to send servants as free-men to Africa, is, we learn, not rare, and as the Colony increases, and is seen to prosper, it must, unquestionably, become more frequent.—In the part of Virginia, to which we have alluded, the design of the Colonization Society has acquired much popularity, and in many parts of North Carolina it receives the approbation of many of the most intelligent and reflecting men.

Nat. Int

From the Missionary Register.

OBITUARY OF ANUNDA,

A CONVERTED BRAHMIN, WHO DIED AT CALCUTTA, SEPT. 7, 1822.

In reference to the death of this Native, the Committee of the Baptist Missionary Society state:

This young Man, who was as it were snatched from eternal burnings like a brand from the fire, while in the expectation of death, gave undoubted evidence of a saving faith in the Lord Jesus. He was so highly esteemed by the Brethren that they generally speak of him as the "beloved" Anunda.

He died the same month that he was baptized in the preceding year.

His death was so sudden, that it filled us with consternation. On Friday evening, he was quite well; and preached at Coringah, about a mile from his residence; he returned, supped, and retired to rest as usual; about three o'clock in the morning, he was seized with the cholera morbus; and, by nine o'clock, he was a dead man: and thus was snatched from us, as in a moment, the most promising young

Brahmin, whom we have ever seen in this country.

Before his body was removed for interment, Paunchoo delivered over him a very impressive and affecting oration. Paunchoo was the means of first awakening his mind: when he spoke of him, it was in a very melting strain; and the tears streamed down his cheeks, all the time he spoke. A very large congregation of natives were present on the occasion; and it was easy to perceive from their profound silence and great attention that they were deeply impressed with this novel scene. Paunchoo gave them an account of his first meeting with him—how he was treated by his friends on his becoming religious; and confined by them three months, that he might not come near the Missionaries—how he escaped, and resolved at all hazards to embrace the Gospel.

APPRENTICES LIBRARY IN BALTIMORE.

The American furnishes a Report of the committee appointed to ascertain the state of the institution.

The Company have about thirteen hundred volumes, most of which are valuable books.

There are on the roll of the librarians three hundred and fifty-nine readers, supplied at stated times with the books of the company.

Auburn Theological Seminary.—It appears from a catalogue of this Institution recently published, that the number of students is thirty-six; most of whom are graduates of Union and Hamilton Colleges

In consequence of the overflow of students at our Universities, it is in contemplation to found a third University, in the neighbourhood of York, towards which Earl Fitchwilliam has promised to subscribe fifty thousand pounds.
London paper.

From the Christian Spectator.

SPECIMENS OF ARABIAN POETRY.

SOME years since, Professor Carlyle, of the University of Cambridge, who was distinguished for his acquaintance with oriental literature, translated and published a volume of "Specimens of Arabian Poetry;" a second edition of which appeared in 1810.

Some of the Specimens are the productions of very early times, but they were chiefly written during the existence of the Khaliphbat, a period which has been called the Augustan age of Arabian literature.

THE SONG OF MAISUNA.

Maisuna was a daughter of the tribe of Calab, of the valleys of Yemen. She was married whilst very young, to the Khaliph Mowiah. But this exalted situation by no means suited the disposition of Maisuna; and amidst all the pomp and splendor of Damascus, she languished for the simple pleasures of her native desert. These feelings she was wont to indulge in the following simple stanzas, which she took great delight in singing, whenever she could find an opportunity to indulge her melancholy in private. But being one day unfortunately overheard by Mowiah, who was of course offended at her sentiments, and especially at the contemptuous manner in which himself was alluded to at the close of the song, she was ordered to retire from court. This order she gladly obeyed, and returned to her native Yemen.

The russet suit of camel's hair,
With spirits light, and eye serene,
Is dearer to my bosom far
Than all the trappings of a queen.

The humble tent and murmur'ing breeze
That whistles through its fluttering
walls,

My unaspiring fancy please
Better than tow'rs and splendid halls.

Th' attendant colts that bounding fly,
And frolic by the litter's side,
Are dearer to Maisuna's eye
Than gorgeous mules in all their pride.

The watch-dog's voice, that bays whene'er
A stranger seeks his master's cot,
Sounds sweeter in Maisuna's ear,
Than yonder trumpet's long drawn note

The rustic youth, unspoilt by art,
Son of my kindred, poor but free,
Will ever to Maisuna's heart
Be dearer, pamper'd fool, than thee:

ON A THUNDER STORM.

By Ibrahim Ben Khiret Abou Isaac.

Bright smiled the morn, till o'er its head
The clouds in thicken'd foldings spread
A robe of sable hue;
Then, gathering round day's golden king
They stretch'd their wide o'ershadowing
wing,
And hid him from our view.

The rain his absent beams deplored,
And, soften'd into weeping, pour'd
Its tears in many a flood:
The lightning laugh'd with horrid glare;
The thunder growl'd in rage; the air
In silent sorrow stood.

ON PROCRASTINATION.

By Hebat Allah Ibn Altaimith,

Who in the midst of Islamism, adhered
to a profession of Christianity. He was
a great favourite at the court of Bagdad
in the time of Almoktafi, with whom he
lived as a friend.

Youth is a drunken noisy hour,
With every folly fraught;
But man, by age's chast'ning pow'r
Is sober'd into thought.

Then we resolve our faults to shun,
And shape our course anew;
But ere the wise reform's begun,
Life closes on our view.

The trav'lers thus, who wildly roam,
Or heedlessly delay,
Are left, when they should reach their
home,
Benighted on the way.

ON LIFE.

By Shems Atmaali Cabus.

Like sheep, we're doom'd to travel o'er
The fated track to all assign'd:
These follow those that went before,
And leave the world to those behind.

As the flock seeks the past'ring shade,
Man presses to the future day;
While death, amidst the tufted glade,
Like the dun robber,* waits his prey.

*The Wolf

THE LUMINARY.

LEXINGTON:

WEDNESDAY, MARCH 30, 1825.

We have been prevented, by absence from town and by indisposition during the last week, from continuing, in the present No. our investigation into the affairs of the Transylvania University.

In the mean time we recommend to our readers the practical, unaffected and excellent piece of Major Boon in answer to *Observer* and Philo Boon.

From the Monitor.

William Boon's Answer to the piece over the signature of "Observer," published in the Monitor of the 12th inst.

You say "it has been insinuated in publications in the *Western Monitor*, and in conversation, that the questions propounded by me to Doctor Fishback, in that paper were written by himself; and that I owe it to the public, to inform them whether the statement of Dr. Fishback in his reply to me relative to the origin of my questions, be correct or not, and to tell us all about it."

In the first place I have to say it is not true that the questions propounded by me to Doctor Fishback in the *Monitor*, were written by him. They originated with myself, and were written some time before I made the call. In the second place, the statements made by Dr. Fishback in his reply to me are true, as far as my recollection serves me, only as to that part where he says he presumes I was prompted by the conversation with him to put the inquiries I did. It is possible the interview with him might have been in some measure the reason of my putting them at the time I did. But I had it in contemplation some time before one

word passed between the Doctor and myself upon the subject.

I now hope it will not be thought amiss, as I have been called upon to tell all about it, to offer some further reasons which prompted me to put the questions to Dr. Fishback, with whom I have had an intimate acquaintance for about eighteen years, and as a man and preacher of the gospel, has had my esteem, both for his piety and orthodoxy; and moreover some few months ago I heard, as I thought from good authority too, that president Holley had treated the Doctor, before a large assembly at an examination in Transylvania University, as though very rudely, by charging him with having preached and endeavoured to impress false doctrines on the students. And I was in hopes the Dr. would in his answer to the questions I put to him, have come out and told us all about it; as I confess I was one of those who never blamed the Rev. J. Breckinridge and Hall for not accepting the invitation given them to preach in Transylvania University, under the new regulations, (which regulations Mr. Holley appeared, and I believe did claim as originating with him, but which in truth I had good reason, as I thought, to believe were the productions of Drs. Fishback and Chapman) and thereby lay themselves liable to be treated rudely, as Dr. Fishback has been.

And furthermore, I am one amongst many others who felt and still feel an interest in the prosperity of Transylvania University and the town of Lexington, and in the correct education of the youth of our country, and I confess I can't tell how it is, that president Holley, or any other man, who professed to be a teacher of science and religion, (the last of which I think of the utmost importance) should be sustained in a public University in a country like ours, who has universally, as I believe, refused or failed, to give publicly his faith or opinion on the leading or

essential doctrines of the christian religion, altho' often called on.

I confess it appears evident to me he conceives it would not do for him to let his religious doctrines or belief be known to the public. And further I will tell you a little more about it, by giving you the following views in answer to Philo Boon.

I believe that it was manifestly the design of this writer, whoever he may be, to divert the attention of the public from the merits of the inquiry made of Dr. Fishback, and to forestall any light, or information, which the Doctor's answer might be calculated to afford, by *invidoes and calumnies*, such as the writer thinks every moral man will condemn, much less every true christian. For it appears evident the President and his friends must dread the light of investigation, or why resort to calumny in order to forestall the influence of any development Dr. Fishback may have to exhibit to the public in answer to the *unworthy brother* Boon's inquiry concerning Dr. Holley or Transylvania University? for there can be no doubt with intelligent men that all public officers owe it to themselves and the public, or any one individual, when called upon, to give such information as they possess, respecting matters of public concern; and it is equally evident that the questions put by the *unworthy brother* Boon are in point, Transylvania University being a public institution. But it appears that Philo Boon dreaded the consequence of an inquiry, and commenced the denunciation of the characters and motives of both the *unworthy brother* Boon and Dr. Fishback, in his numbers; one of which came out in the same paper with Dr. Fishback's first number, which shews Dr. Holley and his friends kept a sharp look out. The present writer is bound to believe that every reader will discover, from the manner that Philo Boon has treated both Dr. Fishback and the *unwor-*

thy brother Boon, carries with it conviction that all is not right with Dr. Holley and Transylvania University.

For a few months ago, it will be recollected that the Presbyterians commenced some inquiries as to the concerns of Transylvania University, and the religion taught therein, which this writer, (although he is the *unworthy brother* Boon, and a Baptist too) believes were honest. It will be recollected also, that the same course of denunciation was resorted to; that is, to vilify, &c. and by that means it appears the friends of Dr. Holley attempted to put down the Presbyterians, but failed, as it is hoped they will do in the present attempt.

The writer then thought and still thinks that the cause the Presbyterians were engaged in, was the common cause of all true christians; and had the religious of all denominations acted consistently with what this writer thinks their own true interest, and the interest of Transylvania University, that it would have been in a much more eligible situation than it is at present. Now an humble inquiry has been made by the *unworthy brother* Boon, a Baptist, to his brother in the gospel, the Rev. James Fishback, who was a Trustee of Transylvania University, and who, this writer believes, is a respectable minister and watchman on the walls of Zion, of the Baptist order, for information, and you see he is denounced, together with the *unworthy brother* Boon, in the same manner the Presbyterians were. Now can it be possible that the Baptist community are willing to stand silent, and see truth and investigation put down in this way, and at the expense too, of the reputation of an able minister of the gospel? No, this writer cannot believe the christian community, much less the Baptist, can be silent, and permit calumny and error to prevail. No; it is high time for christians to arise, and stand up for their Master's cause,

trim their lamps, and let their light so shine that infidelity may blush, and hide her face, and then we may expect truth to triumph. For if the christian community will not unite in the support of the main pillars of christian truth, but suffer themselves to be attacked by the enemy, single handed, truth must fall, and error and folly prevail.

But it appears Philo Boon has vanity enough to believe that by innuendoes and calumny he can prostrate both Dr. Fishback and the unworthy brother Boon; but should he do this, how will that justify in public estimation the errors of Dr. Holley or Transylvania University, proven in the developments of Dr. Fishback? Surely it cannot.

If it should be thought by "Observer" and the public that I have not told enough about it, perhaps in a subsequent number I may tell more about it.

WM. BOON.

BIBLICAL REPERTORY.

"A collection of Tracts in Biblical Literature, By Charles Hodge—"Ereunate tas Graphas." "Search the Scriptures." Vol. 1st. January 1825, No. 1st. Princeton Press. Printed by D. A. Borrenstein."

The proposals for the publication of this important and interesting work were copied into the Luminary, some weeks since. We have now the pleasure to announce to the subscribers the reception of the first number.—Its contents, tho' not perhaps so various as was expected, could not well have been more weighty or more adapted to pioneer the way for such a production. They are, (1.) Translation of Beckii Monogrammata Hermeneutica, N. T.

or outlines of Hermeneutics. (2.) Translation of Tittman on historical Interpretation. In the introduction, the worthy Editor explains as follows, the object of the work in general, the importance of Biblical Research, and the character of the present number in particular. The Biblical scholar will not be at a loss to appreciate the justness of the remarks, and the importance of the matter to which they refer:—

"The direct object of this branch of Theological knowledge, is, to ascertain and explain the Sacred Text, to discover what is Scripture, and what is its meaning: with this view, to attend to the Criticism of the Old and New Testaments, to determine the principles which should be applied to their interpretation, and to illustrate their language and import from the various sources which Philology and History afford.

The greatest barrier to the progress of error is to be found in bringing men from other sources of Theological knowledge, immediately to the SS., to the strictly grammatical interpretation of the word of God, which is by no means inconsistent with the highest reverence for its character, the strongest conviction of its divine origin and consequent infallibility, and the deepest sense of our need of the aids of the Holy Spirit to remove our native prejudice to the truth, and to illuminate the mind with the knowledge of Divine things. This has been the course pursued by the wisest and best men in every age of the church. If the ministers of the present day would cultivate its various branches with the assiduous attention they have received from many of the most spiritual and devoted of the servants of Christ, it is all the department de-

mands, or its advocates could ask. But is it not to be feared that there are few who can enter into the spirit of the declaration of LUTHER *Etsi exigua sit moa lingua Hebraica notitia, cum omnibus tamen totius mundi gazis non commutarem?*

With respect to the contents of the following number, it may be proper to remark, that the selection was determined by the consideration that it would be most expedient to publish something in the first number, which would be valuable and saleable in a separate form, and which would present an outline of at least one important class of subjects likely to be discussed in the future pages of the work. It was with this view, that *Beck's Monogrammata Hermeneutices Librorum Novi Faderis* was selected. This work may prove uninteresting to any other than professional readers; to such however, it cannot fail of appearing valuable. Its author, who was born in 1757, was formerly Professor of the Greek and Latin languages, and afterwards Professor of History, at Leipsic.

JOHN QUINCY ADAMS.

As the office of President of the United States has recently been bestowed on this gentleman, we have thought a brief sketch of his life would not be unacceptable. The following account is, with some curtailment, copied from a paper published in the State of Maine.

JOHN QUINCY ADAMS was born at Braintree, Massachusetts, July 11, 1767. In the eleventh year of his age, 1778, he accompanied his father, John Adams, late President of the U. States, to France, the father being joint commissioner with Dr. Franklin and Arthur Lee, to that Court. After residing about eighteen months in France, he returned home with his father. In November, 1779, the father of Mr. Adams was again sent to Europe, with a commission for negotiating peace,

and a treaty of commerce with Great Britian. He again took his son J. Q. Adams, with him. They arrived at Paris after a disastrous passage, and the son was put to school in that city. And when it became necessary for the father to go to Holland, in pursuance of his official duties, he took his son with him, and first placed him in a public city school in Amsterdam, afterwards, at a suitable time, at the university of Leyden. In July, 1781, the son, as private Secretary, accompanied to St. Petersburg the late Judge Dana, who had been appointed Minister Plenipotentiary to the Empress of Russia. He remained with Judge Dana about fourteen months, when he left St. Petersburg to rejoin his father in Holland. The father was, on the arrival of the son in Holland, at Paris, on business relating to his commission. The son, however, remained at the Hague. The father soon rejoined his son, and in a short time after they both went to Paris. The definitive treaty was signed in September, 1783; and they both resided together in England, Holland and France, until 1785.

The father was appointed, about this time, minister to the court of St. James; and the son returned to this country. After preparatory studies he was admitted a student at Cambridge University, where he received the degree of Bachelor of Arts, in 1787.—After completing his collegiate studies, he commenced the reading of law in the office of the late Theophilus Parsons at Newburyport, and at the expiration of the usual period allowed for acquiring a law education, was admitted to the bar in the Courts of the State, and commenced the practice in Boston.

He remained in Boston about four years, during which time his professional practice was inconsiderable.

In 1794, he was appointed minister resident to the United Netherlands.

When this appointment took place, his father was Vice-President of the United States. It is said that the appointment was as unexpected to him as to his son, but with what authority we know not.

From 1794 to 1801, J. Q. Adams was in Europe, successively employed as a public minister, in Holland, England and Prussia. He was, while in Europe, nominated by Washington, as Minister Plenipotentiary to the Court of Lisbon; but at the accession of his father to the Presidency his destination was changed, and he was appointed minister to the Court of Berlin.

He remained at Berlin from November, 1797, until April, 1801; and during that time concluded a treaty of commerce with Prussia. He was then recalled, and arrived in Philadelphia in September, 1801, just before the commencement of Mr. Jefferson's administration.

In 1802, he was elected member of the Senate of Massachusetts, and served in that capacity one year. He was then elected a Senator of the United States for six years from the 4th of March, 1803. But when the embargo question came before congress he advocated the measure and thereby became noxious to the legislature of the state which conferred upon him his station. He resigned his office as Senator in 1808; his reasons for so doing are to be found in a letter which he addressed to the late Governor Sullivan, of Massachusetts. In March, 1809, he was nominated by Mr. Madison for a minister to Russia, but no vote was taken on the nomination. He was however, in August following, appointed minister plenipotentiary to the Emperor of Russia, the office before designated for him.

Such are the principal *political* events in the life of Mr. Adams, until his participation in the negotiations of Ghent, and his subsequent appointment to the office of Secretary of State.

His public *literary* career embraces the period, during which he held the office of Boylston Professor of Rhetoric and Oratory in the University of Cambridge. His lectures are before public, and are generally considered as happy specimens of learning and taste.

From the Family Visitor.

O ALEXANDROS SMEITHE.

A writer in the Boston Recorder and Telegraph has undertaken to prove that General Alexander Smyth is the beast mentioned in the Book of Revelation. His argument runs thus: The number of the name of Alexander Smyth, written in Greek and preceded by the exclamation O, which may well be elicited by his late production, is precisely 666. Hence there can be no mistake; the interpretation is sure.

Again; the Greek characters for 666 in the Book of Revelation, are CH X S. Now CH stands for CHAIRE or hail, a term of exclamation or applause, properly rendered in English, by O; x denotes Alexander; and s stands for Smyth: that is, O Alexander Smyth. This coincidence is remarkable, and places the matter beyond all doubt.

Q. E. D.

Interesting Documents.—A letter from Washington, to the editor of the Boston Patriot says:

"One of the greatest objects of curiosity in this metropolis is the Department of State. There you may see the original declaration of Independence, the original articles of confederation, the original commission given General Washington, and the original Constitution of the United States. In another apartment, are the Treaties made with the several European powers. The original signatures, by which the several potentates of Europe gave their several ratifica-

tions to these instruments, could not be viewed with indifference even by one who takes but a passing and ordinary interest in the course of human affairs."

Bolivar rejects a Crown.—We learn from a respectable source, that since the Liberator BOLIVAR, arrived in Peru, a deputation from the Kings of France and Spain has waited upon him with an invitation to assume the Supreme Command in South America, and put on a Crown—those powers promising to support him in such a measure, and probably pledging the aid of all the governments composing the Holy Alliance. It is needless to add, that the proposition was treated in a manner worthy of Bolivar. He sent it to the Congress of Colombia—and through that body it is hoped the world, will be informed of the particulars. *N. Y. Merc. Adv.*

His excellency C. D. E. J. Bange-man Huygens, has been appointed by the Majesty the King of the Netherlands, his Envoy Extraordinary and Minister Plenipotentiary to the United States, and was to set out on his embassy in the course of the present month. *Id.*

(From the *Constitutional*.)

PARIS, Jan. 11.

The Ministerial Journals stated a few days since, that the reports relative to the acknowledgment of the independence of the South American States by the Cabinet of St. James were destitute of foundation. They declared that such a measure would be an act of hostility against the Holy Alliance, and some went even so far as to insinuate that the powers composing this royal coalition, would find themselves under the necessity of supporting the Monarchic principle by force, and that

they would unite to assure to Spain the sovereignty of her colonies.

Whilst these journals were tracing out the circle within which the British Government should confine itself, under the pain of incurring their indignation, Mr. Canning was coolly engaged in drawing up the diplomatic notes, which were solemnly to announce the independence of the former Colonies of Spain, and those treaties of commerce, which England, always attentive to her interests, is on the point of concluding with them. It is thus he replies to the warlike organs of the Holy Alliance. This news has fallen like a thunderbolt in the midst of our discussions upon sacrilege, the indemnity of the emigrants, the reduction of the Rentes, and the Convents. The Diplomatic Corps are indignant, and the roads are covered with extraordinary couriers, despatched to all the capitals of the Continent. While waiting for the decision of the Cabinets, which it is not difficult to foresee, our Ministerial Journals have suddenly changed their tone.

LONDON, Feb. 3.

Extract from the King's Speech to both Houses of Parliament.

A treaty, having for its object the more effectual suppression of the slave trade, has been concluded between his Majesty and the King of Sweden; a copy of which treaty, as soon as the ratification shall have been exchanged, his Majesty will direct to be laid before you.

Some difficulties have arisen with respect to the ratification of the treaty for the same object, which was negotiated last year between his Majesty and the United States of America. These difficulties, however, his Majesty trusts, will not finally impede the conclusion of so beneficial an arrangement.

From the Missionary Herald.

AMERICAN TRACT SOCIETY.

The following Table extracted from a recent publication of the American Tract Society, entitled "Proceedings of the first ten years," shews the number of Tracts printed in each year, and the annual receipts in donations and for tracts sold.

[Here follows the Table, which we omit, as the substance of it is contained in the following remarks:]

From the above Table it appears, that the whole amount of donations received in ten years, is less than \$12,500. It is estimated, that about one third of this amount has been delivered to donors in Tracts at cost. Hence the amount of charity which has been suffered to remain at the disposal of the Society is about \$8,500. With this sum, in ten years, 4,217,500 Tracts have been printed; that is, each dollar devoted to the objects of the Society, has already been, on an average, the means of printing about 500 Tracts. But the value of the Tracts now contained in all the Society's Depositories, is more than \$8,500. Hence every dollar given has not only been the means of printing 500 Tracts, but remains, somewhat increased, to print the same number in an equal space of time, or about once in five years, so long as the Society shall continue its operations. Perhaps an equal sum of money was never more advantageously appropriated.

From the same publication it appears, that about 10,000,000 of Tracts have been published in the U. States; and about 90,000,000 in Foreign Countries. Of these the London Religious Tract Society printed 61,500,000, which is more than all the world besides.

CARD PLAYING.

A gentleman in public company, inveighing against the prevailing cus-

tom of card playing, was requested to give his reasons, which he did in words to this effect: "I have observed that it wastes much *time*, which I esteem the most valuable treasure that God has bestowed on us: secondly, it excludes *conversation*, one of the highest of all social pleasures; and, lastly, it too frequently excites envy, repining, and ill-humor.—To be more particular—in *young persons*, the habit of playing at cards absorbs many of those hours which should be spent in improving the mind; and which thus foolishly lost, can never afterwards be recovered. Through the consequent deficiency in education, many are rendered unfit for proper employments, and necessarily fall into pursuits unworthy of the situations they might have filled, becoming insignificant in themselves and useless to society. With respect to the *old*, this humor of card playing is a most wretched example, and contributes greatly to ruin the rising generation. It removes that reverence, which ought to wait upon years; it increases avarice, the too natural vice of age; and, finally, corrupts the heart, at a season when it should be employed in far more serious pursuits. In a word, card playing is one great cause of that incapacity, so justly deplored in our youth, of both sexes, and of that profligacy which disgraces those in advanced years."

A Missouri paper.

THRESHING MACHINE.

HARRISBURG, Pa. Feb. 8.

Extract of a letter from a gentleman in Oley township, Berks county, to a member of the Legislature, dated Jan. 28, 1825.

"Kime's threshing machine is now in operation, and does thresh most completely. They have threshed 50 sheaves of wheat in 4 1-2 minutes. It is ascertained that they can thresh upwards of 3000 sheaves in a day, with it."

POETRY.

THE TIME-PIECE.

[By Montgomery.]

Who is *He*, so swiftly flying,
His career no eye can see?
Who are *They*, so early dying,
From their birth they cease to be!
Time:—behold his pictured face!
Moments:—can you count their race?

Though, with aspect deep-dissembling,
Here he feigns unconscious sleep,
Round and round this circle trembling,
Day and night his symbols creep,
While unseen, through earth and sky,
His unwearied pinions ply.

Hark! what petty pulses, beating,
Spring new moments into light;
Every pulse, its stroke repeating,
Sends its moment back to night;
Yet not one of all the train
Comes uncall'd or fits in vain.

In the highest realms of glory,
Spirits trace, before the throne,
On eternal scrolls, the story
Of each little moment flown;
Every deed, and word, and thought,
Through the whole creation wrought.

Were the volume of a minute
Thus to mortal sight unroll'd,
More of sin and sorrow in it,
More of man, might we behold,
Than on History's broadest page
In the relics of an age.

Who could bear the revelation?
Who abide the sudden test?
—With instinctive consternation,
Hands would cover every breast,
Loudest tongues at once be hush'd,
Pride in all its writhings crush'd.

Who with leer malign exploring,
On his neighbour's shame durst look!
Would not each, intensely poring
On that record in the book,
Which his inmost soul reveal'd,
Wish its leaves for ever seal'd!

Seal'd they are for years, and ages,
Till,—the earth's last circuit run,
Empire changed through all its stages,

Risen and set the latest sun,—
On the sea and on the land,
Shall a midnight Angel stand:—

Stand;—and, while the abysses tremble,
Swear that Time shall be no more:
Quick and Dead shall then assemble,
Men and Demons range before
That tremendous judgment-seat,
Where both worlds at issue meet.

Time himself, with all his legions,
Days, Months, Years, since Nature's birth,
Shall revive,—and from all regions,
Singling out the sons of earth,
With their glory or disgrace,
Charge their spenders face to face.

Every moment of my being
Then shall pass before mine eyes:
—God, all-searching! God, all-seeing!
Oh! appease them, ere they rise:
Warn'd I fly, I fly to Thee:
God, be merciful to me!

—
*They Poured the Red Libation
Forth, &c."*

THEY pour'd the red libation forth,
And fill'd the golden bowl;
I dashed it on the famish'd earth,
And spurn'd its base control,—
And said—no more my peace shall be
A victim to thy treachery!

They wove of Fame, the blooming wreath,
My brow the chaplet twin'd;
My foot I trod the flowers beneath,
And gave them to the wind,—
And said—my heart no more shall trust
To that which is itself but dust!

They brought me Beauty's child, and gave
To me her fairy form;
Death came! She fill'd the silent grave—
Fed on her cheek the worm:
I lov'd, yet said—no more will I
O'er flower so frail, in sorrow sigh!

They brought me then a spirit sweet—
RELIGION, ever fair;
My tears bedew'd her holy feet,
My soul arose in prayer,—
And said—Fame, Pleasure, all farewell!
Blest spirit! thou hast broke their spell!

[N. Y. Com. Ado.]

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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CREEDS AND CONFESSIONS.

The utility and importance of Creeds and Confessions: an Introductory Lecture, delivered at the opening of the summer session of the Theological Seminary of the Presbyterian Church, Princeton, July 2, 1824.—By SAMUEL MILLER, D. D. Professor of Ecclesiastical History and Church Government in the said Seminary.

[Continued from page 597.]

2. Another objection frequently made to church Creeds is, that they **INTERFERE WITH THE RIGHTS OF CONSCIENCE, AND NATURALLY LEAD TO OPPRESSION.** "What right," say those who urge this objection, "has any church, or body of churches, to impose a Creed on me, or dictate to me what I shall believe? To attempt such dictation is tyranny; to submit to it, is to surrender the right of private judgment."

There would be some ground for this objection, if a Creed were, in any case, imposed by the civil government, or by an established church; if any were obliged to receive it, under heavy pains and disabilities, whether they approved it or not. But as such a case

does not, and happily, cannot exist in our favoured country, the objection is surely as illegitimate in reasoning, as it is false in fact.

It will not, surely, be denied by any one, that a body of Christians have a right, in every free country, to associate and walk together upon such principles as they may choose to agree upon; not inconsistent with public order.

They have no right, indeed, to decide or to judge for others, nor can they compel any man to join them. But it is surely their privilege to judge for themselves; to agree upon the plan of their own association; to determine upon what principles they will receive other members into their brotherhood; and to form a set of rules which will exclude from their body those with whom they cannot walk in harmony. The question is, not whether they make, in all cases, a wise and scriptural use of this right to follow the dictates of conscience—but whether they possess the right at all?

Let us suppose a church to be actually associated upon the principle laid down; its Creed and other articles adopted, and published for the information of all who may wish to be informed; and its members walking together in harmony and love. Suppose, while things are in this situation, a person comes to them, and addresses them thus—"I demand admittance into your body, though I can neither believe the doctrines which you profess to embrace, nor consent to be governed by the rules which you have agreed to adopt."—What answer would they be apt to give him? They would certainly

ly reply—"Your demand is very unreasonable. Our union is a voluntary one, for our mutual spiritual benefit. We have not solicited you to join us; and you cannot possibly have a right to force yourself into our body. The whole world is before you. Go where you please. We cannot agree to receive you, unless you are willing to walk with us upon our principles." Such an answer would undoubtedly be deemed a proper one by every reasonable person. Suppose, however, this applicant were still to urge his demand; to claim admission as a right; and upon being finally refused, to complain, that the society had "persecuted" and "injured" him? Would any one think him possessed of common sense? Nay, would not the society in question, if they could be compelled to receive such an applicant, instead of being oppressors of others, cease to be free themselves?

The same principle would still more strongly apply, in case of a clergyman offering himself to such a church, as a candidate for the station of pastor among them. Suppose, when he appeared to make a tender of his services, they were to present him with a copy of that Creed, and of that form of government and of worship which they had unanimously adopted, and to say—"This is what we believe. We pretend not to prescribe to others; but 'so we have learned Christ;' so we understand the scriptures; and thus we wish ourselves, our children, and all who look up to us for guidance, to be instructed. Can you subscribe to these formularies? Are you willing to come among us upon these principles, and, as our pastor, thus to break to us, and our little ones, what we deem the bread of life?" Could the candidate complain of such a demand? May he speak as if the church, in putting him to this test, undertook to "judge for him." But nothing can be more remote from the truth. They only un-

dertake to judge for themselves. If the candidate cannot or will not accept of the test, he will be, of course, rejected. But, in this case, no judgment is passed on his state toward God; no ecclesiastical censure, not even the smallest, is inflicted upon him. The church only claim a right to be served in the ministerial office by a man who is of the same religion with themselves. And is this an unreasonable demand? Are not the rights of conscience reciprocal? Or do they demand, that, while a church shall be prohibited from "oppressing" an individual, an individual shall be allowed to "oppress" a church? Surely it cannot be necessary to wait for an answer.

Accordingly, the transactions of secular life, furnish every day a practical refutation of the objection which I am now considering. Does the head of a family, when a person applies to be received as a resident under his roof, ever doubt that he has a right to inquire whether the applicant be willing to conform to the rules of his family or not; and if he decline this conformity, to refuse him admission? And if a candidate who fell totally short of the qualifications required, and who, of course, was rejected, should, make a great outcry, that he was "wantonly" and "tyrannically" deprived of the place to which he aspired, would not every one think him insane, or worse than insane? The same principle applies to every voluntary association, for moral, literary, or other lawful purposes. But where is the essential difference between any one of these rights, and the right of any community of professing christians to agree upon what they deem the scriptural principles of their own union; and to refuse admission into their body to those whom they consider as unfriendly to the great purposes of truth and edification, for the promotion of which they associated? To deny them

this right, would be to make them slaves indeed!

It will probably, however, be alleged, that a church cannot, properly speaking, be considered as a *voluntary association*; that it is a community instituted by the authority of Christ; that its laws are given by Him, as its sovereign Head and Lord; and that its rulers are in fact only stewards, bound to conform themselves in all that they do to his will; that, if the church, were their own, they would have a right to shut out from it whom they pleased; but as it is Christ's, they must find some other rule of proceeding than their own volitions. This is, doubtless, all true.

Yet it does not alter "one jot or tittle," the spirit of the foregoing reasoning. The union of christians in a church state, must still, from the nature of things, be a *voluntary act*; for if it were not so, it would not be a *moral act* at all. But if the union be voluntary, then those who form it, must certainly be supposed to have a right to follow their own convictions as to what their Divine Master has revealed and enjoined respecting the laws of their union. If *they* are not to judge in this matter, who, I ask, is to judge for them? Has the Head of the Church, then, prescribed any qualifications as necessary for private membership, or for admission to the ministerial office, in his church? If so, what are they? Will any degree of departure from the purity of faith and practice, be sufficient to exclude a man? If it will, to whom has our Lord committed the task of applying his law, and judging in any particular case? to the applicants or delinquents themselves; or to the church in which membership is desired? If to the latter, on what principles is she bound to proceed? As her members have voluntarily associated for their mutual instruction and edification in spiritual things, have they not a right to be satisfied that the individ-

ual who applies to be received among them, either as a private member or minister, entertains opinions, and bears a character, which will be consistent with the great object which they seek? Can any such individual reasonably refuse to satisfy them as to the accordance of his religious sentiments with theirs, if they think that both the law of Christ, and the nature of the case, render such accordance necessary to christian fellowship? If he could not reasonably refuse to give satisfaction *verbally* on this subject; could he with any more refuse to state his own sentiments *in writing*, and subscribe his name to that written statement? Surely to decline this, while he consented to give a verbal exhibition of his Creed, would wear the appearance of singular caprice or perverseness. But if no rational objection could be made to his subscribing a declaration, drawn up with his own hand, would it not be exactly the same thing, as to the spirit of the transaction, if, with a view, simply to ascertain the fact of his belief, not to dictate laws to his conscience, a statement previously drawn up by the church herself, should be presented for his voluntary signature? What is required of an individual in such case is, not that he shall believe what the church believes; but simply that he shall declare, as a matter of fact, whether he *does* possess that belief, which, from his voluntary application to be received into christian fellowship with that church, he may be fairly presumed to possess. —Again, I ask, is it possible to deny a church this right, without striking at the root of all that is sacred in the convictions of conscience, and of all that is precious in the enjoyment of christian communion? I fully grant, indeed, that, as her authority rests entirely on the declared will of Christ, she has no right, in the sight of God, to propose to a candidate, any other than a *sound orthodox Creed*. She cannot

possibly be considered as having a right, on this principle, to require his assent to anti-scriptural principles. Still, however, as the rights of conscience are unalienable; and as every church must be considered, of course, as verily believing that she is acting according to her Master's will, we must concede to her the plenary right, in the sight of man, to require from those who would join her, a solemn assent to her formularies.

But, perhaps, it will be asked, when a man has *already become* a member, or minister of a church, in virtue of a voluntary and honest subscription to her articles, and afterwards alters his mind;—if he be excluded from her communion as a private member, or deposed from office as a minister, is not here "oppression?" Is it not inflicting on a man a "heavy penalty" for his "opinions;" "punishing" him for his "sincere, conscientious convictions?"—I answer, if the Lord Jesus Christ has not only authorized, but solemnly commanded his church to cast the heretical, as well as immoral, out of her communion, and wholly to withdraw her countenance from those who preach "another gospel;"—then it is manifest, that the church, in acting on this authority, does no one any injury. In excluding a private member from the communion of a church, or deposing a minister from office, in the regular and scriptural exercise of discipline, she deprives neither of any natural right. It is only withdrawing that which was voluntarily asked, and voluntarily bestowed, and which might have been, without injustice, withheld. It is only practically saying—"You can no longer, consistently with our views, either of obedience to Christ, or of christian edification, be a minister or member with us. You may be as happy and as useful as you can in any other connection; but we must take away that authority and those privileges which we once gave you, and of which your

further exercise among us would be subversive of those principles which we are solemnly pledged to each other to support." Is this language unreasonable? Is the measure which it contemplates oppressive? Would it be more just in itself, or more favourable to the rights of conscience, if any individual *could* retain his place as a teacher and guide in a church, contrary to its wishes; to the subversion of its faith; to the disturbance of its peace; and finally, to the endangering of its existence; and all this contrary to his own solemn engagements, and to the distinct understanding of its members, when he joined them? Surely every friend of religious liberty would indignantly answer. No! Such a church would be the oppressed party, and such a member, the tyrant.

The conclusion, then, is, that when a church makes use of a Creed in the manner that has been described; as a bond of union; as a barrier against what it deems heresy; and in conformity with what it conscientiously believes to be the will of Christ; it is so far from encroaching on the "rights" of others; so far from being chargeable with "oppression;"—that it is really, in the most enlightened manner, and on the largest scale, maintaining the rights of conscience; and that for such a church, instead of doing this, to give up its testimony to the truth and order of God's house; to surrender its own comfort, peace, and edification for the sake of complying with the unreasonable demands of a corrupt individual, would be to subject itself to the worst of slavery. What is the subjugation of the many, with all their interests, rights, and happiness, to the dictation of one, or a few, but the essence of tyranny. (To be continued.)

INJURIOUS MAXIM.

"An injurious and destructive maxim." says Dr. Clark, in his concluding observations on the 6th chapter of

Deut'y. "has lately been advanced, by a few individuals, which it is hoped is disowned by the class of Christians to which they belong; though the authors affect to be thought Christians, and rational ones too. The sum of the maxim is this: Children ought not to be taught religion for fear of having their minds biased to some particular creed; they should be left to themselves, till they are capable of making a choice, and choose to make one. This maxim is in flat opposition to the command of God: and those who teach it, show how little they are affected by the religion they profess. If they felt it to be good for any thing, they would certainly wish their children to possess it; but they do not teach religion to their children because they feel it to be of no use to themselves.

Meth. Rec.

To the Editor of *The Universal Asylum.*

SIR,

THE enclosed essay, written by a lady in this city, contains many just and excellent thoughts, expressed in an agreeable and elegant style. I beg you would give them a place in your useful *Asylum*. I have only to add my wishes, that they may attract the attention of the ladies of our country; and that their influence, every where, may be equal to their merit.

Philad. Feb. 14th. 1791.

Among the female part of the community, whose young and susceptible hearts are formed for a sensibility to piety and devotional affections, we must particularly regret that lightness and vanity, which, where they prevail, supersede all serious reflection, and absorb in the engagements of dress, company, and conquest, the views of an immortal spirit. To such, a mite is offered from a benevolent heart, in addition to the treasures of instruction they have an opportunity of receiving:

Will ye pause, my sisters,—and while pleasure allures, while vanity elates, and flattery soothes the heart, listen a moment to an advocate for eternity, who would plead with you for that part of yourselves, which shall survive when the spoiler hath laid low the pride of mortality, and corruption hath paled the blushing cheek, and detaced the harmonious form of beauty? Not in heaviness of heart, not in the gloom of austerity;—not in a frigid insensibility to human concerns, does religion require you to tread the path of duty. Her native aspect breathes benignity and peace; she smiles on the fulness of social enjoyment; and brightens, by her cheering influence, the innocent gratifications and amusements of life. But amusement, as it is too often pursued, is dissipation;—dissipation of time, health, and fortune; of all that is most precious in private and domestic life;—dissipation of those best affections of the soul, those intellectual enjoyments, which refine and dignify our natures. Perhaps from the bosom of retirement, and abstracted from the engagements of the gay world, its scenes appear in too strong colours;—but let the unbiassed voice of reason decide, whether from them there ever sprung a delight which ennobled the affections, refined the desires, or elevated the soul to the highest aim of its nature, an inward communion with our Maker, our God;—and the anticipation of immortal joys in his presence—"God is love!"—but he is likewise a God of purity and holiness; and the heart that would be accepted by him must cherish the influence of his divine spirit, and endeavour to assimilate itself, as far as our imperfect natures will admit, to this source of light and love. But how is this to be done?—by fluttering in the glare of vanity and pride?—by devoting that time which is allowed for improvement in intellectual acquirements, to frivolous consultations on dress and ornament; or squan-

dering, in idle and expensive gratifications, that fortune which the bounty of Providence has bestowed, by a continual round of empty amusements, trifling conversations, or other vain occupations which sometimes fill up the hours of a fashionable fine lady? Surely, surely no—Ye whose tastes are thus vitiated, appeal to your own hearts, and say, do ye even retain a relish for the more sublime indulgence of human happiness, or aspirings for the purity of that bliss which is to constitute our heaven hereafter?—where is the flow of elegant and virtuous sentiments which gives to society its polish, and to friendship its charms?—where is the glow of tender humanity, which expands to every son and daughter of distress;—which succours the necessitous, soothes the afflicted, and embraces in the wide circle of benevolence and compassion, those whom it has not the power to relieve?—where is that energy of pure affection and unlimited friendship, which unite in the most endearing of human connexions, which qualify you to fulfil the duties of wife and friend to the chosen of your hearts, and to unite in fond solicitude for the welfare of those tender beings whom heaven may commit to your charge?—Where is the ability of this arduous task, if yourselves are unenlightened, and the prime of your days wasted in pursuits unworthy a rational creature?—Alas! the capacity for an enjoyment of these pure delights, exists not in a heart insensible to religion, enslaved by the tyranny of fashion, and devoted to her fascinating pursuits.—

This is considering the cultivation of religious impressions, and the exertion of our noblest faculties, only as heightening the happiness of life; but in the hour of affliction, and what mortal is exempt from many such?—where is the source of comfort and hope, which can sustain the soul under the pressure of adversity?—The loss of friends, the decay of health, the har-

assings of care, ask for a solace, which never will be found in the gay bustle of the world, or in the vapid repetition of its pleasures. But in a season of distress, how shall that heart be lifted up in prayer to the supporter of the wretched, which never swelled with gratitude and thankfulness for his benefits? When the prospects of life are darkened, how shall it look beyond them with hope to a scene of unmingled felicity, when it has never anticipated its delights! O for an awakening and persuasive voice, which might penetrate the inmost recesses of such hearts; and, if not totally insensible to the call of truth, arouse them from the dream of vanity, and chase the phantom from their bosoms.

ENGLISH BAPTIST MISSION.

Extract of a Letter from Mr. Leslie, dated Calcutta, June 7, 1824.

We had now arrived in India, and to us it had a woful appearance. All that we had ever read of its degradation, fell far short of what we actually saw on our first landing. Tens of thousands of human beings, in every direction, almost naked,—idol temples on every hand,—and women in the most enslaved state. Much good, however, is doing at Madras, although it is far from being apparent, amidst the thousands that are there. At one of the stations of the Church Missionaries, there has been a great out-pouring of the Spirit, so that, even in one school, there are no less than twenty-three out of thirty youths, who give evidence of sincere conversion. We attend a monthly meeting of all the Missionaries in the place, and heard them give their several accounts of the state of religion at their various stations; and no meeting, to me, was ever more interesting. Eleven were present; three from the Church Missionary, two from the Society for promoting Christian knowledge, two from the

Wesleyan, two from the London Society, one from the American Board, and myself. All stated that idolatry is beginning to sit very loosely upon the people. Many of the converts have suffered great persecution for Christ's sake; and in some places, even Christian villages exist. The people themselves are beginning to dispute with the Brahmins on the absurdities of Hindooism.—and, on one occasion a Brahmin was so confounded with some questions of the people concerning God, that he had to confess his ignorance; at which they, (in number about four or five hundred,) called to a Missionary, who was standing by, to come and teach them concerning the Deity. This we heard from the Missionary himself.

Serampore is a most beautiful place; built quite on the banks of a river, the air is pleasant and healthy, and the scene is enlivened by the plying up and down of numerous boats. Much harmony and Christian spirit prevails among the Mission family; and their kindness to all who visit them, is the most abundant. The breach made there by the death of Mr. Ward, is still most deeply felt, and is not likely to be filled up.

Calcutta is a very grand place; when you enter it, you have quite the idea of a city of palaces. However, it is far from being pleasant; from the number of houses, and people, and roads, the dust and heat are almost insupportable. We have been much alarmed for some time past, lest the Burmese should come and take the city. But our fears have now almost subsided, as the news of last week were, that our army had taken Rangoon, which there is little doubt, will stop the Burmese, who had come so nearly to Calcutta as Ramoo, which is a little way from Chittagong. Nothing has been heard in this place from Mr. and Mrs. Judson, and Dr. Price, who are at Ava; but when our army took Rangoon, they found Messrs. Wade and Hough, A-

merican Missionaries, fast bound in chains.

From the New York Commercial Advertiser.

In the legislative proceedings published on Saturday, we stated that the pagan party of the Seneca Indians had sent in a petition, praying that the missionaries might be prohibited from residing among them. This petition was signed by the celebrated Red Jacket, and his associates, Green Blanket, Robert Bob, Twenty Canoes First, Twenty Canoes Second, Captain Snow, Two Guns, Docketator, Bear Foot, Broad Head, Chief Warrior, Black Chief, Corn Planter, Elk Hunter, Bear Hunter, Fish Hawk, John Sky, Blue Sky, Hot Bread, and Black Snake. It is well known to those who have noticed passing events, that a part of the Seneca tribe have ever been opposed to Christianity in any form, while a majority of the tribe have embraced its truths, and have become useful members of society.—We have visited all the Indian tribes within the bounds of this state, and some who reside in an adjoining territory. We saw their situation before the heralds of the Cross had opportunity of doing much good among them; we have marked their progress since, and we assert, without their fear of contradiction, that where the Gospel has been introduced, the spiritual and temporal condition of the Indians have been improved. The wilderness has become a garden; the chase is rapidly giving place to agriculture and the various necessary employments of civilized life. The tomahawk and the scalping knife are yielding to the plough and the sickle, and the warhoop is changed to songs of praise. "Previous to the introduction of the Gospel of Peace, the Arborginies considered their females as being of a very inferior order, and only fit to carry their effects from one encampment to one another. The scene is now

changed; they are treated as companions, and both males and females are anxious for the improvement of their children. Their children, who were formerly brought up in ignorance and vice, are now regularly sent to school, and exhibit minds as susceptible of improvement as the generality of whites. Could indeed must be the heart who can look upon such a change in the change in the condition of the Indians, and not rejoice, that men have been found, who have left their ease and comfort, and gone into the wilderness, for no other purpose than the melioration of the condition of the Aboriginies. Let them remember that their reward is not with men, and that the God whom they serve, is also the God of the red man.

CONNECTICUT MISSIONARY SOCIETY.

This important Institution, through the blessing of heaven, is still enabled to extend a helpful band to the destitute; and many, very many, shall rise up in the wilderness and solitary places and call her blessed. Between \$7000 and \$8000 have been expended the last year by this Society in sending the Gospel to those who are perishing; and the amount of labour performed by the Missionaries sent out is equal to the constant labour of one man for fifteen years. The fruits of these labours of love will probably be known only in the light of eternity.

Reli. Int.

EVANGELICAL LUTHERAN CHURCH, Hartwick Seminary.

The whole number of students regularly admitted and instructed in the Seminary, during the last annual term, amounted to seventy-one—ten of which have left the Institution at the expiration of the last term, with a view of either prosecuting their studies in some of our higher Institutions, or engaging in such other pursuits as circumstances may dictate.

THE DERVISE'S ANSWER, OR THE CAVILLER REFUTED—AN EASTERN STORY.

A certain man went to a Dervise, and proposed three questions: 1st, "Why do they say God is omnipresent? I do not see him in any place, show me where he is? 2d, Why is man punished for his crimes, since whatever he does proceeds from God? Man has no free will, for he cannot do any thing contrary to the will, of God; and if he had power he would do every thing for his own good." 3d, "How can God punish Satan in hell fire, since he is formed of that element; and what impression can fire make on itself?" The Dervise took up a large clod of earth and struck him on the head with it. The man went to the Cazy, and said, "I proposed three questions to a certain Dervise, who threw a large clod of earth at my head, and made my head ache?" The Cazy having sent for the Dervise, asked, "Why did you throw a clod of earth at his head; instead of answering his questions?" The Dervise replied, "The clod of earth was an answer to his speech. He says he has a pain in his head, let him show me the pain, and I will make God visible to him. And why does he exhibit a complaint against me? Whatever I did was the act of God; I did not strike him without the will of God. What power do I possess? And as he is compounded of earth, how can he suffer pain from that element?"

The man was confounded, and the Cazy highly pleased with the Dervise's answer. He answered the fool according to his folly.—*Reli. Int.*

DYING CONFESSION OF A SAINT.

The Rev. Mr. D. when asked on his death, how he found himself, answered, "I have taken my good deeds and bad deeds, and thrown them together in a heap, and fled from both to Christ, and in him I have peace."

THE LUMINARY.

LEXINGTON:

WEDNESDAY, APRIL 6, 1825.

DR. FISHBACK AND TRANSYLVANIA UNIVERSITY:

Or *The BAPTISTS* and PRESIDENT HOLLEY.

Solitudinem faciunt pacem appellat.

"They make a wilderness, and call it peace."

Having taken a passing survey of Dr. Fishback's connection with the Board of Trustees of the T. U.; attended to his successive efforts at reform; and followed him to his final abandonment of that body, we have arrived at length in the progress of the disclosure to his last letter, presenting in extenso, a plan of reform. We shall reserve our remarks on this subject for a subsequent No. At present we propose, to point out more fully the necessity of reform, by a reference to the state, and prospects of the institution. Here of course it will be understood that we refer to the college proper, in whose control and instruction the President is especially concerned, and whose fortunes alone of all the departments (as it will presently be shewn by a reference to matters of fact) are very intimately blended with his own.

(1.) *Our first position then, which we would take, shewing reform to be necessary, is, "that there is taught in the institution a religion which is not the religion of the state."*

In the Public Literary institution of a state avowedly christian, the elements of that religion should, by the concession of the President's friends themselves, be taught to the youth. A few radical principles common to the denominations of christians properly so called, yet peculiar to the Bible,

should be made the basis of Biblical instruction. Thus it would neither teach a religion which "in its catholic" and polluted arms would embrace all denominations however corrupt, nor be exclusively devoted to any one of them all. Thus it would avoid the peculiarity of a sect, and yet retain the grand peculiarities of the gospel. Without party, truth might be made to triumph; and upon general principles a co-operation of christians in supporting the institution be effected, without the introduction of radical error.

Now in view of an admission which all parties make, we ask, what have been the facts upon this subject? What has been the religion actually taught in the T. U.? Many of the friends of the present administration say that *no religion* is taught in the institution. Some say the President is not a christian man, and therefore they prefer him to any other, because he will "let all religions alone." Of the correctness and tendency of such a theory, the public must judge. But this inference cannot be true; for upon the face of the catalogues we see it recorded as the special department of the President to teach the senior class the "first principles of theology." We have seen that the President before he came from Boston was an avowed Unitarian. Since his arrival among us, in the progressive development of his views, he has taught that there is no Devil and other fallen spirits; that human nature is not depraved; that natural religion superseded the necessity of revealed; that confession of sin was ridiculous, and to be reproached; &c. &c. The following are the certificates of two graduates, as respectable youth as ever left the institution.

"We attest the fact that Mr Holley made natural religion supersede the necessity of revealed; that he invariably made natural religion the foundation, and revealed, the superstructure, taking

away the former, the latter was worthless.

GEORGE W. ASHBRIDGE.
SIMEON CRANE."

"We were present, and heard Mr. Holley ask, what do you think of those, who go about the country like braying asses, and telling God what poor hell-deserving scoundrels they are, and who burn brimstone under the noses of the people.

GEORGE W. ASHBRIDGE.
SIMEON CRANE."

Another graduate says,

"The impression left upon my mind by Mr. Holley's remarks upon Butler's analogy was, that natural religion was but the text of which revealed religion. so far as it was valuable, was but a commentary—that the common doctrine of depravity was a slur upon our nature—that it originated from false views of mental science, and is not consistent with God's moral government. SAM. P. PRESSLEY."

Three other equally respectable witnesses, two of whom had been members of the institution, testify to these general charges. In the fourth and sixth. Nos. of the Pamphleteer, these statements may be seen at large. In prosecution of this view, we refer the reader to the *thesis* of famous memory which issued from the college in 1823, as an exercise of one of the students, in the Latin language. The following is a translation of the two last sentences.

"Revelation may be called only a picture of natural Religion, since it has only the same principles expressed in words."

"Either will conduct a man to heaven provided he faithfully follow it."

An Episcopalian paper of New-England, (the Religious Advocate) remarking on this thesis says—"It is rank Deism"—"has an obvious tendency to degrade the scriptures," &c. &c. For these assertions he was warmly assaulted by a writer signing himself

Ultor, generally believed to have been the President himself, who attempted in various ways to defend the thesis, as "orthodox and christian in all its parts." In addition to this, twenty-six students of Transylvania University, graduates of three successive years, viz. 1821, 2, 3, in defence, as they supposed, of the President's religious system, write as follows: "We have been taught the principles of a liberal and exalted religion, which hurled not its anathemas against all who were unfortunate enough not to follow its tenets, BUT OPENED A PARADISE TO THE GOOD MAN OF EVERY COUNTRY AND EVERY RELIGION." That is, every religion, whether of Mahomed, the Deist or Brahmin could make good men! Add to all this the facts given to us by Dr. Fishback, after a long connection with the institution and acquaintance with the President's system, viz. —that it is one which supersedes revealed religion, or the religion of the land, and that the President pronounced Dr. Fishback's sermon, presenting revealed as the exclusive religion of the bible, false, in the presence of the senior class, and of several members of the Board of Trustees. We have therefore but to gather up these several evidences of facts thus spread upon the history of his administration, and we have an unanswerable proof of our first proposition, that the President teaches in the institution a religion not the revealed, and not the religion of the state. It becomes an argument cumulative in the establishment of the assertion.

(2.) *The necessity of reform in the general habits of the institution as influenced by the habits of the President is palpable to all parties and acknowledged by his best friends.*

It is not our intention to interfere with the private habits, or private religious opinions of the President, except so far as they affect the public interests. We rejoice with him and with all our fellow citizens in the exercise of our inestima-

ble rights on these subjects. But common sense discovers to ev'ry man that the personal habits and morals, as well as religious principles of a Public Officer in a literary institution, and especially its principal, if made known to the youth must naturally affect their sentiments and characters. We have already seen upon evidence that his religious creed has been habitually exhibited to the students, it being too a system of radical error. Now, in reference to the habits and morals of the President, it is notorious that he attends the ball-room, the theatre, the circus, and the race field—that he is a man of fashion and a votary of pleasure. So publicly known are these habits that they were a year since announced and condemned by a member of our general assembly in the Legislative Hall of Kentucky. And what is especially to the point on this fact, is, that the remarks of the Hon'ble. member were made in direct reference to the effect of Dr. Holley's example upon the habits of the students. A bill had been introduced into the Legislature to forbid horse-racing, (and perhaps the use of billiard tables,) within ten miles of Lexington. The reason assigned for desiring the passage of such a law was *the corrupting influence of such amusements on the students.* The good sense of the member alluded to, led him to say that it was in vain to attempt by such enactments the regulation of the students' morals, while the President himself engaged in such amusements. Now can it be supposed that such dissipation of time, such inevitable expense on dress, such injury to their morals &c. &c. as must be introduced by these habits, can be proper or useful to the youth of the land, or when fully known, be tolerated by the substantial population of the state? Never perhaps were nobler materials for forming great and useful men found, than in the youth of Kentucky. But with a set of habits, so pleasing to the natur-

al propensities of young men, sanctioned by such high authority, and recommended by so imposing an example, can we expect their morals to be uncorrupted—their time to be directed in the best way to the pursuit of knowledge, or their money, which is procured "by the sweat of their fathers' faces," to be expended with economy and discretion? We are aware that young men are, at best, impatient of restraint and are predisposed, to the pursuit of pleasure, to inordinate dress—to the extravagant use of money and waste of time. But for this very reason it is the more important, since *at best* there is danger—that no sanction should be given to these propensities, and that no example should recommend and legalize habits that are evil. This is a subject so simple and so obvious, that it must appeal to the good sense of every citizen.

It is painful to us to be compelled in truth and justice, to make this exhibition. But the existence of so great an evil in an institution which is the property of the state, and in which the character of so many of our youth is formed, and their eternal prospects it may be ultimately fixed—calls aloud for immediate reform.

—
For the Western Luminary.

REFORMATION IN TRANSYLVANIA UNIVERSITY.

I have read the various publications on the subject of Transylvania University in the Western Monitor and Western Luminary.—I find that the friends of Doctor Holley as President, hold out the idea perpetually that all those who believe that a reformation in the institution is necessary, and advocate it, are enemies to the University. This is great injustice, and ought to cover with shame and confusion of face those who are guilty of it. As well might the advocate of a pure and just administration of our public affairs be charged with hostility to the government: as well might the Trustees of the town of Lexington, who consider cleanliness of the streets to be favourable to

health, be charged with opposition to its interests: as well might parents who feel anxious for the happiness of their children in the life that now is and in that which is to come, be charged with being enemies to their children, as for the advocates of reformation in the University to be charged with being enemies to the institution.

The question to be decided is, whether a man ought to be supported as a president of a public institution of learning, by a christian and moral people, whose opinions of the Christian religion are such as to induce him in the presence of numerous spectators, and of all the classes at a public examination, to declare that to preach that the miracles wrought by Christ and which are recorded in the New Testament were designed to establish the truth of Christianity, is an attempt to establish a system of falshood. This is the point with its consequences which are now at issue between the friends of Dr. Holley as President and those who insist upon the necessity of a reformation in order to the prosperity of Transylvania.

The Philo Boons and Observers, instead of aspersing Messrs Fishback and Breckenridge, are invited to come out and defend, in the face of the public, the affirmative of the question, or to abandon it.—They may depend upon it that the public mind will not be permitted to be diverted from this point. As an effort to gull the Baptists on this subject, and to avoid the question, I see it stated in the Monitor of March 19th by "Observer" that "this religious denomination," meaning the Baptist, "will not have religion taught in a college; they procure it in another way;" and yet Doctor Holley professes to teach "the first principles of Theology" there.

There are very few Baptists, Mr. Observer, who are willing to give up their sons to ignorance, infidelity or paganism, in a regular course of Collegiate education: there are very few who are willing to place their sons in the hands of deists or infidels to obtain an education: there are very few indeed who believe that by their being taught infidelity they will obtain the knowledge or the experience of the religion of Jesus Christ; and there are very few who believe that the best education that can be had will render their

sons really useful and happy without the morality of the Gospel.

I heartily concur with a writer in the Monitor, some months ago, who says "It is a crying sin and a black reproach upon our institutions of learning that young men should complete a regular course of education without having become acquainted with the principles and evidences of the religion of their country—the Christian religion—"that they should be better acquainted with the heathen Gods than with the true God—with deism than with Christianity, and with the Pantheon than with the Bible—It is high time that this reproach be wiped off, and that our system of education be reformed and perfected."

I am opposed to the Legislature granting exclusive privileges to any christian denomination by charter.—This is not agreeable to the letter or the spirit of our constitution; for as far as a charter goes to establish in the hands of a sect sectarian religious privileges, so far is the religion of that sect established to the exclusion of all others.

There can be no impropriety however in the Legislature securing to each sect something like a just representation, jointly and in common with each other, and with that portion of the community which is of no religion, in the management of a state institution of learning.—No sect is willing that their rights shall be exclusively controlled by another, or by the world.

We desire to have an actual proportionate participation with others in the management and control of our sons' education. We want none but a common interest there, and this we have no doubt the Legislature will give us with the other denominations, if petitioned for that purpose, which will doubtless be done at their next session.

To show that the plan of religious instruction proposed as part of the system of reformation for Transylvania University is not chimerical or singular, and that it is in the judgment of men distinguished for learning, experience and piety, true and important, I subjoin the following extract from an "address delivered by Dr. Lindsley at his inauguration as President of Cumberland College," with which I have no doubt that every pious man will agree. Yes, Mr. Observer, the pious Baptist's too, who you say, "will not have re-

ligion taught in a college." The Baptists expect their sons to procure religion by the agency of God's spirit through gospel truth, in which system Christ is the way, and the only way, the truth and the life; and in accordance with which they are commanded to bring up their children in the nurture and admonition of the Lord.

Doctor Lindsley remarks, "I have said that the heart, or the moral faculties, ought to be cultivated.—I am aware that a system of ethics or moral Philosophy usually constitutes a part of a college course, and the best part too. It is studied as a science just as Chemistry or Astronomy is studied.—But the moral powers need constant cultivation from infancy to manhood—Correct habits of thinking and acting are to be formed—Precept, lecture, exhortation, are not enough—The daily walk and conversation must be inspected, guarded, and moulded, if practicable, into the purest form—The Bible ought to be studied, and the lessons of wisdom diligently enforced and practically explained—I say nothing of creeds or confessions, or systems of doctrine—I speak of the Bible—the grand charter of our holy religion—of our common christianity—and who of the great christian family can object to this? In the heathen schools, youth are always taught the religion of the country—Every Musselman is required to be Master of the Koran—And shall Christian youth be less favoured than the Pagan and Mahomedan? Have we a book bearing the impress of heaven—confessedly embodying the purest morality ever yet known in the world—the only authentic record of the origin of our race, and of the most stupendous events which have occurred upon our globe—filled with scenes of real life the most instructive, with biographical incident the most extraordinary and pathetic, with strains of eloquence and poetry the most melting and sublime—and with all professing to be, and acknowledged to be, our only safe guide through life, and the foundation of all our hopes of a blessed immortality—Shall this book be excluded from our seminaries, and withheld from our youth, at the very period too, when they most need its salutary restraints and purifying influence? And this, lest, peradventure, some speculative error, or some sectarian opinion might be imbibed! as if worse errors, and more inveterate

prejudices, and the most pernicious principles, will not be sure to find their way into that heart which remains a stranger to the hallowed precepts of the sacred volume—But I intend to offer no formal argument upon this point just now—In every place of education, the Bible ought to be the daily companion of every individual; and no man ought to be suffered to teach at all who refuses to teach the Bible—"Train up a child in the way he should go, and when he is old he will not depart from it," is the doctrine of revelation, of reason and of experience."

Thus speaks Doctor Lindsley.—These sentiments form the principle features of the plan of reformation proposed for Transylvania University, as far as religion is concerned—But if "the Bible ought to be studied and its lessons of wisdom diligently enforced and practically explained"—if "in every place of education the Bible ought to be the daily companion of every individual; and no man ought to be suffered to teach at all who refuses to teach the Bible;" if all this be true, is it not necessary that we employ qualified persons to superintend this most important concern, whose principles and character are formed according to the Bible, "the grand charter of our holy religion—of our common christianity?" Can these interests be safely committed into the hands of a divine who frequents race fields, theatres, and ball rooms, and who at a public examination declares, in the presence of the Trustees, and of the spectators and visitors, and of the classes, that to preach that the supernatural works wrought by Jesus Christ to prove the principles and doctrines of the christian religion, is to attempt to establish a system of falsehood? This is the question that the Christian community is called upon to decide, and which the legislature will be required to act upon at its next session—And ye *Philo Boons* and *Observers*, no longer conceal yourselves under fictitious names, nor try to blind the people's eyes or gull the Baptists, by vilifying the characters of Messrs. Fishback and Breckenridge, but come out in your own proper names, and stake your reputation and character if you have any, in defence of the affirmative of the question, or give it up and become *real* friends to Transylvania University and to Lexington,—unite to reform the former, and

both will prosper; but be assured that unless this be done the Baptists will desert the institution.

A BAPTIST.

A CARD.

Several unprincipled individuals have of late attempted to injure the cause of missions and the character of its friends by scurrilous comments on the publication in a late No. of this paper of a list of donations to the Chickasaw mission. These same persons have previously complained that the monies given to missionaries were not accounted for to the public. The honest missionaries were desirous of correcting this unkind and unjust suspicion, by a publication of a list of donations.—Our paper was chosen as the medium. We erased from the list whatever could identify the name or gift with any individual for whom we had any right to exercise such a discretion, so far as it could be done without defeating the object of the publication, which was to let those persons know that their gifts had been received and acknowledged at the station for which they were intended by the donors. The malignity of such minds is still more obvious when it is remembered that the fitting of the initials to the names is a surmise of their own.

MARRIED.

On Thursday the 31th ult. Capt. ISAAC LANSDALE, of Louisville, to Miss SARAH daughter of Robert C. Harrison, Sen. of Fayette county.

Communicated for the Western Luminary.

DIED, on Wednesday, March the 30th, after a lingering sickness of several months, in the 20th year of his age, GEORGE TROTTER, Jun. son of George Trotter, Sen. of this place.

We have seldom recorded the death of a more amiable and lovely young man, or of one whose untimely end will be more deeply lamented by the circle of his numerous kindred and friends. We know that he who is chronicled with the dead, can derive no pleasure from the praises of men. But though he has passed those limits at which human praise and human censure, forever cease to affect—yet we would by his example, called back from the grave, admonish the crowd of his young associates and friends who have been permitted

to survive him. *“Though dead he yet speaketh.”*

In his last sickness he found that good morals and natural religion and taste and human acquirements could cast no light upon eternity and impart no hope to a dying man. His views of his condition as a helpless sinner were clear and evangelical—and his cries for mercy at the throne of grace, affected most deeply not only the hearts of the friends who surrounded his bed, but as we trust the hearts of the sympathising Saviour.—His penitence, his simple-hearted trust in Jesus Christ, his affecting views of the love of God—and his desire for the salvation of those around him, impart a consoling hope of his eternal peace. Yet there is always danger of fatal delusion in a repentance that is attempted on the fading border of life. Let his voice of admonition deter his youthful friends from a similar delay of preparation for Eternity. The interests are too awfully vast, the result is mingled with too alarming an uncertainty, to hazard it all upon a dying venture. In health and youth and life, prepare for death.

A Friend of the Deceased.

KENTUCKY BIBLE SOCIETY.

The Anniversary of the Bible Society of Kentucky will be held in McCord's Church on Thursday April 14th, at 10 o'clock, A. M. The report of the Society's proceedings will be read and several appropriate speeches be delivered on the occasion. Our fellow citizens are respectfully invited to attend.

REVIVALS OF RELIGION IN FRANCE.

In the Evangelical Magazine for January, we find an interesting journal of a pious student from the Missionary Seminary at Basle, in Switzerland, who, at the request of their pastors, spent several weeks last September, in visiting some Protestant churches in France, within a days ride of Paris. During this visit he was surrounded from morning to night by persons who desired to consult him, and converse

with him on their religious interests. "I saw," says he, "in these country places, a number of individuals and families who three years ago were sunk in the grossest ignorance, and who would now be eminent as Christians, even among their fellow Christians of other countries. The Lord has begun a good work in these parts, and we may hope that by the influence of his Spirit, it will be continued and extended." In a letter transmitting this journal to the editors of the Evangelical Magazine, Mr. Wilks of Paris, adds, "I have myself lately made a journey through the south of France, and have had the inexpressible pleasure to witness there also the commencement and progress of the same good work."

N. Y. Observer.

MERDEEN.

Merdeen is a city of Asiatic Turkey, 45 miles S. of Diarbekir, and contains about 2,500 families; of which 500 are Syrian Christians, 100 Syrian Catholics, 200 Armenian Catholics, several Chaldean Catholics, and 25 families of Jews. The Syrian Christians have a patriarch residing at Damascus; the Syrian Catholics have neither church nor priest; the Armenian Catholics have an archbishop and a bishop, who are entirely dependent on the Propaganda of Rome; the Chaldean Catholics have a patriarch at Diarbekir. The members of these different denominations were generally anxious to obtain copies of the Scriptures, and were supplied by Mr. Wolf to some extent.

N. Y. Observer.

Yellow Fever.—M. Andouard, one of the Physicians of the military hospital at Paris, has published a very interesting memoir, under the title of "Considerations on the Origin and Causes of Yellow Fever, from observations on that Disorder at Barcelona in 1821, and at Port du Passage in 1823." In

this treatise he proposes the following question, which is equally important to the science of medicine, and to morality and humanity, namely—Is not the Slave Trade one of the principal Causes of the Yellow Fever? Striking experiments, and a strict examination of numerous and authentic facts, have induced the author to decide in the affirmative. The Committee of the Royal Academy of the Science has declared that this question was new and important, and expressed a wish that Dr. Andouard's treatise should be published.

Lond. pap.

It appears by official statements that the revenue of Great Britain for 1824, amounted to the enormous sum of 54,286,192 pounds sterling, or 241,043,742 dollars.

Unusual consternation rages in North Holland. A great part of the Island of the Texel is under water. The accounts from Terschelling, Sliedrecht, Heerjansdam, and Sheyn, are full of details of the disasters caused by the inundation.

At the Helder the injury has been more serious. Supplies of provisions in boats, left the city on Saturday evening; and in the course of Sunday advice was received of more than 130 persons having been extricated from a state of danger. Flat boats are also employed in saving the cattle.

Lond. pap.

NEW-YORK, March 12.

During the 48 hours ending at 12 o'clock last night, when our paper went to press no less than 83 vessels arrived at this port from sea—many of them ships of the largest class, and all with valuable cargoes. The constant influx of property to this market, excites the astonishment of even those who have been most extravagant in their calculations as to the rapid growth and prosperity of this city.

POETRY.

For the Western Luminary.

These lines were composed upon the following interesting incidents:—A family in the Green River Country was in the dead of night suddenly aroused by the crying of one of the children. Awaking, the Parent hastened up stairs, and found the roof and ceiling in flames. He rescued his child, and fled with the family from the house. As they had gotten on the threshold of the door, the whole of the roof, &c. fell in undistinguished ruins. The family grateful for preservation entered into a near hovel, and there erected an altar from which incense of prayer ascended to God, who had afforded them so signal an escape.

Twas night and all was still, the deep profound

Of darkness, and of silence cast around
Their magic influence, and the vigil light
Of many a star illum'd the wavy night.
Twas in that hour when sleep locks up the eye

Of sorrow even, and the moments fly
As sweet and swift as messengers of Heaven,

Or fleet as light that from the meteors driven.

The faithful cur, as sentinel would keep
The watch, now sunk in sombre sleep.

No eye save His invisible to sense,
Was wakeful to alarm, or yield defence.
Heard you that squand, as tho' from stifled breath?

Hark! 'tis my child! she gives the moan
of death,

The parent cries, and quick ascends the way,

The house all wrapt in flames and light as day.

Swift through the threatening fire and curling smoke,

With all a father's sympathy, he broke.
Fearless of death, he only thought to save

His lovely infant, from the untimely grave.
He snatched his child—with rapid pace
he fled,

He knew not whether living now, or dead.
When to the lintel of the door he came,

The roof and timbers fell, and all in flame;
His child was safe, all else was now consumed,

A mass of ruin, and in fire entomb'd.
Houseless, and clad but ill, the little band,
As pilgrims sojourn'd in a weary land.

Silence prevails, they tend their onward way

To reach a hovel near, and make their stay.

No murmuring voice was heard, nor even a sigh

Could pierce the ear of Majesty on high.
They enter, (solemn scene) delightful view,

Tho' all is lost, to Jesus they are true,
"Come let us bow before our Father's throne

"Lowly adore, and say "thy will be done."
Their breath ascends, it flies to thine abode

Oh! thou incarnate ever glorious God!
To whom can pilgrims come in time of need?

Thou, who the naked clothe, the hungry feed!

But where, Oh, where shall the ungodly fly
When thunders shake, and lightnings melt the sky.

When flames sulphureous rage, and floods of fire,

Shall close the scene, and nature shall expire.

No sinner then, can audience have in Heaven,

No pardon issues forth, nor sins forgiven,
No lamb to feel the terrors of that blow

That strikes the guilty dead, the rebel low.

But Jesus smiles, he bids his weary saints
To dry their tears and silence their complaints,

To cease from prayer, to join in hymns of praise

To him who reigns in Heaven, and will
through endless days.

TYRO.

Lexington, March, 1825.

NOTICE.

I use this method of requesting those friends who have one or more of my books in their possession at this time to return them as soon as possible. My present arrangements make this request necessary.

JOHN BRECKENRIDGE.

THE WESTERN LUMINARY.

"THE LAMP IS THE LIGHT THEREOF."—Rev. xxi. 23.

VOL. I.]

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CREEDS AND CONFESSIONS.

The utility and importance of Creeds and Confessions: an Introductory Lecture, delivered at the opening of the summer session of the Theological Seminary of the Presbyterian Church, Princeton, July 2, 1824.—By SAMUEL MILLER, D. D. Professor of Ecclesiastical History and Church Government in the said Seminary.

[Continued from page 612.]

3. A third objection often urged against subscription to Creeds and Confessions is, that it is UNFRIENDLY TO FREE INQUIRY:

In answer to this objection, my first remark is, that when a man takes on himself the solemn and highly responsible office of a public instructor of others, we must presume that he has examined the most important of the various Creeds, called christian, with all the deliberation, sincerity, and prayer, of which he is capable, and that he has made up his mind with respect to the leading doctrines of scripture. To suppose any one capable of entering on the duties of the ministerial office while he is wavering and unsettled, and liable to be "carried about

by every wind of doctrine," is to suppose him both weak and criminal to a very great degree. I know indeed, that some ardent opposers of Creeds, consider a state of entire indecision with regard even to leading theological doctrines, as the most laudable and desirable state of mind. They wish every man, not only to feel himself a learner to the end of life, which is undoubtedly right; but, also, if possible keep to himself in that equilibrium of mind with respect to the most important doctrinal opinions, which shall amount to perfect indifference whether he retains or relinquishes his present sentiments. This they eulogize, as "openness to conviction," "freedom from prejudice," &c Without stopping to combat this sentiment at large, I hesitate not to pronounce it unreasonable in itself; contrary to scripture; and an enemy to all christian stability and comfort. We know what is said in the word of the God, of those who are "ever learning, and never able to the knowledge of the truth." I repeat it, we must suppose him who undertakes to be a teacher of others, to be himself, as the apostle expresses it, "grounded and settled in the faith."

But further; the same objection might be urged with quite as much force, against a man's making ANY PUBLIC DECLARATION OF HIS SENTIMENTS, either by preaching, or by writing and printing; lest he should afterwards obtain more light, and yet be tempted to adhere, contrary to his conscience, to what he had before so publicly espoused.

There can be no doubt, that every public act, by which a man pledges

himself, even as a private member, to any particular denomination of christians, interposes some obstacle in the way of his afterwards deserting that denomination, and uniting himself with another.

But because this is so, shall a man, therefore, *never join any church*; never take any step that will, directly or indirectly, pledge his religious Creed or character, lest he should afterwards alter his mind, and be constrained to transfer his relation to a different body, and thus be liable to find himself embarrassed by his former steps? Upon this principle, we must go further, and adopt the doctrine, equally absurd and heathenish, that no parent ought ever to instruct his child in what he deems the most precious truths of the gospel, lest he should fill his mind with prejudices, and present an obstacle to free and unshackled inquiry afterwards. For there can be no doubt that early parental instruction *does* present more or less obstacle, in the way of a subsequent change of opinion, on those subjects which that instruction embraced. Yet our Father in heaven has expressly commanded us to instruct our children, and to endeavour to pre-occupy their minds with every thing that is excellent, both in principle and practice. In short, if the objection before us be valid, then no one ought ever to go forward in the discharge of any duty. Nay, if this be so, then every book a man reads, and every careful, deep inquiry he makes concerning the subject of it, must be considered as tending to influence the mind, and to interfere with perfect impartiality in any subsequent inquiry on the same subject; and therefore, ought to be forbidden!

No man in his senses acts thus. Especially, no christian allows himself thus to judge or reason. In the path of what appears to be present duty, he is bound to go forward, leaving future things with God. Now, if sub-

scription to a correct Creed be really agreeable to the will of God: if it be necessary, both to the purity and harmony of the church; and, therefore, in itself a duty; then no man ought any more to hesitate about discharging this duty, than about discharging any of those duties which have been mentioned, or any others which may be supposed.

4. A fourth objection frequently brought against Creeds is, that they **HAVE ALTOGETHER FAILED OF ANSWERING THE PURPOSE PROFESSSED TO BE INTENDED BY THEM.**

This objection evidently proceeds on the principle, that a remedy which does not accomplish every thing, is worth nothing. Because Creeds have not completely banished dissension and discord from the churches which have adopted them, therefore they have been of no use. But is this sound reasoning? Does it accord even with common sense, or with the dictates of experience in any walk of life! Because the constitution of the *United States* has not completely defended our country from all political animosity and strife; is it, therefore, worthless? Or should we have been more united and harmonious without any constitutional provisions at all? Because the system of public law does not annihilate all crime, should we, of course, be as well without it? No one will say this. Nay, may not the objection be retorted on those who urge it? They contend that Creeds are unnecessary; that the Bible is amply sufficient for all purposes, as a test of truth. But has the Bible banished dissension and discord from the church? No one will pretend that it has. Yet why not? Surely not on account of any error or defect in itself; but on account of the folly and perverseness of depraved man, who amidst all the provisions of infinite wisdom and goodness, is continually warring against the peace of the world.

But I go further, and maintain that the history of the practical influence of Creeds, is strongly in their favour. Though they have not done every thing that could have been desired, they have done much; and much in those very churches which have been most frequently selected as examples of their entire want of efficacy. The Calvinistic articles of the church of *England* were the means of keeping her doctrinally pure, to a very remarkable degree, for the great part of a hundred years.

We may truly say, that the Creed of the church of *England* continued to operate effectually as a bond of union, and a barrier against the encroachments of heresy, as long as it continued to be faithfully applied, agreeably to its known original purport. When it ceased to be thus applied, it ceased to produce its wonted effect. But can this be reasonably wondered at? As well might we wonder that a medicine, when its use was laid aside, should no longer heal.

The very same representation, in substance, may be made concerning the church of *Scotland*. Her pre-eminently excellent Creed was the means, under God, of keeping her united and pure, as long as that Creed continued honestly employed as a test, according to its true intent and spirit. When this ceased to be the case, it would have been strange, indeed, if the state of things had remained as before. It did not so remain. With lax and dishonest subscription, heresy came in:—at first, with reserve and caution, but afterwards more openly.

Nor have the Creeds of those national churches of *Great Britain* yet accomplished all the benefits to the cause of truth and righteousness which they are destined to confer. Though their genuine spirit has been long since forgotten by many; this is by no means the case with all. There has constant-

ly been, in both those churches, a body of faithful witnesses to the truth. This body, thanks to the Almighty and all-gracious King of Zion is increasing. Their "good Confessions" form a rallying point, around which numbers are now gathering;—and those far-famed formularies, the favourable influence of which has been supposed by many to be long since exhausted, and more then exhausted will again become, there is every reason to believe, an "ensign to the people," to which there shall be a flocking of those who love the simplicity that is in Christ," more extensive and more glorious than ever before.

Nor are we without significant attestations to the efficacy of Creeds, and to the mischief of being without them, in our own country. Of the former, the Presbyterian church in the *United States*, is one of the signal examples. Conflicts, she has indeed, had; but they have been such, as were incident to every community, ecclesiastical or civil, administered by the counsels of imperfect men. Amidst them all, she has, by the favour of her Divine Head, held on her way, substantially true to her system of doctrine and order; and though constituted, originally, by members from different countries, and of different habits, she has remained united to a degree, considering all things, truly wonderful. Of the latter, the congregational churches of *Massachusetts*, furnish a melancholy memorial. Though originally formed by a people, far more homogeneous in their character and habits, and far more united in their opinions; yet, being destitute of any efficient bond of union, and equally destitute of the means of maintaining it, if it had been possessed, they have fallen a prey to dissension and error, to a degree, equally instructive and mournful.

5. The last objection which I shall consider is, that subscription to Creeds,

has not only failed entirely of producing the benefits contemplated by their friends; but has rather been found to PRODUCE THE OPPOSITE EVILS;—TO GENERATE DISCORD AND STRIFE.

In reply to this objection, my first remark is, that the alleged fact, which it takes for granted, is utterly denied. It is not true that Creeds have generated contention and strife in the bosom of those churches which have adopted them. On the contrary, it would be easy to show, by an extended induction of facts, that in those churches in which Creeds and Confessions have been most esteemed and most regarded, there union and peace have most remarkably reigned. In truth, it has ever been the want of regard to such formularies, that has led to division and strife in the church of Christ.

My next remark is, that, even if it were shown that orthodox public Creeds are often indirectly connected with conflict and contention in the church; it would form no solid argument against them. Ardent attachment to what they deemed truth, is the principle, in all ages, which has led christian communities to adopt Creeds and Confessions of Faith. The same attachment to truth will naturally lead them to watch with care against every thing that is hostile to it; and to "contend earnestly" in its defence, when it is attacked. In this case, a Creed, supposing it to be a sound and scriptural one—is no more the cause of conflict and division, than a wholesome medicine is the cause of that disease which it is intended to cure.

Before Christianity was preached in the Roman empire, the different classes of Pagans lived together in peace. The foundation of this peace was, the opinion, that error was innocent; and that all classes of religionists were equally safe. But when the religion of Jesus Christ was preached; when his ministers proclaimed that there

was no other system, either true or safe; that there was no other foundation of hope; that all false religions were not only highly criminal, but also eternally destructive; and that the followers of Christ could not possibly countenance any of them; then a scene of the most shocking persecution and violence, on the part of the Pagans, commenced. But on what, or on whom, are we to throw the blame, for these scenes of violence? No one surely, will say on Christianity. We are rather to impute it to the corruption of human nature, and to the blindness and violence of Pagan malice.

The only additional remark, therefore, which I have to make on the objection before us, is, that it can have no force, excepting upon the principle, that error ought to be left unassailed, and that contention for the truth is not a duty:—for all defence of the truth, against its active opposers—all "contending for the truth," must, of course, disturb that cold and death-like tranquility which indifference to the purity of faith tends to introduce. We are commanded, "if it be possible, as much as lieth in us, to live peaceably with all men." But it is not "possible" to be at peace with some men. We *must not* be at peace with error or wickedness. The Divine authority makes it our duty to oppose them to the utmost, at our peril. And if in the discharge of this duty, the peace of the church is, for a time, disturbed, the sin lies at the door of those who rendered the conflict necessary.

YOUNG LADIES MISSIONARY SOCIETY.

The Annual Meeting of the Young Ladies Missionary Society of Lexington was held in the M'Chord's church on Tuesday evening, April 29th—when was read to a large and attentive assembly the following report.

*Third Annual Report of the Young Ladies
Missionary Society.*

The Board of Managers of this Society, find that they are called upon by the return of another Anniversary, to lay before their friends, a detail of their proceedings during the past year. This they deem to be a duty, which they owe to their patrons, to themselves, and to that sacred cause, in which they trust they are sincere participators.

We are well aware that in this review, there will be found much cause for humiliation and regret. Yet we rejoice that we shall also find abundant reason for gratitude and thanksgiving. And while we acknowledge the feebleness, and inefficiency of our efforts—the coldness and indifference with which we have performed the duties assigned us—we would not forget to adore and praise that God who has never forsaken us—but who in the midst of all our unworthiness, has been pleased to guide our hesitating footsteps—to animate our hopes—to encourage our hearts—and to bless, even our most imperfect services.

The little Association in whose behalf we this evening ask your most patient indulgence, possesses none of those superior and imposing claims, which are calculated to excite admiration or secure confidence. Humble in its design, and contracted in the sphere of its operations, its only importance is derived from its connexion with that glorious cause, which is at once the christian's boast, and the scoff of infidelity. Its only claim rests, upon the varied necessities of those who are the objects of more powerful and extended combinations. And though we are called to labour in this obscure part of God's Vineyard, yet we feel that obscure as it may be, it is ~~not~~ *God's* Vineyard, and therefore can never be unworthy his regard—from under his power to protect—or his goodness to bless.

Our friends will recollect, that in our last Report we mentioned the loss of many of our subscribers. During the past year we have lost many more, and now our list does not contain more than half the number it did in 1823. In view therefore of this rapid decline, our friends will not be surprised to find that we have done but little—and that even this, has been effected with difficulty, and under circumstances of some embarrassment.

During the past summer, your Board were impressed with the belief, that in our town and neighbourhood, there were many pious and benevolent individuals, who would cheerfully contribute something to the interests of this Society, who were prevented, either by not knowing what articles would be acceptable, or to whose care to commit their contributions, thought it proper to appoint a place of deposit. This appointment, together with such articles as would be needed by the Society, were made known to the public. We are sorry to say that this effort has hitherto produced but little effect.

The box which we have prepared, and which we hope in a few days to forward to its place of destination, is much smaller than those of the two preceding years. It consists principally of clothing and stationery. From the Female Bible Society, we received as a donation, one doz. Testaments, and from the Female Union Tract Society, 900 pages of Tracts. So inseparable, so useful and so dependant, one upon another, are the varied institutions of christian benevolence.

It is with the most sincere pleasure, that we once more return our acknowledgments to the patrons of this Association, for their liberal donations to our purchasing committee. Had it not been for these contributions, which you may have thought trifling and insignificant, and had we been left to depend upon our subscription money, we should have failed entirely, in the design of sending our accustomed supplies to Mayhew.

We are happy to say that in one or two instances we have received gifts from children, which were given with an eagerness and an apparent interest, which at once enhanced the value of their little offerings, and gave pledge of future and increased usefulness. May you, our young friends, go imitate this example, that you may share in the reward of well doing.

In November, your Board received a letter from the Revd. Mr. Kingsbury, superintendent and Missionary at Mayhew, giving some account of the schools attached to that Station. In regard to these he writes: "We have now nine schools in the nation. These are extended on the northern, eastern and southern sides for more than three hundred and fifty miles. Upwards of two hundred scholars attended them last term. We have experienced

much opposition. Yet we are constrained to say, "goodness and mercy have followed us hitherto," and while we join in this acknowledgment, how should our gratitude to Almighty God be increased, while we remember that this Station, which ever since our existence as a society has been with us a point of peculiar interest, that these children for whom we have laboured and prayed, and these Missionaries whose hands we have endeavoured to strengthen in the good work of the Lord, have recently been blessed with a day of the outpouring of the holy Spirit. With what exultation, may the friends of *Indian Missions* repeat this fact. With what pure and unmingled joy may the labourers in this field now look back upon that providence, which first pointed them to this consecrated spot, and bid them there emplant the standard of their Lord and master. Not by violence but by the proclamation of "peace on earth and good will to men."

In concluding the letter just alluded to, Mr. Kingsbury asks, "can we depend upon our friends in Lexington for a box of clothing annually?" With this society rests the answer, we are to return to this appeal. We have seen our little band gradually diminishing, until now it is almost gone. Yet may we not hope that that sacred spirit of Missionary effort, which first called us to this work, still glows with all its animating influences, in the hearts of those that remain—still amidst decay and disappointment, bids us hope for better days—still prompts to unceasing effort—and still, pointing to the desolations of our own beloved land, calls upon us by every motive which can influence—by all that is generous in pity—exalted in religion, or binding in duty, to arise and do what we can to adorn and beautify these desolations; that the wilderness may "blossom as the rose," that the poor wandering Indian may be taught to love and worship the true God—and to adopt those institutions which, while they offer him a permanent home, shall render that home happy by making it the scene of domestic peace and family religion. While there lives such a spirit, if it be in but one heart, we need never despair of doing something. May we not therefore say to those who have asked our aid, not for themselves, but for two hundred wretched, dependant, children, that what we can do shall be done,

and that our efforts in their behalf shall cease only with their necessities: And in this work we earnestly ask the co-operation of all our female friends. If those of them who are heads of families, when preparing the spring or fall clothing for their households, would conscientiously lay by but *one single garment* sacred to the cause of Missions—how soon would the treasury of the Lord be enriched—while the blessing of those who were ready to perish should descend upon them and their children.

And will not our dear *young* friends come, and share in this blessed privilege of self-denial. Cannot they forego one small gratification, one single amusement, one trifling, or at best unimportant ornament, that they may be the means of sending a Bible, or even a Tract, to teach the poor perishing Indian the path-way to heaven; to tell him of a Saviour, and bid him amid the agonies of dissolving nature to look beyond the grave to a home of eternal rest and never ending felicity? Surely for such an end they would most gladly forego any thing, most willingly make any sacrifice. Then we ask them, in the sincerity of their hearts to make the effort, and contrast the pleasure of self-gratification, with the sweet enjoyment which arises from the consciousness of having done good to others.

To the members of this society, we would say, be of good courage—you labour in union with a mighty host. Let your motto be, "To the help of the Lord, to the help of the Lord against the mighty." And casting from you all that would tend to damp your ardour or weaken the energy of renewed effort, come, take a firmer hold of this work; yet *come not alone*, but bring with you all over whom you have influence. Should any object to the *humble* and contracted sphere of our efforts; strengthen and encourage them for a nobler enterprise. Should any say that they neither have, nor desire to have, any lot or part in this matter: Point them to the desolations of India, and the Islands of the sea; to the high and important claims of the scattered remnant of God's Israel; of the savages of their own forests, and of the poor degraded *heathen*, who daily crowd their very thresholds; and then ask them if they dare fold their hands in cold and heartless indifference, while these millions are perishing for the bread and water of

life. Bid them witness the talent, the wealth, the influence, the learning and piety, which have consecrated their combined and most powerful energies to the promotion of this holy cause, and blush for their neutrality.

Let none say, there is nothing we can do. A design so vast and important, involving so many high and enduring interests, cannot be promoted by our poor gifts, or strengthened by our feeble efforts. "God does not despise the day of small things." He has again and again, owned and blessed the simple offerings of pious poverty. Why then should we through fear or shame hesitate to cast in our mite.

But if indeed we have nothing to give; yet if in our hearts we are saying, "thy kingdom come," still there is something for us to do. We may induce others to give; we can vindicate God's holy cause, and God's devoted Missionary servants, before "a world lying in wickedness." But above all we can pray for the hastening of that glorious day, when Alleluia to God and his Christ shall be heard from every land. When the islands of the sea shall join their voice, and the swelling anthem of praise, bursting from the lips of myriads of the redeemed on earth, shall ascend in one glad strain to the throne of the Eternal. "Salvation and glory, and honour, and power, unto the Lord our God, for ever and ever. Alleluia, for the Lord God omnipotent reigneth."

TREASURER'S REPORT.

The Young Ladies Missionary Society in acc't. with Margaret Breckinridge, Treasurer.

DR.	D. C.
To cash received of the last year's annual subscription,	2 00
Annual subscriptions for the present year,	26 00
Donations in money,	19 75
Total,	47 75

CR.	D. C.
By Cash paid for printing,	7 00
Carriage of a box,	2 00
For the purchase of clothing,	32 75
Total,	41 75

Balance in the Treasury, 8 00
MARGARET BRECKINRIDGE.
 March 15th, 1825.

After the reading of the Report, appropriate and interesting addresses were delivered on the occasion by the Revd. Mr. Tomlinson of the Methodist church, and the Revd. Dr. Blythe of the Presbyterian church; and the meeting was closed with prayer by the Revd. Mr. Challen of the Baptist church.

At the close of the services a collection of 22 dollars 12 cents, was taken up for the uses of the Society.

From the N. Y. Observer.

SYRIAN CHRISTIANS OF MOUNT TOR.

In his journey from Jerusalem to Bagdad in February of last year, Mr. Wolf, the Missionary, tarried for a short time at Merdeen, a city of 11,000 inhabitants, situated about 45 miles S. of Diarbekir in Asiatic Turkey, near the confines of Persia. During his residence here he obtained the following interesting information respecting the Syrian Christians of Mount Tor. We do not remember ever before to met with an account of these people. They live in a part of the world which is seldom visited by Europeans.

Feb. 25.—Mount Tor, two days journey from Merdeen, is a country which ought to be attended to. That mountain is inaccessible to the Turks; and Bishop Abdalhad, a native who goes there every year, and who is highly esteemed there, gave me the following account of it:—

The are 100,000 Syrian Christians, who speak the old litteral Syriac language, and very few of them understand Arabic. They do not acknowledge the Turkish authority, and the Turkish governor of Merdeen does not dare to exact tribute from the Syrian Christians of Mount Tor, who come sometimes to Merdeen, for fear that they should attack the town. They abuse the Turks, and call them dogs; and it often happens that Turks and Yezidi publicly turn christians upon mount Tor, and the whole mount.

then resounds that a Turk has become Christian. No Catholic Missionary ever dares to go there, for they would immediately put him to death. Many of them reach the age of 130 years. The curse Mahomed as soon as they see a Turk. They sometimes go to battle one against the other, or against their neighbouring enemies, the mountaineers of Mehal Lamia. The bishops and the priests are their leaders on these occasions. Bishop Abdalhad himself was during his residence upon mount Tor, frequently obliged to extinguish the candle at the altar, and to take up the arms which are always placed at the altar near the Gospels, and to go out with his flock against the enemy. Abdalhad told me with the greatest simplicity, that his brethren upon mount Tor are like the Turks: the brother murders the brother. (Abhu yaktul abhu.) They love their Syrian brethren at Merdeen, and treat them kindly when they come to mount Tor; and they kiss the hands and the garment of the Syrian patriarch of Merdeen, although they do not acknowledge his jurisdiction, as they have their own patriarch. They occupy 102 villages. At Baribrina there are two patriarchs, patriarch Bar Thom, and patriarch Mirza; and there are four and twenty churches, and bishops, priests, and deacons, not a few. They have four great convents inhabited by monks.

THE WALDENSES.

A letter from the Rev. Sereno E. Dwight, dated at Rome, gives some account of this interesting people: the only people that preserved uncorrupt, the doctrines of Christ and his Apostles, through the darkness of the Middle Ages. They inhabit three deep vallies, quite at the north, part of Laly and open only to the south. Population nearly 20,000, and chiefly resident in 13 villages. They

are a very plain, industrious, and pious people; bearing, as Mr. Dwight imagines, a very strong resemblance in their character and manners, to the fathers of New-England. In consequence of their religion, they are subject to many and great privations; can neither be physicians nor lawyers; are obliged to pay enormous taxes, and suffer various others hardships;—yet for all this, apostacies to the Catholic religion are almost unknown.—Mr. Dwight having letters of introduction to the Rev. Mr. Bert, a godly minister among them, was received with the plainness, sincerity and solemnity which seemed to prevail. Although in a manner shut out from the world, Mr. Bert has a library of 7 or 800 volumes; and is a man of general intelligence as well as undoubted piety. In answer to the inquiry of his guest, Mr. Bert remarked, that THE WALDENSES HAD ALWAYS BAPTIZED THEIR INFANTS, AND ALWAYS DONE IT BY AFFUSION.

Bost. Rec. & Tele.

FREDERICKSTOWN. Md. March 12. BREACH OF MARRIAGE CONTRACT.

Catharine Staley. vs. Charles Burkhardt.—This was an action for the breach of a marriage contract, tried at the present session of the Frederick county court. The jury, after retiring to their room for a few minutes, returned with a verdict for the plaintiff, and three thousand dollars damages.

Another Breach of Promise.—Miss Hannah Dodge, of Newcastle, Maine, has obtained a verdict of one thousand dollars, against Mr. Joel Hill, for refusing to fulfil his promise of Marriage.

Wrong Name.—One of the counties of Georgia, named *Liberty*, contains, according to the census recently taken, 1685 free persons, and 5758 slaves.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, APRIL 13, 1825.

DR. FISHBACK AND TRANSYLVANIA UNIVERSITY:

Or *The BAPTISTS and* PRESIDENT HOLLEY.

Solitudinem faciunt pacem appellat.

"They make a wilderness, and call it peace."

(3.) *Our third proof of the necessity of reform is derived from a comparative view of the catalogues of the students for several successive years.*

We have now before us these documents for five successive years, beginning with 1821, and ending with 1825. They are prepared by the authorities of the College, and published in their name. Of course they will be acknowledged as authentic by them.

By a reference to them, we find the sum total of Students, including all the departments, to be,

in 1821	282
in 1822	333
in 1823	336
in 1824	404
in 1825	400

Upon the surface of the subject there is an appearance of as great prosperity for the two last years as the institution ever has enjoyed. The catalogue of the present year has actually been appealed to, in proof of its present flourishing condition. And we allow that if the unparalleled increase of the Medical School, be called in to the aid of the Academical Department, a splicing may be effected which will keep up a fair appearance. But the tuition and special influence of the President are confined to the College Proper, at least they do not extend to the Medical Department. The two departments are as to vital matters

independent on each other, and the services of Dr. Holley in the Medical School are little more than the conferring of degrees upon its graduates. In proof of this see in the catalogue of 1821 the following article.

"The immediate government of the Medical Students is in the hands of the Medical Professors, who are responsible for the administration to the President and Trustees."

The history of the Medical Classes presents the following astonishing increase. Descending no lower than 1821, we find its number

in 1821	93
in 1822	133
in 1823	170
in 1824	200
in 1825	234

That is, it has increased in 4 successive years by 45—32—30—and 34—and the difference is 141 between the No. of students in 1821, and now.

In the College Proper, which is the President's PECULIAR FIELD, the result is as follows.

Under graduates,

in 1821	180
in 1822	200
in 1823	172
in 1824	151
in 1825	134

That is, in 4 years it has increased 20—from 1821 to 1822—and then regularly decreased, by 28—21—and 17. Or in three years there is the great difference of 65—between its number of students then and now.

This estimate embraces according their method of computation the boys of the grammar school who are preparing for the college. The view of the four college classes is as follows.

in 1821	108
in 1822	138
in 1833	121
in 1824	124
in 1825	107

That is, from 1821 to 1822 an increase of 30—afterwards decrease in

1823 of 17 an increase in 1824 of 3, and a decrease in 1825 of 17, that is a decrease since 1822 of 31 students. The present senior class, of 41 students, when it graduates, will leave in the other three classes 66 students only.

Now it must be seen that whatever the prosperity of the Medical School may have been, and however its rapid increase, may have been dexterously used to fill up the declining number of the College Proper—yet the latter branch has been for some time and now is withering away.

A specimen will speak with more effect.

In 1823 the medical class numbered	170
And the college proper	172
Making	342
In 1825, medical class	234
And college proper only	134
Making	368

Here the results are nearly identical, and yet how has the former increased, and how does it help out the crippled condition of the latter. Yet this is the very state of things which at the close of the catalogue of this year is thus announced.

“The prospects of the University were never as flattering, and never were the benefits of education and good morals as extensively diffused by it as at present.”

It is fairly made out then, that the institution as to the College Proper is rapidly declining; and this we think is a loud call to reform. It is a powerful appeal assuredly to those who have said and felt so much concerning the President's influence in enriching the town by increasing the No. of the college students.

It is obvious that the Medical School does not depend upon him for its success—(though the time *may* not be distant when his presence may check its

illustrious career) and that the College Proper is *declining* under his influence.

We have on this head a single additional thought, which we subjoin as an appendix to the above statements. In right and in name, ours is a state institution—and if general confidence could be secured, so it would be in fact. But it is a striking truth, that with all the puffing which the establishment has received, and all the pompous boastings of the party, it is very partial in the diffusion of its light.

The catalogues of these five years named above, exhibit in the aggregate 837 students in the academical department, of whom 400 have been from Lexington and Fayette county, and the great body of those 400 from the town itself. Here the evil complained of is not, that multitudes of our youth around the walls of the institution, should enjoy the benefits of a college education, but that it should so much be *confined* to them. Whether the wish of Town be to extend the benefits of knowledge, or to augment its own pecuniary resources, the appeal is equally plain and powerful.

The want of general confidence in Dr. Holley, has no doubt produced this result, and we have no reason to doubt that the same causes operating with increasing intensity, and through still wider limits, will produce the same effect from year to year, until the extreme decay of the College will render reform impossible. It is the wisdom and the duty and the right of the people to demand that reform which shall prevent a result so fatal.

(4.) *The method of defence that has been used by the college party in sustaining the president, tell to the community, in a language; which we cannot misunderstand, that reform is necessary.*

Instead of meeting the question before the people on the broad ground of free inquiry, manly argument, and matter of fact, they have resorted to low defamation, have shrunk from the

exhibition of the true state of the institution, and to the repeated appeals of their fellow citizens upon this great common concern, answered inquiry with insult, argument with slander, and *stubborn facts* with sullen silence.

At any stage of the investigation, who has appeared *with proof* that President Holley was a man of habits or of principles fitted for his responsible station?—Who has with *proof*, attempted to show that he teaches our youth the religion of the state?—or that he does not teach them another and a corrupt religion? When a public press of the town generously and justly opened its columns for free and impartial inquiry into the state of the University, who forcibly caused it to stop—who violated the liberty of the press, and checked the progress of truth, and shrunk from the light of an investigation which they could not meet? Who have in turn assaulted the character of pastor after pastor in the town, because they could not in silence submit to the ruin of the institution, and the corruption of public morals and manners among their people?—Who so loudly lauded Dr. Fishback when he was as they supposed *with them*, as a learned, temperate, liberal, and orthodox divine, and yet when he *comes forth and exposes their corruption*, vilify him in the language of Billingsgate, and declare they have known him long ago (yes, while thus conscientiously praising him) to be destitute of all principle and all worth? Who after all this proposed to Dr. Fishback to “abandon” the efforts at reform, with the promise of “sparing” him if he would thus return to them?

(To be concluded in our next.)

A CARD.

It is known to the community that a scurrilous attack has been made upon my character, in the public prints, by an author signing himself “Observer.” I take this occasion to say that his name

has been demanded of the Editor of the Western Monitor, and by the direction of the author refused. As these productions are entirely of a personal nature, every principle of justice and honour called for the avowal of his proper name. Wherefore it must be evident that a consciousness of having wronged me, and a fear of exposure, has made this course necessary to the rescue of his own character from public obliquity. In confirmation of this statement, I pledge myself to the public to establish the charge of repeated and deliberate falsehood upon “Observer,” whenever a respectable man shall avow himself the author, and assume the responsibility arising from such an avowal. In the mean time, the academical department of the University is chargeable with these pieces, and must feel before our country, the consequences, whatever they may be, of employing such corruption in its service.—“Observer” is the professed advocate and friend of the present administration, his spirit must be received as a specimen of the spirit which prevails in the institution, as his method of defence is a most protentious discovery of its present desperate condition. Such methods of defence, if they can at all appropriate the term, afford to the friends of reform in Transylvania University the highest encouragement to continue the investigation and exposure which they have begun, of its present condition. It is vain to attempt by personal slander or malicious falsehood, the diversion of the public attention from the *great object now before the people*. The people will hear, and they need only to be informed to act upon this subject.

JOHN BRECKINRIDGE.

Lex. April 6, 1825.

For the Western Luminary.

TRANSYLVANIA UNIVERSITY.

The Baptists, I observe, in the Western Monitor of April 2nd. are very highly

praised by "Observer," in the following terms: "The Baptists are a bold magnanimous people; jealous of their own rights; mindful of their whippings, fines and imprisonments received at the hands of" the Presbyterians "in these United States, because they thought for themselves." Again: "The Baptists estimate their own honour, their personal character, and their sectarian independence too highly to submit to a mercenary transfer of power."

This praise proceeds, I apprehend, from the hope that the Baptists will be induced thereby to support the present order of Transylvania University, and reprobate Dr. Fishback for refusing to support the conduct and principles of the President, in violation of all that the Baptists hold sacred. "Observer" was unfortunate in the use of these high sounding encomiums in relation to the object he had in view and the end he intended to answer by them.

This praise could not have proceeded from real respect for or love to the Baptists; else why have there not been more than one solitary member of that denomination in the Board of Trustees since 1818? And why is he now vilified by Observer and Dr. Holley's particular friends for conduct which every christian man must approve! No; it was designed to excite their prejudices and resentment against the Presbyterians. This is the intention of their praise.

The Baptists do indeed remember their whippings, fines and imprisonments in these United States; and Observer might have added to the list, their duckings and their being hunted with dogs, &c. But they would ask at whose hands did they receive these insults and injuries! I answer, from Doctor Holley's denomination in New-England, and not from the Presbyterians. Poor Roger Williams, for his Baptist principles, was compelled, in the dead of winter, to seek refuge and hospitality among a tribe of Indians to avoid their cruelties, and from being imprisoned in a ship and transported to England as a felon to be delivered up to the inquisition of the king of England for punishment for his religious sentiments; while others were whipped through the streets of Boston.

By whom were the Baptists whipped, fined, and imprisoned almost to starvation, and almost to drowning, hunted with

dogs and hanged almost to death, in Virginia? I answer, by the Episcopalians, who have now, with Dr. Holley at their head, the management of Transylvania University.

I don't mean to reprobate the whole sect of Episcopalians. There are many men of high worth and of evangelical piety among them, who have ever been opposed to religious persecutions, whose hearts have bled for the poor persecuted Baptists.

The *high Churchmen*, who have no other concern about religion than in its secular establishment and immunities, and the pompous show of unscriptural rites and ceremonies, and an affected exclusive right to minister in holy things by Apostolic succession through the Church of Rome, have been the persecutors in that denomination.

The old Baptist preachers often recount to their *unworthy* brethren the dreadful weight of sufferings which were inflicted on them by Episcopalians in Virginia, for nothing but preaching the Gospel to dying sinners. The bars and bolts of prisons and the terrors of death could not restrain them—and many persecuting Mannassahs and Sauls were pierced to the heart and converted from the error of their ways to the Lord, by their preaching through the grates of dungeons, into which they had been thrown "for the word of God and for the testimony of Jesus Christ." They paid the Episcopalian clergymen, many of whom were intemperate men, sixteen thousand weight of tobacco per annum, and were then whipped, fined and imprisoned, for worshipping God and exhorting sinners to repent and flee from the wrath to come. These things the Baptists remember, and I trust in God that they are too "bold and magnanimous a people"—too "jealous of their own rights, and mindful of their whippings, fines and imprisonments, ever to submit to a mercenary transfer of power," either to the Presbyterians who never did persecute them in these United States under an established religion, their religion never having been established, or to their former persecutors in New England, or to the Episcopalians, who acted as Pharaoh and his task-masters towards them in Virginia.—yes, they remember them too well, ever tamely to surrender up their own dear sons into the hands of

an infidel president, to corrupt them by principles and examples in opposing of which they were thus afflicted and tormented.

The eyes of the Baptists are getting pretty well opened to the insidious conduct of Dr. Holley and his friends. They have heard them repeat again and again Presbyterian hostility against the Baptists and their insatiable thirst for the power of government over Transylvania University—and behold, when the secret comes out, the sects of those very men who make the charges have been the only persecutors of the Baptists in these United States, and are now in possession of the power and authority over the institution:—and some of them are endeavouring to vilify the character of Dr. Fishback, for resisting and retiring from the insults and injuries offered by the president, to the religion of the baptists and of every other christian sect—yes, they are getting fully awake on this subject.

It was by the united operation of the Presbyterians and the Baptists, with the active exertion and influence of Mr. Jefferson, that the religious establishment in Virginia was set aside. The late venerable and universally esteemed Caleb Wallace, one of the former judges of the court of appeals in this commonwealth, headed and conducted the Presbyterian petition before the Legislature of Virginia for a repeal of the Episcopal establishment.

The Baptists have ever been in favour of religious freedom, and for fostering that sentiment under every establishment of religion, they have felt the lash. They feel concerned for the happiness of President Holley, and pity him too, but his religious principles they can neither receive nor permit longer to contaminate the minds of their sons. Had he have had a few more such friends as Dr. Fishback, his situation would now be much better than it is. They design not to abandon Transylvania University, unless compelled to do so by a failure to rectify what is wrong and to supply what is wanting. They have no institution of learning as other sects have in the state of Kentucky, nor do they desire one. Transylvania University with a proper system of reformation will be the place of resort for their sons, whose moral principles and character they desire to see formed and cultivated according to the principles

contained in the extract from Dr. Lindsey's address in the last Western Luminary.

They think that Doctor Holley, is bound to put it in the power of the Trustees of the institution, to commence the system of reformation immediately, by intimating to them his design to relinquish his present situation at the end of the present session. The Board with this suggestion, ought to call to their aid the council and advisement of some of the leading men from each religious denomination of christians, and others of no sect, to consult about the course that ought to be pursued, so that at the commencement of the next session every thing may be in suitable arrangement and order, and the college progress without interruption; and the Legislature at the next session will complete the system.

This course is a reasonable one for Dr. Holley to pursue. He and his friends ought to acquiesce in it. At the same time that he has a right to his opinions in religion and morals, without being persecuted for them, he has no right to impose them upon others, or to inculcate them by lecture, precept and example in a public institution of learning in opposition to the religion and morality of all denominations. In short, the people will not bear them.

For the last seven years he has received more than twenty one thousand dollars as president.

The course suggested above, the citizens of Lexington have a claim upon him to pursue. The prosperity of the University is essential to their interest. His public standing will be better by pursuing it than it can be by another means.

No person of an honest mind would expect him to be a hypocrite, by professing principles which he does not believe, to continue his present situation; nor can we expect the country to sacrifice their principles to retain him. Here then is a fair and reasonable ground for a separation. The prosperity of the Town requires it, and the Baptists are more interested in it, for the reasons before assigned than any other sect. The Episcopalian interest which now governs the institution, does not exceed three, perhaps not more than two churches in the state; while the Baptist churches are a-

bout five hundred in number, and their actual number of members about forty thousand. They have not now a single member in the board, and have had but one since 1818, notwithstanding all that Observer has said about their being such a *magnanimous people*.

A BAPTIST.

ERRATA.—In the last No. page 621. first column, line 11 from top, the *best part*—should read, *the last part*. Same page and column, line 26 from top, *practically explained*,—should read *practically exemplified*. Same page, second column, line 21 from top, *practically explained*, should read, *practically exemplified*.

To the Editor of the Western Luminary.

Dear Sir,

It is the particular request of several of the witnesses of the facts recorded below, who are friends of the deceased and of the religion of Jesus Christ—that you would give the following sketch an insertion in your paper.

A. L.

Fayette county, March 26.

DIED. on the 20th of Feb. 1825, in the vicinity of Bethel church, Fayette county—Miss CARILLA LOGAN, daughter of the late George Logan, in the 22nd year of her age.

In early youth she had treasured a rich amount of Bible knowledge in a Bible-class which William B. Logan, since deceased, had superintended. She was also accustomed to wait upon the preaching of the word of God at Bethel when opportunities were given. Upon some of these occasions she was seriously impressed by the ministry of Dr. Blythe. Under the influence of these feelings she had earnest thoughts of connecting herself with the church.

About 18 months since she expressed a strong desire to enjoy again the benefits of a bible class.—Accordingly an effort was made, and a class was formed. At its first meeting at the house of A. Logan, the 148th Psalm was recited and was made the ground of meditation and of a song of praise. The words of that Psalm were on this occasion made exceedingly precious to her soul; and she remembered the transactions of that day with rapture, to the latest moments of her life. Judging from this and other similar effects

of bible classes, it may be questioned whether so happy a method as this of interesting and informing the minds of youth has ever been devised. No church or neighbourhood should be without them. In her last sickness she exhibited many proofs of actual and lasting spiritual benefits from the bible class.

During several months of lingering indisposition she was deeply exercised, and was blessed at length with a satisfied assurance of her interest in Jesus Christ.

A few days before her death, she sent for a christian friend in the neighbourhood—and informed him that she was in great darkness of soul, as to her spiritual state and eternal prospects. A very solemn interview ensued. All who were present were called on to unite earnestly in praying to God for her, in that critical hour. He who heareth and who answereth prayer, graciously heard the united supplications of his people in her behalf. The cloud was dispelled from that hour; and her hope in the Redeemer became brighter and brighter. The remaining hours of her life were spent principally in prayer and praise to God her deliverer. The night of her death was one of glory. Such a scene of serenity, of self-possession and of triumph, such a glow of heaven in a dying saint, such a treasure of divine truth flowing in such astonishing fullness and clearness of application from her soul—have indeed been but seldom witnessed. The sting of death being so evidently taken away, who could refuse to rejoice and bless the Lord! Almost her last words were, "Farewell—Farewell; weep not for me; I am just now going to the Saviour and to glory—Come Lord Jesus and receive my spirit—come quickly."

KENTUCKY BIBLE SOCIETY.

The Anniversary of the Bible Society of Kentucky will be held in McChord's Church on to-morrow, April 14th, at 10 o'clock, A. M. The report of the Society's proceedings will be read, and several appropriate speeches be delivered on the occasion. Our fellow citizens are respectfully invited to attend.

GENERAL ORDERS.

U. States ship NORTH CAROLINA,
off Cape Henry, Jan. 12, 1825.

The prevalence and frequency of fighting and quarrelling among some of the younger officers, and the detestable practice by them and others of fighting duels, defaming each other, and assuming to themselves the right of making the conduct of their equals and superiors topics of conversation and indecorous animadversion at tavern tables, in stage coaches, steamboats, and other public places, have been carried to such an extent for some time past, as to require a resort to measures the best calculated to produce immediate reform, and to save the character of the service, as well as their own, from impending ruin and disgrace.

I have, in consequence, to require of all officers who are now, or shall hereafter be, placed under my command to respect and obey, themselves, and to use the utmost vigilance and attention in enforcing in others, their subordinate due respect and obedience to the laws and regulations made and provided for the government and conduct of all officers and others belonging to the Navy of the United States. As I am determined from this date not to permit the slightest violation of such laws and regulations, with which I may become acquainted, to pass unnoticed.

Should disputes unfortunately happen between the officers of this or any any other ship of the squadron which I have been appointed to command, they are not on any account to assume to themselves the right of settling such disputes, in any other manner, than by an appeal to the captain of the ship to which they belong, or to myself, if necessary. And I would have it further to be understood, that for a violation of this order, by any officer,

I shall not fail to put the laws in force against him to their utmost extent.

JOHN RODGERS,
Commanding U. S. Naval Forces in
the Mediterranean, and Command-
ing Officer of the U. S. Navy.

From late English papers.

The determination of the British Cabinet is far from inducing the Spanish Government to abandon its projects of conquest in America: but it seems to have full conviction that its unassisted efforts will be useless. The views of the high ultra party are turned towards Russia, and they flatter themselves that the Emperor Alexander will soon arrest the march of England.

Dr. Swedenstierna, one of the most celebrated mineralogists of the North, put a period to his existence on the night of the 13th of Jan.

A singular report has for some time prevailed, that an estate, comprehending a whole parish, has lately been purchased in Ireland, by French money, for the establishment of a Society of Jesuits. That the estate has been bought and paid for is certain, but curiosity must be excited to know the real purposes of the purchasers.—*Aberdeen Chron.*

The number of individuals annually mutilated by machinery, in Manchester, Birmingham, and Leeds, would, if stated upon paper, appear almost incredible. In this town alone, it has been estimated, and we believe correctly, as averaging, one year with another, considerably above one thousand persons.—*Manchester Courier.*

LONDON, Feb. 10.

In the German papers received yesterday, we observe a statement which tends strongly to corroborate the opinion that the policy of England, with respect to the new American States, will in substance be followed by the Maritime powers of Europe.

POETRY.

THE MANIAC.

[BY BERNARD BARTON.]

To see the human mind o'erturn'd—
 Its loftiest heights in ruin laid,
 And Reason's lamp, which brightly burn'd,
 Obscured or quench'd in frenzy's shade;
 A sight like this may well awake
 Our grief, our fears.—for nature's sake.

It is a painful humbling thought—
 To know the empire of the mind,
 With wit endow'd with science fraught,
 Is fleeting as the passing wind;
 And that the richest boon of Heaven,
 To man—is rather LENT than GIVEN.

To-day he sits on Reason's throne,
 And bids his subject powers obey;
 Thought, Memory, Will,—are all his own,
 Come at his bidding, list his sway!
 To-morrow, from dominion hur'd,
 Madness pervades the mental world!

Yet think not though forlorn and drear,
 The Maniac's doom—his lot the worst;
 There is a suffering more severe
 Than these sad records have rehears'd.
 'Tis his—whose virtue struggles still
 In hopeless conflict with the will.

There are, before whose mental eye
 Truth has her chastest charms display'd;
 But gaudier phantoms flutt'ring by,
 The erring mind have still betray'd;
 Till gath'ring clouds, in awful night,
 Have quench'd each beam of heavenly light.

There are whose mental ear has heard
 The still small voice yet prone to wrong,
 Have proud y, foolishly prefer'd
 The sophist's creed, the syren's song;
 And stak'd upon a desperate throw
 Their hopes above—their peace below.

There are, in short, whose days present
 One constant scene of painful strife!
 Who hourly for themselves invent
 Fresh conflicts; till this dream of Life
 Has made their throbbing bosom ache,
 And yet, alas! they fear to wake.

With these compared, the Maniac's doom,
 Though abject, must be counted blest;
 His mind, though often veil'd in gloom,
 At times may know a vacant rest.

Not so when thought and conscience prey
 Upon the heart that slights their sway.

O THOU! whose cause they both espouse,
 In mercy bid each conflict cease;
 Strengthen the wailing sinner's vows,
 And grant him penitence and peace;
 Or else, in pity, o'er the soul
 The dark'ning clouds of madness roll.

From the United States Literary Gazette.

THE MURDERED TRAVELLER.

When Spring to woods and wastes around
 Brought bloom and joy again,
 The murdered traveller's bones were
 found.
 Far down a narrow glen.

The fragrant birch, around him hung
 Her tassels to the sky;
 And many a vernal blossom sprung,
 And nodded, careless, by.

The red-bird warbled as he wrought
 His hanging nest o'er head,
 And fearless, near the fatal spot,
 Her young the partridge led.

But there was weeping far away,
 And gentle eyes for him,
 With watching many an anxious day,
 Grew sorrowful and dim.

They little knew who loved him so,
 The fearful death he met,
 When shouting o'er the desert snow,
 Unarmed and hard beset:

Nor when around the frosty pole
 The northern dawn was red,
 The mountain wolf and wild-cat stole
 To banquet on the dead:

Nor how, when strangers found his bones,
 They dressed the hasty bier,
 And marked his grave with nameless
 stones,
 Unmoistened by a tear.

But long they looked, and feard and wept,
 Within his distant home;
 And dreamed, and started as they slept,
 For joy that he was come.

So long they looked—but never spied
 His welcome step again.
 Nor knew the fearful death he died
 Far down the narrow glen.

THE WESTERN LUMINARY.

"THE LAMP IS THE LIGHT THEREOF."—Rev. xxi. 23.

Vol. I.]

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CORRESPONDENCE

Between Doct. Caldwell and J. Breckinridge.

LEXINGTON, Saturday, Jan. 29, 1825.

My dear Sir:—Dr. Fishback, has informed me, that he received from Mr. **Gatz** the following statement, as coming from yourself, viz:—"Mr Breckinridge says, that he has formed a coalition with Dr. Fishback, in opposition to the University."

When we last conversed on this general subject, (you must remember,) I carefully avoided mentioning any names; and that even when requested by you. I did then declare, as I now believe, that the estrangement of the Christian denominations of the west from the present administration of the University, was becoming general and decided; and among these, I mentioned the Baptist Church especially. But you are aware, that Dr. Fishback's name was not mentioned in our conversation; and as it was in part, upon the propriety and duty of avoiding implication as to the opinions of individuals not expressed, you cannot, I am persuaded, have soon departed from the principles then advanced.

I write these few lines, more to do justice to Dr. Fishback and yourself, than from any consideration connected with myself. I feel myself confederate with all who honestly oppose the spread of fa-

tal error, wherever it is found. But there has been in no sense or way any union or understanding between Dr. Fishback and myself on this subject.

You will confer a favour on me, by an answer, containing an explanation of the misunderstanding alluded to above.

I remain respectfully your ob't serv't,
JOHN BRECKINRIDGE.

LEXINGTON, Jan. 27th, 1825.

My dear Sir:—In reply to your very polite note of the present date, which I found a few minutes ago on my table, permit me to say, that, as far as it goes, the statement it contains respecting the conversation which I had lately the pleasure of holding with you, on the administration and character of Transylvania University, is substantially correct.—Other topics were introduced, but not such as are material to the object of your communication.

You stated to me specifically, that ever since your return from the East, you had done every thing in your power to "put down" (such I think, were the terms you used) the President of the University; that you considered it your duty to continue your efforts to the same effect; and that, if you had "five hundred sons" you you would, in imitation of the father of Hannibal, compel them all to swear—"if, you added, it were not a sin to swear"—to follow your example of active and unremitting hostility.

You further observed, that a combined attack was about to be opened on the President (for his destruction was represented, I think, as the sole object of the united effort) of such force, as must inevitably *overwhelm, crush, or destroy him*. One of these three strong terms was employed to express what you anticipated as the indubitable issue of the impending conflict.

As *allies or parties* in this combination, you distinctly mentioned the *Presbyterian* and *Baptist* denominations of Chris-

tians, but no individual was designated as leading or belonging to either of them.

During our conversation, which lasted about an hour, and in which, towards its close, the Reverend Mr. _____ joined, I do not remember that the name of Dr. Fishback was once mentioned. When I asked, whether you could do me the favour to name the individual or individuals who had communicated to you a certain report to which reference was made, you declined, observing, that you did not feel yourself justified in being so personal.

This, if I mistake not, is, in substance, a correct view of that part of our conversation, to which your note invites my attention.

In relation to the general subject of it, allow me cherish the hope, that a few remarks, dictated in a spirit of perfect conciliation, will not be misconstrued, nor otherwise received by you that in friendly part.

It is our happy lot to live at a period of the world enlightened greatly beyond those that have preceded it; and to reside in a country, the spirit of whose institutions, ecclesiastical and civil, is marked, not barely by *tolerance*, but by perfect *liberality, benevolence, and charity*. The very term persecution is offensive to us in its sound, and nothing is so odious as the practice which it designates.

Permit me, then, respectfully to suggest to you, whether, when the feelings are excited and enthusiasm awakened, even in what may be considered the best of causes, it is easy for those concerned, especially as leaders, among whose motives to action (such is the frailty of human nature) some degree of personality is too apt to conceal itself—whether, I say under such circumstances, it is easy to decide correctly, at what point *righteous opposition* to supposed or real error ends, *unrighteous persecution* of those to whom the error is imputed begins? Is not the most pure minded individual, when heated by intellectual conflict, especially in behalf of a favourite topic, in great danger of transferring some portion of his indignation from the alleged error or crime to him who is charged with the commission of it!

From the period of the crusades to the present moment, some part of Christendom has been perpetually shocked by scenes of persecution on account of reli-

gion, the actors in which have been *honest at heart*, but most deplorably *astray in their intellect*.

Man in the west is the same imperfect being with the man in the east, and enthusiasm, a power no less delusive in the United States, than it is in Italy, Portugal, or Spain.

Suffer me to hope, that these suggestions may be worthy of your consideration, and to offer you an assurance of the sentiments of perfect respect with which I have the honour to be,

Dear Sir, your very faithful and
Obedient servant.

CH: CALDWELL.

P. S. In communicating to President Holley the substance of our late conversation, I must have introduced *inadvertently* the name of Dr. Fishback, in such a way, as to induce him to believe that he had been designated by you as one of a confederacy against the University. For that inadvertency I owe you the apology, which I thus frankly entreat you to accept. The first virtue is not to commit a fault, the second promptly and liberally to atone for it.

In the mean time, Dr. Fishback's own manifestation of hostility to the University and its best interests, is much more condemnatory of him than any expression of mine, whether dropt by accident or design. Nor can all his sophistry wipe from him the charge of *vir. val* hostility to the town of Lexington. C. C.

Further—You asserted *confidently* that the Baptists would unite with the Presbyterians in opposition to the University. Such an association I felt persuaded you would not make without good cause—not without positive information to that effect. Dr. Fishback leads the Baptist society in this place, you, the leader of the Presbyterians, often meet him and converse with him. For two leaders thus situated, and engaged in the same enterprize, to understand each other, is so natural and politic, that nothing short of your own declaration to the contrary could persuade me that you and the Dr. had not communicated your views to each other, and weighed your means.

In further explanation of this affair, permit me to observe, that long previously to the time of the conversation I held with you, I had been perfectly satisfied of Dr. Fishback's latent hostility to Tran-

sylvania University.—I had, moreover, good reason to believe, that he meditated making, at no distant day, the attack which he has since commenced. For these reasons, when you spoke of the Baptist denomination as about to join the combination against the institution, I frankly declare to you that I considered the Dr. and his friends referred to, although they were not named. It was therefore, that I afterwards so constantly and strongly associated his name with the combination which you announced, as to speak of them at the same time.

LEXINGTON, Feb. 4th.

My dear Sir:—Your reply to my communication of last week was handed me on the eve of my departure to the country, and your note of invitation to the lecture room was not received until the address proposed had been delivered—otherwise it would have afforded me pleasure to have heard your explanation, &c. to the Medical Class.

I now hasten to say a few words, in reply to your statement of our conversation. Before doing this, however, allow me to remark, that it was not the most courteous and kind return for the frankness with which I gave you my views on President Holley's character as a minister of the Gospel and a public teacher, to go and communicate to him, and through him to the public, a conversation which had been invited by yourself.

It is understood to be a common rule in honorable and friendly intercourse—in making the use you did of such remarks, to give before hand to the author an intimation of one's purpose. For my own part, I did not only save you from being personal, when I decidedly refused to repeat, at your request, the name of one, (who you said) had slandered you, but have since that time, carefully avoided connecting your strong insinuations with the name of any individual. When conversing, as I have often done on this subject since, I have uniformly avoided a designation of the object of your remarks, though we all must have understood to whom you alluded, and though you connected with the individual charges of slander and falsehood. But I can attribute your course to a deep interest in the person and peculiar principles of the President, and to a friendly desire to serve

him without injuring me. And be assured that as to its effects on myself, I have nothing to fear or to lose from the President's displeasure. He has long known, so has all the world who chose, the views of the Lexington and of American Presbyterians concerning him. My objection here is to the manner of making them known. But with your permission, I have a fault to find, not only with the method of communication, but with the matter made known. You have done me injustice in the statements of the facts.—I pretend not of course to assail your motives. But there was not one word in our conversation said as to a confederacy between the Baptists and the Presbyterians against the University, or for it—such a junction of forces would have been for it, if formed at all, for its best interests—for the best interests of the town, state, and country; and they will very soon be seen by the town itself to be the enemies in act, though I would be far from saying in purpose, who have so long sustained the present incumbent on the Presidency. But I repeat it, no combination of any sort, or for any object, was mentioned. It was distinctly avowed that the Baptists were, it was believed, about to arise in the length and breadth of the land, to resist the corruptions of the President, and to attempt to put him down as the author and diffuser of them. In this I did and now do rejoice—and did then as I do now express my hearty gratification, at the visibly increasing estrangement of the leading christian denominations of the state, from the President and his system. But there was no intimation of any understanding on this subject, adjusting the principles of a common warfare against him. There never has been such a combination, though I see very well how the imagination or pretence of its existence, would at this solemn crisis in his affairs, excite the public pity—and, through the cry of persecution, crusades, and religious intolerance, bring back to his sinking hopes, the public aid.

Be assured, my dear Sir, there is no other union of these now dreaded denominations, one of which Mr. Holley said when he first came amongst us, that he would unite with himself, and the other crush,—no other union, than that they both have hearts to bleed for the injured public, and both a desire to see those in-

juries repaired. You must have inferred my meaning here too, therefore, as well as in reference to Dr. Fishback's name, your apology, in regard to which mistake, I herein acknowledge. Again, in my reference to the father of Hannibal, I spoke of enmity to the system of the President, and not to his person. I declare to you, that I have often tried to pray for his conversion, to a knowledge and a "love of the truth as it is in Jesus Christ."—His soul I love—his state I pity—his system, I, from my heart, abhor.

Allow me at the same time to say that I thank you for your counsel and admonition on this subject. In what spirit soever, (and I hope it was the most kind,) they were dictated, I shall strive to derive profit from them. I am neither so vain nor so ignorant of myself as to suppose that good advice is not much needed by me. While however I thank you for these suggestions, permit me in turn, respectfully to drop an unassuming intimation to you. "Great men," we are told in the S. S. "are not always wise," and they who are much conversant with books are often ignorant of men and things. Sometimes they are ignorant in spite of experience. You have not yet I think adopted the sentiments of the community at large, nor taken the most just views of the policy, the dignity and duty of the Medical School, if you would identify its prospects with those of any man; especially with the fate of one who is followed by the frowns of God, for having exchanged his service and love, for apostacy, scepticism and the praises of the world. He is perishing as a public teacher, he cannot stand, and you will I fear perish with him from the ranks of its professors, if you assume his attitude and attempt to inculcate his principles. The medical school is the pride and wonder of the west. It stands forth in the solitude of its own greatness, entirely independent on the fortunes of any man. When on a late occasion you drew your pen in defence of Mr. Hotley's Theology, not only did the wise of your own, and the Medical School's friends exceedingly regret it, but the silence of some of its most distinguished professors, told us in a language which we could not misunderstand nor sufficiently commend, that they disapproved of the course you pursued on the occasion. They were

without doubt, as deeply, (and I must think more intelligently) attached to the best interests of the college proper, as you could have been; as deeply to those of the town and of the country. Let us join them in a fervent regard for these high interests, but like them feel that the Medical School is great and firm, whether the President stand or whether he become extinct. They did not come here to teach us theology, or to interpret to us the *mysterious character* of imported Unitarians; but to instruct our sons in the important branches of the healing art. Perhaps you will esteem me too young to give you counsel, and too ignorant to make prophecies from experience of life and knowledge of men. But I venture to predict that if *not now*, at some not distant day, your disregard of these suggestions will cause you the most poignant regret, when regret will be of no avail.

It is my sincere wish that in this particular you may be yet enabled as to *yourself* to call me a *false prophet*.

With sentiments of respect,

I remain your ob't servant,

JOHN BRCKINRIDGE.

LEXINGTON, Feb. 7th.

My Dear Sir:—Your very interesting letter of the 4th instant, with which you have had the kindness to favour me, embraces such a number and variety of important topics, that, pressed as I am with official business, leisure is not allowed me to invite your attention to the whole of them at present. It is my purpose, at no distant day, provided your consent can be obtained, and your convenience may permit, to hold with you, on the general ground of your communication, a frank conversation, *whether alone or in the presence of friends*.

In the mean time, suffer me to submit to your consideration a remark or two on a few points on which we differ not only in sentiment, but, I regret to say, in recollection.

By nothing in the nature or manner of our late conversation respecting Transylvania University, or in any of the circumstances connected with it, was secrecy or concealment either *enjoined* or *implied*. Every thing combined to render the facts stated and the feelings and opinions expressed *common property*, to be fairly used, at discretion, by any and eve-

ry individual present. And you have not. I am sure, forgotten that, during the greater part of the interview, there were in the room as speakers and listeners, four gentlemen, Mrs. B. occasionally, and, I think, one or two servants. I am, therefore, encouraged to hope, that on a little further and more mature reflection, you will find good reason to revoke the charge you have hastily preferred against me of a breach of confidence, or any act of impropriety or indelicacy, in making to President Holley the communication I did, especially when you shall have been fully informed of the manner in which I did it, and the motives by which I was actuated on the occasion. For, I need not say to you, that the manner and motives constitute the most important portion of the act.

That in speaking of the opposition to President Holley, about to be made by the christians of the West generally, you specified by name the Baptist and Presbyterian denominations, is a point of which I am so thoroughly convinced, that I fear we shall have some difficulty in adjusting our recollections respecting it. Whether you employed the term *combination, union, confederacy*, or some other of similar import, I pretend not to remember. Nor is it a matter of the least moment. That the substance of your observation was as I have stated it, I do not despair of being able to call distinctly to your recollection.

But that your hostility to the President did not appear to me to be *personal*, but directed against him as a *public officer* and *instructor of youth*, I have done you the justice uniformly to declare. You observed at the time, as you do in your letter, that you had often prayed for him, or attempted so to do. In employing, therefore, the expression, "*crush, overwhelm, or destroy him*," I considered you as referring to his *public agency*.

You again in your letter, as you did in our late conversation, allude to what you are pleased to call my "*defence of Mr. Holley's theology*," in a publication to which my name was attached last spring.

On this topic, indulge me I pray you, in a few observations.

The paper alluded to contains no *defence of any system of theology*. But it does contain a very deep and condemnatory denunciation against any effort to con-

taminate the minds of the pupils of Transylvania University, by infusing into them the principles of infidelity.—It may be held doubtful, whether you have ever yourself, either publicly or privately, pronounced a denunciation of greater force. While I beg permission to invite your attention to it, allow me to say, that you will find it in the fourth page of the pamphlet alluded to.

If in a single sentence of that publication, there appears a shadow of defence of either immorality or irreligion, let me, as the supposed writer of it, be held in *infamy*. If, on the contrary, nothing such appears in it, you shall yourself pronounce sentence on its misinterpretation.

But admitting the pamphlet to contain and defend heretical sentiments, am I alone culpable? I, whose signature stands last, preceded by W. T. Barry L. L. D. &c. Jese Bledsoe L. L. D. &c. and B. W. Dudley M. D. &c? I repeat the question, am I alone culpable, and my associates innocent? If not, why are the summations of the offended directed exclusively at me!

Is this course pursued, by those whom I have never wronged, and in whose concerns I have never interfered, because I, being a *stranger* in the community, unsupported by family connexions and political associations, present the better marks for the shaft of an assailant! On those topics, and several others, it will be gratifying to me to converse with you frankly and fully, on a convenient occasion, as it is now, to renew to you the assurance of the sentiments of high regard, with which I have the honor to be

Dear Sir, your very faithful,
and obedient ser't.

CHAS CALDWELL.

LExINGTON, Feb. 10th.

My Dear Sir,—Your letter of the 7th inst. in answer to my communication of the 4th, has been carefully and respectfully read. A reply in detail seems scarcely to be necessary. And yet to do justice to both of us, I have felt it a duty to re-examine the defence of Mr. Holley referred to, and to ascertain whether or not you (with whom I have here to do, though I by no means consider you single or superlative in this service, as your let-

ter intimates) have in that paper vindicated the President's theology, &c.

A critical analysis of it, is not here intended. I would however remark, that its avowed purpose is to defend Mr. Holley, as to his morals, literary qualifications, and theology. Whether the race-field, and circus, and ball room, &c. are places at which christian morals are best formed, or best exhibited; whether a professed preacher of righteousness is altogether in his place, when leading youth, committed to his care, into these scenes; whether the low estimation in which the President's literary attainments were held in Boston and New England, be any rule of judgment to us in the west, I need not here determine.

By a reference however to the 7th paragraph of that document, you will find that it is declared to be the "entire persuasion" of the authors, that "neither in his official capacity, nor in his familiar hours of social intercourse, has the President ever attempted to inculcate on his pupils, directly or indirectly, any opinion unfriendly to sound christianity;" while in the third paragraph it is said that the "writers are so intimately acquainted with him as to be fully qualified to judge." Surely, my dear sir, this is advocating his theology in very strong and unqualified terms. What his theology really is, need not here be said; but that it is not the system of belief that is held by the people of Kentucky, cannot be denied by any honest mind, acquainted with the subject. I would ask of you in confirmation of this assertion, whether two* of your medical professors did not decline the signature of that paper upon the ground that Mr. Holley "did not hold the religion of the state;" while the paper vindicated and commended his religion as "sound christianity."

In regard to the subject of your making known our conversation to the President, I meant not that it was *confidential*, but *personal*; and therefore it was improper to have repeated it to the person referred to, without giving notice to the other party. I am unwilling however to say more of this, and indeed am desirous to close our now protracted correspondence on these topics. With one or two addi-

* Four, of the six medical professors were thus related to this subject.

tional suggestions, I shall cease to occupy your pen or eye in this way.

Your allusion to your personal situation is affecting. I should feel myself unworthy of the name of man, and much more christian man, if I could be influenced toward you, by the considerations to which you refer. You are aware that this interchange of views, was occasioned in a two fold sense by yourself: first, by your seeking the interview from which it arose; and secondly, by your mistakes as to what passed between us, while together. That you are a stranger, your fellow citizens here, whom you have served for many years, cannot admit; and their exalting you to your present distinguished station, and faithfully sustaining you there, are strong evidences that they have not measured you by lineage, family influence or political associations.

"When you were a stranger we took you in." We the more ardently received you because we heard that you had risen by merit, not by party—by personal exertion, and not an illustrious heraldry. In the absence of a nearer kindred we opened to you the hearts of two millions of people; and bade you to repose in them, and give and take the blessing.

But if you shall have been found lightly to esteem our highest and only imperishable hope; to assail the citadel of our most precious truth, by which we live; or to sustain those who have thus requited our favours, I will not say that you ought to sink with them, but ask you, who will have most been injured? and who will have the better reason to complain?

I have in my possession a certificate of the Rev: William Henderson, who was present during our conversation, and will, if desired, transcribe it for you. He confirms entirely my statement.

With respect, your obed't serv't,
JOHN BRECKINRIDGE.

Sir,

Unless your ostentatious devotion to what you would seem to consider the legitimate concerns of another world has swallowed up entirely your knowledge of this, particularly your knowledge of the human mind, I need scarcely inform you that your note of this morning communicating to me your determination to commit to the press our late correspondence, filled me at once with surprise and re-

gret—surprise that an act, which, to say the least of it, is a flagrant violation of private confidence, should be meditated by an individual whose character is held sacred, and regret for the change of sentiment in relation to you, which your whole conduct is irresistibly producing in my mind.

Throughout your brief but unfortunate career, which has blighted so irrevocably the fair and flattering promise of your youth, prevented your anticipated usefulness in your vocation, alienated from you the most enlightened and respectable of your parishioners, proved fatal to your good name as a minister of the gospel, been so unspeakably annoying to the good and peaceful citizens of this place, and, as far as you have been able to render it so; a barrier to the progress of letters in the West—During this course, so intemperate in its character, and so unsuitable to a consecrated follower of Him who was meek and lowly, and peaceful in spirit, I have often been your advocate in the midst of your condemners, have palliated faults in you which I could not justify, and endeavoured to persuade both myself and others, that time and experience would improve your judgment, moderate your temper, correct your errors, cure your indiscretions, meliorate your charities and affections as a christian, and render you yet an amiable man, and a worthy labourer in the vineyard of God.

But alas! the lamentable mistake into which I have fallen, is another proof, I fear, added to the hundreds before in existence, that I am no prophet. I perceive at last, but too clearly, that, like the faithless meteor in the traveller's path, my hopes and wishes have beguiled my judgment, and led me from the track which others who had long known you, and who therefore knew you better, pursued in safety.

Still I am not sorry that, for a time, I was deceived. As long as it lasted, the delusion was pleasing to me, and if it has been productive of mischief, it is only to myself. So peculiarly delightful to me is a kind and favourable opinion of my fellow-men, that, much and often as I have suffered by indulging it, I am perfectly willing to suffer more, rather than forego the gratification it affords. Rather let my eye be plucked from its socket, or rendered sightless within it, than thrown

with cold suspicion and unmanly distrust on all who approach me.

Even in relation to yourself, much and painfully as my anticipations have been disappointed, I do not despair. There is in time and experience, correct example and salutary admonition, a healing influence and a redeeming power, to which hope still clings and will continue to cling, until her grasp shall be paralysed by the fatal conviction that every thing is lost.

Nor, unless compelled to it by circumstances beyond my control, will I then be found in the ranks of your accusers. *Covertly and insidiously*, I thank my God, I am no man's enemy. Nor, with my present feelings, is it possible I can ever become so. Should I hereafter appear as your open and declared enemy, and endeavour to inflict on you the slightest injury, the fault shall be your own. The act shall be either defensive, or in retaliation of some aggression on your part, for which, in the distribution of justice, and according to the settled and pronounced opinion of the enlightened and the virtuous, you shall deserve to suffer.

I have intimated to you that your conduct has compelled me to change my opinion of you. A few words will represent to you wherein, in one instance, this change consists.

In one of my letters to you, dated February 7th, 1825, I observe the following paragraph:

"But that your hostility to the President" (the Reverend Mr. Holley) "did not appear to me to be *personal*, but directed against him as a *public officer* and *an instructor of youth*, I have done you the justice uniformly to declare. You observed, at the time, as you do in your letter, that you had often prayed for him, or attempted so to do. In employing, therefore, the expression, *crush, overwhelm, or destroy him*, I considered you "as referring to his *public agency*."

In this charitable and, I hope I may add, liberal construction of your feelings and motives, as well as in certain other kind sentiments which it was both my pride and my pleasure to cherish in relation to you, I have reason to apprehend that I was radically mistaken.

A love of religion and a zeal for the glory of God, unalloyed by human passion, never impel a christian to extremes. In a particular manner, they never induce

into him malignity of purpose, nor inflame him to such a degree of intemperate resentment against a supposed offender, as to make him attempt his immolation by persecution and slander. They augment towards the delinquent his compassion and benevolence, and urge him to the exercise of his kindest offices and highest energies, to convince him of his errors and effect his reformation.

But, compared with such a course, so irresistibly enjoined on every christian minister by the gospel which he preaches, what has been your conduct in relation to President Holley? Let your denunciations of him in the streets, your addresses from the pulpit, and the embittered pages of your theological journal, answer the question. If these sources do not indicate in you, in relation to that officer, a spirit of deadly persecution rather than of human kindness or christian love, then must I, as well as every other individual with whom I have spoken on the subject, resign all pretension to interpret their meaning. In fine, sir, as long as you persist in your defamatory practices, any further effort by you to induce either the public or individuals to believe, that you foster towards Mr. Holley no sentiments of private hostility, and that while you slander his official character, you embrace him personally in the love of the Redeemer, and petition Heaven sincerely and devoutly for the salvation of his soul, will be regarded as the miserable cant of hypocrisy.

Should you carry into effect your resolution to publish, which honor, discretion, interest, and every other laudable consideration forbids, *this letter* which constitutes a part of our correspondence, must appear with the others, as a suitable exposition of my present views of the entire subject to which they relate. You cannot be permitted dextrously to avail yourself of the favourable sentiments I once entertained of you, and frankly, and, I trust, civilly endeavoured to express to you, but which I have since had such ample reason to change.

But in case you abandon your intention to publish, dispose of this communication as you please. By my act it shall never, on that condition, be divulged, except as a consequence of some future and exceptional conduct of your own. As I have repeatedly assured you, few occurrences

could be more painful to me, than an impassioned controversy in the public prints. Nothing but motives of paramount influence shall ever exhibit me publicly to the community in the character and attitude of an intellectual pugillist. From some experience, permit me to warn you, that from such a conflict, the most successful combatant rarely retires in all respects as sound and unsullied as he entered it. This truth, as a young man but little versed in the affairs of life, it may be well for you to weigh with due deliberation, and draw from it the inference—the only inference which judgment warrants and discretion approves.

You complain of me bitterly, as if I had been guilty of a breach of trust, on account of my having given to a friend a very brief extract from one of the letters of our correspondence *written by myself*, the substance of which, you well know, I was in the daily practice of mentioning in conversation. I say the letter, from which the extract was taken, was *written by myself*. Those written *by you* have been seen only by me, nor have their contents been divulged to any individual. The transaction specified you now adduce as a justification, on your part, for publishing the entire correspondence. The insufficiency of this *excuse* (for it is nothing more) a very brief analysis will expose.

You cannot have forgotten that, by your own acknowledgement, *all* the letters, of the correspondence—*mine* as well as *yours*—were exhibited *by you* to Dr. Fishback, at a time when, under a vile attempt to suborn one of my pupils as a *spy*, to collect information for him, he was endeavouring to possess himself of materials to injure me.

For this act of yours, the legitimate name of which, let others affix to it, the mere furnishing of a friend *by me* with a short extract from one of the letters written by myself, was but a slight retaliation. It was indeed, no retaliation at all; nor can any thing short of an exposure of *your letters* be so denominated.

What I communicated to you in writing, unless it had been done under an express stipulation of secrecy, (and in the transaction referred to, no secrecy was either enjoined or intended) I had a right to communicate to any other individual, either in writing or conversation. Of

such proceeding by me, neither usage nor reason gives you cause to complain.

The whole correspondence, unless it had been conducted under some express or implied understanding to the contrary, might be used, at pleasure, either by you or myself, in any way short of actual publication. This, I am told, is the law on the subject; and to this effect, I know, was a late decision given by a very high and enlightened tribunal.

Of the subject matter of the correspondence you may converse freely. So may I. Written extracts or entire copies of the letters either you or I may furnish to others, and neither of us have ground of serious complaint. But without my consent, you have no right to print and publish my letters; nor I to print and publish yours, without your consent. If any consideration other than the consent of the parties gives authority to publish, it must arise out of the approach or pressure of some calamity, which the publication would prevent or remove.

To this you answer, that the gentleman who writes for the Western Monitor, under the signature of "Observer," has quoted and published a few sentences from the extract of my letter in such a garbled way, as to do you injustice and injure your reputation.

I reply, that "Observer" did not procure the materials from me; nor did I give them away under the slightest expectation that he would ever see them. But to remedy this evil, and silence all complaint in relation to it, I have already given you permission, which I now renew, to use at your pleasure, the whole of the extract to which reference is made. That no mistake may occur with regard to it, I here present it to you at full length.

"You stated to me specifically, that ever since your return from the East, you had done every thing in your power to 'put down' (such I think were the terms used) the President of the University; that you considered it your duty to continue your efforts to the same effect; and that if you had had five hundred sons, you would, in imitation of the father of Hannibal, compel them to swear, if, you added, it were not a crime to swear, to follow your example" (of eternal enmity to Mr. Holley.)

"You further observed, that a combined attack was about to be opened on the President, (for his destruction was represented, I think, as the sole object of the united effort) of such force as must inevitably overwhelm, crush, or destroy him. One of these three strong terms was employed by you to express what you anticipated as the indubitable issue of the impending conflict."

"As allies or parties in this combination, you distinctly mentioned the Presbyterian and Baptist denominations of christians."

This is the whole of the extract furnished by me, and I place it at your disposal.

The quoted and italicized line in the last paper by "Observer" "you have prayed or attempted to pray for him," (Mr. Holley) is not in the extract. That writer must have, therefore, derived it from some other quarter. It is altogether probable that he may have received it from some one (possibly from myself if he has ever met me) through the medium of conversation. Most assuredly he did not gain possession of it by any disclosure, on my part, of our late correspondence.

My reluctance to the publication of this correspondence does not arise from its containing a single sentiment which I wish to conceal. Such as it is, the world is welcome to it. To myself individually I think the publication of it would be perhaps beneficial. But I am utterly averse from appearing before the public in the character of a controversialist.

If, therefore, you publish more of the correspondence than the preceding extract, publish it entire, this letter constituting a part of it. I will not consent to any mutilation of it, or extract from it, other than that already indicated.

You tell me that you hold a certificate from the Reverend Mr. ——— testifying that the conversation held in his presence, by you and myself, was different from the report which I have given of it.

I answer definitively, that I disregard alike all certificates and verbal statements made on that subject. Without impeaching the veracity or undervaluing the character of the Reverend gentleman who was present on the occasion, (for, to speak with frankness, I formed a favoura-

ble opinion of him,) I confide in my own recollection rather than in his. As to ideas and events my memory has rarely if ever deceived me; and the conversation having been directed to myself, and being of a nature most deeply to interest me, there is good cause to believe, that I was the most attentive listener, in the room.

For these reasons (proclaim me vain and presumptuous if you please) I prefer, in relation to the conversation referred to, my own recollection to all other earthly testimony; and for the correctness of my report of it, I dare appeal to the records of Heaven.

On my part, this communication closes, perhaps, forever our literary correspondence. On the eve of a journey, and busied in making arrangements for it, if you even address to me a reply requiring a rejoinder, I shall not prepare it.

Whether I shall be hereafter your enemy, your friend, or an entire stranger to you, will depend on yourself. Should nothing further be done by you to excite me, what has been already done will soon be forgotten. But I am irrevocably friendly to literature in the west, and shall not be likely to regard with indifference a contumacious continuation of your *jealous* and *unnatural* efforts to check its progress. Although those around you may be educated like yourself, wherefore are you *disquieted*? Do you *dread competitors*? In the words of the poet, which are no doubt familiar to you, will you

“too fond to rule alone,”

“Bear, like the Turk, no brother near the throne!”

View him with scornful, yet with *jealous* eyes,

And *dawn for arts which caused yourself to rise!*

To say nothing of your meekness as a christian pastor, your patriotism and magnanimity as a man ought to extinguish in you all such grovelling and ignominious sentiments. Amid rivalry *alone*, is distinction honourable. Toil for reputation, then, with all your energies; but do not any longer, like Pharisites or Zeilus, aim at the attainment of it by the defamation of others.

In the hope that you will learn to live peacefully yourself and abandon the unmanly and unchristian practice of disturbing the peace and tranquility of your

neighbours, I wish you sincerely health, happiness, and longevity, and am very respectfully,

Your obedient servant,

April 2d, 1825. CH: CALDWELL.
The Revd. John Breckinridge.

N. B. Unless the Rev. Mr. Breckinridge complies with the conditions stated in this communication, he will have the goodness to return it, according to arrangement, at as early a period as may suit his convenience.

In that case Dr. Caldwell will feel himself at liberty to publish it, with such additional observations as the occasion may require. But he repeats that, although at liberty to publish, he will not avail himself of that liberty, unless the measures adopted by Mr. Breckinridge render it necessary.

MR. HENDERSON'S CERTIFICATE.

Having been at the house of the Rev. J. Breckinridge, when a conversation was held between him and Dr. C. Caldwell, in which several topics were introduced, and some important questions discussed; and having been requested by Mr. Breckinridge to say whether the name of the Rev. Dr. Fishback was mentioned in the conversation or not; and, also, whether he (Mr. B.) said, in the conversation, that there was a combination formed between the Baptists and the Presbyterians, to crush the President of Transylvania University: I declare sincerely that I do not recollect to have heard the name of Dr. Fishback mentioned in the said conversation, nor to have heard Mr. B. say that there was a combination formed between the Baptists and the Presbyterians. Mr. B. did speak of a combination of Baptists against the President, but not of Baptists and Presbyterians, unless I have misunderstood what he said, or have forgotten a part of the conversation, to which I must have paid some attention. I shall not pretend to state his words precisely; but, I think, the substance of one of his sentences was as follows: There is a combination forming against the President which will crush him. He certainly was speaking of Baptists, but, I am persuaded that he did not name the Presbyterians in that part of the conversation. And I am not disposed to think that he intended to intimate either that the Presbyterians, as a body, or

himself as an individual, formed a part of the combination.

WILLIAM HENDERSON.

Feb. 11, 1825.

Lexington, April 18th, 1825.

During the latter part of the month of January last. Dr. Charles Caldwell called upon me at an early hour of the morning—and in the presence of my family—as well as of several friends—after the ordinary civilities had been interchanged, introduced a late Lecture which he had pronounced before the medical class, on natural religion, as the subject of conversation. He stated that this exhibition of his views of religion had been grossly and slanderously misrepresented by a certain gentleman in the town, and inquired of me whether I had heard it spoken of as designed to depreciate the religion of the Bible. I replied that though I did not hear him pronounce it, I had been induced to believe, upon the combined testimony of many persons, ladies and gentlemen, laymen and clergymen, and of medical students themselves, that it was an attempt to establish a system of deism—by substituting natural religion for the religion of Jesus Christ. He then, after disclaiming this as his intention—asked if I would, upon his mention of a certain name, say whether the individual who bore it had not been especially active in making to me this communication. I at once declined—and thus prevented farther inquiry as to the individual—and the conversation on this subject closed, with a passing argument, which convinced me that Dr. Caldwell's views had not been misrepresented—though he charged the supposed author with slander and falsehood. Our interview closed with mutual and free remarks on the religious and official character of President Holley, &c. &c.

It was in consequence of receiving information that Dr. Caldwell had mis-

stated to the President the latter part of our conversation. that I addressed to him the first letter in the foregoing series. After this, communications were exchanged in succession until my third letter was left without a reply. The correspondence thus closed, with the certificate of Mr. Henderson, will speak for itself without the necessity of any comment or explanation. After the lapse of nearly two months, an unprincipled and personal attack was made on me, by a writer, (or rather as it is believed a combination of writers)—signing himself "Observer," in whose pieces there were not only repeated allusions to my conversation with Dr. Caldwell, but to the correspondence growing out of it; and in the last of this series of scurrilous papers, an actual and so far as it proceeded a literal extract from one of the letters. In consequence of these facts, I addressed to Dr. Caldwell the following note, stating my determination to publish the whole correspondence.

"Sir,—The repeated perversions of our late conversation concerning President Holley, &c. &c. both in print, and in the private intercourse of the citizens of the town, make it necessary that our correspondence on that subject be given to the public.

I feel it to be a duty to inform you of this determination.

The incidental mention which you make of Dr. Fishback's name, with your severe strictures on his course in reference to the Transylvania University, would make me hesitate as to the propriety of this step, did I not know, that you have expressed the same views still more strongly before your whole class—and that you have communicated them directly by letter to him. I therefore indulge the hope that you will consider it no violation of your rights on this subject, thus to do myself the justice usually claimed on such occasions.

I remain, your ob't. ser't. J. B."

To this he sent no answer; but meeting me a few hours afterwards in the streets entered into conversation on the subject of my intention thus announced to him. In that interview he owned that he had given to some one an extract from our correspondence. He averred that it was not to "Observer," and not for publication—yet on being asked "why it had been given," he refused a reply, but acknowledged that he had *not forbidden such a use as had been made of the extracted paragraph.*

Four days after this interview (though dated for the same day) the long and extraordinary letter which closes the preceding series was addressed to me by Dr. Caldwell, with a demand that it should appear as a part of the correspondence, if I persisted in making it public. I therefore give it with the original letters, though it has no more than an arbitrary connection with them. It was put into the possession of Mr. Curry for insertion with them in his paper, but on the passage of the Monitor into other hands it was refused admission into its columns by his successor. Such is a succinct history of the origin of this unpleasant publication. It must we think be seen at a glance by every impartial and honourable mind, that my course on this occasion has been not only proper but necessary.

It is in vain for Dr. Caldwell to attempt to cast upon me the dishonour of having first exposed a private correspondence. The successive letters palpably discover that he *first* communicated our private conversation, with an addition of a name which was not mentioned by me, to the President of the college—and that he did in it attribute to me statements which by the certificate of the Rev. Mr. Henderson are *proved* never to have been uttered. And then he adds to this the injustice of giving an extract from the correspondence which his misrepresentation of the conversation had produced—giving it without my knowledge

or consent—giving it without prohibiting the publication, and giving it without being willing to satisfy me as to his reasons for furnishing it. He tells me that it was in retaliation for my exposure of the correspondence in private to some of my friends. Yet this fact was communicated to him by me, after the paper in which these extracts were published had been put into circulation, i. e. he retaliates, *before he is informed of the injury which had been done him.* Again, it is of no avail so say, as he does, that the extract was from his letter and not mine. For as it was an account of my remarks, and as I had complained to him of his misstatement of them, it was not the less but the *more unjust* to give the quotation from his letter and not from mine.

The charge of hostility to the progress of letters in the west is too palpably absurd to require any answer, until it shall appear that letters will die with the President of the University and his Quixotic friend; and the evidence before the public of my *blighted hopes*, and melancholy failures in the service of the church, is unanswerable as the fact, that I have forfeited the favour of these illustrious Deists.

Seldom, has the public eye been invited to the perusal of a more virulent and undignified production than the last letter of Dr. Caldwell. Never did a man calling himself great appear in an attitude more unenviably small. For my own part I am satisfied to leave this ribaldous production though designed to contract the dreaded effects of the correspondence and certificate to make its own way—and by contrast to speak for me. Dr. Caldwell informs me in the close of his last communication that he is about to leave the state.—I too am upon the eve of departure from it. Whether these strictures may by him be esteemed of sufficient importance to *deserve his notice*, the future must determine. For myself.

as: I have been in all the stages of this affair a defensive agent, so I shall at any time to come hold myself in readiness to repel aggression and defend the truth.

JOHN BRECKINRIDGE.

N. B. It is due to myself to say that I proposed to Dr. Caldwell to omit in the publication those parts of his letters which referred to Dr. Fishback—and that he insisted on their insertion if any more were made public than the brief extract which he recommends in the last letter.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, APRIL 20, 1825.

We owe an apology to our readers for occupying our pages so extensively to day with what many may deem a mere personal and uninteresting concern. From its close connection however with the affairs of the Transylvania University, we think it of importance in itself—and a perusal of the letters with the accompanying remarks upon them, will shew the propriety and use in regard to ourselves.

We shall close in this No. our inquiry into the state of the institution—believing that enough has now been said to make known to the community the principal facts upon the subject. Nothing can be more important to the country than this subject—and we are persuaded that the enlightened and christian reader has not grown weary of attending to so momentous a concern.

TRANSYLVANIA UNIVERSITY.

We have now said the substance of what truth and duty, in our judgment, called for, on the subject of reform in the Transylvania University. Though

several particulars, in addition, might have been introduced with propriety at this time, yet we shall close our investigation into these important concerns with a few brief suggestions.

As to the plan of reform suggested by Dr. Fishback—

We think the principles which he assumes are sound and important, viz. that the Board of Trustees should be independent of local or of personal influences, that it should in some degree represent the various christian denominations of the state, and that it should be so constituted as on the one hand to assemble the collective wisdom of the state, and on the other to retain the power of speedy collection and of efficient action.

The sum of our suggestions on this subject is, that the Board of Trustees should govern the President, and not the President the Board. So long as the board is made up of individuals who almost to a man live within or just around Lexington—so long as the supreme authority of this body thus made local is brought into constant exercise by monthly and call meetings for doing business—so long as there is not a higher tribunal on which the election of its Trustees and of the college professors finally depends, and to which its last appeals are to be made, just so long will the president govern the board in all its vital acts—and so long will the spirit of the institution be in its nature local.

We make no insinuations against the motives of this honorable body. Many of our personal friends are enrolled upon its catalogue, and we would be very far from making these suggestions personal. The evil which we speak of, arises not only or principally, or perhaps not at all, from the personal character of the members, but from the mode of their constitution as a body, from their locality, from their liability to constant intrigues and undue influences, or else as the only alternative

to constant conflicts. The President in such a state of things will always impress his own character on the acts and corporate character of the Board. If its members dissent from his system whatever it be, they must either retire from the body, submit, or in vain struggle with superior power. The first is the course for the most part pursued—the second is a guilty betrayal of truth and public interest, and the third useless and painful in the extreme. In most of the institutions of the nation with which we are acquainted there is a quorum of the board for necessary business resident at the institution.—This quorum meet only under pro-re-nata, or exigent calls, and their acts are all referable to and pass under review by the whole board at two semi annual meetings. The members selected are from all the professions—men of high standing, and representatives of the various local and professional and religious influences, on which the institution depends.

Dr. Fishback's plan, to have an executive Board on the ground, and a Board of overseers collected from the state, is in amount the same, and if properly arranged might equally well meet the necessities of the case.

The objection to it seems to be the danger of being too cumbrous, and of having its influence destroyed by diffusion. We drop these hasty hints, as due to the subject—but we have not much hope that the evils complained of will be rectified until the voice of the people speaks aloud; until, as the source of power, and as the proprietors of the University, THE PEOPLE DEMAND REFORM. May God in his mercy speed that day—that day we believe is just at hand—

"These coming events cast their shadows before."

For ourselves we here most solemnly declare that we personally wish well to the President of the Transylvania

University. We are unconscious of an evil feeling or unkind wish toward him. We will not stoop to answer the charges which have been by himself and others levelled against us, of *enmity to the town, or enmity to the college*. We will leave the issue to the decision of the rapidly approaching future. "*Time is the friend of truth.*" We are willing to meet the President and his friends before our country and before our God on the great question involved in this discussion. Before both these tribunals we must soon appear. There it will be seen who have erred—who have been the friends of the institution, the people, and the truth, and who have contributed to the destruction of them all.

We have a closing sentence in regard to this paper. Many threats have been made against us for opening our columns on the University question. It was said to one of our friends in the town a few days since, "the people of Lexington do not know their own interests if they will permit the Western Luminary to exist here after its exposure of the affairs of Transylvania University." If this be the spirit of the friends of the University, what are the people to expect from it? "Are we its enemy because we have told the truth?" If the statements and arguments held up to view are false, let better arguments and statements prove them so. If true, receive and use them for the public good. We have mistaken the spirit of the people of Kentucky if they would *put down a press which dares to tell the truth*. We are willing to rest our existence as a press upon the public judgment. In 9 months our list of subscribers has grown from 575 to 900—and we believe that the christians of the west will not leave the paper to perish for such a cause—that the distinguished patronage already extended to it, will not be withdrawn to gratify the malign-

nity of those "who hate the light, and will not come to the light lest their deeds should be reprov'd." We have at all times redeemed the pledge we gave at first, that it should not be a *sectarian paper*—and that it should not be our *business* or our *leading object* to assail any institution; yet in common with all other editors we should when duty called expose corruption, institute inquiry into existing evils, and fearlessly display the "banner of the Lord." No other pledge has been, or could be given. To have asked another would have been to confess a state of things which made investigation into the concerns of the institution our duty.

Another interesting letter from a little Chickasaw girl, to a young lady in this town.

*Monroe, Chickasaw Nation,
March 3, 1825.*

Dear friend,

I take my pen in my hand to tell you about this school, that the scholars are learning fast. When I came to this school I could neither read nor write, but now I can read and write, but not a very good hand. I am reading in the Bible and spell in the Dictionary and studying English Grammer. We have a very fine teacher; he came from a very far country to teach poor Indians to pray, so that they may not go down to destruction. I hope that we may learn to read God's word and pray to him, that we may now turn from our sins, that we may go to heaven and sing God's word, but if we do not try we will go down to hell where we will never rest day nor night. The Judgment day is very near at hand, and then we will have to come before the Judge and give an account for our sins. If we go to hell once we will never get out of that lake that burns with fire and brimstone, and all the whole world will be burnt up by fire and all that is in it, and all the nations that forget God.

Dear friend, I wish you would pray me.

Your affectionate friend,
FRANCIS C. BAILEY.

Amanda Taylor.

FOREIGN MISSIONS.

More Good News from India—Mr. Leslie, a Baptist missionary in India, writes from Calcutta, under date of June 7, 1824, that much good is doing at Madras. At one of the stations of the Church Missionaries, there has been a great outpouring of the Spirit; and in one school 23, out of 30 youths, give evidence of sincere conversion.—Mr. L. attended a monthly meeting of all the missionaries at Madras in April last; at which 11 were present, from different societies and different countries. "All stated," says Mr. L. "that idolatry is beginning to sit very loosely upon the people.—Many of the converts have suffered great persecution for Christ's sake; and, in some places, even Christian villages exist. The people themselves are beginning to dispute with the Brahmins on the absurdities of Hindooism, and, on one occasion, a Brahmin was so confounded with some questions of the people concerning God, that he had to confess his ignorance; at which they, (in number about 400 or 500) called to a missionary, who was standing by, to come and teach them concerning the Deity. This we heard from the missionary himself."—*Southern Intelligencer.*

From the Boston Courier, March 18.

Trouble in the Sandwich Islands.—A gentleman of this town has favoured us with the following extract of a letter from his correspondent at the Sandwich Islands, dated

"Wha-hoo, Sept. 8, 1824.

"Tamoree, late King of Atooi, died 26th of last May, and the Island having been formerly ceded to Rhio Rhio, was taken possession of by Krymakoo as regent. The Atooi chiefs were

exceedingly dissatisfied with the cession of their Island in the first instance, and were held in subjection only by their king being kept here as a hostage. This dissatisfaction was increased by an unpopular Governor being set over them and by other acts; and on Sunday the 8th of August, some of the Atooi people, with George Tomaree at their head, made an attack on the fort, with the intention of seizing the arms and ammunition.

The attack was ill planned, and was consequently unsuccessful. They were repulsed, and about twenty men and one or two chiefs left dead. Krymakoo, with Tamamahaha the new governor, shut themselves up in the fort and despatched their vessels for assistance. Since this time the Islands have been in a perfect turmoil. All business is at end, except the war; the vessels have been all kept in requisition to carry troops, and the natives are all the time training and firing off their guns.—When Krymakoo had about 1000 or 1500 natives, and many chiefs, from the Windward Islands, he marched out of his fort and attacked the Atooi people in their intrenchments. The latter were beaten and retreated, leaving many dead. George retired to the mountains with only a few followers, and the troops of the governor set out to scour the Island. Since then the war has become almost one of extermination, and has been prosecuted with savage barbarity. The hills are covered with dead bodies, the lands laid waste, and the houses burned. George is in the mountains, and is said to have about 600 natives with him, but they must suffer for want of provisions, as the Island is ruined, and will probably be obliged to submit in the course of a month."

A great Traveller.—Capt. Benjamin Worth, says the Nantucket Inquirer, sailed from this port in the year 1783, and has continued in various maritime

employments till the year 1824; being 41 years; seven only of which he has passed at home. During this period (34 years) he has made the following voyages:

One to London; four to the Coast of Guinea; five to the Brazils and Africa; eight to the Pacific Ocean; one to the West Indies; one to the Grand Bank; one to the N. W. Coast and Canton; in accomplishing which, he has sailed by computation, 879,960 miles! He has passed Cape Horn 16 times; the Cape of Good Hope twice; circumnavigated the globe twice; visited nearly all the ports on the coasts of Chili and Peru; the N. W. coast of America, New-Holland, New-Zealand, Canton, and more than forty Islands in the Southern Atlantic and Pacific Oceans; obtained fifteen thousand barrels of spermaceti oil, and four thousand barrels whale oil—never having had a man killed on board of his vessel, nor a bone of one of his men broken by a whale.

—:0:0:0:—
LINES,

WRITTEN IN A COMMON PLACE BOOK.

See to your book, young lady; let it be
An index to your life—each page be pure.
By vanity uncoloured, and by vice
Unspotted. Cheerful be each modest
leaf,
Not rude; and pious be each written page.
Without hypocrisy, be it devout.
Without moroseness, be it serious.
If sportive—innocent. And if a tear
Blot its white margin, let it drop for those
Whose wickedness needs pity more than
hate.
Hate no one—hate their vices, not them-
selves.
Spare many leaves for charity--that flow-
er
That better than the rose's first white bud
Becomes a woman's bosom. There we
seek,
And there we find it first. Such be your
book
And such, young lady, always may you be.
Conn. Mirror,

THE WESTERN LUMINARY.

"THE LAMP IS THE LIGHT THEREOF."—Rev. xxi. 23.

Vol. I.]

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DR. LINDSLEY'S ADDRESS.

EXTRACTS FROM

An Address, delivered in Nashville, January 12, 1825, at the Inauguration of the President of Cumberland College. By PHILIP LINDSLEY, D. D. President of the College.

It has been generally supposed, and this is the prevailing philosophy, that the savage was the primitive state of man: and that he has been slowly advancing, from age to age, by the gradual development of his powers, until he has, at length, arrived at that degree of refinement which now characterizes civilized society. This theory is contradicted alike by reason, by revelation and by history. I hesitate not to affirm, that the world cannot produce an instance of a nation, a tribe, a family, or of an individual, who has ever emerged from the rudeness of savage life without any foreign or external aid; or without the instruction and example of those who were already civilized. This is not the place to present the argument, or to attempt the induction which establishes my position. All the phenomena of the savage state can be easily explained—while, had this been the original

state of mankind, his subsequent improvement could never have been accounted for consistently with scripture or history. Had men been savages at the outset, they would have been savages to this day, unless the Deity had interposed in their behalf. Man is prone to degeneracy; and when sunk to the lowest state of degradation, he remains stationary, until light from abroad dispels the darkness which envelops him. The history of all savage tribes, with which we are acquainted, confirms this statement.

The cause of the savage state has ever been the want of suitable instruction. When colonies removed from the fertile plains of Shinar to inhospitable climes—to remote islands—to dreary forests or barren deserts—it may readily be imagined, that, in many instances, they would soon lose all knowledge of the arts which they left behind them. That such was the case, we know from history. The Greeks were comparatively rude and barbarous. If we admit that they were descended from the same stock with the Egyptians and Phœnicians, then, we must admit that they greatly degenerated. And they acknowledged themselves debtors to the East for all their science, literature and arts. Here is one striking instance of early degeneracy, and of speedy recovery by the aid of foreign and cultivated nations.

Such has ever been the order. We can trace the stream of civilization flowing from the garden of Eden—through the antediluvian world—following the little company that issued from the ark—fertilizing the plains

of Phœnicia and Egypt—at length, reaching the Grecian shores—and hence gradually advancing westward till barbarous Rome felt its transforming power—then, interrupted, for a season, by the northern Scythians, it seemed to linger in its march awhile about a few favoured spots, until in time it spread over the European world—and has finally crossed the Atlantic, and nearly reclaimed from savage cruelty and wretchedness a whole continent.

The great question, therefore, is, how is useful knowledge of every kind to be retained in a state—how to be communicated or transmitted to those who are speedily to occupy our places—how to be advanced and extended in the most effectual and beneficial manner? The glory of Egypt and western Asia—of Greece and Rome—has long since faded away: and those proud luminaries of science are forever extinguished. Whether a similar doom awaits the literary halls and academic groves which now diffuse the cheering beams of science over the Christian world, time alone can determine. We have reason to think not. The art of printing has arrested the march of the destroyer, and given stability to the inventions, discoveries and productions of genius. Still, the benefits of learning are but partially enjoyed. This is true of the nations of Christendom compared with each other—it is true of portions of the same kingdom, and of the individuals of every country, compared with one another.

A free government, like ours, cannot be maintained except by an enlightened and virtuous people. It is not enough that there be a few individuals of sufficient information to manage public affairs. To the people our rulers are immediately responsible for the faithful discharge of their official duties. But if the people be incapable of judging correctly of their conduct and measures; what security can they

have for their liberties a single hour? Knowledge is power, by whomsoever possessed. If the people would retain in their own hands that power which the constitution gives them, they must acquire that knowledge which is essential to its safe keeping and rightful exercise. Otherwise, they will soon be at the mercy of the unprincipled aspiring demagogue—who, for a time, may court and flatter them—but who will assuredly seize upon the first favourable crisis to bend their necks to his yoke, and compel them to hail him as their lord and sovereign.

I proceed to another very important branch of this very comprehensive subject. And here again I must content myself with a few general remarks. A great desideratum in the education of youth is such a system as will most effectually develop, invigorate and mature all the faculties, physical, mental and moral. The body, the mind and the heart, ought to be objects of the most assiduous care and cultivation in every seminary of learning.

Among the republican Greeks and Romans of the purest ages, no pains were spared to train their youth to health, vigour and activity, while they were acquiring a learned and liberal education. The *gymnasia* and *palestræ* sufficiently indicate the original and primary purposes of their institution. The arts and sciences, philosophy and rhetoric, were taught by the most accomplished masters, in a way calculated to elicit all the energies of the mind, and to inspire their pupils with a generous emulation to excel. These listened not merely to a course of lectures, got up by the aid of the dead and the living, and pronounced *ex cathedra* with magisterial solemnity and soporific pathos: nor were they compelled to commit to memory the rounded period and loose statements of a prosing text book, but they were permitted to inquire and reason—to inter-

rogate their instructors—to discuss subjects—to start difficulties—to examine and to master the *pro* and *con.* of every question. Thus were their talents called forth, and tried, and sharpened, and prepared for active life. Thus was their knowledge rendered practical, exact and ever ready for use. It was their own, in the strictest sense of the term. It had been thoroughly canvassed, sifted and adopted upon evidence. It had been reasoned into them, and incorporated with their very nature. When, therefore, they were called to prepare an oration for the forum or the senate—when they sat down to compose a treatise on any subject, they were not compelled to recur to a thousand volumes for sentiment, metaphor, illustration or argument. They drew from their own stores. They spoke and wrote like men who were masters of their subject. And hence the originality which so pre-eminently characterizes their productions. Every piece is, in a great measure, an *unique*.—It is of that continued uniform texture which bespeaks it the work of a single artist. No patchwork of various colours and qualities—the manufacture of a hundred ages and countries, as is not unfrequently the case with the modern scholar, who ventures not to write a page without the inspiring and guiding genius of some ponderous folio ever at his elbow.

Their schools, too, were all theatres of active sports and games and military tactics. Inured to labour, to athletic exercises, to temperance, to study, to every species of bodily and mental effort from infancy, their youth entered upon the duties of manhood with every advantage, prepared to serve their country in the cabinet and in the field, in peace and in war, at home and abroad, in public and in private, with the strength of Hercules and the wisdom of Minerva.

The moderns have dispensed with this hardy training. Colleges and universities have long been consecrated to literary ease, indulgence and refinement. In them, *mind* only is attempted to be cultivated, to the entire neglect of the bodily faculties. This is a radical defect; so obvious and striking too as to admit of no apology or defence. Youth, at most public seminaries, are liable to become so delicate, so effeminate, so purely *bookish*, as to be rendered, without some subsequent change of habit, utterly unfit for a manly enterprise or employment. How frequently, too, do they fall early victims to this ill-timed system of tenderness and seclusion? But this is not the worst of the case. Youth must and will have employment of some kind. They cannot study always. In our colleges they are usually suffered to devise their own ways and means of amusement. They are expected indeed, perhaps exhorted, to take exercise, and they are allowed abundance of time for the purpose. Still the whole concern is left to their own discretion. The time they have—and the question is, how do they spend it? Often in mere idle lounging, talking, and smoking and sleeping. Often in sedentary games, which, whether in themselves lawful or unlawful, are always injurious to the student, because he requires recreation of a different kind. But too frequently in low degrading dissipation, in drinking and gaming, to the utter neglect of every duty, and to the utter abandonment and sacrifice of every principle of honour and virtue. I will not finish the melancholy picture which I had begun to sketch, not indeed from fancy or from books, but from facts which I have often witnessed, and which have sometimes led me almost to question the paramount utility of such institutions to the community. Still, with all their faults, I remain their decided advocate. But may they not be improved;

or may not others be organized upon wiser and safer principles?

That system, which should provide complete employment of a proper kind, for all the time of every individual, would, in my opinion, be the best system; and might, perhaps, be fairly denominated a perfect system. And every approximation to it will, to the same extent, be an approach to perfection in this all-important concern. Keep youth busy, and you keep them out of harm's way. You render them contented, virtuous and happy

(To be continued.)

The following heads of observations on the Unitarian scheme, were not designed for publication. They are of course, from the nature of the case imperfect, being no more than guides to the author's mind in an ex-cathedra address on the subject involved. They are the hints however of one of the greatest and best men of any country—who by his modesty in refusing to publish on any subject, has deprived the age in which he lives of the most profound and pious inquiries on many important topics.

DEITY OF THE SON OF GOD.

1. God abhors idolatry. He would never give a revelation which would have a tendency to lead men into that crime—but on the Unitarian hypothesis this is the case with the Sacred Scriptures.

2. To give glory to any creature, however exalted, and to ascribe honours to him similar to those given to the Creator, is contrary to the whole tenor of revelation, where the highest angels are represented as servants, and the deepest humility characterises them while they worship the great Eternal.

3. If all the texts which ascribe divine titles, attributes, works and wor-

ship to the Son, and those which speak of his death as an expiatory sacrifice, may be so explained as that they shall teach no such doctrines, then is the Bible a useless book, for we can never be sure that any particular doctrine is there inculcated. Even a resurrection of the body, future judgment, and a future state of happiness and misery may well be questioned.

4. That this view of the subject is correct, is proved by the fact, that as far as our knowledge of the opinions of the church of Christ reaches back, christians have almost universally been led into the belief of the divinity and atonement of Jesus Christ.

5. Upon the hypothesis that Jesus Christ is a mere creature, it is impossible to vindicate what he says of himself from the charge of arrogance and even blasphemy.

6. Neither can we upon this scheme free our blessed Lord from the charge of leaving his hearers under the impression that he claimed to be a divine person.

7. The ritual service of the Mosaic economy is inexplicable on this scheme.

8. Christ could be of no benefit to the pious who lived before his advent on this scheme; and as we are assured that many of them hold a distinguished place among the blessed in heaven, it follows that Jesus Christ is not the Saviour of all who go heaven, and consequently his coming was not necessary.

9. Upon this theory it does not appear why Jesus Christ is the Saviour of men, any more than any other inspired man who sealed his testimony with his death.

10. The reason of the glorious exaltation of Christ above all creatures in heaven as well as in earth is upon this hypothesis a mystery. Why should he be made Lord of Lords—and have a name above every name? Why should every knee bow to a mere

creature? Why should he be constituted Judge of all? Who can explain why a mere man should be so distinguished from all others? No mere creature can merit any such honour—&c.

11. Those who deny the divinity and atonement of Jesus Christ have never yet explained on what principles the sins of men can be pardoned. It would be more consistent to deny pardon, and to insist that every man would be punished as much as his sins deserve, as this would not be very great on this plan.

12. This scheme offers no solid comfort to those who are especially invited by the gospel—convinced persons—those labouring under a sense of guilt.

13. Upon this theory there is no important motive for propagating the gospel. The Jew can have no inducement to change the religion of his fathers for this—nor the Mohamedan—for they hold substantially the same opinions. The Deist need make no change.

14. If this system should be universally embraced, christianity would perish from the earth. There is nothing left to excite and interest the torpid feelings; nothing to break the strong attachment which men naturally have to the world, and the more men become believers in this system, the more indifferent will they become to religion in general.

15. The principles on which Unitarians reject the Divinity of Christ, if pursued, will lead to Atheism.

16. Unitarianism is not favourable to holiness.

The following piece was sent to us by mail from Lexington, Virginia. It contains a very practical and worthy view of the important subject in hand. We recommend its perusal to all parents. It is inserted without alter-

ation. We would gladly receive further communications from such a writer.

For the Western Luminary.

ON THE RELIGIOUS MANAGEMENT OF CHILDREN.

“Train up a child in the way he should go, and when he is old he will not depart from it,” is the promise and assurance of divine wisdom. Greater encouragement could no one desire, than is here given, for our diligent exertions in the discharge of this most important duty. But we are asked by the scoffer, if this declaration of Solomon be true, why are there so many examples to the contrary? Why do we so often see the children of religious parents and even ministers, themselves, taking the lead in all the fashionable vices and follies of the age?

To this I would reply, that the observation of Solomon was intended as a general rule, and is not without its exceptions. It is founded, principally, upon the influence which habit has upon the actions of mankind. We all know that to train up a child to constant and steady habits of industry and business, when he becomes old he will not be likely to depart from them: it will in fact be as his meat and his drink. In like manner, the child who has been trained up in sobriety, with his mind imbued with virtuous and religious principles, who has never ran with the profligate in the ways of sin, when he is old, having such principles as these rooted and grounded in his nature, it will be a rare case, indeed, if he fall off into dissipation. The moral virtues are, I conceive, as much the subject of habit as their opposite vices. If you can so far counteract the strong and continual propensities of corrupt nature, by restraints and allurements to virtue, until virtuous actions begin to be formed into habits; you have then gone a great way in fortifying your child, in after life, against the

seductive influence of sin. It is, doubtless, for the want of such habits being formed in early life, that so many, otherwise promising young men, become the prey of evil passions, and fall victims to dissipation.

It must be remarked, however, that parents cannot give their children grace, and that without this, the common and ordinary means of education will sometimes fail. The peculiar situation in which a family may be placed, as it respects the exposure of their children to temptation and the snares of the Devil, may account for the children of pious parents, sometimes, becoming profligate. I have no doubt too, but that there is a great diversity as to the constitutional depravity of different families. Some whole families seem to possess a docility and gentleness of temper, which make them the easy subjects of discipline; whilst others seem born with perverse malignant natures, headstrong and forward from their infancy, and are tenfold more difficult to manage than others. Before, therefore, we pass a rash censure upon the parents of ungodly children, we ought, first, to inquire whether there may not be something peculiar in their case. These peculiarities, however, are seldom so great, as to excuse the parents altogether. In nine cases out of ten, where children, while under the government of their parents, become wicked and profligate, it may be ascribed to unfaithfulness in the parents, or a defective management of their children.

But we hear it often boldly asserted that the children of clergyman are worse than any others. This, if intended as a general remark, is certainly false. That there are some unhappy cases of this kind, we must with sorrow confess. And where one case of this kind occurs, it attracts more notice, than fifty cases of a similar kind in other families. Occasional defections of this kind, however, is no argument

against the religious education of children. It may be that those parents, however exemplary and pious in other respects, have been woefully deficient in the management of their children. The wickedness of their children, instead of being the consequence of a religious education, is in all probability the consequence of not having been subject to the restraints of religion.

Parents may easily err in a matter of this kind. A fond partiality may sometimes blind parents to the risings or beginnings of vice in their children, or, if they do see them, it causes them to excuse and palliate, until they become rooted and fixed in their habits of life. This weakness is more frequently found in mothers: at all events when it happens there, it is more fatal in its consequences, in as much, as the mother is more with her children when young than the father. Children very soon learn the temper and disposition of their parents. They soon discover their weak side. When they find that a blind partiality, or an unwillingness to see the faults of their children, is their weakness, a little management on their part, will enable them to preserve a correct department while in the presence of their parents, by which means they will soon establish a character of sobriety and correctness with their parents; and should they at any time be reported as immoral and dissipated, a positive denial of the charge will be sufficient to convince a parent of the above description, that they were slandered. Having always been so obedient, so moral and decorous, they certainly cannot be guilty of such crimes. Thus they are excused, and escape punishment, until, breaking finally over all bounds, they sometimes bring down the grey hairs, of their too fond and indulgent parents, with sorrow to the grave.

That the sons of clergyman, who turn profligate, should go to greater ex-

tremes than others, is what might be expected. They must let their companions see that they are not to be cowed and kept under because their fathers are preachers. To show that this is their spirit, they must swear a little more profanely, and go to a little more excess in wickedness than they otherwise would do. To sin, too, at an ordinary rate, would give conscience time to arm herself with too many stings to disturb their repose. To drown reflection and banish the example of their parents from their minds, with the remembrance of the many pious instructions they received and the fervent prayers offered up for them, they are compelled to give loose reins to their passions, and plunge headlong into vice.

The subject of religious education is so important to parents themselves, as well as to society in general, that I cannot refrain from pressing, in the most earnest manner, a more strict attention to it. That some fail, ought only to make others more cautious and attentive. They should watch the first risings of vice in their children and check them in the bud. Unfortunately, some parents never see the errors of their children until it is too late to correct them. There is such a want of vigilance in some parents, and such a proneness to suppose, that although all others are vicious, theirs cannot be, that the profligacy of such children may be notorious to the whole neighbourhood, and yet their parents not know it. Here I have often thought it would be the duty of any one who sees his neighbour's child going to destruction, and bringing a disgrace upon his parents, to inform them that they may have it in their power to apply the proper correctives before the child becomes hardened in iniquity. It is probable, that in many cases the informer, for his kindness, would only get a blot. But notwithstanding, the duty we owe to society and to our

neighbour, ought to outweigh any unthankfulness we might meet with from indulgent parents.

I have thought it especially unpardonable in people to withhold such information from clergymen, who are expected, above all men, to "rule well their own house, having their children in subjection with all gravity." As it is at all times the duty of ministers to admonish the people for their deficiencies in duty; so in like manner it is not only the duty, but a great kindness in the people to inform their minister, in a tender and brotherly spirit, of any thing which they may see calculated to injure his usefulness in the church, or bring reproach upon the sacred cause in which he is engaged.

The above remarks have been dictated in the true spirit of benevolence. Should they have any tendency of exciting more diligence in parents, and of removing prejudices against the religious education of children, it will be no small gratification to

AMICUS.

Feb. 25, 1825.

MISSIONARY SUCCESS.

The revival of religion in Ceylon is another instance, to be added to the thousands which have been witnessed since the days of the Apostles, of the success attending mission to the heathen. Here is success, of the most animating nature;—a success, experienced in circumstances like those which exist, or which may be produced, with divine aid, in a greater or less degree, in almost every unevangelized nation.

A number of missionaries take up their abode among an ignorant, degraded, idolatrous, multitude, learn their language, and seek every opportunity to inculcate a knowledge of the true God. They preach, hold conversations, and distribute the Scriptures and religious tracts. Among the children they established schools. Not less

than 2000 are taught the rudiments of learning, and the simple truths of Christianity. From these, the more promising youths are selected; are received into the families of the missionaries; are supported by benefactors in this country; are exposed to fewer demoralizing influences, than others of their countrymen; and enjoy peculiar opportunities for acquiring knowledge.

Among these boarding-scholars, in number about 200, the Spirit of God seems chiefly to have operated. The missionaries indulge the hope—varying in degree with respect to different individuals—that *one-third* of these scholars have more than become pious.

Among the liberated slaves in Western Africa, similar effects have been witnessed. Ignorant, degraded, wild men, upon whom the severities of martial law were ineffectual,—these has religious instruction enlightened, elevated, tamed; and such transformation of character were wrought upon many, at the same time, and in the same neighbourhood. In the Society Islands, have arisen, from the same causes, moral changes still more surprising: A whole nation seemed to yield to the dominion of Christianity at once. Among the Cherokee Indians, also, similar causes have produced similar effects. In this tribe, during the year 1824, more than 50 natives were thought to have become pious.

Miss. Her.

PALESTINE MISSION.

The Catholics in Palestine violently oppose the efforts made to circulate the Scriptures. In July last, an anathema was issued, by the most influential of the Catholic Patriarchs of that country, against those who should distribute them. Next came letters from the Propaganda at Rome, expressing strong disapprobation, that an old Catholic college had been let, for five years, to

“the Biblemen.” This was the one hired by Mr. Way, of which mention has been made in the Herald. Last of all came a Firman from the Grand Signore at Constantinople, forbidding the sale of Bibles, &c. in his dominions. The missionaries are quite sure, that this was obtained wholly through Catholic influence. At first, it alarmed them very much. They were fearful that it would put a stop, for some time, to the distribution of the Scriptures. But, since they have seen how the local authorities seem to understand it, and especially since they have remarked with what apathy the Turks regard it, their hopes have revived, and they have strong expectations of soon proceeding in their work as usual. Their greatest, we might almost say, their only, apprehensions, are from the adherents of the Pope of Rome.—It is obvious to remark, that the Protestant missionaries in Palestine must have exerted no little influence on the side of truth and piety, before so much hostility in the enemies of both, could have been excited by their Christian exertions.

Miss. Her.

UNIVERSITY OF VIRGINIA.

The visitors of the University at Charlottesville, (Virginia,) have appointed St. George Tucker, Esq. (late member of the House of Representatives of the United States), Professor of Moral Philosophy in the University.

Nat. Gaz.

Improvement in travelling.—A gentleman in England, we are told, has lately invented a method of illuminating the path of a traveller on horseback by fixing underfoot on the stirrup, small iron lamps, contrived to throw their light downward and forward on the path. It is stated that in this way the road is rendered perfectly visible, and riding by night made as safe as by day.

Id.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, APRIL 27, 1825.

“UNITARIANISM UNMASKED:

Its anti-christian features displayed; its infidel tendency exhibited; and its foundation shewn to be untenable: in A Reply to Mr. Barton W. Stone's Letters to the Rev. Dr. Blythe.—By THOMAS CLELAND, D. D.—Lexington, Ky. Printed by Thomas T. Skillman. 1825.”

We have read with deep interest the work which this title designates. Dr. Cleland is already well known to the Christian public as a spirited and interesting author, and an able defender of the faith against the assaults of error. Perhaps at first view the reader of this last and largest of his controversial pieces might be inclined to say—“so much has already been written upon this question that response was needless.” They however who will have the reasonable patience to peruse this work, will find their objection answered at every stage of its developments. Heresy is a Proteus of many forms, and when stricken at one point, turns another to the “sword of the spirit.” It stands upon a “slippery” and a downward path, and when closely pressed and strongly driven, retreats descending without limits, through the successive stages of error, until at last it will end in universal scepticism. Thus it has been in an uncommon degree in this protracted controversy. In every successive investigation Mr. Stone has been yielding, shifting and descending in his system of theological error, and Dr. Cleland urging on in the pursuit and exposure of heresy “waxing worse and worse.” In his last book Mr. Stone has introduced “new light” from Boston, the

seat of American Unitarians; and of course his incubations and derivative views called for *new exposure*. He there appears an evident Socinian; and another plunge downward will land him we think in the vortex of absolute Atheism.

Mr. Stone's great danger is his subtlety. By his smooth and winning address, and by a superficial tenderness of feeling and plausibility of views, he leads on his victim into the mazes of error until at last it is too late to return. “His words are soft as oil,” but are “in truth drawn swords against the Lord.” Thus we have seen some deserving people deceived by his preaching and writings.

Without now attempting any special review of Dr. Cleland's work, we earnestly recommend it to the perusal of our fellow citizens. It would have been more generally read, perhaps, if more reduced in size. But we think no one will regret its patient investigation who does not hate the truth.

We give the following extract, which is placed by way of appendix to the book; and is in itself a clear and unanswerable refutation of Mr. Stone by himself.

“BARTON vs. STONE, &c.

The following exhibition in colloquial form, between *Barton and Stone*, and between *Stone and the Bible*, will shew Mr. Stone's inconsistencies with *himself*; as well as his opposition to the Bible. It is presented in this form for the sake of brevity, convenience, and plainness; and being drawn from his own writings, the reader can readily make up his own judgment, respecting the stability and safety of this writer, as the leader of a party and a guide in matters of such high importance.

COL. I.—BARTON against STONE.

Barton. I am charged with a “denial of any covenant being made with Adam. In this assertion Mr. C. is under

a mistake; for I have *never denied* this. I have *ever admitted it as true.*" *Lett. to Blythe*, p. 152.

Stone. "Of the Covenant made with Adam, and his posterity in him—I can find no mention of such a covenant in the Bible." *Lett. on Atonement*, p. 4.

Barton. "That his [Christ's] humanity, consisting of *soul and body*, was created, or produced, all agree, who have not the spirit of Antichrist." 1st. *Address*, p. 13.

Stone. "That he took a reasonable *soul*, is a doctrine without a shadow of Bible proof. If there is one text to shew that the Son of God took to himself a reasonable *soul*, I should be glad to know it." 2d. *Add.* p. 17.

Barton. "*Mystery*, will be urged as the great argument to refute and cover these difficulties.—*Mystery*, is one of the names of the *Whore of Babylon*, written in large letters on her forehead." *Ib.* pp. 17, 18.

Stone. "Should any ask how it is that the Father, in all his fullness dwelleth in the Son? I reply in Paul's words, 'Great is the *Mystery of godliness*, God was manifest in the flesh.' Matters of fact are stubborn things, and these prove the doctrine true." *Ib.* pp. 26, 27.

Barton, "Hence is Jesus called, The TRUE GOD." *Ib.* p. 26.

Stone. "The phrase, *the true God*,—is applied to the Father, but *never* to the Son." *Lett. to Blythe*, p. 88.

Barton. "I believe there are *three distinctions* in Godhead; but I cannot express them in more appropriate terms, than those used by the inspired Apostle; Father, Word, and Holy Ghost." 1st. *Add.* p. 9.

Stone. "*Three distinctions or appellations*, in God—is the very doctrine which preponderated in my mind when I was ordained—and which I have been since convinced is *Unitarianism*, unhappily expressed." *Lett. to Blythe*, p. 159.

Barton. "I believe in the divinity of Jesus, in the fullest sense." 1st. *Add.* p. 11.

Stone. "He is not equal (with the Father) in Essence, Being, or Eternity." *Ib.* p. 22.

Barton. "He is God."—"We ascribe to him the title and name of God, as *mighty God, Great God, Almighty*, and even *Jehovah.*" *Lett. to Blythe*, pp. 80, 84.

Stone. "'He is not God; he is not man.'"—"True, he is not God supreme, nor is he strictly man." *Ib.* p. 76.

Barton. "The Son of God—according to the Scriptures, and I may add, the *Ancient Fathers*, existed before the creation of the worlds," &c. "This, as I have shewn, was the very doctrine of the *Fathers* who lived in the first three centuries." *Ib.* pp. 48, 50.

Stone. "Their authority, [the Fathers] I do not acknowledge sufficient to establish a fundamental doctrine." *Ib.* p. 15. N. B. These *Fathers* make a great parade in Mr. Stone's last book!

Barton. "We are constrained to adopt Docts. Clarke and Griesback's reading of that text in Acts 20. 'Feed the church of the Lord,' &c." "The phrase, *to be equal with God*, is translated by Doctors Whithy, Doddridge and M'Knight, *to be as God*. Their authority for rendering [*isa*] as, instead of *equal*, is, in my opinion, *incontrovertible.*" *Ib.* pp. 99, 147.

Stone. "As no authorities are produced (by Mr. C.) from these *Doctors* [Blaney, Lowth, and M'Gee] for their sense of the word [*Sabel*] I feel under *no obligation* to receive their bare assertion."—"Mr. C. endeavours, by a long chain of reasoning, and quotations from *Doctors*, to answer the objection; a few plain scripture proofs would have outweighed the *authority of all Doctors.*" *Ib.* pp. 132, 145. *Agreed*:—but why receive the authority of *Doctors*, when in his favour, and reject it when against him?

Barton. "He [Mr. C.] concludes that the sacrifice of Christ was a true and effective sacrifice;" (i. e. 'a vicarious sacrifice, by which the sinner's guilt is expiated, and a real atonement made for his soul;') (*Lett. to Stone*, p. 111) "of which those under the law were but faint representations. Surely he cannot think that this is denied by me." *Ib.* p. 136.

Stone. "Mr. C. attributes to the blood of Christ satisfaction to divine justice—expiatory virtue—meritorious efficacy; it is the blood of a substitute—the stipulated price of our redemption," &c.—"Mr. C. roundly affirms these things,—but in vain we search for his bible proof."—"To assert such things is easy; but proof is required to demand our assent to them as true." *Ib.* pp. 123 131.

Barton. When Christ "magnified the law—he made it honorable, by fulfilling every jot and tittle of it." 2d *Add.* p. 64.

Stone. "But there are many precepts of the law which Christ could not have fulfilled literally." *Ib.* p. 70.

Barton. "We explain the word *Atonement*, as signifying *reconciliation*, and for our authority we have—the opinion of the translators."—"That learned body believed that atonement and reconciliation meant the same thing." *Ib.* p. 35.

Stone. "But it can be easily proved, that they (the translators) believed many doctrines which were false." *Ib.* p. 65.

✪ The book contains 184 duodecimo pages, printed on good paper, with a fair type. Price, neatly done up in blue covers, 75 cents—well bound and lettered, one dollar per copy—in Kentucky Bank paper. Orders from a distance (enclosing the money) directed to the Author, at Harrodsburgh, (post paid) will be promptly attended to. The price is so low as to indemnify all distant purchasers in the

extra expense by mail, who cannot otherwise obtain it.

Communicated for the *Luminary*.

The subject of this sketch, MARGARET JANUARY, was the daughter of Mr. Robert Watson—who lived at the foot of the Grampian Hills. Her parents were remarkable for their piety, and spared no pains in bringing up their children in the nurture and admonition of the Lord. At the early age of 5 years, she became seriously concerned about the interests of her soul, and the sense she had of her guilt in the sight of God was so great, that she had frequently to arise from her bed and fall on her knees to supplicate the throne of grace for the pardon of her sins. She was unfortunately deprived of the public ministry of the Gospel in consequence of there being no evangelical minister then in the neighbourhood. Yet at this time, she took great delight in reading her Bible and religious works. Her convictions continued till she was thirteen years of age,—when she was delivered from a state of despair, and found joy and peace in believing. She made a public profession of her faith in Christ, under the ministry of the Revd. John Erskine, in Edinburgh, at that early age.

She determined on coming to America after hearing the Revd. George Whitfield preach, who had recently returned from this country. The description he gave of the country, of the simple and friendly manners of the inhabitants, and indeed his glowing account of it as the "Garden of the World;" made such an impression on her youthful mind, that, notwithstanding the opposition of her parents and relatives, she determined to visit America, where she had an uncle then living, who had been settled for many years. Andrew Gray, for this was his name, received her upon her arrival with open arms. She remained seven years, and then

returned to her native country, where she married Mr. Hugh Ross, a son of the provost at Montrose. After the peace was established between Great Britain and the United States, she determined again to cross the Atlantic.—Through her influence the celebrated Dr. Nesbit, who had an invitation from the Carlisle College, accompanied herself and her sister's family to America. After staying some time in Philadelphia, she removed with her family to Pittsburgh. It is not recollected at what precise time she lost her husband, but after remaining a widow for a considerable time, she married Mr. January, and removed to Lexington, Kentucky, where she lived twenty-five years. During this long residence, her second husband died. A few years previous to her own death she removed to Paris, Kentucky. In every place where she lived, she was an ornament of the society in which she moved. Her manners were affable; she was generous and kind to the poor, and she laid a peculiar claim to that benediction, "blessed are the peacemakers for they shall be the children of God." In the midst of these striking traits of character, there were many things that, at the close of life, she had to look upon with regret. Her great fondness for society proved a snare to her in her christian walk, and was frequently the means of obscuring her evidences, and of her walking in darkness. She was a woman of unusual acquirements, and power of conversation, and it was to be expected that they would sometimes betray her into imprudence and excess. She laboured under the fear of death for many years, and often contrasted her feelings in after life, with those with which she was blest when she first embraced her Saviour. She enjoyed uncommonly good health, until eighteen months before her death, when she was attacked with her last illness. During this she was entirely delivered

from the fear of death. To a christian friend, who a short time before her death asked her what her views were, she said, "the fear of death is entirely taken away, and I can trust my soul in the hands of Christ." She died in the seventy-sixth year of her age.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."

"Those that be planted in the house of the Lord, shall flourish in the courts of God. They shall still bring forth fruit in old age, they shall be fat and flourishing. To shew that the Lord is upright, he is my rock, and there is no unrighteousness in him."

W. H.

A NOBLE EXAMPLE.

In the early part of the winter, the Bible Society of the county of Monroe, state of N. Y. appointed an agent to go through their limits, and take the necessary measures for ascertaining the number of families destitute of the Bible. The agent visited every town, and every school district, and appointed persons to go round, make the necessary inquiries, and send in their reports. On the 10th of last month, a full meeting of the Society was held, at which delegates were present from all parts of the county. At this meeting it was declared, as the result of a comparison of all the reports, that there were at that time within the limits of the county 1200 families destitute of the Bible! Whereupon the Society immediately and unanimously adopted the following noble resolution.

Resolved, THAT EVERY FAMILY IN THE COUNTY OF MONROE SHALL BE SUPPLIED WITH A BIBLE.

Within a few days after the adoption of this resolution, orders were transmitted to the agents of the American Bible Society in New-York, for

1200 Bibles and 700 Testaments accompanied with the assurance that they should all be paid for in 60 days after the books were received. Five hundred dollars have already been remitted, and from the success of the subscription which has been opened in all the towns of the county, no doubt remains that the whole sum will be paid within the time mentioned.

Here is an example of Christian energy and liberality worthy of universal imitation. We cannot sufficiently admire the despatch, the system, and the skill with which our western brethren have conducted this business. It is scarcely a month since their resolution was taken, and in one month more they will have supplied 1200 families, embracing at a moderate calculation 6000 souls, with the Word of Life. In one month there will not be an individual among the 40,000 inhabitants of the county, who may not make the oracles of divine truth his daily study. The citizens of Monroe have delivered themselves from the reproach which still cleaves to every other district in our land. Why cannot their example be followed by every county in the state and by every state in the Union? How animating would be the spectacle, if this whole nation would rise in Christian majesty, and resolve that *there shall no longer be a family in America destitute of the Bible.* Is it too much to hope that the example of the citizens of Monroe will lead in the end to this glorious result.—*N. Y. Observer.*

Happy influence of Sabbath Schools.

In early part of last summer, a few individuals in Columbia, S. Carolina, agreed to combine their efforts, and attempt the formation of a Sabbath School at Jackson Creek Church, nine miles from Columbia. On Sunday 4th July, the school was opened; and about fifty-five presented themselves as scholars; twenty-five or thirty more were added on the following Sabbath; and

the number continued increasing until upwards of a hundred and twenty names were enrolled on the list. During the summer the average number of attendants was one hundred and ten; and many of them were considerably advanced in life, parents bringing their children with them. Inclemency of weather seldom detained the scholars at home, although many had to walk from four to six, and some eight miles. Not more than twenty were able to read the word of God. After the lessons were all recited, about an hour was generally spent in singing and prayer, reading portions of Scripture, &c. Some of these seasons were truly refreshing. Great solemnity generally prevailed; it was not long before several, who had previously been careless and indifferent about eternal things, began seriously to inquire what they should do to be saved. In October six of the scholars openly professed the name of Christ, and united with the Church. Since that time five more have been added. Professors of Religion appear to have aroused from their state of insensibility, and are engaged in the work of the Lord. They now have preaching regularly once a month, and are occasionally visited by clergymen from Columbia and adjacent places.—*Charleston, S. C. Intel.*

REVIVALS OF RELIGION.

The Utica Baptist Register says, that in Throopsville, 45 have been recently baptized, and a number remain candidates for baptism. It is a season of refreshing. In Brownsville, N. Y. the revival was more powerful in February than at any previous time. Sixteen had been recently baptized. Labourers in the gospel were greatly needed there. A great attention to religion now prevails in Ashtabula co. Ohio. Rev. Elisha Tucker has baptized 66; others have baptized about 70. In Jamestown, N. Y., a revival has commenced. [*Christian Watchman.*]

A letter from the Rev. Joseph Elliott, dated New-Ipswich, N. H. gives the pleasing intelligence, that the Revivals in Vermont are still progressing. Mr. E. says, "I have had the satisfaction to walk to the Baptismal water with 61, the past season, the oldest of whom is about 60, and the youngest only 9 years."—*ib.*

NORTH-CAROLINA.

"The Lord, in his abounded goodness, is still carrying on his work in this vicinity. We have received, in a few months past, upwards of forty members. We have received at one time three, each of whom was upwards of forty years of age."

NEW-YORK.

Lenox.—A happy season has been granted of the Lord to the church in this place, under the pastoral charge of the Rev. Robert Powell. Forty-six have been added to the church by baptism, and the work still continues. More than one hundred are believed to be the subjects of a work of grace. Among the first converts, was a man who has been the principal organ of a combination against the church, which had given much trouble and sorrow to the faithful.

Lowville and Denmark.—A great revival of religion is going on in these places, among the different denominations. About 300 have given evidence of being subjects of a work of grace, of whom one hundred and one have been baptized and united to the Baptist church, and others are expected to follow their example.

THE AFRICAN COLONY.

Despatches have lately been received, at the office of the American Colonization Society, in this city, and also at the Navy Department, from the Colony at Liberia, which are in the highest degree satisfactory. The Colony is under good government, and

is rapidly improving. The utmost respect has been paid to the instructions of the Society, and the system prepared for the government of the Colony has been cheerfully acquiesced in. Besides the public buildings and improvements, which are extensive, one store-house, about a dozen frame houses, and nearly 40 log buildings have lately been built, or are building, all covered with shingles obtained in the settlement. Nearly every proprietor of lands, single women not excepted, has a dwelling well advanced, and several are nearly completed. Two houses of worship are building, the one by the Methodists, the other by the Baptists. There is a school for boys, another for girls, a third, an evening school, for adults.

The discovery of indigenous Coffee on that coast, samples of which have been forwarded to the United States, is full of auspicious promise to the interests of the Colony. Indigo bears full ten cuttings in the year, and its culture is extending. The population of the Colony is about 380, of whom about three-fourths are grown persons. Three only have died within the last six months, and those from old age, &c. Two marriages had taken place within the last four weeks.

N. Y. Observer.

By the last accounts from Calcutta, it appears that the war with the Burmese, was continued, but the means of their defence against the arms of Britain were feeble. In several skirmishes, the Burmese lost between 3 and 4 thousand killed and wounded, while the loss of the British did not exceed forty. At the approach of the English troops the Burmese abandon their country. The war was at the date of the last accounts suspended, in consequence of the rainy season having set in. No fears are now entertained with respect to the safety of the Baptist Mission, in the Burman Empire.

Distressing accounts have been received from Madras, in India. Fourteen thousand persons, among the native population, are said to be fed daily, from provisions furnished by public subscription.

Rel. Mon.

PARIS BIBLE SOCIETY.

The income of this rising Institution amounted last year to upwards of 130,000 francs. Its Auxiliaries and Branch Societies have increased from 64 to 75. Its Associations are now 34 in number, and the ladies of Paris have embarked with zeal in the undertaking.

The issues of Bibles last year has been 4050, and of Testaments 3304. Professor Kieffer continues to assure the public of the growing desire for the word which obtains throughout France. The total issues of the Society, in five years, have been 18,606 Bibles, and 25,523 Testaments. *ib.*

Inundation in Germany.—Accounts from Hamburg, the kingdom of Hanover, and the adjoining parts of Germany, represent the damage from inundation to be as great there as in Holland. Not only are the dykes broken through in a great many places, but the waves in numerous instances rose over them, having reached a height never before known. In the Duchy of Bremen many houses were entirely washed away, and a great many perished. The dykes of the Stor, which runs by Glukstadt, are broken in above fifty places. At Glukstadt a Greenland whaler and two barges were forced through the dyke, and carried away two houses on the harbour: thirty persons are said to have perished there. The accounts from the Hanoverian side of the Elbe are equally melancholy. Besides the actual immense damage, the flood has deposited in many districts such vast quantities of sand, that it is feared the fields will not recover their former fertility for many years. The accounts

from Embden are dreadful beyond all expression. A letter from Steinmouersiel, on the river Jahde, says that the water rose in an hour and a half fourteen feet above the usual high water mark. It flowed over the dykes in every part. The flood is said to have exceeded, by your feet, that of the year 1717, the highest on record, and according to which all the dykes and other works were calculated.

N. Y. Observer.

Venerable Society.—On the 12th of January, twenty-seven old inhabitants of Portsmouth, England, met at a tavern, whose united ages were two thousand three hundred and sixty one years. The oldest, William Treadzel, was 95; the youngest, John Cook, was 80 years and one month.

The Emperor of Russia, and the Kings of Prussia and Spain have recently issued decrees relating to the publication of works in their dominions. The Press is a subject of constant alarm and watchfulness to the European monarchs.—*Nat. Gaz.*

—o:o:o:o:—

MARRIED,

On Tuesday evening the 19th. inst. by the Rev. N. H. Hall, BENNET P. SAUNDERS, M. D. to Miss ELEANOR, daughter of Mr. Luther Stephens, all of this town.

DIED,

In this town, on Thursday last, SAMUEL HENRY, son of James P. Henry, deceased,

In the Western District of Virginia, JOHN G. JACKSON, Esq. Judge of the U. S. District Court.

At his residence in the State of Ohio, RETURN J. MEIGS, Esq. formerly Governor of that State, and lately Post-Master General.

POETRY.

For the Western-Luminary.

HYMN.

Say, what is there in all the boasted
stores,
Of bliss and beauty—sparkling on the
shores
Of life's wild sea—can sooth the care
worn breast,
Or charm its aching sorrows into rest?

Earth's dazzling lights may glitter round
our bark,
Then leave our passage more intensely
dark;
Earth's joys a moment's rapture may im-
part,
And plant a keener anguish in the heart.

There is a light which sheds its cheering
ray,
Quenchless and radiant on the good man's
way;
Beams while he lives, omnipotent to save,
And smiles serenely on his humble grave.

There is a joy which never fails the just;
A constant friend, when others yield their
trust;
A hope on which the bosom may repose,
And smile at sorrow, and defy its foes.

Be thine that friend, my soul, be thine
that light;
And thine that joyous hope, which rich
and bright
In blissful prospects, now become thine
own,
Fastens its claim to the Eternal's throne!

*From the Evangelical Record and Western
Review.*

A HYMN, ON THE PARTING OF FRIENDS.

Almighty God, thy grace impart,
And gently soothe our rising woe,
While our fond hearts in parting smart,
Or the fierce pangs of absence know.

May but thy smiles attend us still,
And cheer our steps through life's sad
maze:
Then all submissive to thy will
We'll bear the the stroke that clouds
our days.

Unknown to us our future fates,
Oar all to thee we now resign:
If joy or pain our course awaits,
Still we are blest if only thine.

Daily before thy mercy-seat,
That kind retreat from mortal care.
O may our ardent spirits meet,
And pour our vows and sorrows there,

In firm resolve now let us join,
Should we on earth no more embrace.
To tread the path of truth divine,
And meet again in worlds of bliss.

Transporting thought! to part no more,
Nor feel these bleeding sorrows rise:
But join'd as angels, raptur'd soar,
And range the ever-peaceful skies.

Great God! when the last trumpet's
sound
Shall rend the tombs and wake the
dead,
At thy right hand may each be found,
And endless glories round us spread.
OROSIUS.

SPRING.

When brighter suns and milder skies
Proclaim the opening year,
What various sounds of joy arise!
What prospects bright appear!

Earth and her thousand voices give
Their thousand notes of praise;
And all that by his mercy live,
To God their offering raise.

Forth walks the labourer to his toil,
And sees the fresh array
Of verdure clothe the flowery soil
Along his careless way.

The streams all beautiful and bright
Reflect the morning sky;
And there with music in his flight
The wild bird soars on high.

Thus like the morning calm and clear
That saw the Saviour rise,
The spring of heaven's eternal year
Shall dawn on earth and skies.

No winter there, no shades of night.
Profane those mansions blest,
Where in the happy fields of light
The weary are at rest.

Rock. Gaz.

THE WESTERN LUMINARY.

"THE LAMP IS THE LIGHT THEREOF."—Rev. xxi. 23.

Vol. I.]

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DR. LINDSLEY'S ADDRESS.

EXTRACTS FROM

An Address, delivered in Nashville, January 12, 1825, at the Inauguration of the President of Cumberland College. By PHILIP LINDSLEY, D. D. President of the College.

[Continued from page 660.]

Since I have ventured thus far, allow me to pursue the train of speculation suggested by Fellenberg's system, as applicable to the hardy sons of our honest yeomanry and mechanics—not excluding those of the humblest poverty, wherever the germ of future excellence can be discerned. I have already shown how colleges of any kind must or may benefit the middling and poorer classes of the people; and that, it is their special interest to wish them success. Here, however, a more direct chance for mental culture may be offered them—and for such culture as best befits their previous habits, their present circumstances, and their future prospects. As they cannot be expected to pay as liberally for their privileges as the rich, let them fare and dress according to the dimensions of their purses—let them supply any deficiency by their labour—or, when

necessary, let them maintain themselves entirely by their own industry, as is done by the poor at Hofwyl. Two hundred acres of land, more or less, in the vicinity of Nashville, divided into fields and gardens, under judicious management, would afford to many a youth, not only a practical knowledge of farming and horticulture, but the means of living while he is pursuing his studies at the College. Let some dozen or twenty mechanics of good moral character be duly authorized to open their shops for such as might prefer, or as might be better adapted to, this species of labour. Thus, many useful trades might be learned, and the whole expense of their education be defrayed, without any material loss of time—even if time, thus employed, could be accounted lost. A youth, ardent in the pursuit of knowledge, would learn more in half his time than most of the indulged sons of affluence actually acquire in the whole. And there are few industrious young men who could not earn their living, and a little more, by labouring half of their time: especially in a town where so many profitable occupations would be at their option, and where the products of the field, the garden, and the workshop, would ever find a ready market.

Let us, then, borrow some ideas from the schools at Hofwyl and Yverdun—something from the ancient Greeks and Romans—something from our own Military Academies at Norwich and West Point—something from the pages of Locke, Milton, Tanaquil Faber, Knox, and other writers—something from old and existing institutions of whatever kind—something from com-

mon sense, from experience, from the character, circumstances and wants of our youth, from the peculiar genius of our political and religious institutions; and see whether a new gymnasium or seminary may not be established, combining the excellencies and rejecting the faults of all. I seriously submit it to my fellow-citizens, whether this subject be not worthy of more than a passing thought or momentary approbation. Who is prepared to enter fully into its spirit, and to engage heart and hand in the enterprise?

But here too are dangers to be avoided. There is a fashion, already prevalent in some of our colleges, to attempt to teach their pupils every thing. To hurry them from book to book—and from science to science—with such rapidity as rather to confuse the youthful mind by its variety, than to enrich it with its abundance. The rage often is to attend the greatest number of lectures, not to master the subjects of any—To hear and to see, rather than to study. We have only to cast an eye over the course prescribed in many institutions to be convinced that no more, at best, than a smattering of the whole can possibly be acquired. By aiming at impossibilities they do nothing as it should be done. The public is often imposed on by the rich bill of fare which is held forth *ad captandum*. Parents, allured and deceived by a long list of hard terms which they do not understand, send their sons to seminaries which seem to promise most; without stopping to inquire, or being able to judge, whether the promise can be fulfilled. They would readily appreciate the absurdity of any pledge, from however respectable a source, to teach their sons some dozen or score of mechanical trades within the short space of four years.

But there is a still more grievous evil attendant on this desultory system. A superficial course of reading has an

obvious tendency to engender vanity and self-sufficiency. Youth are fond of novelty and variety—and rigid application to any apparently dry and difficult science or subject is readily dispensed with for the pleasures and eclat of universal knowledge. General reading becomes the order of the day—and those who read most, and can talk about the greatest number of books, bear away the palm from the dull plodding student who may chance to find in Euclid or Demosthenes full employment for his time and faculties. Against such a fashion or such a system, and against any the least tendency towards it, I beg leave, once for all, to enter my solemn protest. It is ruinous to all scholarship—and never forms humble, modest, useful citizens.

The great aim of a college education, besides the solid basis for a future superstructure, and besides the incidental advantages to which I have adverted, ought ever to impart quickness in investigation and patience in research—to give the power of grappling with difficulties, accuracy of thought, and clearness of reasoning—to form the judgment,—to refine the taste—to instil delicacy of feeling, and a vivid perception of poetical beauty and moral excellence—in a word, to develop faculty, and to subject it to such training and discipline as will ensure its future growth to manly vigour and maturity.

The government of a college differs so widely from a military or civil government, that little aid or illustration can be borrowed from either. A General would find it easier to maintain strict discipline in an army—and his Excellency to administer the laws of a state—than either to govern a college. And although it be nearly allied to the parental, as has been stated, still the government of a family is but an epitome, or remote resemblance of that which obtains in a college—where a

Hundred or more youths are assembled from every quarter, and possessing every variety of character.

The characteristic vice of the present age is *impatience of control*. It is manifested every where—and in regard to almost every species of government, from the domestic to the imperial. The spirit of insubordination—of independence—of freedom from restraint—of superiority or indifference to all authority—is cherished from infancy to manhood—and no very plausible occasion for its display is suffered to pass unimproved. Towards teachers, especially, it assumes a more more than ordinary virulence, in consequence of the very absurd and erroneous sentiments which are prevalent concerning their character and office. They are commonly regarded as petty tyrants—as the abridgers of youthful pleasure—as unfeeling, little-minded, arbitrary pedants, who delight in imposing unreasonable burdens, and in inflicting undeserved punishment. This illiberal prejudice is often entertained by the parents as well as by their children. The latter frequently imbibe it from the former. It is deeply rooted in the public mind, to the serious injury even of the best regulated seminaries in our country. Its noxious fruits are more or less visible among all ages and descriptions of pupils, wherever assembled and by whomsoever instructed.

Youth, therefore, not unfrequently come to college, after having *fought* their way through the preparatory schools, and acquired a reasonable share of adroitness in evading law and in *plaguing* their teachers—anticipating a system of vigilant *espionage* and rigorous discipline—and fully prepared from the first to regard the faculty as their enemies. They form a party by themselves—a distinct interest of their own—view with suspicion every measure or movement of the faculty—and resolve to contravene

and to thwart their plans as far as it may be in their power. The evils and miseries of such a state of things are too palpable to need naming.

DAVID BROWN.

Extract of a letter from David Brown, the Cherokee preacher, to a friend in Fishkill, N. Y. dated—

Talony, Cherokee Nation,
Nov. 1st. 1824.

DEAR FRIEND,

Since I left Andover my travels have been extensive through the wild and howling forest. On both sides of the Mississippi have I travelled. I have just come a journey of six hundred miles. I had to swim some rivers on the way. I left Dwight in the month of Sept. last. The primary object of my visit to this country is to attend the national council now in session at New town, about thirty miles south of this place.

The posture of national as well as Missionary affairs in this country is very favorable. Equitable and wholesome laws are enacted by the council to protect and to regulate the conduct of the people. There is a national Academy in contemplation. Some Cherokee gentleman have already subscribed one thousand dollars to aid in erecting the necessary buildings. There will also be a national Library at New town, the Metropolis of the nation. In different parts of the nation numerous Cherokees have embraced the christian religion. I usually preach in the sweet language of Cherokee.

I lately passed through Creek Path, and visited the grave of my fond sister Catharine, who is now I hope in the peaceful kingdom of Christ.

The Lord our Saviour remain and abide with you forever.

-Yours, very respectfully,
DAVID BROWN.

STATE OF RELIGION IN MISSISSIPPI.

Extract of a letter from a resident Clergyman in Mississippi, dated Feb. 4, 1825.

I perceive you get little correct information from our state. I wish you had more facilities of that kind. Mississippi is beginning to present an interesting field for religious intelligence and religious action. Natchez and its vicinity are very much changed in their character. During the last year there have been added to the Church in Natchez, about forty members, and in the vicinity, at least thirty more. On Second Creek, which is my residence, there was more of what is called at the North a Revival, than any thing I have witnessed in the Southern country. It was indeed a time of refreshing from the presence of the Lord. But the little cloud is passed over, and we are now in a cold and lifeless condition again. In many other parts of the State there has been a good deal of anxiety manifested concerning the salvation of the soul, and in several instances, a well grounded hope through grace has been obtained. There is generally an increased desire to obtain a regular preached gospel, also a willingness to support religious institutions; still there is a great deficiency in the support of Ministers. But our number is gradually increasing, and we do hope the Lord is about to build up the broken walls of his Zion, even here.

[Geo. Missionary.]

SOUTH-AMERICAN MISSION.

Extract of a letter of Mr. Parvin, addressed to the Corresponding Secretary of the Philadelphia Mite Society.

Buenos Ayres, Sept. 3, 1824.

"Soon after writing to your Society, in January last, a religious meeting of Protestants was commenced in this city. It was begun, as were the first

meetings of the private Christians, in a private house. Our number, as was theirs, is small, and composed chiefly of the poor of this world. To them the gospel is preached, from Sabbath to Sabbath, in the morning. In the evening a few of us meet together, and pass an hour in praise and prayer. The monthly concert for prayer, is observed here in South America as well as in Europe, Asia, Africa, and the United States. Besides these meetings, we had the satisfaction on the last Sabbath, of commencing one for sailors. It was held on board a vessel. I had the honor of preaching the first sermon, under the first Bethel Flag ever hoisted in this port.

"Soon after opening the meeting on land in February, I began a Sabbath School. The number of scholars is about twenty. Not more than half of these, however, usually attend. We have been hitherto considerably at a loss, for suitable books to be used in the school. Within a few days, however, I have received several; being a donation from the Philadelphia Sunday and Adult School Union.

"My time is much occupied in teaching by day and by night. In short, such are the prospects here, that it has been thought advisable to write to the American Board, to have a gentleman sent to my assistance. Has not the Society, then, abundant encouragement to continue instant in prayer; seeing "God has manifestly not forgotten to be gracious?"

Yours, with Christian salutations,
THEOPHILUS PARVIN."

REVIVAL OF RELIGION IN FRANCE.

The London Evangelical Magazine contains an interesting journal of a young Minister, who has devoted himself to the work of Missions among the Heathen, after having pursued his studies at Basle, passed a year in the Mission House at Paris. During the

vacation he visited some country churches, at the request of their pastor who was indisposed, and on occasion of some fetes held at that period of the year. These Catholic fetes are held during several days, and for the last three or four years the Protestants, with very few exceptions, have abstained from all participation in the public games and dissipations, and have established religious services. Two and three sermons are preached on each day, and the intervals of worship and the evenings are occupied in meetings for prayer and the reading of the Scriptures. The hospitable villagers open their houses to their friends, and sometimes 10 or 12 are lodged in a little cottage. "I was often reminded," says our friend, in his report, "by the affection and liberality of these simple Christians, of the hospitality of Abraham, who entertained those who visited him with a homely cake. In all the houses they prepare cakes, and in cottages, not larger probably than the patriarch's tent, they thus refresh their Christian friends. I preached twenty-seven sermons during my visit, and besides these public services, I was surrounded from morning till night by persons who desired to consult me, and converse with me on their religious interests. I saw, in these country places a number of individuals and families who three years ago were sunk in the grossest ignorance, and who would be now eminent as Christians even among their fellow Christians of other countries. The Lord has begun a good work in these parts, and we may hope, that by the influence of his Spirit, it will be continued and extended."

LONDON JEWS' SOCIETY.

From the various communications of the Society's missionaries employed in Europe, given in their publications last received, we make an abstract, pre-

senting a view of the progress of Christian faith among the Jews with whom they are labouring.

N. Y. Rel. Chron.

PRUSSIA

A letter from Mr. Reichardt, dated Berlin, Sept. 4th, says,—“There are at present 12 students here in the seminary of the venerable Mr. Jaenicke, all men of zeal and piety. Two of them, we find, are considered peculiarly fit to become Missionaries to the Jews.”

Mr. R. relates the following incident which occurred on his passage from England.

“I observed as we moved down the Thames, some Jews upon the deck of the vessel, and I sought an opportunity of conversation with them. A venerable looking Jew, Mr. S. from London, was reading his prayer book; it was Saturday, and when he had finished, I asked him in Hebrew whether he could understand Hebrew; to which he replied in Hebrew in the affirmative.—After some friendly conversation, I asked him concerning the lesson for the day; which he told me, and went immediately to fetch his Hebrew Bible. His wife and some other Israelites asked who I was, and he replied with apparent joy, a young Christian who speaks Hebrew with me. He soon returned with his treasure under his arm, and we began to read and to consider the history of Balaam and Balak. When more intimate, we spoke in English, German, and Dutch, for readier conversation. He introduced me to his other friends, and thus a fair opportunity was afforded of speaking with them of the blessed and the miserable state of their forefathers, and also the state of the Jews of the present day.—Mr. O. from Amsterdam confessed that the present state of the Jews in their manner of worship no longer satisfied him, and observed that if any Christian could convince him of the truth of Christianity, he

would embrace it, otherwise he must follow his own reason. I then endeavoured to explain to him what Christianity is in the heart of an awakened and believing sinner, and it seemed to please him, and he listened with the greatest attention. Thus I spent the day among these Israelites, and may the Lord bless whatever was spoken to his glory."

A letter from Professor Tholuck, also dated at Berlin, announces his intention of visiting England for the purpose of acquiring some facilities in the execution of the objects of the Society.

"I have begun a work upon the Prophecies of the Old Testament, referring to the Messiah, upon which it is my intention to publish a commentary.—If such a work, generally speaking, might be deemed desirable, it seems almost indispensable in Germany, as the modern German divines have contrived to wrest the meaning of all the prophecies, which refer to the Messiah. For the furtherance of my work, I wish to refer to some Rabbinical and Arabic manuscripts which are to be found at Leyden, and also in the Oxford library. The access which Professor Gesenius obtained to some Oxford manuscripts, added very considerably to the value of his commentary on Isaiah. If the same favour is allowed to me, I hope to give an equal value to my own commentary. I anticipate great assistance in establishing the cause of Christians, from the commentary of Tanchuma. My wish, therefore, is to remain at Leyden for two or three weeks on my journey to London to attend the anniversaries, and after the meetings are over, to stay for some time at Oxford for the purpose of examining the University manuscripts, and I trust that some profit will result."

Speaking of the two Berditchief proselytes formerly named, he says:—

"They are both anxious to be releas-

ed from their employment in book-binding, and to commence their preparatory course of study. And I desire again to recommend them to the committee as persons fit for their service. They are the most decidedly pious Christians I ever found among Jewish proselytes, and I earnestly request permission to discharge them from their trade, and that they may commence their course of instruction."

A later communication from Professor Tholuck says,

"I again sit down to give you some information of the progress of the Lord's work among the Israelites in Prussia. We not only work in hope, but we are favoured with visible proofs that the Lord looks down in mercy upon Israel.

"I have lately opened in the university a public lecture on Rabbinical literature and divinity.—Four Jews and one proselyte are among my hearers. My wish is to excite in the minds of Christian ministers an interest in the Jewish nation. I have also published an edition of 2,300 copies of the cabalistical book of Sohar, in the original, and with a translation, which I intend to read with the students. There are very striking passages referring to the Messiah in that book. I am much pleased with two students, who were introduced to me six months since by a proselyte, and expressed a wish to become Christians. A truly spiritual clergyman has instructed them for some months, and I have myself devoted a small portion of time to them. Their conviction gradually strengthened, and they have at length made their public profession of Christianity."

Professor Tholuck, then adduces numerous other cases of conversion—many instances of a desire on the part of Jews to become informed on the subject of Christianity; but laments the great obstacles experienced from the bigotry and opposition of their re-

lations, and the difficulty of finding maintenance for those who lose the former means of support, by the relinquishment of Judaism."

From the New-York Observer.

RAPID IMPROVEMENTS IN MADAGASCAR.

Madagascar, the largest of the African islands, is about 700 miles long, by 200 broad, and is said to contain 4,000,000 inhabitants, the greater part of whom are negroes in a state of partial civilization. They practice agriculture and several of the useful arts, and carry on commerce by barter. On the coast are found Malays, Arabs and Jews. In the year 1818, the London Missionary Society established a mission here, which, after a short discontinuance, was renewed in 1820, and has ever since been in a very flourishing state. There are now three missionaries and three artizans on the island, all of whom, except one missionary, are stationed at Tananarivoo, the capital of the kingdom of Ovah, and the residence of king Radama, who has recently extended his dominions, and is now supreme ruler of at least two thirds of the island. King Radama is the warm friend and patron of the missionaries, and his example and decisive measures have very powerfully contributed to their success. He has abolished infanticide and several other inhuman and superstitious customs; and has enacted laws tending to the encouragement of industry and civilization. The king takes a lively interest in the education of the children, as will be seen from the following article, which we copy from the London Missionary Chronicle for February.

"About 40 boys, educated in the Royal School, have been appointed to manage the schools lately formed. The number of the schools, including the Royal College, is 14, and that of the children under tuition about 1200. The king takes a lively interest in the

schools, and exerts his influence in promoting them. Schools are now in operation in all the four provinces of his kingdom. It is in contemplation to commence many more, as soon as suitable instruments and sufficient supplies of materials can be obtained."

SOCIETY ISLANDS.

Extract of a letter from Capt. Macy, Master of the Whaling Ship Maro, to Josiah Hussey, Esq. of Nantucket.

There are at Eimeo, 5 missionary families from England, who apparently live up to their profession. I dined or supped with them almost every day during my stay; and was treated with great kindness and hospitality; but you will be surprised, when I tell you there is scarcely a native in the place but what can read or write.—They have passages of scripture printed in their own language, and also hymn books, which some of them can read as well as I can ours. I lay there one Sunday, and went to their church, where I found assembled about 4 or 500 natives, all decently dressed; all the females (natives) wore bonnets of their own manufacturing. There was as much good order and regularity in their mode of worship, and particularly in singing hymns and psalms, as you will generally find in our churches.

[Nantucket Inquirer.]

CHOCTAW MISSION.

Extract of a letter from a Missionary at Mayhew, to the Editor of the Northampton Oracle:

"At our last communion a white man, who has a Choctaw family, and of whom you have had some account, united with this church.—It was an affecting scene—His limbs tottering with age while he stood to hear the confession of faith and the covenant engagements, to which he was now to give his assent—the tears trickling down his cheeks, and (as he told me) he felt that

the love of God was shed abroad in his heart, and it was his happiness to give himself to God to be his forever. He appears very anxious that this people may be brought to repentance. When he visits us he is very faithful with his children who are here at school.

BURMAN MISSION.

A letter from a gentleman in Calcutta, received by Dr. Staughton, President of the Columbian College, at Washington, and communicated in the Baptist Magazine, says, there is "every reason to believe that Dr. Price and Dr. and Mrs. Judson are imprisoned." It will be recollected that these missionaries are stationed at Ava. Mr. and Mrs. Wade, at Rangoon, and others connected with the mission, have suffered much from famine; and "for six days were obliged to live on food of any kind which their servants could obtain." Things look dark for the Burman Mission at present, and none can tell what will be the result; yet it becomes all who love the Lord Jesus to remember, with peculiar interest, those who suffer for his sake, knowing where alone deliverance is to be found.

Bost. Rec. & Tel.

BRIGHT PROSPECTS.

The prospects presented relative to the success of Christian missions among the heathen, are at this time very encouraging.

From the West, we learn that the Indians are becoming increasingly attentive to the subject of civilization, and what is of infinitely greater importance to the individuals, they are experiencing the operations of the Divine Spirit, leading them to forsake sin, and embrace the Lord Jesus Christ as the all-sufficient Saviour.

In the Island of Ceylon, the operations of the Holy Spirit are richly enjoyed.

In India the seed sown is springing up, and very many have forsaken their dumb idols, and become fellow citizens with the saints and the household of God. At one station of the English Church Missionary Society, at Madras, there has been a great outpouring of the Spirit, so that in one school, there are no less than twenty-three out of thirty youths who give evidence of sincere conversion.

From Africa, the accounts are truly encouraging, particularly from the Island of Madagascar; here civilization and christianity have progressed almost beyond example.

The Divine agent, who alone can accomplish the work of changing the heart of man, and whose aid has been promised by the blessed Redeemer, is now graciously manifesting his power to save.

The hearts of the Missionaries of the Cross, are encouraged and strengthened while they witness the pleasure of the Lord prospering in their hands.

Among the Moravians, Methodists, Independents, Presbyterians, Episcopalians, and Baptists, at their several mission stations, the Holy Ghost is shed down, and sinners are converted—the wilderness and the solitary place is made glad, and the desert is made to rejoice and blossom as the rose.

These blessed tokens of the Divine favour should stimulate all who desire the extended reign of Jesus, to humble diligence and holy activity in his cause.

The time will very shortly arrive, when this generation will have finished their work, and the night of death will come. How happy will those be who shall then be prepared to hear the blessed salutation, "well done good and faithful servant, enter thou into the joy of thy Lord." *Chris. Secretary.*

THE LUMINARY.

LEXINGTON:

WEDNESDAY, MAY 4, 1826.

To our Correspondent "P. B."

It would have gratified us, dear Sir, to have published your interesting production. We have, however, already published, perhaps, as much, of a controversial character, as has been consistent for the present, if not with our own general views, at least with the actual taste of the greater portion of our readers.

In truth, the readers of *our paper* are, it is probable, somewhat *too much* opposed to controversial essays.—They seem to forget that it is to controversy, where it is moderate and able, that the Christian world is indebted for a large proportion of the religious truth which obtains amongst us. Controversy brings error to the bar of public inquiry, and strips it of artificial covering, and shows its essential deformity. Truth has nothing to fear from investigation. It is only evil principles and conduct which have any reason to dread the light. And that scrutiny which might thus shame error and misconduct, would, if any thing would—present Truth in her own proper loveliness and beauty.

These are our views. They are intended for our correspondent, so far as his piece is concerned: They are intended for that portion of our readers who may be dissatisfied with the character of some of the pieces in our paper. Circumstances seem to demand of us to controvert less—to discuss less—than our own taste would suggest to us. And duty is modified by the circumstances which actually attend us.

The above remarks will not, we hope,

be understood as having any particular reference to the investigation recently pursued by the conductors of this work. In that investigation, we not only acted from a sense of duty; but we fully brought to a close all which we had intended to say, as growing out of the state of things which seemed to demand our interposition. We shall be governed by circumstances, in saying, or in omitting to say, any thing farther upon the same subject. Our principles, on this point, were laid down at the commencement of our labors, and have since been sufficiently referred to. We are not controversialists by profession; but we are friends of truth and our country.

FOR THE LUMINARY.

On the Inspiration of the Sacred Scriptures in general—and more particularly of the New Testament.

(No. I.)

The term Inspiration has often been used in a very vague sense. Sometimes it has been adopted to signify revelation, sometimes perfection, sometimes an absolute absorption, and, for the time, repression, of all the powers of the subject, making the man entirely mechanical; and sometimes by fanatics a sort of *holy madness* and wild heating, which resembled more the demoniac ravings of the Pythoness on her tripod, than the movements of the *Eternal Spirit in the soul*. By inspiration, we mean not the same thing with *Revelation*; for although, as it will be seen in the sequel, they necessarily support each other, they are still distinct. Revelation regards the *matter* more especially.—Inspiration, the qualifications for *preserving that matter*, and faithfully transmitting it to all ages. And indeed if this were a proper place, we could show that a divine revelation itself would have been utterly insufficient, without inspired recorders of that

revelation, to answer the end for which God designed it.

Neither is inspiration the same with *perfection*. Paul and his illustrious fellow labourers were "men of like passions with ourselves" by nature; and subject through life to the infirmities, evils, and temptations of a sinful nature. But the inspiration which we suppose filled the Apostles was in connection with their public preaching and compositions, so as to make them *quoad hoc*, absolutely perfect and infallible; yet in all things else like other christian men under the ordinary influences of the Holy Spirit. Under this divine influence we suppose their souls to have been in the noblest, highest possible exercise of their rational powers. Reason was not suspended, but filled with the divinity, and with the truths to be recorded. Hence we see in the pages of the Bible all the peculiarities possible of style in composition. The tenderness of Jeremiah, the sublime poesy of Isaiah, the grand and awful mysteries of *Ezekiel*, the beaming love of the apostle John—Peter's ardour—the served spirit, the manly heroism, the refined and elegant acquirements, the noble disinterestedness of St. Paul, are seen in all their district peculiarities, portrayed upon the pages of their writings. In this diversity of character there is *one Spirit*, by its divine energies and direct control, bringing forth invariably the exact expression of the truth.

By inspiration, then, it will be seen we intend such a divine, direct influence of the Spirit of God upon the mind as to make the writer infallible, *quoad rem perficiendam*; so that the very will of God should just as certainly be expressed, as if God had uttered it with an audible voice from heaven. It will be seen therefore that our object is to distinguish, in the discussion, between the proofs of inspiration, and the proofs that the Bible

contains a revelation from the God of heaven. We intend with the will of Providence on some future occasion, to attend this question, but now it would be foreign to our inquiry. We only remark, in passing to the direct object, that if the Bible be not a revelation from God, none ever has been made, for even infidels admit that it is incomparably the best attested of all the systems which lay any claim to revelation;—and we add, there can never be a revelation, however much we may need it; for it is as well attested as the nature of the case rendered possible. There are few who are so hardy in error as to deny that the Bible is a revelation from God. It is taken for granted in inquiring into its inspiration that it is such a revelation. Then the question before us is, "how has it been recorded for men"?

Were the writers fallible? Did they fail in recording it? Had they any slips of memory? any errors of judgment? Did they write these histories, as Hume wrote his history of England, with all the prejudices, and liabilities to error in judgment and memory and feeling, incident to man? Or were they under the influence of a plenary inspiration, which, while it did not take away their powers, directed them in the sentiments to be recorded, and in the words when needful; helped them to remember with accuracy events and discourses past—taught them what doctrines flowed from them, and in fact made imperfect men perfect as to recording God's revelation to man? This then is the question. In attending to this we shall direct your attention particularly to the New Testament. For the Inspiration of the New involves also that of the Old; and if established, necessarily confirms its Inspiration too; for the Inspiration of the Old is fully and frequently declared in the New Testament, as—2 Peter, 1 20, 21—2 Timothy, 3 16, &c. &c. Whereas, if the Inspiration of the New Testa-

ment is not *established*, that of the *Old*, though it may not fall with it, yet it will present us with this awful result:—Divine promises and predictions are left unaccomplished, for whole ages, after the time for accomplishing them has gone by; that is, God has made an unsuccessful attempt to do what he promised, or else has failed to fulfill it from disregard to that *promise*. This were worse if possible than *atheism*; it would be adding to *atheism* an insult to the Deity when ever he shall be proved to our satisfaction to exist.

(*To be continued.*)

Mr. Clay's opinion of the practice of DUELLING.

"I issued my card. I ought not to have put in it the last paragraph, because, although it does not necessarily imply the resort to a personal combat, it admits of that construction; nor will I conceal that such a possible issue was within my contemplation. I owe it to the community to say, that whatever heretofore I may have done, or, by inevitable circumstances, might be forced to do, no man in it holds in deeper abhorrence than I do, that pernicious practice. Condemned as it must be by the judgment and philosophy, to say nothing of the religion, of every thinking man, it is an affair of feeling about which we cannot, although we should, reason. Its true corrective will be found, when all shall unite, as all ought to unite, in its unqualified proscription."—*Address to his Constituents.*

RUFUS KING, of New-York, has been appointed by the President, Envoy Extraordinary, and Minister Plenipotentiary to Great Britain, in the place of Richard Rush, appointed Secretary of the Treasury.

LOUISVILLE, April 26.

Steam Boat Accident.—By the arrival of the Washington from New-Orleans

we learn the following painful intelligence. About the 13th inst. as the Washington was ascending the river for this port, fifteen miles below Natchez, she discovered a steam boat adrift, and burning to the water's edge. It proved to be the steam boat Teche, commanded by Capt. Campbell, loaded with cotton, hemp, &c. from Natchez, and bound to Orleans. It seems, as well as can yet be learned, that the boiler had burst and thrown some fire into the hemp and some gunpowder, which immediately rendered all efforts of resistance in vain. The number killed by the explosion is not yet known; Mr. Chas. Miles of Frankfort is said to have been considerably scalded, but escaped. The Washington received him, as well as a number of others, and landed them at Natchez. Another most unfortunate accident yet afflicted these unhappy sufferers, after escaping from the combined destruction of steam and fire. On approaching the Washington in a yawl, by some misunderstanding, but certainly without design, the engine was started before they could get on board; and the surge from the motion of the wheel, upset the boat. By this new misfortune, a number were drowned, but no particulars can yet be gathered. *Morn. Post.*

GREENSBURG, (Penn.) April 8.

Last Wednesday week, during a thunder storm, an apple tree on the plantation of Robert Reed, about six miles from this place, was struck, and twenty-four Sheep were killed on the spot.

A very extensive fire took place in Boston on the night of the 7th April. About 60 buildings were consumed. The loss is estimated at about \$500,000.

The East Indian ship Kent was fallen in with at sea, on the 1st of March,

on fire, by the British brig *Cambrian*, which vessel took from her 554 persons; 90 were left on board at the time; but of these 14 were afterwards saved.

The town of Santa Maura, (in the Ionian islands,) and several villages in the islands of Leucadia, were destroyed on the 19th of Jan. at noon, by an earthquake; about 60 persons were buried in the ruins, and a much greater number were wounded.

GREECE.

The *Nuremburgh Correspondent* gives, under date of Nuremberg, Feb. 10, accounts from the coast of the Mediterranean, dated Jan. 4, which represent from the silence of the Turkish Government on the subject of Ibrahim Pacha's late operations, that he has sustained considerable losses. He, however, had not returned to Alexandria, but was with a considerable portion of his fleet in the harbour of Suda, but not in a condition to undertake any new expedition against the Greeks. The troops he had landed in Candia were training under European officers, and when reinforced in the spring, he is expected to open the campaign with vigour. The subject has lately occupied much of the attention of the Divan, and the Persian Government, it appears, has been required to explain the views with which it has assembled an army on the Turkish frontier, and to command its retreat.

DREADFUL INUNDATIONS.

Brussels, Feb. 19.—All the letters from the Northern Provinces contain the most afflicting details. The inundation of four Polders on the Waterland covers nearly 16,000 acres of land. The damage done in the dikes from Vollenhown to Kiunre alone, is estimated at 400,000 florins. That sustained by the isle of Shokland is said to amount to an equal sum.

The province of Leuwarden is in the most deplorable condition. That country, lately so fertile, and surrounded by dykes, is now subject, in several places, to ebb and flow. The mass of water brought by every tide renders its condition daily worse. It is impossible to enumerate all the calamities, because the communication is interrupted in many parts of the province. Thousands of persons have lost their all, and are without shelter, and will double the population of villages that still exist. The churches are crowded with people and cattle, and the scarcity of provisions begins to be felt. Even the site of many villages is not to be found. Many manufactories are annihilated.

Aurich Feb. 8.—We are in the midst of the dreadful waves that ravage the once flourishing country of East Friesland, protected, indeed, by the elevated situation of our town, but witnesses of boundless misery. The people, who were not overtaken by the water, have come in crowds, with their most valuable effects, to our neighbourhood. It is a heart-rending sight. Many of those who are saved, are in the greatest distress for those whom they have left.

A dyke on the Ems, which cost 200,000 dollars, is so entirely washed away, that not a trace of it remains.

The island of Baltrum is said to have been rent into two parts.

The accounts from Embden are most afflicting. Many houses in the city are swept away, the magazines destroyed, and immense gullies, like gaping abysses, opened in several of the streets, into which entire houses might be thrown without perceptibly alluring them. A vast number of houses threaten to fall. From the ramparts the prospect is most melancholy. As far as the eye can reach, the whole is a sea, where a few single houses rise like islets above the waves. Where the fertile corn-fields and pastures

once charmed the sight, boats are plying, to bring away the inhabitants from the roofs of their houses; while furniture, planks, bales of goods, and dead cattle, cover the surface in sad confusion, in consequence of the breaches in the dykes, by which the country is laid under water, for many miles in extent.

Zwolle, Feb. 24.—We learn from good authority, that in the province of Overysse, 250 persons lost their lives in the late floods, and 14,000 oxen were drowned; 4,000 persons are in need of immediate assistance; and that on a surface of 90,000 acres of land, which were overflowed, 1,500 houses have fallen in, and the manufactories and dock-yards at Blockzyl and Zwartoluis have been greatly injured. The country is, as it were, covered with household furniture of every description.

In the kingdom of Hanover, the inundation of the 3d and 4th ult. covered an extent of 12 square leagues between Harbourg, Rit Zebuttle and Brëmen. About 700 houses were under water, and more than 200 persons perished.

London paper.

MISSIONARY INTELLIGENCE.

The Missionary Herald for April communicates, among others, the following facts:

The village of Kiruah, Owyhee, contains about 3000 inhabitants; and within 30 miles around, there are not less than 20,000 inhabitants, clustered in different villages. On the whole island are at least 75,000.—The preaching of the gospel is now stately enjoyed at five stations and on four different islands.—Of the 18 children which have been born in the Sandwich island mission, since its establishment five years ago, 16 are still living.—The Owhyhean Hymn Book, consisting of 60 pages, and containing 47 "Songs to Jehovah, the true God," has been completed; and an edition of 2000

copies published. It is the joint production of Mr. Bingham and Mr. Ellis.

The number of children in the Schools of India, established by various Associations, chiefly in England and America, is supposed to be not less than 50,000. In one of the Tranquebar Schools, supported by the Church Missionary Society, out of 52 scholars 45 are Brahmins. In the Serampore College are seven Brahmins.

At the latest date of letters from Mr. Fisk, Oct. 20, 1824, he was at Aleppo in company with Mr. King, pursuing the study of Arabic, under the instruction of Mussulmen Shekhs. They expected to spend the winter in Jerusalem.

The formation of more than 50 Missionary Associations, according to the plan recently adopted by the Board, is announced in this number of the Herald.

Receipts into the Treasury from Feb. 21st to March 20th, inclusive, \$3,447, with the addition of \$100 to the Permanent Fund.

Bost. Rec. & Tel.

EPISCOPAL TRACT SOCIETY.

The New-York Episcopal Tract Society has distributed, during the past year, 9542 copies of Tracts, or Devotional Books; which make the whole number of such publications distributed by the Society since its establishment, 105,704. They still have on hand 11,251. Permanent fund, \$1289.

Bost. Rec. & Tel.

REVIVALS.

A correspondent in New-Jersey informs us that there are about 70 persons in Springfield, and 70 more in Westfield, who express a hope that they have been born again since the commencement of the revival in those places. Of those in Westfield, he says, "they are of all ages, from ten to 64, and 20 are heads of families. The

following case is worthy of particular notice. At one meeting for inquiry, were found seated, a grand parent, his two sons, and a little grandson. The little grandson submitted to God, and indulged a hope first. Mark his footsteps. He went and set up family worship in his father's house. Next, the father was rejoicing, went and erected the family altar in the grandfather's house. Soon after, the grandfather was born again. Was not this literally, "from the least to the greatest?" The meetings have been unusually solemn and interesting. At one evening meeting, seven professed to obtain hope, and in several others, two or three. Hardly a house has been passed by."

In addition to the above, we learn from the Newark Eagle, "that the glorious work of divine grace, is, at this moment, proceeding in a most encouraging manner, in Newark, Bloomfield, Orange, Elizabethtown, Connecticut Farms, and New-Providence. The good work also continues without abatement in several churches in Morris county."

N. Y. Observer.

GOD IS RIGHT AND THE WORLD IS WRONG.

"Now, then, my friends, my reasons are all before you, and I hope to be justified by your consciences, while I execute the commission given me in the text. God hath said to the wicked, 'O wicked man, thou shalt surely die;' and the watchmen are commanded upon their peril, to sound the alarm. I, therefore solemnly declare, in the name of God, that there is a dreadful war waged by all the divine perfections against sin—that the sacred rights of Heaven have taken the field—that every glory of the Godhead holds a vivid lightning pointed at every sinful thought—that the inviolate honour of Heaven's King is enlisted, and is coming down to crush a rebellious world. In equally solemn tones, I declare, as my office obliges, and call every angel

to witness, that in this war *God is right and the world is wrong*. These great truths, while I live, I will declare, and hope to pronounce them with my dying breath—**GOD IS RIGHT AND THE WORLD IS WRONG.**—I wish they were set forth in broad letters on every forehead, and with a pen dipped in heaven were written upon every heart. I wish they were set upon the frontispiece of every book; and posted in the sun-beams at the corner of every street—that they were graven with the point of a diamond in the rock forever—**GOD IS RIGHT AND THE WORLD IS WRONG!** I would that these ponderous truths might pass from land to land, prostrate nations of unknown tongues, and rolling through every clime, might bring an humbled world to ask for mercy at a Saviour's feet.

"Standing on my watch-tower, I am commanded, if I see ought of evil coming, to give warning. I again solemnly declare that I do discern evil approaching; I see a storm collecting in the Heavens; I discover the emotion of the troubled elements; I hear the roar of distant wind—Heaven and earth seem mingled in the conflict—and cry to those for whom I watch—**A STORM! A STORM!** Get you into the ARK, or you are swept away. O! what is it? I see a world convulsed and falling to ruins—the sea burning like oil—nations rising from under ground—the sun falling—the damned in chains before the bar, and some of my poor hearers with them! I see them cast from the battlements of the judgment scene. My God! the eternal pit has closed upon them forever."

GRIFFIN.

REMARKABLE CONVERSION.

A young gentleman of high connections, and great respectability, was induced by gay acquaintance to accompany them to a ball. Arrived at the scene of dissipation, the festive company proceeded to their amusement.

The musick struck up, and he, among the rest, was highly delighted with the diversion. In the midst of their enjoyment, as though a messenger had been sent immediately from heaven, the clock struck one. That striking passage of Dr. Young's instantly rushed upon his mind.—

“The bell strikes one—we take no note of time

But from its loss—to give it then a tongue
Is wise in man. As if an angel spoke,
I feel the solemn sound; if heard aright
It is the knell of my departed hours.
Where are they? With the years beyond
the flood.

It is the signal that demands despatch.
How much is to be done! My hopes and fears
Start up alarm'd, and o'er life's narrow
verge

Look down on—what? a fathomless abyss,
A dread eternity.”

Conviction seized the youth, and alarmed and terrified, he instantly left the dissipated throng, and retired to his closet. The result was a saving change, and he is now a Christian indeed, in whom is no guile.

From the *Western Citizen*.
OBITUARY.

DIED—On the morning of the 9th. April, Miss AMELIA, youngest daughter of Mr. Samuel Pyke, of Paris, Ky. Recording the departure of any individual from the busy scenes of this life, their entrance into the dark and noiseless grave, awakens impressions of no ordinary character; a change so sudden, so stupendous, strikes every mind with peculiar solemnity. When we see the survivor of many years, worn out with age, sinking under infirmities incident to nature, gradually disengaging his affections from the enjoyments of this world, at last drop off, the occurrence elicits a tributary tear to his memory. When those, who have only reached the meridian of life, are summoned away, without permission to reap the temporal advantages, result-

ing from habits founded in virtue, we are still more sensibly affected. But what are our emotions when called to witness the triumphs of death, on an amiable female, who had just attained her fifteenth year. The regretted subject of this sketch, was gifted by nature, with a sprightliness of intellect rarely to be equalled, a sweetness of disposition, a gentleness of deportment and a goodness of heart never to be surpassed. Her parents had used every exertion to improve and bring this union of excellencies to operate in the sphere of her acquaintance; and at the hour when we looked for their benign influence, she made her final exit from all terrestrial things.

Come, virtue, and weep o'er the tomb of
a friend

Who sojourned here on earth but awhile;
The morning of life brought unexpected
her end,

Ere the evenings shades could welcome
a smile.

In the bloom of her youth even then could
not stay,

And the ties which had bound her are
broken forever.

But He who had given has taken away,
And each tie that is bound upon earth will
He sever.

How divine is the thought to reflect there's
a place,

When the pain and the sorrow of parting's
no more—

Each trouble is vanished and left not a
trace;

And the meetings of friends doubly sweet
as before. A.

BILLS OF MORTALITY.

The number of *Deaths*, in the city and liberties of Philadelphia, during the year 1824, were 4399.

In the same year, 1244 men, 1204 boys, 387 women, 1006 girls,—total 4341, died in the city and county of New-York. The small pox carried off 394, of whom 113 were coloured persons. Seven hundred and thirty-six died of consumption, and 231 of convulsions.

Phil. Gaz.

POETRY.

For the Luminary.

HYMN.

Jesus, to thee our sorrowing spirits bend,
To thee our father, and our kindest friend!
Oh! do thou calm their agonizing throes,
And pour thy healing spirit o'er their
woes.

And thou wilt hear us when all other ears
Are to our anguish deaf; and when our
fears,

How litterly and heedless, and the throbbing
breast
So fall,—Thou'lt bid its tumults be at rest.

All other joys and hopes may fail: but this
Is fixed on thee, and it must end in bliss.
Thy hand will guide, thy bounty will sustain,

Thy love support us in our toil and pain.

And in that hour, when every earthly
trust,

Fades like a parting dream,—when dust
to dust

Returns,—thy love shall triumph over
death,—

And on thy bosom we will yield our
breath!

*Selected for the Luminary—by a female
friend.*

EVENING.

This is the hour when Mem'ry makes
Visions of joy that could not last:
This is the hour when Fancy takes
A survey of the past.

She brings before the pensive mind
The hallowed scenes of early years—
And friends who long have been consign'd
To silence and to tears!

The few we lik'd—the one we lov'd,—
A sacred band, come stealing on:
And many a form, far hence remov'd—
And many a pleasure gone,—

Friendships that now in death are hush'd
And young affections broken obtain,
And hopes that fate too quickly crush'd,
In mem'ry live again.

Few watch the fading gleams of day,
But muse on hopes as quickly flown:
Tint after tint, they die away—
Till all at last are gone.

This is the hour when Fancy wreathes
Her spell round joys that could not last:
This is the hour when mem'ry breathes
A sigh to pleasures past!

THE STAR OF BETHLEHEM.

By Henry Kirk White.

When marshall'd on the mighty plain,
The glittering hosts basted the sky;
One star alone, of all the train,
Can fix the sinner's wandering eye.

Hark! hark! to God the chorus breaks,
From every host, from every gem:
But one alone the Saviour speaks,
It is the Star of Bethlehem.

Once on the raging seas I rode,
The storm was loud, the night was dark,
The ocean yawn'd—and rudely blow'd
The wind that toss'd my found'ring bark.

Deep horror then my vitals froze,
Death struck, I ceased the tide to stem;
When suddenly a star arose,
It was the Star of Bethlehem.

It was my guide, my light, my all,
It bade my dark forboding cease;
And through the storm and dangers thrall,
It led me to the port of peace.

Now safely moor'd—my perils o'er,
I'll sing, first in night's diadem,
For ever and for ever more,
The star, the Star of Bethlehem.

TIME.

The moments fly—a minute's gone;
The minutes fly—an hour is run!
The day is fled—the night is here!
Thus flies a week—a month—a year.

A year—alas! how soon it's past;
Who knows but this may be my last!
A few short years, how soon they're fled,
And we are number'd with the dead.

James Logan

THE WESTERN LUMINARY.

"THE LAMP IS THE LIGHT THEREOF."—Rev. xxi. 23.

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A JEWISH CONVERSION.

Taken from "Israel's Advocate."

As the account of this conversion is long, we give but the concluding portion of it. What is presented is but a fragment: but will not, it is likely, fail, on that account, to interest the reader.—And who will rise from the perusal of the narrative without some disposition to supplicate a Throne of Grace for the speedy conversion of the Ancient chosen people?

"At this period he held frequent discussions with Lutheran ministers. Their arguments, however, did not satisfy him, as they seemed only to prove that Messiah is foretold throughout the Old Testament, but not that Jesus of Nazareth was that promised Messiah. He was, therefore, only the more confirmed in his belief that Messiah was yet to come. At last he arrived at Weikersheim, where that eminently pious Christian, Superintendent-general Kern, was rector. Of his history from this period, and of his real conversion, which now took place, we give the following narrative from the pen of this venerable person.

"The Jews at Weikersheim knew well that Benjamin had formerly apostatized from his own religion, but as he was possessed of many valuable attainments, and manifested a great zeal for Judaism, and as his morals were blameless, they gave him a cordial reception, and treated him with much respect. "On a certain occasion," says the venerable Kern, "he was introduced to my acquaintance, and expressed a desire to have a further interview with me, adding also, that he felt a great desire to hear me preach, provided he could do so without being observed by his countrymen. The Princess to whom I communicated his wish, being herself a true disciple of Jesus Christ, and warmly interested for the salvation of Israel, desired Benjamin to wait upon her before the service, and kindly took him with her to the court chapel. He listened to the sermon, in which I spoke particularly of the glorious promises which were held out to Israel, when they should return to the Lord their Saviour with sincerity. He called upon me the same evening, still dreading the observation of his countrymen; and expressed an ardent wish to converse with me again. When I had given my cordial assent, his first question was, Why the Christians are divided into so many sects? To this I declined giving a direct reply, and told him that this question could only be answered in a satisfactory manner, to one who was a believer in Jesus as the Messiah; that the main object with him was to ascertain whether the many millions of Christians who all agreed on this point, were in error or

not. After this first conference, he frequently repeated his nightly visits. Each time he came, he changed the ground from which he attacked the truth; and from whatever point he commenced the attack, there I met him. His soul, at this time, appeared like a field overspread with a dense fog; if in one part it was dispersed by a ray of light breaking in upon it, it seemed only to grow thicker in another. Where the fog was invaded, it quitted the field, but close at the heels of the invader it gathered again. 'No, then,' said I, 'the controversy must not proceed in this way. We must try another mode to combat with the fog of error, by which it may not only be dispersed, but completely put to flight and dissipated.' After several more fruitless disputations, I at length discovered the true road which leads to saving knowledge. It comprises the three following stages. 1. Man, in the image of God: 2. Man, a child of wrath: 3. Man, a child of mercy. In this solid road to knowledge, I now proposed to conduct my pupil. But I did not tell him what was my intention, or to what point I wished to bring him. He often asked the question, 'And what will follow from this?' I only answered, 'Come and see.' I commenced with Genesis, i. 27, 'So God created man in his own image;' and with the command given him, Gen. ii. 17, and the threat annexed to his disobedience. 'Of the tree of the knowledge of good and evil, thou shalt not eat; for in the day that thou eatest thereof, thou shalt surely die.' Thus I endeavoured to lead him to the knowledge, first of the original state wherein man was created; and, secondly, to that of his actual state by transgression. But here I had much difficulty to encounter. He knew nothing, and seemed determined to know nothing beyond the righteousness of the Scribes and Pharisees. To repent and avoid sin, to give alms,

and to keep holy the Sabbath, to pray and to fast, was all the righteousness he was acquainted with; and of a higher he had no conception. When I told him that every sinful propensity which he carried in the inmost recesses of his soul, was as damnable in the sight of the Lord his God, as the deed which was seen by man; that his sins in deeds and words, and in secret thoughts and appetites, were more than could be numbered; but that his transgressions every moment against that first and great commandment, 'Thou shalt love the Lord, thy God, with all thy heart and with all thy soul,' were the most numerous and grievous of all, because he had never yet, at any moment, loved God with all his heart and soul;—he was first astonished and amazed, and then affected, for he could say nothing. But still he found it very hard to confess with me, 'That all our righteousness is as filthy rags.' In his opinion, it must still be worth something. But at last we came to an agreement upon this subject. Having now set before him the depravity of man, his guilt in the sight of God, his entire sinfulness and consequent distance from the supreme Holy One, we proceeded in a following conversation to consider the means of our reconciliation with God. Here he instantly appealed to the mercy of God. So did I: 'For,' said I, 'this is scriptural.' The Jew exclaimed, 'The Lord, the Lord God, merciful and gracious, long-suffering and of great kindness; who keepeth mercy unto a thousand generations, and forgiveth iniquity, and transgression, and sin.' I replied, 'The Lord is merciful and gracious, slow to anger and plenteous in mercy; he hath not dealt with us after our sins, nor rewarded us according to our iniquities;' but, I continued, 'to this we must add what the same scriptures further tell us of the same God: 'God is jealous, and the Lord revengeth; the Lord will take ven-

gence on his adversaries, and He reserveth wrath for his enemies.' *Nahum* i. 2. 'He is a holy God; He is a jealous God; He will not forgive your transgressions nor your sins.' — *Joshua* xxiv. 19. It is therefore evident that God is merciful and forgives sin; but not unconditionally. For if he did, tell me why sacrifices were instituted? To this question Benjamin could not reply. But when some days afterwards he called again, he said, 'It is true that sacrifices were the means of atoning for sin, and that Israel, by them, had appeased the wrath of God; but it would be presumptuous to inquire why God has now dispensed with them. He can do as He pleases, and He may choose to transfer the blessings attached to sacrifices, to prayers and acts of penance.' In answer to this, I asked him, in the first place, Whether he supposed that the blood of the beast offered in sacrifice, was 'sufficient' to 'take away' sin, or whether it only attested the forgiveness of sin. He said that the latter was his opinion, as it appeared from the 58th Psalm, that God was not satisfied with the flesh of bulls and the blood of goats. The heart, he said, was what God regarded more than the sacrifices: Therefore that the Jews, who now are not required to bring sacrifices, must be so much the more zealous in their prayers. In reply to his opinion, that now earnest prayers were to be considered as substituted in the place of sacrifices, I asked him if he did not think that many of his pious ancestors had prayed earnestly before the destruction of the temple; but if prayers were to be considered as superseding sacrifice, surely the latter must have been equally superfluous then as now; moreover, if sacrifices were not to be considered as themselves making atonement for sin, neither could prayers do this now. But if, on the other hand, they were instituted as attestations of pardoning

mercy, in what painful uncertainty, as to their reconciliation with God, must the Jews in these days live, as these tokens of mercy are no longer continued.

"A third supposition, therefore, only remained, namely, that the sacrifices which were commanded of the Almighty to be offered by the Jews of old, were 'typical,' and as they were insufficient to take away sin of themselves, they had respect to something more perfect. Here Benjamin became thoughtful; at last he said, 'God is just; he will not expect more of man than he is able to perform.' 'This,' replied I, is also my own full conviction. But when he expects of us perfect holiness, he has a right to do so, seeing that the first man received the unsullied image of his own perfect holiness. But (continued I) I know what he has done to supply my want of holiness. Will the Jew, in the polluted garments in which by nature he is clothed, and without being renewed again into the image of God, presume to present himself as worthy before the throne of the Lord of Hosts? let him take heed; 'our God is a consuming fire;' and the hot anger of the Holy One, before whom the heavens are not pure, will consume him like stubble. I bow before him 'to whom every knee shall bow,' and say, in the Lord (Jesus Christ) have I righteousness and strength, *Isaiah*, xlv. 24.' Here the heart of the rabbi melted; his countenance bespoke inward sorrow, and he withdrew absorbed in thought. May the same salutary effect he produced upon the heart of every inquiring Israelite into whose hand this interesting account my fail.

A.Y."

—
He who puts off repentance till tomorrow, has the sins of one day more to repent of, and one day less to do it in.

From the N. Y. Observer.

**CAPT. STOCKTON AND KING
PETER.**

It is well known that the first colony of free blacks which was planted by the American Colonization Society on the coast of Africa, was badly located, and that there was danger for some time that this circumstance would occasion an abandonment of the whole enterprise, when at length Captain Stockton was sent out with full powers from the Government and the Society, to make new arrangements. Captain S. learned at a European settlement, that Cape Montserado had long been considered by Europeans as a desirable place for a colony, but that the superstition of the natives in that vicinity, who held it sacred to the Great Spirit, had prevented any settlement there. It was supposed, therefore, that all attempts to purchase it would be in vain. Capt. S. resolved, notwithstanding, to make the experiment. He anchored off the Cape in 1821, having previously procured an English mulatto, by the name of Mills, to act as his interpreter. PETER GOURLAY, the principal king in these parts, was notified of his arrival, and came down from his strong town, 20 miles in the interior, presuming that the vessel had come to trade for slaves. Capt. S. however, soon informed him of the real object of his visit. The king appeared to listen with great attention to the propositions of Capt. S. postponing the palaver from day to day, as if he was seriously deliberating upon the subject, but always taking care to require more rum and more tobacco, till at length, having got all that he thought he could, he suddenly retired with his interpreters and attendants, leaving the treaty unratified. This conduct was calculated to excite the indignation of Capt. S. and he determined that the treaty which he considered as already virtually made, should be formally ratified by king Peter.

"He inquired," says a writer in the Boston Centinel, "of Mills his interpreter, if he knew the way to his Majesty's town. It was not possible to reach it without a guide through the intricacies of the forest, purposely perplexed, and made difficult of access, for the sake of security against the man-stealers who visited him occasionally for the purpose of trading.

"Capt. Stockton took the resolution to follow king Peter to his capital, unarmed and unattended, except by Mr. Ayres, (the Society's new agent,) and his interpreter. After pursuing the beach for a few miles, they struck off into the woods, and with no little difficulty, threaded the mazes of a deep and tangled forest from daylight till about 11 o'clock, when they entered the town, to the great surprise of the inhabitants, who crowded around them by thousands. After some time king Peter appeared in state. A guard, with a blunderbuss, preceded him; an umbrella was held over his head by another; and a third held up his long train. He was covered splendidly with a variety of trappings, and behind him was a guard of twenty or thirty men, armed with muskets, and the whole male population seemed possessed of the same weapon. A seat somewhat raised was furnished with a bench: the king took the right; Capt. Stockton sat near; next to him the interpreter; and Mr. Ayres at the other extremity. On their taking their seats, the people sat down in successive circles around them.

"The king's interpreter was friendly to Capt. Stockton, but Mills was treacherous. Captain Stockton told king Peter that he had come to know why he had left him without fulfilling his promise. And he had come without arms and men to protect him, for the Great Spirit was his protection. And king Peter Gourlay having in the name of the Great Spirit agreed to the treaty, and having received rum and

to beacco, must fulfill the contract. This conversation occupied almost half an hour; when, after a talk of some length between Peter and Mills, Captain Stockton perceived from their nods, winks and altered countenances, that something was going wrong, and soon after, as if by signal, the whole population sprung on their feet and uttered tremendous yells. The friendly interpreter cried out to Captain Stockton, 'tis the war cry.' Immediately sensible of his danger, he drew a concealed pistol from his belt, and as the king was rising put it to his head. With the other hand he pointed another at the head of Mills, and bade him sit still. Then, while the weapon in his right still threatened his trembling Majesty, he raised his left hand and his eyes to heaven. Overawed, the whole populace sunk upon the ground again, and the king to his throne. All was silent. Sternly reproaching Mills for his treachery, (for a moment more and they would have murdered him,) Stockton bade him neither rise nor speak, upon penalty, if he did either, of being instantly shot. Then beckoning to the friendly interpreter, he said to king Peter, with his characteristic decision, that it was base and dishonourable in a king to forfeit his promise; and that if he dared to think of making war with him, the Great Spirit would take vengeance on him and all his town; that his people in the ship would come and avenge their king; and finally, that unless he and all his kings came down to the shore and finished the treaty, the Great Spirit would make him the instrument of his punishment. King Peter was too much surprised at this interpidity to doubt the high commission under which Capt. Stockton had acted, and he accordingly promised to ratify the treaty on the morrow, with all his great men.

"Early in the afternoon, and before the horde could change their minds, Capt. S. ordered Mills to proceed rapid-

ly towards the ship, and without speaking, or deviating from the path, on peril of his life. At evening he reached the vessel.

"The excitement of mind, arising from such an exigency of self command, is perhaps more exhausting when the cause is past, than can be conceived; aggravated too, as in this instance, by so long a march.— And Stockton, when he threw himself into his cot, felt that he had completed the most extraordinary day of his life. The exertions of battle in defending his country on shore, and the successful pursuit of pirates on the deep, however glorious and trying of those qualities which characterise the profession of arms, were nothing in excitement compared to those few moments of conscious danger and intense decision, in which, by means of a sublime presence of mind, and the rare courage of an appeal to the protection of the Great Spirit, he controlled a surrounding crowd of savage foes. With this additional glory to his name; he thus secured, on terms of fair purchase, the only spot, perhaps on the coast of Africa, that would have been favourable to the success of the benevolent purpose of the Colonization Society.

Religious prospects of the South Americans.—The following extract of an animating letter from a gentleman in London to his friend in this city, which we copy from the Daily Advertiser, leads us to form sanguine expectations in relation to the progress of religious truth in South America. The Mr. R. here alluded to, we presume is Senor Vicente Rocafuerte, a native of Peru, who was present at the meeting of the American Bible Society, in 1823, and whose speech on that occasion we inserted in one of the first numbers of our paper. We understand, that while he was in this city. He manifested so much zeal for the welfare of his coun-

trymen, that he directed a book, consisting of select portions of the Scriptures, to be translated into the Spanish language, and published an edition of the work at his own expense, for distribution in different parts of Mexico and South America.

N. Y. Obs.

"I have this morning been at breakfast with a member of Parliament, where, among many others, I met our good friend from Peru, Mr. R. The Rev. Mr. Armstrong, who was in New-York, is going out to South America, as agent to the British and Foreign Bible Society, and the object of this breakfast, was to obtain all the information which could facilitate his introduction there;—but more particularly to ascertain by what means moral and intellectual light could find its way in the most effectual manner, into those newly emancipated States. We were together about two hours and a half, and the quantity of accurate information communicated during that time, was truly astonishing. It kept the mind constantly on the stretch.—The hints given, and the plans suggested at this friendly meeting, would next to go those who are to carry them into operation. They were of a character calculated to produce their end, without shocking the prejudices, or controlling the opinions of the persons for whom they were designed. From the facts communicated, it appears that the people in some parts of South America are nearly prepared for the reception of truth in its purest forms. The means of introduction are ample and practicable. Mr. R. has already established Lancasterian schools in the principal towns of Mexico, and says they will extend to every village. He has now translators at work on Milner's Church History, Paley's Natural Theology, and Moral Philosophy; which are to be followed by his Evidences. In this silent way, he is introducing the purest and most useful English authors.

"It is impossible, in the compass of many letters, to tell you the subjects which now occupy the minds of the best men in this metropolis. The most prominent are those which contemplate the melioration of man, and the giving of the blessings of pure religion to the whole of the benighted world. The means of accomplishing these magnificent objects are ample. No sooner is a case fairly stated than it is met. The liberality of the public is commensurate with its prosperity. Labourers indeed are wanted; but even these rise up on various hands. Pious merchants in the newly opened countries, and commanders of vessels are now the bearers and distributors of the Bible. A merchant of high standing, who was at the breakfast above referred to, has several ships in the South American trade; and besides making his own agents the means of distributing the Scriptures, he will convey the whole gratis, and give passage to any persons, sent out by different societies for the same purpose."

WHEN IS A MAN RICH ENOUGH?

When a lad, an old gentleman took the trouble to teach me some little knowledge of the world. With this view I remember he one day asked me, When is a man rich enough? I replied, when he has a thousand pounds. He said, No. Two thousand? No. Ten thousand? No.—Twenty thousand? No. A hundred thousand? which I thought would settle the business: but he still continued to say no: I gave it up and confessed I could tell, but begged he would inform me. He gravely said, *when he has a little more than he has, and that is never?* If he acquires one thousand, he wishes to have two thousand, then five, then ten, then twenty, then fifty, from that his riches would amount to an hundred thousand, and so on till he had grasped the whole world: after which he would

look about him, like Alexander, for other worlds to possess.

Many a proof have I had of the truth of this old gentleman's remarks, since he made them to me, and I am happy to say I have discovered the reason. Full enjoyment, full satisfaction to the mind of man, can only be found in possessing God, with all his infinite perfections. It is only the Creator, not the creature, that can satisfy.—*S. Scholar's Magazine.*

A striking anecdote.—The late Mr. Toller, of Kettering, was preaching on the peculiar blessedness of Christian connexions, founded on 1 Pet. iii. 10; if we are rightly informed, it was on the occasion of the recent marriage of a member of his congregation; and was made the means of conversion to an aged couple, strangers in the town, who had been led by accident to Mr. Toller's place of worship. It appeared that the hearts of both were deeply impressed, so much so, that after they had retired to rest, it prevented their sleeping; yet the one was quite unconscious of what was passing in the other's mind, till at length a mutual discovery took place of the state of feeling which had held them awake; on which they, as by a common impulse, arose, and, for the first time in their lives, united in heart-felt supplication to him who heareth prayer.—*Lond. Bap. Mag.*

WAR.

Wars have in all ages been a dreadful scourge to mankind. But history exhibits none so sanguinary and destructive as those engendered by the ever to be deplored French Revolution, particularly those waged by Bonaparte after his accession to supreme power.

A French writer of eminence calculated the destruction of men in these wars as follows:

1. The war in St. Domingo in 1801, soldiers and sailors,	60,000
Whites of the Island,	50,000
Negroes	50,000
2. The war with England, from 1802 to 1804,	200,000
3. The invasion of Egypt,	60,000
4. The winter campaign of 1806—6,	150,000
5. The campaign of Calabria, from 1805 to 1807,	500,000
6. The war of the north from 1806 to 1707,	300,000
7. The war of Spain, from 1807 to 1813, French and Allies, English, Spaniards, and Portuguese,	2,100,000
8. The war of Germany and Poland in 1809,	800,000
9. The campaign of 1813, French and Allies,	500,000
Russians,	300,000
Poles, &c.	200,000
10. The campaign of 1803,	450,000
Making a total of upwards of five millions of the human race.	

Bost. Rec.

THE DAIRYMAN'S DAUGHTER.

The following incident, which occurred in Alabama about five years ago, was communicated by a traveller, for the Boston Recorder and Telegraph.

"As I was travelling alone, after having borne the fatigues of a long day's journey, in which I had scarcely seen one human countenance, I reached, late in the evening, a small log cabin in the midst of a lonely forest, which was occupied by a poor man, his wife, two or three females almost grown up, and some boys and girls of smaller size. There was no alternative; here I must stay, or camp in the forest. The good man kindly received me for the night, and the countenance of his wife and family bade we welcome. After partaking of a coarse but kind repast, we were all seated around a good fire, which, by the assistance of a pine knot, lighted the whole cottage I surveyed

the scene around me. All seemed clean, ignorant, innocent, neat. There was not a book in the cabin of any description. I cast my eyes upon a board which served as a shelf; I saw something in the form of a pamphlet. I took it down, and found it to be a copy of the Tract entitled the 'Dairyman's Daughter.' I asked if I should read it aloud, which was granted. I proceeded:—before I had advanced far, the good woman dropped her needle, the girls their knitting, and all were solemnly attentive. In a few minutes, they all, at the same instant drew up around me, some at the back of my chair, some at one side and some at the other; and when I had finished, every soul in the cottage was in tears; and the good woman and one of the girls were sobbing aloud; and the former ran up to me, seized the little pamphlet, pressed it to her bosom and exclaimed, "Oh, did I ever think that this little book contained such glorious things? I would not take a world for it!"

Upon inquiry, I found that no member of the family could read, and the Tract had been left there by some person, unknown to the family, and had not been deemed by them of any account whatever until that moment, as they knew nothing of its contents.

I have heard some pulpit eloquence, but never did I see the hearts of all present so completely prostrated as were those of this little family, at listening with attention to that fine Tract, the "Dairyman's Daughter."

STATISTICS OF BRAZIL.

The following accounts, if correct, evince the wealth, the power, and the resources of the Brazillian empire. The population of the nineteen provinces which compose it, amounts to upwards of four millions. In this census, it is to be lamented that there are more than two millions of slaves. The

regular army of Brazil amounts to between twenty-five and thirty thousand men; its militia to fifty thousand. The revenue of the empire is estimated at nearly £3,000,000 sterling; in the year 1824, it is estimated at 95,000,000 francs, or nearly £4,000,000 sterling. The vast extent of land belonging to the nation, permits Brazil, by their sale, to redeem its debt, without imposing burthens on the people. From the king's arrival in 1808, to his departure in 1820, the revenue was in a regularly progressive state, and during that period, from from fourteen millions to sixty-one millions of francs annually.

Fam. Vis.

INGENUITY OF THE BEAVER.

Roswell King, jr. Esq. has politely sent us a few specimens of the *Beaver's* ingenuity, preservance, and wonderful powers in architecture. These specimens consist in several logs of hardwood, cut by the Beaver for the construction of a house; one of these logs measures two feet in length, girts sixteen inches, and weighs fourteen pounds; this was one of the side logs of the house; another of the same girt, is half the length of the former, and was one of the end logs of the building; the others are smaller, and were used as rafters. It is evident from the marks at the ends of them, that they have all been cut through with the teeth; and cut in a manner so as to lock when laid upon each other, the same as logs formed by human industry for the construction of log houses, so often met with in this State. But where these animals found strength or how they raised purchase to lift the logs, is a question that we cannot solve. The houses being two stories high, each story being eighteen inches, must have cost so little labor to the architects in placing these heavy logs one upon the other. The logs may be seen at this office.

Darien Gazette.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, MAY 11, 1825.

ON RELIGIOUS LIBRARIES.

"Verbum Sapientibus."

We regret to learn that a project of forming a Christian Library in Lexington has not, of late, been so well patronized—not only as might be desired—or as was actually expected with confidence, by those who originated this scheme. This species of indifference, too, may—it is not unlikely—have obtained in other western towns. Indeed throughout our towns, and, neighbourhoods, in the Western Country—there seems to be an unfortunate indifference as to religious reading, a lamentable indisposition to examine books, in reference to our common, and holy, religion.

Yet, to us, it does seem that this very species of indifference is not the least discouraging and alarming of those "signs of the times," which we for some time have been attentively marking. What! is every department of knowledge worthy of attention—save only the knowledge of Divine truth—that knowledge which makes, and alone can make, men wise unto salvation—the knowledge which points to Jesus, who is "the way the Truth and the Life?" Lawyers have their libraries: Physicians have their libraries: our farmers frequently supply themselves with many books of agriculture, politics, and general literature. It seems to be reserved for the members of the Church of Christ—not to have books—and not to care to have access to them.

Mark too the convenience of a common Christian Library, in a neighbourhood or town. It is economical. Like the rivers of Virginia and the Canals of New-York; it brings wrath to every

man's door. It seems calculated—almost to *compel* men to learn what they should know.

Amongst many other advantages arising from a Common Christian Library; it seems calculated to lead to harmony and brotherly love, the different sects of professing people. Indeed, if those who *talk* so much in this our day, about *Charity*—who are so ready to arraign all around them for the want of *Charity*—who are at all times so eager to hail the preachers, and other disseminators, of *Charity*—If these did really feel the genuine charity of the Bible; is it not surprizing that they do not more patronize such institutions as the one we speak of,—institutions which are so well calculated to shew to men the *smaller* matters (comparatively speaking) on which they differ—and the inexpressibly *momentous* truths about which they are agreed?—But "all is not gold that glitters"—says the proverb: and to talk of *Charity*—and to *feel* *Charity*—are often as different, as two things well can be.

But let us look at this sort of institution. A library, then, of Christian books, rises up amid a Christian people. It is various in its materials,—as the persons are various in their opinions who have established it: And the Baptist may here find his Hall, his Foster and his Staughton—the Methodist, his Wesley, Fletcher, &c. &c.—the Episcopalian, his Hall or Horsly—and the Presbyterian, his Erskines, his Chalmers, or his Mason or Miller!—And while each sectary would have his particular favorite at hand; he would be induced to look into writers of a different stamp—to see how far his former prejudices against those writers may have been without just foundation—to lay down his narrow dislikes and suspicions agreeably to the (now-discovered) will of the God of Love.

There are, however, yet *greater* benefits, to arise from such town, or neigh-

bourhood, Libraries, as we now have our minds on. The grand object to be effected would be—the acquiring of a knowledge of the Truth! The communications which God has made to lost man, would be more studied—more thought of and talked about, among brethren—and made therefore, it is hoped, more the guide of life. As Sectarian prejudice—which is error—would die away; Truth—the Truth of God—would become the “Man of our counsels.”

But we are not disposed to discuss largely. If we were; the subject indeed might lead us to say much: but surely it is not necessary.—Presbyterians, Baptists, Methodists, &c. will you not do something for Libraries, in Lexington, and in other places?—There are, indeed, some semi-atheistical persons, and interests; in this country—from whom in these matters, we would only expect open, or secret, opposition: But those persons, and those interests, are not Methodist, are not Presbyterian, are not Baptist, are not—Would to Heaven that we could extend the list much farther!

And as for you, Brethren, who are interested already in your feelings in the theme of our remark; as you have, some of you, requested us to speak upon this subject; so we will expect you to redouble your prayerful efforts, in this, as in other matters, connected with the Messiah's reign.

We have to apologize to “A Trinitarian” for the delay of his piece. It should, ere now, have made its appearance, but for press of matter, and some other circumstances. However, the substantial character of the production will, when it comes, still recommend it, and especially as the subject is so exceedingly important to all classes of our readers. What can be more momentous, than the subject of the Holy Trinity?

FOR THE LUMINARY.

On the Inspiration of the Sacred Scriptures in general—and more particularly of the New Testament.

(No. II.)

The main question then comes before us. Is the New Testament an inspired book?—It is taken for granted in this question that the religion it records is a divine one;—for if this be denied, then we must ascend to the proofs of this point, which would be foreign to the present specific inquiry. Taking for granted, however, the divine origin of the religion of the New Testament, and the authenticity of the books of which it is composed, we go on to prove their inspiration.

1st. FROM THE NECESSITY OF THE CASE. For here we have a divine revelation, which it is of course supposed that God designed for not one age or nation—but for the world and all its generations. Then, if so, what means could be adopted to convey it abroad and hand it down.—Recording it? But who shall record it? Fallible, blind man? Liable to all the failures of memory—to all the errors of judgment—all the obliquities of view and feeling which attach themselves to his best estate? Will it be said they were pious and honest men?—True; but though this might correct more fully than piety often does, the obliquities of their character; could piety and the ordinary sanctifying influences of God's Spirit, as now granted to men, correct the judgment, invigorate the memory, freshen what was dim—restore what was lost—and still more, give what was unknown? suggest the knowledge of events yet to transpire?—teach the doctrines to be drawn from the facts connected with the Saviour's life and death and resurrection;—and give all this to the world without error and without defect?—We know that all the Apostles wrote after Christ's death; one of them at a remote date, and that

one, too, who has given some of his largest and most important, and most difficult doctrinal discourses. We know that nearly one half of the four gospels is taken up in the various discourses, illustrations, &c. of our divine Redeemer; and farther, that the Apostle who wrote most of all others, and with most depth of thought and range of illustration, on the peculiar doctrines of the christian religion, was not an Apostle until after the resurrection of Jesus Christ.—Now, how is this accuracy of statement and record to be accounted for? Where was this knowledge of doctrine, (never heard from the mouth of any one on earth, as in the case of Paul,) procured? Is it supposable that these things could have been so, and yet their records have been without error or misstatement in fact or doctrine, apart from divine help?—Surely not!—But if they are erroneous,—if there are things in them not true—if there are mistakes of *fact* in stating history, or of *opinion* in recording doctrine; then does the Book cease to be our guide. But there must have been errors, without a divine controlling agency; and that agency was Inspiration.

To suppose that God would give a revelation to mankind, and yet not secure to them the exact knowledge of what he revealed, is to suppose that he has given, and yet not given,—for to give, without determinately defining what has been given, is making the gift no gift. To suppose that God would reveal his will, and yet leave the record to unaided and fallible men, is to suppose that he would do the greater and not the less—for there was surely much greater expenditure made, and machinery put in operation in sending his son, and sealing his doctrines with stupendous miracles and constant divine interposition during his life—and lastly, and supremely, with his blood in death; than in simply inspiring a few disciples to record

these facts and the doctrines arising from them. But further, to do the greater and not do the less, is to make the greater useless—and is in fact to fail of the divine purpose; because, if a revelation has been indeed given—and men are indeed fallible; either they have been *made infallible* for the work by *divine Inspiration*, or else the divine purpose has failed of its accomplishment—for which latter we suppose none will dare contend.

2d. CHRIST PROMISED INSPIRATION TO HIS DISCIPLES. Matt. 10. 19, 20.—“But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in the same hour what ye shall speak.” “For it is not ye that speak, but the Spirit of your Father that speaketh in you.” Luke 12. 11, 12, almost in the same words, closing with, “For the Holy Ghost shall teach you in the same hour, what ye ought to say.” So Mark 13th. 11th, and Luke 21st. 14, 15. Here then are three distinct promises of this actual divine influence. See also Luke 24. 49. “And Behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high;” and this too after the resurrection of our Lord. Again, John 14. 26. “The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things—and bring all things to your remembrance, whatsoever I have said unto you.” And “When He, the Spirit of Truth, is come, he shall guide you into all truth—for he shall not speak of himself—but whatsoever he shall hear that shall he speak, and he will show you things to come. He shall glorify me—for he shall receive of mine, and show it unto you.” Also Mark 16. 17, 18, 19. The miraculous signs which should accompany them were stated at large—and when Christ appeared to St. Paul, it was to make him a minister both of those things which he had

seen, and of those things in which Christ would appear unto him;"—&c. Acts 26—16, 17, 18—see Matt. 16—19 and 18—18. These need no commentary of ours;—the best possible is in the actual fulfilment of them. Acts 2—1, 2. "And when the day of Pentecost was fully come, they were all with one accord in one place," "and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." How pointed—how full—how satisfactory. And again, Acts 4—31. "And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

(To be continued.)

Communicated for the Luminary.

Extract of letter from Rev. Mr. Dodge Superintendent of Harmony Mission, to Daniel Wurtz, Esq. of Louisville.

"Harmony, March 10th, 1825.

"Dear Sir,

"I have just received advice of goods forwarded to St. Louis from Louisville, on the 3rd of June last, by your hand. You state 11 barrels forwarded—we have received 6 bls. containing articles as follows: 3 bls. of dried fruit, 50 or 60 lbs. of bacon, 2 bls. of dry goods, consisting of garments of wool, cotton, and some piece goods. A few pair of shoes. The remainder was probably flour disposed of according to your order by Tracy & Whafendorff. The articles in general were very acceptable, especially the dried fruit and the clothing. We have abundant reason to be thank-

ful for the good wishes of the donors of all these articles; but the good to be realized by missions among the heathen may be constricted by having articles shipped which will not pay their freight when they arrive, or that will perish on their way. Such are the articles of flour and bacon.—Flour, if it is subjected to much detention, will most surely spoil before it arrives; and bacon will hardly pay its freight to this country. We can purchase good pork delivered at this station for about two dollars per hundred. I mention this, not to discourage people from contributing these kinds of property, but to apprise you and all your agents, that when such property comes to your hand, to dispose of it to the best of advantage and send the avails in something else. Articles of clothing, especially woollen, will be very much wanted before another winter comes on. And here I will mention, that nothing could have been sent more acceptable than the dried fruit which we received; and if our christian friends on the Ohio would think of us when gathering the abundance of their fruit, and would send us on an annual supply of this article for a few years, until we can begin to raise for ourselves, I think it would be gratefully received, and I trust the donors would be amply rewarded by blessings better than the world affords.

"Our school is promising. We have 42 Indian children and youth. You would be pleased to see what progress they are making in their studies in speaking English in Sabbath School, and in the various business to which they are led. Brother Chapman, of Union Mission, is dead, and we expect that Brother Pixley will go there for the present to supply his place at a little settle of Indians called Hopefields. Our Indians are very dull in hearing and attending to the christian religion. It is hard ground to occupy, but the Lord reigns, let the earth rejoice. We

have lately lost a very valuable member of our Mission. Sister Colby, who came to us last June, has left us to join the church triumphant, where sin and sorrow shall be no more. Blessed are the dead which die in the Lord. Our family are now enjoying a tolerable state of health, and I trust still feel a good degree of devotedness to the blessed cause for which we came out hither.

"We desire to be thankful that our dear christian friends are thinking of our wants in the region round about you. May the Lord reward them. There is some probability that our school will increase, but should it remain as it is, the clothing bill will be large. All kinds of cloth, garments, shoes, leather, hats, &c. will be wanted.

"Wishing that the Great Head of Church may overshadow you and the Society to which you belong, and that grace, mercy and peace may be multiplied to all who love our Lord Jesus Christ in sincerity, I subscribe myself, yours affectionately in the bounds of the Gospel.

NATH. B. DODGE,
Super. of H. Missions.

Daniel Wurts.

DANVILLE COLLEGE.

We rejoice to learn that this institution is commencing its present Session with no less than 90 Students: It bids fair, then, although so little notice has been taken of it, to become as respectable as any other institution of the West: Nay it is now as respectable. The President is not a man of empty display, but (what will be allowed rather better) a man qualified for his business: And the Trustees are such men as Boyle, the M'Dowells, M'Kee, &c. &c.: And the population around is such as will extend the most solid support:— And indeed every circumstance is such (cheapness of living included) as to

kindle into the most lively hope the friends of Western education.

Of this more anon. We are no puff-ers; nor does this College need puffing:—but why has not justice been done to this Hope of Kentucky?

BAPTIST GENERAL TRACT SOCIETY.

(AT WASHINGTON CITY.)

The First Report of this Society was presented on the 28th of February. from which it appears that editions of nineteen Tracts have been published during the year, amounting in all to 85,500 copies. Of these 58,720 have been distributed to Depositories and Auxiliaries. of the former of which the Society has ten, of the latter thirty-eight. Total receipts \$373-80cts. The report states that there are in the United States 3,594 Baptist churches, containing about 225,000 members. The number of ministers is estimated at 2219; leaving 1375 churches unsupplied with Pastors. Many of the families thus destitute, it is supposed, have not the Bible; and it is believed that the circulation of Tracts among them is pointed out by Divine Providence as one of the best means which can be used, at present, to supply the melancholy deficiency of pastoral superintendence and instruction.

Tract Magazine.

NEW YORK STATE TRACT SOCIETY.

(LOCATED AT ALBANY.)

This Society celebrated its First Anniversary, on the first day of February. It numbers 27 Tracts published. Whole number of copies printed, 158,000. Received of the Albany Tract Society 19,334. Total number issued from the Depository 116,713. Remaining on hand 60,621. Auxiliaries 29. Total receipts \$1,741.

Th.

AMERICAN TRACT SOCIETY AT NEW-YORK.

A Society was instituted at New York, March 11, under the title of the "AMERICAN TRACT SOCIETY." The Officers were unanimously elected in nearly equal numbers from the Episcopal, Presbyterian, Baptist and Methodist denominations, and embracing individuals from the other principal denominations in the United States, to act for the Society till May; when a meeting of delegates from the principal Tract Societies in the United States is expected, to propose alterations in the Constitution adopted, should any be thought necessary, and take all measures which seem important, preparatory to a public meeting, at which the proceedings relative to the formation of the Society will be submitted for the approbation of the Christian community. Before the meeting adjourned, \$12,500 were subscribed for the purchase of a lot and the erection of a house for the Society, and a Committee was appointed to make exertions to raise it to the amount of \$20,000, the sum supposed to be requisite for furnishing the Society with ample accommodations free of rent. The meeting of delegates is expected to be held on Tuesday, May 10, at nine o'clock, A. M. The public meeting on the day following. *ib.*

Menonite Baptists in Holland.—The Rev. W. Angus has visited various parts of the Continent of Europe, partly with a view to advance the interests of the British Missionary Society, and partly to exert himself for the spiritual benefit of seamen. The London Baptist Magazine for February last, contains a letter from him, on the subject of his visit, in which he says:—"A stay of some months in Rotterdam, brought me into a most pleasing acquaintance with Mr. Meschert, pastor of the Menonite Baptist Church in that place. Previous to

this, I had thought the denomination was confined entirely to England and America. From Mr. M. however, I learned, that there were not only thirty thousand Baptists in Holland, but that their churches were scattered over different parts of the European Continent, in goodly number. It was scarcely possible that a piece of intelligence, to me at once so new and valuable, could fail of soon giving birth to the project of one day bringing this interesting class of Christians into connexion with their English brethren, and so, if possible, to engage them in the good work of faith, and labour of love, among the heathen."

[*South. Int.*]

The Baptist Missionary Society of England acknowledge the receipt of an "anonymous benefaction of £1000 sterling," \$4,444, "to be entered under the designation of *An Unprofitable Servant.*" *ib.*

CAPTURE OF PIRATES.

We have seen a letter from an Officer belonging to the United States Schooner *Grampus*, dated St. Thomas, 12th of March, which gives the particulars of the capture of a piratical sloop, in a large harbor on the south side of Porto Rico, called *Boco del Ferna*. The commander of the *Grampus*, hearing of the Pirate, fitted and despatched a sloop belong to St. Thomas, (such as is used in their trade with Porto Rico,) with two lieutenants and twenty three men, which the pirates (supposing her to be a trader) approached to within half musket shot distance, when they fired, which was immediately returned from the sloop, when the pirates fled and were closely pursued to the shore, when they jumped overboard and abandoned their vessel, but were taken by the Spanish soldiers. There were supposed to be sixteen men on board the pirate, two were found killed, and five or six

badly wounded; among the latter is the famous chief of the pirates, Capriene, who is quite a Black Beard among the pirates, and the terror of the whole coast. The piratical sloop was got off by the *Grampus*, and carried into St. Thomas, where she belongs, having been taken by the pirates about three weeks before. She was armed with one long four-ponder, and muskets, pistols, and cutlasses, for her whole crew.—*N. Y. Evening Post.*

NORFOLK, April 20.

Trial and execution of Pirates.—We learn from Captain Hall, of the brig *Exchange*, arrived here yesterday, in 12 days from St. Thomas, that 11 pirates, recently captured by the U. S. sch'r *Grampus*, Lieut. Commandant Sloat, had been tried at that port, and were to be executed on Wednesday last.

Colombian Captures.—We learn from Capt. Bousie, of the Dutch ship *Sarah*, from Curacao, that official accounts had been received, previous to his sailing, of the Capture of two Spanish men of war brigs, one of 16 and the other of ten guns, by the Colombian brig *Bolivar*, Com. Beluche.

From the Philadelphia Gazette.

We have been told that more business was done in this city last month, than during any month of the preceding ten years. The demand for domestics, especially, was so brisk, that it is said some of our principal houses were nearly emptied of goods. This is but the commencement of a better state of things.

Only "let us alone" for about 20 years. Leave us to the enjoyment of peace for that period;—save us from *monophies* and the needless multiplication of corporations:—save us from unnecessary restrictions, and too much legislation; from contrivances to grow

rich without labour, and to pay debts without money:—Save us from these evils, and after a reasonable lapse of time, all will be right again.

Singular Facts.—It has been mentioned as an uncommon circumstance in the late election of President of the United States, that of the 213 Representatives in Congress, *every one* was present in Washington City—and only one member was unable to attend from ill health. It is another singular fact that since the adoption of the Constitution *two states only* have supplied Presidents for the Union—viz. Virginia and Massachusetts. Of the first five Presidents, Washington, John Adams, Jefferson, Madison, and Monroe, only *one* ever had a *Son*, who is now elected the Sixth President of the United States—and that during the lifetime of his father.—*Fam. Visi.*

The inundation in Holland.—A Harlem paper of the 12th of February, states that the whole coast of Overysel, is overflowed, and that the water impelled by the storm, carried every thing before it, so that very few houses could resist it, and many persons lost their lives. In the province of east Friesland alone it is supposed that 200,000 acres of fertile land are under water, and that 10,000 horned cattle have perished. *Lon. Pap.*

From Greece.—Accounts from Corfu to the 22d of January, state that the Turks at Patras have offered to capitulate. The garrison are completely *at bay*, but they still require to be allowed to go out with their arms and baggage, and to be transported to Prevesa, on the coast of Asia Minor. The Turks have in the mean time obtained an armistice, and given as hostages two nephews of Mustapha Bey, formerly Waywode of Achaia, and two other Agas. *lh.*

POETRY.

*Communicated for the Western Luminary,
by female friend of Logan county, Ky.*

TO THE MEMORY OF T. B.

*Who departed this life in the year 1810, in
the 34th year of her age.*

Yes, thou art gone—those happy years
Renew their course no more;
And mingled joys and softened cares,
And plighted love, are o'er.

Farewell! but round this bleeding heart
Dear thoughts of thee shall twine:
And fondly cherish'd, there impart
The virtues that were thine.

There, mingling with the streams of Life,
Thy various merits blend;
My dear Companion—tender Wife,
Sweet Comforter and Friend!

And Oh! can love, surpassing sense,
That sooth'd a life of pain,
Borne by a sainted spirit hence,
Revisit Earth again!

Did'st thou, (or was it but the slight
Of fancy roving wild)
Come like an Angel, cloth'd in light!
'Twas Tatia, and she smiled.

Yes, in the silent tomb of rest,
When care forgets to weep,
And wearied Nature sinks oppress'd
To short and troubled sleep.

I've seen thee, fair as Evening's star,
Sweet as an Angel's love.
Restor'd to health, return'd from far,
Or leaning from above.

But not alone to raptur'd thought,
In visions thus divine;
Oft in my waking hours, unsought,
Thy spirit visits mine.

And though this Earth has lost its charms
'Tho' sad is ev'ry scene;
And all, like these deserted arms,
Is void, where thou hast been;

Still, still, this heart, with anguish torn,
Has found a lone retreat,

A place where parted friends return,
And kindred spirits meet.

The love that in thy bosom dwelt,
O'er death extends its reign;—
The sweet communion we late felt,
My spirit feels again.

And yet can I lament that thou
Art suff'ring here no more:
That songs immortal cheer thee now,
And all thy woes are o'er?

Would I replace the galling load
Of mortal care and pain;
And call thee from thy blest abode,
To toil on earth again!

No—be the sore privation mine—
Thy race on earth is run;
Few of its joys were ever thine,
And of its glories none.

One holy aim, one brighter prize,
Engaged thy fervent care—
To form thy spirit for the skies,—
To lead thy children there:

To turn my anxious cares above—
And Oh! when we should part,
To guard the pledges of thy love
With all a mother's heart.

The paths of death with glory shine
When saints the call obey;
A light from heav'n, an arm divine,
Are round them on the way.

I saw, I felt, celestial aid
Attend thy parting breath; 9
My soul was with thee through the shade
And at the gates of death.

Sweet was thy close, when all around
In silent anguish hung;
Calm was thy spirit—Love the sound
That trembled on thy tongue.

Rest, happy soul, thy rest is come—
'Tis for myself I mourn;
And for these precious Babes, to whom
Thou never must return!

Rest—and may we that bliss attain
Where thou art gone before;
And Heav'n shall join our souls again
Where Death shall part no more!

B. B.

THE WESTERN LUMINARY.

"THE LAMP IS THE LIGHT THEREOF."—Rev. xxi. 23.

VOL. I.]

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From the Recorder and Telegraph.

LETTER FROM THE EAST.

By the kindness of an obliging correspondent, we are enabled to lay before our readers the following letter from the Rev. Mr. Goodell, which, we are persuaded, will be found interesting. Beyrout is situated at the foot of Mount Lebanon, and contains about 5000 inhabitants—the station of Messrs. Goodell and Bird.

Beyrout, August 25, 1824.

My dear Brother,—Our heavenly Father has dealt very kindly with us, since we left our country and our father's house. He has indeed led us by a way that we knew not; but it has been a good way,—attended with less difficulty than we had reason to expect. We have had our privations and our fears; but, when we think of the patriarchs, and the primitive Christians, and especially of the Son of God and the son of man's not having where to lay his head; we ought rather to be ashamed, that we have so many comforts, than to complain that we have so few. I am persuaded, that we have suffered far less in Syria, than the French and Italian families who come here for the sake of lucre. All this

they suffer without one repining word; and it is to be feared, without the consolations of religion. Shall we not then be ready, if called to it, to make great sacrifices for an object infinitely worthy of any time, expense, effort, danger or temporal pain. We ask your prayers, that if we are ever counted worthy to suffer tribulation and shame for the name of Jesus, we may have grace to say with Paul, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong."

It is now more than six months since we have had any intelligence from America, and we begin to desire earnestly to "know your affairs;" whether the churches "walking in the fear of the Lord and comfort of the Holy Ghost, are multiplied;" or whether "iniquity abounds and the love of many waxes cold."—Supposing, my dear brother, the Saviour should dictate such a letter for your church, as he did for the seven churches of Asia, in which he should express his very feelings, and tell you plainly what he thought of you, what he saw in you which he approved, and what that he condemned,—what think you, would be the substance of the letter? Will you, on some suitable occasion, ask your church, whether they think the Saviour has "a few things" against them, and what they think those "few things" are. And if you think it proper, will you suggest to some of your brethren in the ministry, to preach on this subject, and to point out to their churches "a few things," which they have reas-

on to believe the Saviour would say he had "against them," if he should write to them from heaven? What if every minister in the country should do this, and what if every church should reform in regard to the "few things" pointed out to them! would not the standard of piety be greatly elevated and Christ greatly honored? would not the voice of thanksgiving and praise be heard on the earth? would not the people of America be in deed and in truth, "the holy people, the redeemed of the Lord," and would not "all that see them acknowledge them, that they are the seed which the Lord hath blessed?"

Messrs. Fisk and King spent six weeks with us in the spring. It was a pleasant, and I hope a profitable season to us. They are now gone down to Damascus—from thence will go to Aleppo—will then return here and prepare for another winter's campaign at Jerusalem. If you hear that we are in prison, you must not be troubled; but pray the more for us, and send out additional labourers. Twenty-four Spanish priests, with sixty thousand Spanish dollars, have just come to oppose us. If poor Spain can do all this to increase the darkness, how much ought America to do, to diffuse the light!

I have the happiness to inform you, that I have established a school which now consists of thirty-eight scholars, and is daily increasing. It is entirely under our direction.

The Lord Jesus be with thy spirit.

Yours affectionately,

W. GOODELL.

A BENEVOLENT LADY.

Two years ago, says the Charleston (S. C.) Intelligencer, it was stated in this paper that an elderly lady from the country, had "called upon one of our citizens, and inquired if she might be permitted to cast her mite into the treasury of the Lord; saying, that al-

though it was with her the eleventh hour, and she felt humbled that she had stood so long idle, she wished still to do some good before it should be too late. After inquiring into the objects and regulations of the several benevolent societies, she became a life member of the Tract Society, and the Female Domestic Missionary Society, by paying to each the sum of \$20, and gave \$10 as a donation to the Ladies' Benevolent Society, with a promise of \$50 the next month, to constitute her a life member. She added, that she did not intend to stop here, having appropriated a certain portion of her income to benevolent purposes as long as she should live. This lady stated, that she had been excited to do something in this way, by learning from periodical publications and tracts, a little of what was going on in the world." We rejoice to say that the life of this aged lady is still prolonged; and that, without ostentation or pride, she continues to appropriate a large portion of her income to objects of religious charity. She has lately been in this city on this errand of love. We know not the extent of her donations, but we do know that she has contributed to the Charleston Religious Tract Society, \$10; to the Ladies' Benevolent Society, \$40; to the Female Domestic Missionary Society, \$30; and \$25 for educating young men of piety for the Gospel Ministry. This lady is so deaf that she cannot hear persons in ordinary conversation; and, as she lives more than 26 miles from any post-office, her opportunities of obtaining the religious intelligence of the day are extremely rare. And it is highly probable, that, from her extreme deafness, she cannot hear a minister while delivering a sermon. Yet with all these disadvantages, that ardour, with which she sat out two years ago, is unabated. Let those who do not labour under such disadvantages, go and do likewise. We have no reason to believe, from her-

appearance, that the lady who thus contributes so liberally, is wealthy.

CHEROKEE MISSION.

Extract of a letter from Mr. ISAAC PROCTOR, to one of the Editors of the "Geo. Missionary," dated Hightower, Cherokee Nation, Dec. 17, 1824.

I address a few lines to you, giving some information relative to the Church and School at this Mission Station, which I doubt not will be gratifying to you.

In October, 1823, the Church was organized, consisting of six members. During the winter following it is believed that the Lord Jesus condescended to pass this way by his awakening, quickening, sealing Spirit. Many were aroused from their death-like slumbers, and cried for mercy. In April there were 16 adult natives baptized, 15 of whom have since been received to the holy communion. Among these, one is the head chief of the district. After the adults were baptized, there were 25 children solemnly dedicated to God by baptism.

The walk and conversation of these native members have been such, since they united with us, as greatly to strengthen us in the belief that they have really passed from death unto life.

There are two candidates for communion and two for baptism. Our meetings are well attended, and appearances are quite encouraging.

The school is very promising, but there has not been so large a number as was at first anticipated. Some local causes have confined the number to about 30. The parents are anxious to have their children educated, and the children are anxious to learn. Nearly half of the scholars can read and spell with ease. The scholars are very becoming in their conduct. They are obedient, peaceable, kind, affectionate and studious. We have

three very interesting, promising girls in the family. Two can read readily in any book, and spell almost any word put to them; and but a little more than a year and a half since, neither knew a letter of the alphabet. Several of the scholars have paid attention to writing, and can now write quite a legible hand. They can understand considerable of the English language, and they are now beginning to speak it.

There has been a great change wrought here. The Lord has done it, and it is marvellous in our eyes. Two years ago, no native could be found here offering an acceptable sacrifice unto the Lord; but now many families around us commence and close each day with prayer and praise. Could infidels, opposers of Missions, and those who laugh at the doctrine of regeneration, visit this place and hear those, who a short time since, were enveloped in darkness, and daily indulging themselves in the most detestable vices, now speaking boldly in the name of Jesus, and exhorting all around them to forsake their sinful practices and fly to Jesus for safety; and could they witness with what reverence they address the Throne of Grace, and with what solemnity they sing the songs of Zion, they doubtless would return *smiling on their breasts*.

We feel quite happy, contented and at home among this people. We have some privations and hardships, but we wish not to consider them any thing; nor even to count our lives dear unto us, if we may but be instrumental in any degree of winning souls to Christ. O, bear up our feeble hands by frequent, fervent prayer, and let us all pray that the Lord would arise and make it a short work.

MISSIONARY ANECDOTE.

The following interesting anecdote is from the journal of a Missionary at Green Bay, Michigan Territory.

"One day, as I was telling the children the importance of being prepared for death, which was the certain fate of all, while life was very uncertain, a lad asked in a low tone when he should die?—I answered it was unknown to me, but was perfectly known to God, who is the sustainer of our lives and the father of our spirits. I then endeavoured to impress upon them the importance of prayer. The Lord's prayer was then repeated to them, and they were told it was the best of prayers, as it was first used and recommended by the Saviour of the world,—and that it specified all for which it was necessary for us to pray, both for soul and body. They were told that all good people and children prayed to God both morning and evening."

The boy related to his grand-father all he had heard, and continued from day to day his entreaties to have him pray, and observed to him, "you cannot be good unless you pray." At length the old chief called, and informed me of his desire to hear what we must say when we supplicate the Great Spirit. The Lord's Prayer was repeated to him, and he continued for several days, often calling with a view to hear that prayer repeated to him.

The boy at length came to me, with his countenance expressing the greatest joy, saying, "my grand-father is good now." Why? said I. He answered, "because he prays." And what does he say when he prays? "He says, 'O Father, thou dwellest in the highest heavens.'" Here he paused—What else does he say?—"Let thy name be great in all the earth."—What else? "Let thy chieftainship be over all the world—let thy will be on earth, the same as in heaven." I asked the boy what made him so rejoiced? "Because," said he, "my grandfather will now be a good man, and when he dies he will not go to a dark place, but to

that country where the light is very bright, very bright indeed!"

I was quite agreeably surprised at the language of the child, and almost ready to conclude that his tender heart had been illuminated by him who has declared that he is "the light of the world."

MACKINAC MISSION.

Extract of a letter from one of the Teachers at Mackinac, to one of the publishers of the Western Recorder, dated Jan. 21, 1825.

"Our prospects are indeed flattering and animating, and our hopes are raised very high. The mission family now embraces 46 interesting children, who have been gathered from various parts of this moral wilderness, to be made subjects of our instruction, and, as we hope, heirs of divine grace. Our school now embraces rising of one hundred children, who would in a great measure be destitute of all moral and religious instruction, were it not for the influence of the Mission. Our Sabbath School presents also an interesting picture. It now consists of about one hundred and twenty children, who formerly indulged in all the vices and corruptions to which their inclinations led them, and besides this, all the weight of character and influence, moral and religious, is turned in favor of the Sabbath Schools.

"The Lord is also visiting us with special tokens of his favor and mercy. Within a few months, the attention of a number has been called up to the concerns of eternity. Two Indian women and one soldier in the garrison have been made hopeful subjects of divine grace. Two of our girls in the Mission family are very much alarmed about their souls, and anxiously seeking the way of eternal life. We therefore solicit, in view of all these considerations, a supply of *Parmele's* Questions on the New-Testament. We are also in want of six or eight copies

of Nettleton's, or the Hartford Collection of hymns, for which, could we be supplied by the friends of Missions, we should consider ourselves under great obligation.

LONDON MISSIONARY SOCIETY.

Letters from some of the stations of this Society, beyond the Ganges, appear in the *Missionary Chronicle* for March. A letter from the Rev. Messrs. Humphreys and Collie, to Dr. Morrison, dated at Malacca in March, 1824, mentions that the Students in the Anglo-Chinese College are making gratifying progress. The first class is getting on in Grammar and Arithmetic, and are copying and committing to memory a compend of the Doctrines of the Gospel in English and Chinese, and devote a part of their time in making translations from one language to the other reciprocally.—The other classes are engaged in reading, writing, and translating the two languages.

Including ten who come in the evening, the College has 36 students.

The following account is given of the schools:—

“Our Chinese schools are just opened for the year, and our prospects in this department were never so bright at any former period. We have been induced to open two new schools this year, one in Malacca, containing 30 scholars, and one at Bata-Brundum, containing 13; the latter school will occasion the Society no expense. The old *Seen Sang*, who taught the Chinese school in the Company, is about to return to China, and we have obtained a teacher who is considered the best in Malacca; he has seventy in his school, and might have more. The whole number of the Chinese youths in the Mission schools is upwards of 200; nearly double the number we have ever had before.

“The reading and explaining of

Chinese books in the Temple is still continued, and there is frequently a considerable number present.”

The writers mention that they have distributed tracts and Scripture selections on shipboard and in the native vessels in the roads of Malacca, with flattering prospects, that they continue their visits to the Chinese settlements around them, distributing tracts and other publications, and that by these means the inhabitants of the largest of these towns have been induced to petition for a school.—*N. Y. Reli. Chron.*

SOCIETY ISLANDS.

Monthly Concert in Boston.—This meeting for the month of April, was rendered more than commonly pleasant and attractive, by the presence of the Rev. Mr. Ellis, lately from the Sandwich Islands.

Mr. E. having, prior to his removal to Oahu, spent six years in the Society Islands, gave on this occasion an account of the character and condition of their inhabitants, previous to the introduction of Christianity; and followed it by a statement of their present situation, under the influence of Christian principles and habits, and the fruits of civilization, introduced by missionary effort.

“They now enjoyed, as heretofore, the same healthy climate, the same fertile soil, and the same picturesque and romantic scenery; but instead of the lowly and miserable hut, they now possessed comfortable and substantial cottages, with roofs well thatched, and walls plastered with lime made of the coral, which they plunged into the sea to obtain. Every station now contains two or three school houses, and a meeting house, which is usually large, often from sixty to a hundred feet in length. Men and women now appear decently and properly clad; industry generally prevails; tyranny is abolished; the lives of children are spared; families live together in the most per-

fect happiness; sick relatives and friends are visited and assisted, and charitable societies are formed for this purpose: sorcery and poisoning exist only in memory; sobriety now bears more universal rule than intoxication once did; their government is established on Christian principles; courts of justice and trials by jury are now in successful operation; the power of the king is limited, and wars are almost unknown; idolatry is totally abolished; the stones which once formed their heathen temples, are now used to build churches, consecrated to the living God. There are now about twelve thousand persons able to read understandingly—three thousand children are under instruction, and all the books used in schools are derived from the Scriptures. Twenty-eight houses of public worship are already built, and are visited by large congregations. Secret prayer is performed by all, and family worship is instituted and sacredly observed. Prayer meetings and Sabbath Schools are formed and universally encouraged; eight thousand persons have been baptized; eleven churches formed, containing in all two thousand members; and the ordinance of the Lord's Supper is administered on the first Sunday in every month.—Several of the adjacent islands have been visited by natives, and an apparent moral change has marked their course.”

Ib.

IMPROVEMENTS AT BETHELS-DORP.

Bethelsdorp, a Hottentot Settlement of about 1200 persons, is situated 500 miles east of Cape Town in South Africa. The London Missionary Society established a Mission here in 1802, which has been attended with great success. Multitudes of these degraded people have embraced christianity, and have honoured their profession. Their improvements in civilization and the arts, as stated in a letter from

the Superintendent of the civil concerns of the Institution, dated Sept. 8, 1824, and published in the London Missionary Chronicle for February, are truly surprising.

The Hottentots, he says, are becoming more and more industrious. Buildings have been erected, and are erecting, such as many around us never expected to see. The Sabbath schools continue to flourish; the adults as well as the children are making great progress; a great interest is taken by them and glorious results are anticipated. Opposite to the new Church, is a fine stone building, erected by the Hottentots, which measures sixty feet by twenty, for a school-house, where the children are taught daily in the English language, and make great progress. Near the church stands also a work-house for the poor, built by the Hottentots. For the aid of these a collection is taken up at the chapel door every Lord's day. The blacksmith shop which is 60 by 20, contains six forges, a brass foundry, and other requisites for carrying on extensive business. Mr. Arnot, who has the management of it, has eight Hottentot apprentices. There are likewise several Hottentot apprentices and journeymen to the shoemaking business. Around the settlement are several respectable cottages: and a road has been made to the gardens in the vicinity, which are improving in their appearance. The Hottentots of Bethelsdorp have purchased a number of farms near the settlement; and when the letter was written, they were contracting for one, at the price of 5,500 rix dollars.—*Fami. Visi.*

From Africa.—It is gratifying to observe the friendly dispositions entertained towards our African colony, by the government of Sierra Leone. The following letter from Mr. Macaulay, the Chief Justice of that settlement, to Mr. Ashmun, the Agent of our Socie-

ty, bears testimony to the liberal and truly honourable spirit which prevails there: *Nat. Int.*

SIERRA LEONE, MAY 18, 1824.

Dear Sir: I laid the letter you sent me before the members of this government, who have authorized me to say, that colonial craft belonging, *bona fide*, to the inhabitants of your settlement, will be allowed to bring African produce to this colony, and to take away merchandize in payment, *without harbour dues or duties*. They must, however, be careful not to import American produce.

K. MACAULEY.

UNIVERSITY AT GOTTINGEN.

The celebrated University at Göttingen, at its very commencement, was better endowed, and had a larger number of students, than Harvard or Yale at this day. It has now, besides private instructors, about 40 professors, who give more than a hundred courses of lectures each session, or *semestre*.—Its botanical garden, museum of natural history, anatomical establishment, observatory, &c. are the best in the world. Its library, which is arranged in philosophical order, and at all times accessible on the most liberal terms, consists of 200,000 volumes, and did at one time, by the addition of the libraries of two suppressed universities, which were afterwards restored, amount to 400,000 volumes. It has generally about 1500 students, drawn thither by its splendid endowments, not only from its own vicinity, but from various parts of the world; and the literary ardour of the students is proportioned to their numbers and advantages—the most of them studying fourteen hours a day, with an enthusiasm unknown at any American college. And yet this University, eminent as it is, is not the growth of centuries, but

was founded later by a hundred years than Harvard College.—*Conn. Jour.*

HORRORS OF WAR.

An interesting work has lately been published in Paris, by Count Segur, entitled, *A History of Napoleon and the Grand Army*, during the year 1812. The following extract, which refers to the sufferings of the French army during its campaign in Russia, exhibits a graphic description of one of the most appalling scenes in military history:—*N. Y. Observer.*

“The winter now overtook us; and by filling up the measure of each individual’s sufferings, put an end to that mutual support which had hitherto sustained us. Henceforward the scene presented only a multitude of isolated and individual struggles.— The best conducted no longer respected themselves. All fraternity of arms was forgotten, all the bonds of society were torn assunder—excess of misery had brutalized them. A devouring hunger had reduced these unfortunate wretches to the mere brutal instinct of self preservation, to which they were ready to sacrifice every other consideration; the rude and barbarous climate seemed to have communicated its fury to them. Like the worst of savages, the strong fell upon the weak, and despoiled them; they eagerly surrounded the dying, and often even waited not for their last sigh before they stripped them. When a horse fell, they rushed upon it, tore it to pieces, and snatched the morsels from each other’s mouth, like a troop of famished wolves. However, a considerable number still preserved enough of moral feeling not to seek their safety in the ruin of others, but this was the last effort of their virtue. If an officer or comrade fell alongside of them, or under the wheels of the cannon, it was in vain that he implored, by a common

country, religion and cause, to succour him. He obtained not even a look; all the frozen inflexibility of the climate had passed into their hearts; its rigidity had contracted their sentiments as well as their features. All, except a few chiefs, were absorbed by their own suffering, and terror left no place for pity. Thus that egotism, which is often produced by excessive prosperity, results also from extreme adversity—but in which latter case it is more excusable; the former being voluntary, the latter forced; one a crime of the heart, the other an impulse of instinct, and altogether physical: and, indeed, upon the occasion here alluded to, there was much of excuse for to stop a moment was to risk your own life. In this scene of universal destruction, to hold out your hand to your comrade or your sinking chief, was an admirable effort of generosity. The slightest act of humanity was an instance of sublime devotion.

“When unable, from total exhaustion, to proceed, they halted for a moment. Winter, with his icy hands, seized upon them for his prey. It was then, that, in vain, these unfortunate beings, feeling themselves benumbed, endeavoured to rouse themselves.—Voiceless, insensible, and plunged in stupor, they moved forward a few paces like automators; but the blood, already freezing in their veins, flowed languidly through their hearts, and mounting to their heads, made them stagger like drunken men. From their eyes, become red and inflamed from the continual view of the dazzling snow, the want of sleep, and the smoke of the bivouac, there burst forth red tears of blood, accompanied by profound sighs; they looked at the sky, at us, and upon the earth, with a fixed and haggard stare of consternation; this was their last farewell, or rather reproach to that barbarous nature that tortured them. Thus dropping upon their

knees, and afterward upon their hands, their heads moving for an instant or two from right to left, while from their gasping lips escaped the most agonizing moans; at length they fell prostrate upon the snow, staining it with a gush of living blood, and their miseries terminated. Their comrades passed over them without even stepping aside, dreading to lengthen their march by a single pace; they even turned not their heads to look at them, for the slightest motion of the head to the left or to the right was attended with torture, the hair of their heads and beards being frozen into a solid mass.

“Scenes of still greater horror took place in those immense log houses, or sheds, which were found at certain intervals along the road. Into these, soldiers and officers rushed precipitately, and huddled together like so many cattle. The living, not having strength enough to remove those who had died close to the fire, sat down upon their bodies, until their own turn came to expire, when they also served as death beds to other victims. Sometimes the fire communicated itself to the wood, of which these sheds were composed, and then all those within the walls, already half dead with cold, expired in the flames. At Jouranoni, the soldiers set fire to whole houses, in order to warm themselves for a few moments. The glare of those conflagrations attracted crowds of wretches, whom the intensity of the cold and suffering had rendered delirious: these rushing forward like madmen, gnashing their teeth, and with diabolical laughter, precipitated themselves into the midst of the flames, where they perished in horrible convulsions. Their famished companions looked on with affright, and it is but too true that some of them drew the half roasted bodies from the flames, and ventured to carry to their lips the revolting food.”

THE LUMINARY.

LEXINGTON:

WEDNESDAY, MAY 18, 1825.

ON LONG SERMONS.

There can scarcely be a greater literary error, than this.—that lengthy discourses are, for the part, a proof of fertile genius, of deep research, or of extensive information. They are indeed almost ever perhaps, to be regarded in the opposite light—as evidence of poor genius, or of shallow inquiries and a small amount of knowledge. We know indeed, what Addison long ago said of *the reduction of books to their quintessence*; a process, before which folios would shrink away—shelves almost vanish—and authors sink into Lilliputian stature, or become “utterly annihilated.”—And Addison was right. And if he was right; what masses of folly must be contained upon the shelves of Libraries, and what worlds of nonsense, or something bordering on nonsense, must the meagre genius of this world have produced?

And in relation to sermons: These are on a footing with the mind's other productions. Becoming very long,—they bear the marks of weakness or of folly. Their tendency is—to make an audience drowsy,—in the place of awaking them to the consideration of the most solemn subjects—the recollection of their state, and eternal interests.

A circumstance recently occurred, worthy, perhaps, of the attention of sermonizers.—A young clergyman delivered a discourse, extempore, which, from its length, wearied out his hearers. He was astonished to hear his friend say that the discourse had been an hour and a quarter long. He sat down and wrote out this same discourse—and on the ensuing sabbath

delivered it, thus studied. It was extended but to some forty minutes;—and yet (repetitions and prolixity apart) it contained more than it had done on the previous Lord's day, when it was but an extemporaneous effusion.

The earnest request, then, of a certain deputation from a congregation to their pastor, in one of the Southern States—was good,—that he should study his discourses better—and make them shorter, by one half or more;—for, hitherto they had occupied nearly two hours, in the place of one.

A short sermon does not fatigue attention. It is easy to be recollected. It is not likely, by divisions and subdivisions, to distract the mind:—It is accommodated to the sinful impatience of men. And although there was some excuse for the Frenchman's lengthy epistle—because he “had not time to prepare a short one:—yet for many of our clergy, who prefer fatiguing their flocks with long harangues, rather than themselves with long study—we are not prepared with a very satisfactory apology.

Perhaps, however, we may extenuate—if we cannot excuse. The clergymen are probably poor. They are compelled to devote much of their time to secular pursuits. Time is not allowed them by the pressing calls of domestic exigency, to prepare for the sacred desk. They cannot well bear—to look on suffering wises, and ill-fed children. They are compelled to bring forth these “things new and old,” undigested, and encumbered with rubbish,—rather than *starve*, together with the families whom they love.

Perhaps, too, there is yet another apology. The auditors of these clergymen may be averse to logic. They may have no relish for the “quintessence” of things. Their undisciplined minds, their untutored attention, may not be very patient of being held down

to the mere "matter in hand"—rather than be allowed freely to expatiate on "things by and large."

The remedy then, is, books, and the study of books, on the part of hearers, as the well of the speakers.

What a noble custom is that which prevails, we are told, in New-England; the custom for members of congregations, to take their Bibles regularly to church, that they may follow their preachers in the whole course of their comments, and applications of Scripture.....Among such a people—almost the loosest sermonizer must presently be compelled to adhere to his book, and to his text. He must abstain from digressions. He must have point, method, substance, conciseness, pervading his discourses. He must beware of preaching any thing but sense, if not piety, to a people so much awake, so prone to thought, so attentive to all of his progress through his subject.

Short sermons then are desirable. So are hearers who take heed "how they hear." So are ministerial support, and all the circumstances favorably to studious habits, on the part of those who minister in holy things.

And when shall we have all these things thus amongst us? This is not for us to say.

THE LEXINGTON CHRISTIAN LIBRARY.

This institution, to which we alluded last week, is under the care of a Committee, who judge of the worth of the books which are presented. This Committee does not reject a book, because it is averse to their own sectarian views, but only for weakness, or for heresy. The object is to have good books, books which will be the means of the dissemination of truth, books that will have no tendency to keep up a sectarian spirit, but whose tendency it will be to diffuse genuine Christianity.

The books which this Committee

would prefer to all others, of course, are religious books. Yet they will accept of other works, such as will favor useful knowledge, of those persons who desire the advantages of this institution themselves, or who are friendly to its objects.

Doubtless, it is altogether desirable that such Libraries as this, should everywhere be established.

Those who wish to contribute books to this Library, will present them to Mr. L. M'Cullough, who has the care of it.

For the Western Luminary. CENTRE COLLEGE.

We are happy to have it in our power to announce, through your columns, to the public the present flourishing and prosperous condition of this infant Western Institution. Its Spring Session opened on the first Monday of this inst. with an increased number of students; and from the information received from different parts of the Union, many more are expected in the course of a short time.

The Principal of this institution, is not a superficial, glossy, displayful scholar, but he is profound, thorough, and practical, and is well calculated to govern a literary establishment; his industry and perseverance can be surpassed by none,—his lessons and example of morality, economy, and seriousness cannot fail to have an extensive influence on the youth who may be placed under his care.

The other Professors in Centre College are solid, practical scholars, of industrious, and persevering habits, who feel a deep and lively interest in making every student in the institution a solid scholar, and a useful member of society.

The Board of Trustees placed over this institution is not surpassed by any board in the United States for literature, vigilance, virtue, and sterling independence: it is composed of such

men as the Honourable Judges Boyle, Ousley, M'Kee, Montgomery, the Lieut. Governor, &c. &c.

This institution has many advantages: it is placed in the centre of the state, and of a rich and dense population, in one of the most healthy regions of the world, where the habits of the people are free from dissipation and idleness, and their manners polished and dignified. The prices for boarding, including lodging, fuel, light, and washing, and the highest branches taught in the institution, are one hundred and fifty Commonwealth dollars per annum to each Student. Here then the rich and the poor, may with ordinary exertions, educate their sons. This institution, will no doubt, in a very short time be furnished with a more extensive library and apparatus. The means of rendering it a permanent and an immensely valuable college, are daily increasing; and many, very many, of our western citizens are beginning to look to it as the fountain from which their sons shall receive that tuition, which shall make them not only scholars, but practical and useful members of society. The above remarks are made by

A friend to sound learning.

Communicated for the W. Luminary.

DIED,

On the 5th inst. in this neighbourhood, Miss CHARITY CROSS, daughter of Mr. John Cross. She had laboured under a pulmonary complaint for the last twelve or eighteen months, during which time she suffered much, and was often reduced very low. Previous to her afflictions, she was, occasionally, seriously impressed with the important concerns of eternity; which impressions were only transient. Very shortly afterwards, her convictions of sin, of righteousness, and of judgment, became deep and pungent; and although she had been moral, and discreet, from her infancy, she complain-

ed much of the hardness and deceitfulness of her heart, and was often brought to say, "will God have mercy on such a sinner as I am?" She was much engaged in reading her Bible, in prayer and meditation. Some two or three months before her death she was visited by a minister of the gospel, who conversed with her, *particularly*, on the subject of her religious exercises; she declared to him, in the most unreserved manner, her entire confidence in the merits of Christ Jesus the Lord, for salvation; and in him alone she assured him could she trust her soul. She stated that she often had great fear about her acceptance with God; and asked with manifest solitude, whether a *real* christian had at some periods more enlarged and soul comforting views of Christ, of the Scriptures and of the plan of salvation than at others; and when answered in the affirmative, she calmly replied "*that is my case.*" Her disease continued to increase; and her piety and resignation to the will of Heaven seemed to grow in proportion to her rapid advances to the *house appointed for all living*. On the morning before her death, she was manifestly *much* worse, and the evidence was conclusive to herself and to her friends, that she had but a very few hours more in this world; O! what a solemn moment was this to her! death, that awful king of terrors, looking her full in the face, an endless eternity just before her, and in a few minutes more to bid a final adieu to every thing earthly. In this awful crisis, she was unmoved, unalarmed, (not with stupidity,) she was full of quick sense, her mind was clear, her confidence was strong in the Lord. When noticing her afflicted parents weeping around her she used every effort to console them; assured them and her friends that she in a very short time would rest in the bosom of Jesus, that death had no terrors to her. She was calm, collected, firm and joy-

ful, in prospect of death and judgment. A very short time before her death, she called her aged and afflicted weeping father to her sick and dying bed. She embraced him and said, "O! father, I am now about to leave you, grieve not for me, but O! remember the excellencies of the religion of Jesus Christ; tell all my friends that religion is the one thing needful; tell them that it is that alone which can destroy the fear of death; recommend Jesus Christ to them." Her strength failed, and she very soon fell a sleep in Jesus, who

"— can make a dying bed,
 "Feel soft as downy pillows are,
 "While on his breast I lean my head,
 "And breathe my life out sweetly there."

Miss Charity Cross was amiable, she was intelligent, she was *pious*; she died *triumphantly*, and is gone to her Father's house above. O! "let me die the death of the righteous and let my last end be like his."

Reader, pause, and ask thyself solemnly this question: had I died on the night of the 5th inst. where would my soul now be, would it be in Heaven or in Hell? Prepare to meet thy God, *for thou shalt die and not live.*

† friend of the deceased.

FOR THE LUMINARY.

The wilderness in blossom,—or the Church in Indiana.

The land which long sat in darkness now receives the light, and unto her poor the gospel is preached.

The Salem Presbytery has lately ordained Mr. George Bush, and installed him Pastor of the congregation of Indianapolis. The Rev. John F. Crow preached the ordination Sermon. The Rev. John M. Dickey presided and gave the charge to the pastor, and the Rev. Isaac Reed, gave the charge to the people. This was on the 5th of March.

And on the 13th of April the same Presbytery ordained Mr. Baynard R. Hall at Bloomington, and installed him Pastor of the congregation at that place. The meeting was held in the State Seminary, in which Mr. Hall is principal Professor. The Rev. Isaac Reed preached the ordination sermon, the Rev. Wm. W. Martin presided and gave the charge to the pastor, and the Rev. John M. Dickey gave the charge to the people. Besides these, the same Presbytery has three appointed intermediate sessions, in as many different places, for the purpose of ministerial settlements and ordinations. The Lord is visiting us in mercy and in kindness, and we will rejoice and be glad in his name. "Sing, O barren, thou that didst not bear; break forth into singing and cry aloud—Enlarge the place of thy tent and let them stretch forth the curtains of thy habitations."

Besides the above to justify the title, which stands at the top of this letter, there are three places, which are and have been *especially* visited by the Holy Spirit since the meeting of Synod last Oct. One of these is a settlement along the State line, and on the West side of the Wabash River, a little below Terra Haute. There has been a great work. When it commenced, there was a little church with only 9 members. It had one elder, and no meeting house. On the 11th. of Oct. last 5 persons were admitted to membership in it, and so great has been the work that the church now reports 49 in communion, and only 7 received by letter. This church, like most of our churches, is vacant, and has only occasional ministerial supplies. They have also built a meeting house. The other places which seem to be revived, are the church at Washington, and also the church at Paris; the latter is between 20 and 25 miles West by North from Terre Haute. The Salem Presbytery

now reports, to the General Assembly, 9 Ministers, three Licentiates, and 37 Congregations. There are also 6 churches in the state not within the bounds of our Presbytery. We only need the Divine Spirit's blessing, the grace of the Head of the church with his people, and some ascension gifts of the Lord Jesus, to make us beautiful as Lebanon, and fruitful as Carmel. We have divided our State into about 15 Missionary districts, and we have some churches organized in nearly all of them. We have a Missionary Society, which is to hold its third Anniversary meeting at Vincennes the 5th and 6th of next August. May the Lord be our helper, and send us labourers to his work. "Lift up, O ye disciples of Immanuel, lift up your eyes, and look on the fields, for behold they are white already to the harvest." If the Editors of other Religious papers shall please, the writer requests them to publish this, that it may be every where read.

ISAAC REED.

Cottage of Peace, April 15th, 1825.

MISCELLANEOUS.

Communicated for the Luminary.

Is the mind of man so constituted, as to be affected by the objects it contemplates? Does it experience emotions correspondent to the beauty, order, and sublimity of the scenes that are presented to its view? Does it by a principle of assimilation partake of the qualities and characteristics of those scenes, whether real or fanciful? Say not, then, that the man of refined taste, of exquisite sensibility, and of a lively and fruitful imagination, is a stranger to happiness. For by means of conception, a property of the mind, he carries in his soul an exact transcript of creation a transcript of all the objects of perception, with any of which he can at pleasure amuse himself, and from which, by aid of the imagination, selecting and combining materials, he can form a new creation of his own, and increase and multiply to any extent, the sources of mental enjoyment. Satiated with the transcripts of nature's scenery, or the scener y of this world,—he can es-

cape to other worlds, the regions of fancy, which are characterized, by the utmost order and harmony, and there regale himself with scenery more perfect—more sublime—more exquisitely beautiful and enchanting.

He is evidently never less lonely, than when alone. For he carries with him a living portrait of creation, and possesses innumerable sources of amusement.

Is he pained by the unreasonableness and inconsistency of men, which he witnesses by mingling with society? He delights to be secluded from the multitude, to return within himself, and dwell upon his own conceptions. In some sacred retreat, shielded from the impertinent gaze, and the envious scrutiny of man, he can then analyze the world, he can survey human life in its full extent, he can trace the latest springs of action, can deliberately observe the various traits of character that are developed in different circumstances and conditions, and fix in pleasing contemplation upon those models of excellence, that are formed to the standard of perfection.

Does darkness brood the earth—do the elements rage in wild commotion—midnight storms beat upon his mansion—and furious whirlwinds roar frightfully along? He is tranquil and serene; surveying the lineaments of smiling nature, in all their variegated beauty and magnificence.

Now reclining in some fragrant shade, beside a treasuring, transparent stream, he watches the quick and graceful movements of the sportive fish, amuses himself with the tremulous image of the quivering leaf that plays upon the aqueous surface, the moving shadow of the flying cloud, and the gently waving fields. His ear is saluted by the plaintive murmurs of the sounding rill; and he listens to the mild zephyrs, whispering peace, and wafting from the groves the melody of their warbling tenants. He is charmed with the order and beauty, that reign through the sequestered dale; and by the principle of assimilation, all the powers of his soul are attuned to the harmony and happiness that prevail around him.

Then, standing on some Alpine height, he looks abroad on the ample prospect, and surveys its bold and striking features; or sublimely bending, he contemplates the majestic river rolling beneath and rushing down a sounding cataract.

Does the roar of the water-fall suggest the idea of the thunder storm? the horizon is instantly darkened, by the fast accumulating vapours. He sees a dark portentous cloud roll majestically up the western sky its huge projections. The quick and vivid lightning plays upon its surface; and he hears the rumbling of far distant thunder. As the storm in all its grandeur approaches, his soul feels a pleasing elevation—she assumes her native dignity—she unfolds her noblest powers, and displays herself in majesty equal to the sublimity of the scene. Rising, the mental man seats himself on the brow of the thunder cloud, and beckoning the elements to their post, leads on the martial host of fire, rain and hail. Now he rides the vollied lightning that fires the arch of heaven—then balances upon the rattling thunder, that strikes the mountains, reverberates among the hills, and rolls through the forest.

X.

No. 3—"On the Inspiration of the Sacred Scriptures," shall appear in our next.

From the Recorder and Telegraph.
REVIVAL IN STRATTON, VT.

In the Autumn of 1824, a very pleasing, and powerful work of divine grace commenced here, which continued about four months. During this period, about 50 persons cherished a hope in the Redeemer, and gave evidence of having passed from death unto life. The work advanced, from its commencement to the close, with an unusual degree of stillness and decorum. Our meetings were frequent and crowded, for several weeks; and sinners were pricked in the heart, as on the day of Pentecost, crying "men and brethren, what shall we do?" During the revival, several persons who came in from towns adjacent, with motives, according to their own account, no better than Zaccheus had when he ascended the sycamore tree, were like him brought down at the feet of Jesus, and made to hope in his mercy.

Revival in Abington.—We have been informed that a powerful work of divine grace has recently commenced in Rev. Mr. Spring's Congregation in Abington, Mass. More than 20 already entertain a hope of having experienced a change of heart, and the prospect, of a more abundant spiritual harvest is daily increasing. *N. H. Rep.*

Revival in Africa.—A letter recently received from the American colony of Liberia, in Africa, says, "Unexampled prosperity now exists in the colony, and God has blessed it with a earnest attention to the things of religion. About thirty have recently made a profession of faith in Christ."

The Slave Trade.—A letter from an officer of the British frigate Maidstone states, that since that vessel had been on the African coast, nearly 2000 poor wretched slaves had been released. One vessel, of 120 tons, had 336 men and boys and 141 women and girls; the men's room was about 20 feet square, and three feet two inches high; the women had a place, nine feet aft, eighteen feet forward, and four feet high; thus, 336 men and boys were crammed into a space of 20 feet square. When the ship was boarded, the women were on their knees crying for mercy, and 50 of the men in silence waiting their final doom, (for so the Portuguese traders had assured them;) but when by means of an interpreter, they were assured of protection of their lives, and of intended location in a spot where they would be free, the transition from despair to joy was overwhelming; they knelt down, they wept, they kissed the feet, the hands, and the dress, of every bystander; the scene was touching and over-powering.

The Hamburg papers announce the ratification of the treaty between England and Sweden, for the suppression of the slave trade.—*Col. Star.*

Cumberland College.—At a meeting of the Board of Trustees, resolutions were proposed by the Rev. P. Lindsey, D. D. President of this College, and unanimously adopted, for the endowment of a Professorship to be denominated "The La Fayette Professorship of Cumberland College," in honour of the "Nation's Guest;" and for the endowment of a Professorship to be denominated "The Jackson Professorship of Cumberland College," in honour of Gen. Andrew Jackson, the "Hero of New Orleans;" and for opening subscription books and papers in the several counties of the state of Tennessee with a view of carrying these objects into effect.

Pittsburgh Rec.

According to an official statement of the number of the members of Oxford University, England, in January 1825, there were 2,116 members of convocation, and 4,600. members on the books.

Ib.

The chancellor of the British Exchequer, in his estimate of the Expenditures of the present year, includes the sum of \$1,000,000, to be paid to the United States, as compensation for slaves taken under British protection during the late war.

The Burmese army, of 60,000 men, was totally defeated by the British in December last, after a series of engagements, which lasted seven days, having lost 5000 men and 300 cannon.

Blasphemy.—In the University of Vienna there was lately a Professor of Philosophy, named Rembold, who, in his public lectures, had the horrible audacity to accuse our blessed Saviour of Suicide! The Austrian Government could do no less than remove him from

his professorship; and in his place was appointed a Mr. Madalenez. The appointment of the latter caused a riot among the students, who supported Rembold.

Lord Powerscourt's Will.—The Right Hon. Richard Visc. Powerscourt, who lately died in England, left by his will one thousand pounds for his countrymen in Ireland, for the purpose of supporting missionaries to teach the glad tidings of salvation to this benighted people—one thousand pounds for the same purpose in India—one thousand pounds for the poor Blacks in, and arriving at and in the Island of Sierra Leone. He also desired his executors to spend in the service of his Lord, and Master, and Redeemer, the sum of two thousand pounds annually out of his estate, until his son Richard should attain the age of twenty-one years.

N. Y. Observer.

A Dreadful Accident.—Mr. Joshua Young, of Stokes county, N. C. on his return from a visit to some of his friends in Henry county, Va., on the 21st ult. in crossing the Mayo river, the wagon upset with himself, his wife, their two little daughters, one 9, the other 12 years of age, and Mrs. Young's niece, about 18 years of age; and dreadful to relate, every one of them perished.—*Danville Sent.*

A DETACHED THOUGHT.

A philosopher has observed, that Romance writers and Poets give a certain grace to misfortune and wretchedness. The imagination accustoms itself to this delicacy of fiction, and experiences a kind of repugnance when poverty and sickness do not present the same in reality. This disgust extinguishes compassion, and at the time when assistance is most necessary, prevents its being given.

POETRY.

*Communicated for the Western Luminary,
by female friend of Logan county, Ky.*

ACROSTICK.

Eternity! how awful is the sound!
Life too, how short, at its remotest bound.
If then I'm mortal, yet can never die,
Zealous I'll be, to gain ascent on high!
A happiness that never will decay,
For God himself creates that blessed day.
While in this varying scene I act my part,
Attract, dear Lord, and fix this wand'ring
heart.
Let not Youth's vanities engage my mind;
Keep me from vice, and those to vice in-
clin'd.
Erect a throne of peace, for Heav'n my
heart prepare,
Reigning thyself o'er each emotion there!

THE STAR LIGHT NIGHT.

From the Spanish of Louis de Leon.

I GAZE upon yon orbs of light,
The countless stars that gem the sky:
Each in its sphere, serenely bright,
Wheeling its course,—how silently!
While in the mantle of the night,
Earth and its cares and troubles lie.

Temple of light and loveliness,
And throne of grandeur! can it be
That souls, whose kindred loftiness
Nature hath fram'd to rise to thee,
Should pine within this narrow place,
This prison of mortality?

What madness from the path of right
Forever leads our steps astray,
That reckless of thy pure delight,
We turn from this divine array,
To chase a shade that mocks the sight,—
A good that vanisheth away!

Man slumbers heedless on, nor feels,
"To dull forgetfulness a prey,"
The rolling of the rapid wheels
That call the restless hours away
While every passing moment steals
His lessening span of life away.

Awake, ye mortals, raise your eyes
To yon eternal starry spheres—
Look on these glories of the skies!
Then answer, how this world appears,
With all its pomps and vanities,
With all its hopes and all its fears.

What, but a speck of earth at last,
Amidst the' illimitable sky,
A point that sparkles in the vast
Effulgence of yon galaxy:
In whose mysterious rounds the past,
The present and the future lie.

Who can look forth upon this blaze
Of heavenly lamps so brightly shining,
Through the unbounded void of space,
A hand unseen their course assigning,
All moving with unequal pace,
Yet in harmonious concord joining:

Who that has seen these splendors roll,
And gaz'd on this majestic scene,
But sigh'd to 'scape the world's control,
Spurning its pleasures poor and mean,
To burst the bonds that bind the soul,
And pass the gulf that yawns between!

There, in their starry halls of rest,
Sweet peace and joy their homes have
made;

There, in the mansions of the blest,
Diviner love his throne hath laid,
With ever during glory grac'd,
And bliss that cannot fly nor fade,

O boundless beauty! let thy ray
Shine out unutterably bright;
Thou placid pure eternal day,
That never darken'st into night;
Thou spring whose ever green array
Knows not the wasting winter-blight.

O fields of never dying green,
Bright with innumerable flowers!
O crystal rills that glide between!
O shady vales and sunny bowers!
Hath mortal eyes these glories seen,
Yet clung to such a world as ours!

—:o:o:o:—

ON THE NEED OF GRACE.

There is something so remarkable
in the genius and spirit of the Gospel,
that it is not to be understood by any
force of speculation and investigation!
Baxter attempted this method, and
found it vain. The state of the heart
has the chief influence, in the search
after truth. Humility, contrition,
simplicity, sanctity—these are the
handmaids of the understanding in the
investigation of religion. CECIL.

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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CONVERSION OF A MOHAMMEDAN.

We some months since mentioned to our readers the conversion to Christianity of a young Persian, named Mirza Mohammed Ali. The last report of the Scottish Missionary Society, in relation to their mission at Astrachan, gives the particulars of this interesting event, and from it we collect the principal facts.

New-York Reli. Chron.

This young Persian is the only surviving son of Hagi Kasem Bek, a venerable old man, who once held the office of Chief Kazy or judge in the city of Derbent, but who had been accused and convicted of treason, and sent a prisoner to Astrachan. Finding himself solitary in this situation he sent for his son, to be the companion of his exile: a request with which the young man immediately complied. Here Mohammed had frequent opportunities of seeing the Scottish Missionaries, and was occasionally employed in giving some of them instruction in the Turkish and Arabic languages. While thus engaged, frequent discussions took place on the subject of religion, and he strenuously opposed every

thing that was said concerning the Gospel; at times venting his feelings in blasphemous expressions against the Redeemer. Still within a few days after such ebullitions of passion he would again renew his inquiries, and provoke further discussion: in the end evidently becoming a sincere inquirer after the truth. The Missionaries now endeavoured to show him the way of God more perfectly, to bring the truth home to his conscience, to point out to him the inconsistencies of the Koran, and to compare with him the the system of religion which it contains, with that taught in the New-Testament. He soon became deeply impressed with a sense of his sinfulness and misery, and keenly felt the conviction of a wounded spirit. At length, however, he obtained peace, through the application, it is hoped, of the peace-speaking blood of Jesus.

The old Hagi was greatly afflicted with his son's apostacy, and would sometimes yearn over him with all the tenderness of a parent's heart, while at others he would treat him with the utmost severity. Once in the presence of a number of persons he required his son publicly to renounce his Christian principles; which on his refusing, so enraged the old man that he threatened unless he recanted he would get him bound hand and foot and sent to the police. "Father," replied Mohammed, "I cannot recant. My feelings would induce me to become a Mohammedan; but my conscience will not permit me." Here his father reminded him that all their controversies about matters of faith were determin-

ed by the sword. "A sure proof," said Mohammed, "that your religion is not of God; for God does not need such carnal weapons to decide matters of faith." This so enraged his father, that he ordered his servants not to give him a particle of food, neither allow him to help himself as he was unclean. Mohammed accordingly went supperless to bed; but some hours after, his father coming to his bedside, and gently waking him, said, "My son, you see I am an old man: have compassion on my white beard; do not grieve me by being an infidel." "Father," replied the young man, "you are my parent, and it is my duty to obey you in all things; but why should you demand of me that obedience which I owe to God only? In this one thing I cannot obey you."

Mohammed Ali had been accustomed to visit the Missionaries daily, previous to this circumstance, but now his father confined him as a prisoner, had him severely beaten, and left him in a great measure without food. The missionaries learning this, conceived it to be their duty to adopt some means for his protection. This greatly incensed the Hagi, who declared his right not only to imprison his son, to beat and to starve him, but even according to the Mohammedan law, to put him to death. They then applied to the Governor to protect Mohammed from his enemies; and in consequence of this he was brought the same evening to the Mission house, and safely lodged. When asked as to the state of his mind during his confinement by his father, he said, "Notwithstanding all the wrangling and abuse to which I was exposed, I felt quite peaceful and happy." The meekness with which he bore the ill usage of the Persians who came to argue with him, was a pleasing proof of the influence of Divine truth on his heart, and was calculated to make a powerful im-

pression on the minds of his countrymen.

Shortly after this he was baptized by the Scottish Missionaries with much solemnity, in the Mission Chapel, before a crowded audience of the natives of at least seven different countries; the service being conducted in the Persian, Turkish and English languages.

Numbers of Persians now visit Mohammed Ali and converse with him as to the change which has taken place in his views, and some to reason with him on the subject. These opportunities are not lost by him: but he states clearly his own views of the Christian religion, and his reasons for embracing it; and as occasion admits, points out the futility of that foundation on which they are building their hopes for eternity.

LETTER FROM MR. COOK.

The London Wesleyan Methodist Magazine contains the following extract of a letter from Mr. Cook, Methodist Missionary to the Mediterranean, dated Alexandria, (Egypt,) Sept. 10, 1824.

Fam. Vis.

The vessel by which I expected to go to Smyrna having received all its lading for Constantinople, the Captain informed me that he could not engage to leave me at Smyrna or at Scio. I therefore engaged with a Captain of a small vessel who was bound to this port, and left Beyrout in the night of the 7th inst. We arrived at Larocca in the Island of Cyprus, and anchored in the road, on the evening of the 10th. I went on shore the next day with the Captain, and distributed a number of tracts in modern Greek and Italian, which were very thankfully received.

The anathema which the new Pope has pronounced against the *Biblici*, and the Protestant Missionaries in the Holy

Land, is fixed on the church doors of the convent of the Latin Monks of the Terra Santa, in Arabic, Modern Greek, and Italian. "Let them curse, but bless thou." I did not learn this in time on Saturday to go and see it, and I did not go on shore on the Sunday; in the evening of the day the Captain very unexpectedly came on board, and soon after sunset we set sail.

One of the Terra Santa Monks came on board at Cyprus, as passenger to Alexandria; and we had many discussions together, which I have noted in my journal. He told me that they had heated the oven of the convent at Jerusalem, with copies of the Sacred Scriptures that had been distributed among the members of their church at Jerusalem! He told me too, several times, that if I went to Genoa with my books, I should be burnt in the marketplace with them. I replied, that burning me would not prove any thing but their cruelty, of which too many proofs had already been given. In most of the questions that we discussed, the Captain and others acknowledged that the Protestants are in the right. On our arrival here, the Monk begged me to let him have a copy of the Scriptures, and promised that he would preserve and read it; but begged I would not mention this before the other persons in the ship."

METHODIST INDIAN MISSIONS.

From the Christian Register.

The Methodist Ohio Annual Conference met at Zanesville, Ohio, on Thursday, 2d. September, 1824. With them were five Sandusky Indians. I first saw them in the Methodist church in the afternoon of Saturday, 4th September. After the sermon by a bishop, one addressed the assembly by an interpreter, another prayed, and all arose and sung an Indian hymn together.

I am not a Methodist;—have never been a loud advocate for missions,

though always a friend, I hope, to the extension of Christ's kingdom upon earth. I was most deeply interested in this meeting; more so than in any theatrical exhibition, or the utterance of the most heroic or patriotic sentiment.

The remarks of the Indian were singularly interesting. He pronounced a sentence, and paused while the interpreter published it to the assembly. It was not an address got up for the occasion, but the simple expression of strong emotions excited by the occasion, and uttered from the heart.

He spoke of the change wrought in his own country by the preached Word, and of the change wrought in his own heart. He spoke of the time when his own nation rightly possessed these serpentine streams (pointing to the Muskingum and Licking) and these beautiful hills. He himself had lifted the tomahawk in their defence: had borne his rifle through these valleys in search of the white man's blood. He spoke of the farms and towns, which have risen up in all the land; and of the wonderful change by which he was brought to speak before this assembly; an assembly that not long ago would have sent forth shrieks at the sound of an Indian's voice!

He expressed the deepest gratitude for the gift of the gospel to his people, and acknowledged with interest the Annual Conference of Ohio, as the chief instrument of Providence in supporting their spiritual necessities. He had a sound and reflecting mind. All that he said sunk deep into the hearts of the hearers, and made a lively impression there.

When he had closed, his brethren rose up with him, and sung a hymn in their own tongue. The language was harmonious. The air discovered a strong resemblance to their own various hunting songs. It was a little strange to the ear and mind; but the

strains were more melodious than I had previously heard from Indian lips. The performance was such, with the attending circumstances, as to melt many eyes into tears. These men and late savages now stood in the presence of a great congregation, transforming their own wild notes into a hymn of praise; and with a perfect harmony of time and voice, devoutly singing the Redeemer's love. Jesus' name alone could be understood in the song. It did move the deep feeling of every heart.

After the hymn one of their number kneeled with the congregation in prayer. The language was Indian. Never heart had freer utterance, or poured forth its short petition with greater fervency.

I have heard the Indian war songs and hunting songs and battle cry; but never before have I heard these sons of the forest speak, in their own energetic and eloquent manner, of righteousness and of judgment to come; in deep tones of feeling sing the great Redeemer's praise; and, bending the knee, supplicate the gift of the Holy Spirit. If these be the fruits of missions, who will not aid the work?

W.

THE LITTLE WANDERER.

A few weeks since being at the house of one of my father's friends, I was pleased to see the management of his family, especially that part which pertains to the instruction of his children. We had been conversing about the benevolent efforts which are now making to lay the treasures of the gospel at the feet of every human being. We were about closing this interesting conversation, when a white-headed little boy, who had been listening very attentively, climbed upon his father's knees, and inquired "what made people give away their money, and do so many missionary things?" "The same reason, my son, that caused Jesus

Christ, to come to our world, and die for us. Do you know why he did this?" "Yes, father, to save lost men; but what is meant by lost men?" I will tell you, my child, as well as I can. Some years ago I had a friend who was travelling in the northern part of Vermont. The country was then mostly new—the trees were not cut down, houses were not thickly built. My friend was on horseback. He was one day belated, and as the night came on, he was just entering some woods which were several miles through, before he would come to a house.—Soon darkness came on, together with a thick fog. It was so dark that he could not see to guide his horse, and so he let him follow his own course. The wolves were prowling and howling around, and now and then the yell of a catamount would echo through the forest. As my friend was riding slowly along in this gloomy situation, he thought he heard a child cry! He stopped and listened. He still heard it. It seemed to be off in the woods on the right, perhaps at the distance of fifty rods. He listened and still heard its cry. What should he do? He did not know but it was a catamount, as they will sometimes imitate a human voice, in order to allure men to them. He did not know but it was robbers, who wished to draw him away that they might murder him. If it was a child, it was so dark he knew not as he could find it. He listened, and now and then heard its cry continue. He was a resolute, and a benevolent man; so he dismounted, tied his horse, and went into the woods towards where he heard the cry. After going some forty rods, he stopped and listened, and heard the cry off still farther in a different direction. He follows it. After going some distance, he stops, stands bending forward in the attitude of listening—all is silent and dark;—something catches hold of his pantaloons, and pulls—he stoops down to see what it is, when a sweet voice

says, "Pa! is it you?" He took up the little boy, about three or four years old! He now seeks for his horse, and as if Providence gave him special direction, he comes out right by him. He rode forward with the boy in his arms, till he came to a house. On entering, he found it was the house of the little child's father, to whom he now brought back his little boy. The father and mother almost fainted when they saw their son, and all the younger members of the family jumped and clapped their hands, when they again saw little Henry return. Poor little fellow! He had been lost from his father's house almost three days, and they had been all of this time seeking him. He was pale, and almost starved; but he was glad to get home, and his return filled all the family with great joy, for they were mourning and weeping over him, when the stranger brought him in! Now, my son, was it noble, generous and benevolent, for my friend thus to expose his life, to seek the little wandering Henry in the dark woods?"—"Yes, father;—he was a brave, good man."—"Well, it was such a spirit—such a compassion, that caused Jesus Christ to come into our world, when all men had left their father's house, like little Henry, and were wandering in darkness and sin, as he was in the wilderness. God is our father, and heaven our home; but men are going astray, and are not seeking this home. You see, then, why it is that good people send missionaries and Bibles to the heathen; it is because they feel compassion for them; because Christ has commanded them to go and call this world of wanderers to return to their Father's house."

N. H. Repos.

An Infant's Prayer.—Christian parents should early direct the attention of their children to the true source of their wretchedness and danger—the sinful affections which lurk within

them; and, if favourable opportunities are sought, deep impressions may be made. A very young child, when angry, was asked by an affectionate Christian parent, if she was not unhappy. To this the child assented, and inquired what was the reason. She was told that a naughty disposition in her bosom made her unhappy. Impressed with the truth, she asked if she could not tear it out of her bosom. The answer was, no. Can't you tear it out papa? said the child. No, my dear, said the father, but your great Papa in heaven can remove it. When the child was put to bed, and her mother was supposed to have left her, but before she had actually withdrawn beyond the compass of her little voice, she heard a sigh and a petition from the infant, with her hands pressed together, "Please great Papa in heaven take away the naughty out of my bosom."

THE SUM OF RELIGION.

By Lord Chief Justice Hale, of England, found in his closet, amongst other papers after his decease.

"He that fears the Lord of heaven and earth, walks humbly before him, thankfully lays hold of the message of redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of his obedience. He is sorry with all his soul, when he comes short of his duty. He walks watchfully in the denial of himself, and holds no confederacy with any lust, or known vice; if he falls in the least measure, he is restless till he has made his peace by true repentance. He is true to his promises, just in his dealings, charitable to the poor, sincere in his devotions. He will not deliberately dishonour God, although secure of impunity. He hath his hopes and his conversation in heaven, and dares not do any thing unjustly, be it ever so much to his advantage; and all this, because he sees him that is invisible, and fears him because he loves him

—fears him as well as for his goodness as his greatness. Such a man, whether he be an Episcopalian or a Presbyterian, an Independent or an Anabaptist; whether he wears a surplice or wears none; whether he hears organs or hears none; whether he kneels at the communion, or, for conscience sake, stands or sits, he hath the life of religion in him; and that life acts in him, and will conform his soul to the image of his Saviour, and go along with him to eternity, notwithstanding his practice or non-practice of things indifferent. On the other side, if a man fears not the eternal God, he can commit sin with presumption, drink excessively, swear vainly or falsely, commit adultery, lie, cheat, break his promises, live loosely, though at the same time he may be studious to practice every ceremony, even to a scrupulous exactness; or may, perhaps, as stubbornly oppose them. Though such an one should cry down Bishops, or Presbytery; though he should be re-baptized every day, or declaim against it as heresy; and though he fast all the Leut, or feast out of pretence of supersition; yet, notwithstanding these and a thousand external conformities, or zealous oppositions of them, he wants the life of religion."

UNCOVERED ANGER.

THE Dairy of an eminent ejected Minister contains the following distressing narrative:—In the year 1667 a man near Barnard Castle, was ploughing a field adjoining his cottage. His son, a young boy, who was driving, happened to displease him; at which he flew into a violent rage, and in his fit of fury, struck the boy with the plough-staff so dreadful a blow, that the poor child fell down and died on the spot. When the father saw that his son was dead, he uttered three loud and agonizing shrieks; on hearing which, his wife ran out of the house to the place, leaving a young

child in the cradle, and the door open. When she came back, she found her infant torn and mangled to death by a sow that had gone into the house during her absence. In her frenzy of grief, the wretched mother ran to the river, which was hard by, and throwing herself in, was drowned.— To finish the tragedy, this most unhappy man, who, by yielding to the temptation of undue anger, at the fault of his child, thus dreadfully saw himself bereft, was apprehended and committed to York Castle to take his trial for the slaying of his son.

The manuscript from which the above account is taken gives no further information of the man. If he survived, he was probably tried for man slaughter: but O what a lesson is this to all, especially to parents! How little does the slave of angry passion know into what misery he may, in a moment, plunge himself! Reader, are you a passionate man or woman? You have, very probably, been upon the very brink of consequences, as terrible as those related above. It is only God's amazing mercy that has prevented them! Dare you presume that he will *always* thus interpose? What if, on the next gust of your rage, he should leave you to yourself in righteous judgment? O, cry for the benefits of the blood and Spirit of Jesus! Watch and pray, that you enter no more into temptation.

Family Visitor.

COLONIZATION SOCIETY.

The receipts of the Society the last year amounted to \$4,379 89. The number of Auxiliary Societies has increased to 45, beside several formed since the last Annual Meeting.—Among the officers of these Societies we find the names of many of the most enlightened statesmen and patriots, of which our country can boast. Auxiliary State Societies have been formed in New-Hampshire and Vermont. A sim-

ilar association has been instituted by the most influential men in New-Jersey; and measures have been taken for the formation of an auxiliary in every county in that State. Dr. Ayres and the Rev. Mr. Boyd, in their mission to the middle and eastern states, found public opinion in favour of African Colonization. Men of talents and influence, and enlightened christians of all denominations, were disposed to patronize it. Ecclesiastical bodies passed resolutions, recommending it to christian liberality; and in some places sermons were preached and collections taken up on the fourth of July, for its benefit. The affairs of the Society are well understood, and its object warmly promoted, in the Theological Seminaries at Andover and Princeton. *Fam. Vis.*

SANDWICH ISLAND MISSION.

The journals of the missionaries to the Sandwich Islands, inserted in the Missionary Herald for April, are full of interesting intelligence. Mr. Thurston has recently stationed himself at Kiruah, on the island of Owyhee, the largest of the Sandwich Islands. This place is the residence of the governor of the island, and contains about 3000 inhabitants. Within 30 miles, Mr. T. thinks that there are not less than 20,000 inhabitants, and that the whole Island contains 75,000. The name of the governor is Luakini. He is an intelligent man, speaks the English language intelligibly, is fond of improvement, has lately purchased a framed house brought from America, and withal is a warm friend of the missionaries. At the time of Mr. T's arrival, he had nearly completed a house for public worship, 60 feet long by 30 wide, and superior in other respects to any other building of the kind in the islands. On the 10th of December, 1823, the house was dedicated to the service of God by Mr. Thurston, in the presence of the chiefs and the people

of Kiruah. Since that time two meetings have been regularly attended every Sabbath, and the congregations usually consist of from 600 to 1000 souls, who listen to instruction with a good degree of seriousness.—The governor uniformly attends, and requires his people to observe the Sabbath in the strictest manner. At his particular request, also, Mr. Thurston conducts family worship at his house morning and evening, and in imitation of his example this practice has been introduced into the families of inferior chiefs. *N. Y. Observer.*

EDUCATION IN INDIA.

The following is a rough statement of the numbers in the schools established by various Associations, for the instruction of native children in that country.

The Society for promoting Christian knowledge	8500
Baptist Missionary Society	10000
Church Missionary Society	6581
Adults	230
London Missionary Society	4650
In Government Schools, under the superintendence of the Missionaries of the London Society, say	2000
Calcutta School Society	2300
Wesleyan Missionary Society	4000
Bombay Education Society	1200
American Board of Missions	3500
Scottish Missionary Society	500
Hindoo College, at Calcutta, Serampore, &c. say	300
Ja Narain's Seminary at Benares	130
Netherlands Missionary Association	100
Free School Association at Cawnpore	150

Total, 45,641

These numbers are given from the latest accounts received. From several Missionary Stations, returns have not been received for several years.

It is believed that there are now at least 50,000 children, the major part heathen, now instructed in the schools established by Protestants in India.

Fam. Vis.

SABBATH SCHOOL ANECDOTES.

In Roscrea, in the south of Ireland, walking in the fields one evening, I observed a little girl watching clothes which were drying; while she read in a book. I asked what book do you read? "The Bible, Sir." So you are fond of reading the Bible.—"I am, Sir." Where did you learn to read the Bible? "In the Sunday School." In what book are you reading now? "The book of Job." To other questions satisfactory answers were returned. Sometime after I was called on to visit a sick person, and I was greatly struck at finding my little Sunday School friend sinking under a rapid decline. She had learned the grand outlines of gospel doctrine, what we call the plan of salvation, but she had not obtained the consolations of religion. She was encouraged to look for these, and she soon obtained them, and continued in possession of them till her last hour. Observe the process:—the Sunday School led her to the Bible—the Bible led her to *Jesus Christ*, and *Jesus Christ* led her to heaven.

In a late Sunday School examination, the teacher mentioned that direction of the wise man, "Buy the truth and sell it not." He remarked that he that buys the truth makes a good bargain; and inquired, if any of them recollected any instance in Scripture of a bad bargain? I do, replied a boy; Esau made a bad bargain when he sold his birthright for a mess of pottage. A second said, "Judas made a bad bargain, when he sold his Lord for thirty pieces of silver." A third said, "Our Lord tells us that he makes a bad bargain, who, to gain the whole world,

loses his own soul." Sunday School instruction goes farther still; in many cases it renews the heart and life.

[*Sunday Sch. Mag.*]

ADVICE TO YOUTH.

On the coast of Norway is a dreadful whirlpool. The body of water which forms it is extended in a circle about 13 miles in circumference. In the midst of this stands a rock against which the tide in its ebb is dashed with inconceivable fury; when it instantly swallows up every thing which comes within the sphere of its violence. No skill of the mariner nor strength of rowing can work an escape. The sailor at the helm finds the ship at first going contrary to his intentions; his vessel's motion, tho' slow in the beginning, every moment more rapid, it goes round in circles still narrower, till it is dashed against the rocks and entirely disappears. And thus it fares with the hopeless youth that falls under the power of any vicious habit, particularly *drunkenness*. At first he indulges with caution and timidity, struggles against the streams of vicious inclinations. But every relapse carries him farther down the current, and brings him nearer to the rocks in the midst of the whirlpool, till at length subdued, he yields without a struggle.—It should also be observed, on the other hand, good habits are powerful as well as bad.

PRAYER.

A gentleman conversing with his friend respecting the exercises of his own mind, before and after conversion, observed that there was a great difference as to the objects of prayer: When I was (said he.) only a nominal christian, I used to pray to *my family*—if any strangers were present I prayed to *them*—when I was alone I prayed to *myself*:—But since I have been renewed by divine grace, in all my prayers I PRAY TO GOD.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, MAY 25, 1825.

ON ATTENDANCE UPON DIVINE WORSHIP.

One of the next distressing circumstances of the present day, in our country—one as much calculated, perhaps, as any other, to throw a damp over the feelings of those disciples who are longing to see a revival of the Lord's work amongst us,—is, the smallness of our congregations, and the little disposition of our people, to attend upon the House of God.

Whence this effect? How much is it owing to the ministers themselves; how much, to the sinfulness of the people?—As to the ministers it will be conceded that they want, both knowledge and zeal: Their unworthiness, in most respects, will be admitted. Yet after all has been allowed in this way, which candor could easily require,—it must strike with melancholy force—that the general inhabitants of the land are much to blame—that these love not, and honor not as they should, the Lord and His Christ—that the House of prayer is not attended, because of the lack of a population who estimate its value.

And this is an awful business truly! For when we shall be assembled before God; what apology will it be for our not having attended upon His public Ordinances—for our not having obtained by means of hearing, that "faith" which "cometh by hearing,"—that the House of God was an hated place to us—and that *there*, for us, was no charm.

Blessed God! the excuse is the admission of the crime!.....The House then, of the Most High, had no charm for our bosoms! the House of the Most High, with us, was a detested place!—

What an admission! Why how, then, would *Heaven* be relished by us—seeing that what came, on earth, the nearest to Heaven had ever been the place of our abhorrence?.....The House of God is one of the means to prepare us for Heaven one of the means of God's own appointment: And if the means were not attended to, how can the end, how can the state of blessed preparedness—have come to be ours?

The smallness of our Western Congregations then, do indicate, in our case, it is to be feared—*smallness of blessing*. Our people will not "draw nigh to God;" and God, we have reason to be afraid, will not draw nigh to them."—Our state is a state of woe, in some good measure;—our prospect (unless God come speedily to our aid) a prospect of gloom;—the call upon us—by what we find, or should find, in our hearts—a call to lamentation.

But we must not give up! All is not yet lost! We must call upon God! We must endeavor, in His fear, the amelioration of our affairs.

But are we convinced that our affairs thus need amelioration, that they are thus deplorable.

If we are not convinced of this; there is indeed, less hope for us—than we were supposing... We *must* be convinced!—by opening our eyes, by regarding the alarming circumstances of the times—by looking, with an eye of steadiness and observation, upon that *extent* of public moral disease which so loudly calls for the moral medicine, and the moral physician. Until this just conviction be produced in the minds, of at least many.—all hope of remedy seems to be at an almost infinite distance!

But supposing this conviction to be produced on the part of a considerable number of persons;—let us be allowed to offer a few suggestions, touching this little regard which is paid to God's public worship, both to Laymen, and to our Clergy.

And first to Laymen.

Let Laymen who are pious look into this matter. Let them ponder it well. It is not unlikely that this state of things is one, which, in some measure, they could provide for. They could encourage the attendance of the careless, not only by their example, but by their prudent precepts and exhortations. They could place before these persons, as opportunity offered, the light in which this subject should be regarded. And thus addressing themselves to their understandings, and their feelings; it cannot well be supposed that they would find such appeals to be altogether in vain,

But a word to Clergyman also..... These likewise should make efforts in private. But they should also prepare themselves, as well as may be, for their pulpits,—so as to speak—not indeed with the mere “enticing words of man’s wisdom”—but in the simplicity, and with the power, of the Gospel of Christ. And with a view to this sort of preaching; should not preachers be ever impressing upon their minds, and their hearts, the nature of their work? It is not themselves they are to proclaim—but Jesus. They should not, therefore, permit themselves to be puffed up with the vain hope of making a figure before a mighty multitude. And going to their places of appointment, with these humble views, and with feelings prepared for any sort of assembly, and any sort of circumstances; they would find themselves possessed of a new adaptation to the awful business of saving the souls of men.

Perhaps, however, these views are rather narrow. The writer is a Presbyterian; and his views may be drawn, rather much, from what he knows—too well—of those with whom he is in church connexion:—Be it so. He wishes that his remarks may not apply, beyond the narrow region of his personal observation. And where Con-

gregations, (as they are sometimes, he knows) are *exceedingly numerous*; he vain would indulge the *desire*—if he can not the hope—that there may be *little room* for this question: “Whether the prospects of good results be *least*—where there are *few* persons, but who are *some little* disposed to “take heed” as to how and “what they hear”—or where there is a *vast throng* who care exceedingly little, for what is said from the desk, but only for the looks &c. of one another?”

Our hints are dropped, we hope, in a Christian temper, and our prayer is that they be means of good.

FOR THE LUMINARY.

“A Greater than”—*La Fayette*—“is here.”

OR, THE WORLD’S GUEST.

This great Personage visited our world about 1800 years ago. He liberated us from the power and dominion of Sin and Satan—He “spoiled principalities and powers,—making a shew of them, openly triumphing over them.”

He did not barely assist us in gaining our liberty; but he accomplished the arduous task alone—“Of the people there was none with Him”.....And this victory he gained by *thirty years* of hard trial, and unparalleled sufferings.

He also *laid aside His Titles*, and became one of us—“He made Himself of no reputation.”

He is soon to visit our world again. “He is to come a second time, without sin, unto salvation;—in the clouds of Heaven—with all the holy angels with him; ten thousand times ten thousand go before him:—thousands of thousands minister unto him.”

Let every soul ask itself, “Am I ready to go out to meet Him”?.....There will no excuse be taken: poverty is not a sufficient one;—for our benefactor has prepared a wardrobe,—there

is also an armory where we may be completely equipped—a store-house, of provisions and every thing we need—"without money and without price." No, we are left without excuse: none are excluded, but those who exclude themselves.

This condition will be especially required of us—that we lay aside our tattered garments, and put on the robes that he hath prepared for us.

The next Sabbath our Illustrious Chief has appointed for us all, in our respective churches, to learn from his heralds how we are to testify our gratitude, but above all things to learn the necessity of being clothed in his garments—or, when He cometh, we shall be "found speechless."

MARY.

N. B. We shall be happy to find that the youth and beauty of the land are disposed to do honor to our *world's Guest* (so far as they can honor him) by turning out the next Sabbath, according to our sister's announcement. Ed.

For the Western Luminary.

Mr. Editor,

It has ever been to me an unaccountable fact, that some professors of religion really appear to enjoy more pleasure in civil mirth, or what may be termed vain amusements, and in the company of those who attend such scenes habitually, than in the service of God and the society of the humble pious. Is it a fact, that the services of religion do not afford the mind more solid, lasting and refined enjoyment, than that of the world. If so, why do such professors trammel themselves with a profession of religion? why do they not come out for the world and take their fill of its pleasures?

A professed Christian should ever remember, that he has put on the Lord Jesus Christ, and that it is at his peril not to walk in him—that he is in some measure the light of the *world*, and the *salt* of the *earth*; and that when he

unites with the world in its follies and fashions, that his light becomes *darkness*, and that the salt has lost its savour. Such professors of religion must know that they wound their brethren, yea, that they wound *Christ in the house of his friends*, that they crucify him *afresh and put him to open shame*. Very different are such from the Apostle Paul, who would not eat meat during his life, if it should offend his brother. To such I would say, pause and ask the solemn questions: Do I in acting thus, let my light shine before men, that they may see my good works, and glorify God? do I thus *shun the appearance of evil*? do I thus live soberly, righteously and godly in this world? These are important questions to a real christian: he cannot read them with indifference. How will the formalist and fashionable christian answer his injured Saviour in the day of judgment for the many wounds he has inflicted on him in this world? what excuse will he then make? will he plead successfully with his awful Judge, that the occasion was extraordinary? that young friends wished to go, &c. &c.? Such excuses will be treated as were those made in the days of Christ, when one said, I have purchased a tract of land, and must go and see it; another, I have bought five yoke of oxen, and must go and prove them; and another, I have married a wife, and therefore cannot go,—concerning whom the Lord Jesus said, they never shall taste of my supper.

AN OBSERVER.

FOR THE LUMINARY.

On the Inspiration of the Sacred Scriptures in general—and more particularly of the New Testament.

(No. III.)

3. THE APOSTLES LAID CLAIM TO INSPIRATION.—Thus Gal. 1. 1, "Paul, an Apostle, not of man, neither by man—but by Jesus Christ, and God the Father."—1 Thes. 1. 5: "For our

Gospel came not unto you in word only, but also in power, and in the Holy Ghost." "The great salvation, spoken by the Lord, and confirmed by them that heard him—God also bearing them witness, both with signs and wonders and with divers miracles and gifts of the Holy Ghost."—Heb. 2. 3, 4—2 Pet. 3. 1, 2. The holy prophets of old are put on a level with the Apostles of the Lord and Saviour, and their words with the Apostles' commandments. Now the former were by the confession of the Jews, and Peter's assertion, inspired—of course the latter too. The passage is as follows—"This second epistle, beloved, I now write unto you, in both which I stir up your pure minds, by way of remembrance. That ye may be mindful of the words which were spoken before by the Holy prophets, and of the commandment of us the Apostles of the Lord and Saviour."—1 Cor. 2. 10, 13. "But God hath revealed *them* (i. e. the doctrine and nature of the future heavenly glory of believers,) unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. And we have received the Spirit of God, and we speak in the words which the Holy Ghost teacheth, comparing spiritual things with spiritual."—1 John 4. 6. "We are of God,—he that knoweth God heareth us, and he that is not of God heareth not us." Peter's testimony to Paul is most direct and full.—"Even as our beloved brother Paul also, according to the *wisdom given* unto him, hath written unto you, as also in all his Epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction." We are elsewhere told that "all scripture, is given by *Inspiration* of God, and that holy men of old spake as they were moved by the Holy

Ghost." Here the *writings* of Paul, (expressly referred to,) are put on a level with the *other scriptures*; and to make their divine derivation still more obvious, we are told that it is to the destruction of men to wrest them.

Thus the Apostles claimed divine inspiration, and this claim is established upon the ground that they had given to the world the Apostolic evidences of it. "Truly the signs of an Apostle were wrought among you in all patience, in signs and wonders and mighty deeds." And to establish the claim still more incontestibly, they appealed not only to their *own* miraculous works, but to the fact, the marvellous fact, that they had been empowered to impart the same miraculous gifts of the Spirit to others, and to multitudes of those whom they were then addressing. These were then living evidences,—persons endued by their instrumentality with the power of the Spirit, directly appealed to by the Apostles themselves, for the truth of their assertion—and standing up in crowds to attest the truth of their claim. The Apostles then appropriated to themselves this divine endowment, in such a way that the proof went along with the claim. Now these things, which were such evidences to others, could not have been the less so to themselves,—they who could *discern infallibly the spirit of others*, must have intimately known their *own*. With these miraculous powers and gifts of the Spirit, they must have possessed an unerring consciousness of their having been divinely imparted. The question therefore, "how did they know themselves inspired?" which some have so stoutly and so stupidly urged, is scarcely worthy of an answer. The very phraseology of Paul, "I think I have the Spirit of Christ," which has been misused to encourage the idea that he was not certain of his inspiration, is a direct assertion of the fact;—Dokeo.

the Greek word, is a modest assertion, and is used in 1 Cor. 4. 9, "For I think or am fully persuaded that God hath set forth us the Apostles last, as if we were appointed unto death, for we are made a spectacle unto the world and to angels, and to men." Here let it not be said that the proofs contained in this and the last head are in reference to the oral instruction of the Apostles, and not to their writings; for surely if it were important that their *utterance to a few in one age*, should be infallible through the demonstration of the Spirit and of power, in order to effect its end, it was still more so in regard to *records* which were to be sent down to all ages, and to regulate the religious opinions and immortal destinies of every succeeding generation. But the Apostle Peter, as we have shewn, testifies to the Inspiration of the *written* Epistles of Paul. Paul informs us that the Corinthians acknowledged his *Epistles*. "For we write none other things unto you than what ye read or acknowledge." 1 Cor. 1. 13.—See Gals. 1. 8, 9. "Though we or an angel from heaven preach any other doctrine unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other doctrine unto you than that ye have received, let him be accursed." Surely then, he here identifies his *preaching* with his *writings*, and whatever attaches itself to his utterance, and oral teaching, quite as much accompanies his written instructions—otherwise we suppose that help granted to the less which the greater and more important had not.

4. THE APOSTLES WERE DESIGNED TO BE ON EARTH THE REPRESENTATIVES OF THE DIVINE REDEEMER AFTER HIS ASCENT INTO HEAVEN. In common with all whom they directly or mediately have ordained, they held a commission from Christ to preach his Gospel to the nations. But beside this, the apostol-

ic office had something peculiar in it, and different from this. The keys of the kingdom were committed to them. What they bound on earth was to be bound in heaven, what they loosed on earth was to be loosed in heaven. "He that heareth you, heareth me, and he that despiseth you, despiseth me."—Luke 10. 16. "As my father hath sent me, even so send I you." John 20. 21. They were to found Christ's Empire on earth,—they were to found the christian church,—they were to record all he had taught, as he had left nothing on record.—They were to do greater works than those he did, in his name, because he was about to leave the world, to go his father, "having blotted out the hand writing of ordinances," having done away the shadows and types and ceremonies of the old dispensation, and "brought in everlasting righteousness,"—nailing not only ceremonies and rites, but all his enemies to the cross, he now ascends the throne, to wield the evolutions of his rising empire. These Apostles were his representatives on earth, his mouth, his hands, through whom he spoke and wrought and triumphed. Now, is it to be for a moment thought, that his stupendous work was to be accomplished, without the very Divinity himself moving upon them, directing, sustaining, and infallibly teaching them? It were indeed to suppose them Gods;—and thus dispense with all necessity of that which we claim for them, by making it not a gift from God, but the intrinsic and self-possessed power of the Deity. We need not quote those passages of the New-Testament which confirm our view of the Apostolic character; but will remark here, that in writing what may be called their commentaries on the important facts connected with the Saviour's mission to earth, they must have had a divine inspiration for their guidance. In reference, for example, to the death of

Christ as a propitiation, to his intercession, and his mediatorial reign on high,—to the future prophetic history of the church, as then given, and since fulfilling, in every age—to the circumstances of the resurrection and the final judgment,—most of the matters and doctrines made known by them must have been revealed to them after the Saviour's ascension: It was *inspired matter*, and it necessarily supposes an *inspired record*.

(To be continued.)

We publish with pleasure the gentlemanlike letter of Mr. Semple,—and the more so, as we deem the publication of it no wise calculated to evince that any remarks which we ever made of President Holley were at all illiberal. The *morals of a gentleman* that individual may possess,—while yet of *Christian morals*—or, of morals founded on *vital religion*—he may be entirely destitute. Christian morality must restrain its professors from sinful conformity to the world: “Be not conformed to this world”—says the Blessed Jesus. If President Holley have no vital religion, it is *his* misfortune and that of the public.

This much—*en passant*. We mean no attack; but what we have said seemed due to ourselves. ACTING EDITOR.

Clarksville, King & Queen Cty. Va.
Messrs. Editors,

In your paper of March 16th, I found my name very unpleasantly introduced in a letter addressed to Dr. Holley, under the fictitious signature of Philo Holley. In this letter there is a suggestion, I think, that I had given contradictory statements of that gentleman's moral and religious sentiments. On this subject I feel it my duty to offer some explanation, which I shall do in a very few words.

Previous to my entering Transylvania University I had formed unfavour-

able opinions both of the moral and religious sentiments of Dr. Holley.—These opinions I continued to entertain until I heard him deliver a course of Lectures on morals and manners, and had an opportunity of making observations on his general deportment, when I was convinced in point of moral principles he had been misrepresented. I avowed these convictions not only to Dr. Holley but many others, and among them to Dr. Fishback. I also wrote my father to the same effect. As to Dr. Holley's religious principles, I had no opportunity of knowing them correctly further than from a single discourse and some passing conversations with him. These opinions however were not unfrequently the subject of conversation in private circles with others. From these sources (perhaps insufficient ones) I had my doubts whether the Dr. was acquainted with *vital Religion*, as it is termed in the Christian world. By *vital Religion* I mean what is so often in the Pulpit urged as a Supernatural communication from God. That Dr. Holley believed the Bible to be of divine authority, and the Christian Religion what it claims to be, the production of Heaven, I had no more reason to doubt than I have to doubt that thousands of nominal christians of all ranks and all characters throughout Christendom, sincerely believe the same. I have no more right to doubt it than that the Dr. believes the system of Mental Philosophy on which he lectures with so much ability. If I said I believed he was no Christian, (which I might have said with some restrictions and qualifications) I said solely in reference to *vital Christianity*. My opinion is that a man may have a very proper sense of morality, and that morality too drawn from Christianity, and yet not be a *vital Christian*. The preachers and writers whom I admire most have advanced this sentiment, and it is one to which I yield my unqualified assent

As to Dr. Holley's general conduct as a man and a President of Transylvania University, I will take the liberty of saying, that in my opinion he acts well his part, and believing this I authorized the publication of the conversation alluded to in your paper, which it appears has been so offensive.

I am, Sir, your most obedient,
respectful and humble servant,
ROBERT B. SEMPLE, JR.

Messrs. Breckinridge & Harrison.

REVIVALS OF RELIGION.

There has been some time past, a very powerful revival in Palmyra.—All ages and descriptions of people are among the subject of this blessing. About 300 have united with the Baptist, Presbyterian and Methodist churches; and to each about an equal number. In Genessee, the Lord is pouring out his Spirit, and both the Baptists and Presbyterians are sharing in the blessed effusion.

Bost. Rec.

A brother in the ministry writes under date of Jan. 17, from the westward that the Lord is doing wondrous things for Ohio. A reformation commenced in the northern part of that state in October last, and still continues.

Col. Star.

"We are are informed," says the editor of the Trenton Recorder, "that since the commencement of the revival of religion in Kensington, nearly one hundred and seventy persons have been admitted into the church."

We understand, says the Boston Recorder, that a revival of religion has commenced in Yale College, with encouraging prospects.

REVIVAL OF RELIGION

Within the Bounds of the Presbytery of Newark.

The whole number, who have become hopefully pious within the bounds

of this Presbytery during the past year, is 657.

N. Y. Obs.

Free Blacks in New-Jersey.—The New-Jersey Colonization Society have passed a resolution, that is expedient to adopt measure to raise funds sufficient to defray the expenses of fitting out a vessel, under the direction of the society, to take free blacks to the Colony at Liberia. The free blacks of New-Jersey are to have the preference.

American Bible Society.—The Treasurer acknowledged the receipt of \$5,156 82, in March 1825.

Usefulness.—During the 16 years of Dr. Romeyn's ministry in the city of N. York, 650 persons were added to his church; of whom thirty young men devoted themselves to the ministry of reconciliation.

Chris. Gaz.

Actual Cannibalism.—At Van Diemen's Land, New South Wales, Alexander Pierce, an old convict, runaway and often punished offender, was convicted of the murder of Thomas Cox, another runaway. The day preceding that appointed for his execution, he made a most horrible confession of having repeatedly escaped with other convicts into the woods, and when reduced to the lowest extreme by famine, having killed and eaten no less than four successive victims. When he killed Cox, he was alone with him, and his heart failing in the attempt to effect his escape, he returned to the settlement with a part of the butchered flesh with him, and surrendered himself to the government, but declared that Cox had died a natural death, until the remains of the carcass were found and evinced the contrary.

N. Y. Statesman.

—:o:o:o:—
DIED, in this town, on Monday last, Mr. WILLIAM V. McCULLOUGH.

POETRY.

THE RESTORATION OF ISRAEL.

Mountains of Israel! rear on high
Your summits crowned with verdure
new
And spread your branches to the sky,
Refulgent with celestial dew,
O'er Jordan's stream of gentle flow;
And Judah's peaceful valleys smile,
And far red-let the lovely glow
Where ocean's waves incessant toil.

See where the scattered tribes return;
Their slavery is burst at length,
And purer flames to Jesus burn,
And Zion girds on her new strength:
New cities bloom along the plain,
New temples to Jehovah rise,
The kindling voice of praise again
Pours its sweet anthems to the skies.

The fruitful fields again are blest,
And yellow harvests smile around;
Sweet scenes of heavenly joy and rest,
Where peace and innocence are found!
The bloody sacrifice no more
Shall smoke upon the altars high,—
But ardent hearts from hill to shore
Send grateful incense to the sky!

The jubilee of man is near,
When earth, as heaven, shall own His
reign;
He comes to wipe the mourner's tear,
And cleanse the heart from sin and pain.
Praise him, ye tribes of Israel! praise
The King who ransomed you from wo:
Nations! the hymn of triumph raise,
And bid the song of rapture flow!
U. S. Lit. Gaz.

THE RISING MOON.

The moon it up! how calm and slow
She wheels above the hill!
The weary winds forget to blow
And all the world lies still.
The wayworn travellers with delight
The rising brightness see,
Revealing all the paths and plains,
And gilding every tree.

It glistens where the hurrying stream
Its little rippling leaves;
It falls upon the forest shade,
And sparkles on the leaves.

So once on Judah's evening hills
The heavenly lustre spread;
The gospel sounded from the blaze.
And shepherds gazed with dread.

And still that light upon the world
In gilding splendour throws;
Bright in the opening hours of life.
And brighter at the close.

The waning moon in time shall fail
To walk the midnight skies;
But God hath kindled this bright light
With fire that never dies.

Rock. Gaz.

NIGHT.

Night is the time to muse;
There, from the eye, the soul
Takes flight; and with expanding views,
Beyond the starry pole,
Descries athwart the abyss of night,
The dawn of uncreated light.

Night is the time to pray;
Our Saviour oft withdrew
To desert mountains far away;
So will his followers do,—
Steal from the throng to haunts untrod,
And hold communion there with God.

Night is the time for death —
When all around is peace,
Calmly to yield the weary breath,
From sin and suffering cease.—
Think of heaven's bliss, and give the
sign
To parting friends;—such death be mine!

LINES ON A WATCH-CASE.

Onwards for ever moving,
These faithful hands are proving
How quick the hours steal by;
This monitory, pulse-like beating,
Is constantly methinks repeating,
Swift, swift the moments fly;
Reader, be ready, or perchance, before
These hands have made one revolution
more,
Life's spring is snapp'd—you die!

—:o:o:o:—

Men often go to God in duties, with
their faces towards the world; and when
their bodies are on the Mount of Ordin-
ances, their hearts will be found at the
foot of the hill, going after their covetous-
ness.

BOSTON.

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. XXI. 23.

VOL. I.]

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From the Recorder and Telegraph.

THE WESTERN CHURCHES.

Messrs. Editors,

The great deficiency of ministers in the whole western section of our country, has been so often stated in your columns, that I shall not detain your readers with remarks on this point. This deficiency has been lamented in the annual reports of Education and Missionary Societies; it has been proclaimed in the journals and letters of travellers; it has been borne upon every breeze which has wafted back to their brethren in New-England the appeals of the few scattered and feeble watchmen who stand upon the walls of Zion there.

One fact on this subject, in connexion with the multitude already before your readers, may serve to show the present state of these churches. In the State of Missouri, containing a population of 100,000, there are only 6 Presbyterian ministers, two of whom expect to leave, this spring. A clergyman who has been several years there, in an earnest entreaty to some of our theological students to turn their attention towards "these goings down of the sun," remarks, that though re-

peatedly urged to settle as a pastor, the number of destitute churches was so great, that he thought it his duty to divide his labours among them, with the hope that they might be kept alive till help could be obtained.

But it is not merely in preaching the gospel, that this lamentable deficiency exists,—the standard of moral feeling and action is proportionably low. The Sabbath, so solemn and peaceful in the towns of New England, is in many of our western villages a day of visiting, and of riotous amusement. Instead of the monitory bell, assembling the people in the house of God, the report of the huntsman's rifle is heard, or the sound of the forester's axe, or the din of the mechanic's hammer, as reckless alike of the laws of God and man, they pursue their sports or their labours on this holy day.

Profaneness, so far from being stamped with that ignominy which brands it in New-England, may be heard in open day in the public streets, from men who sit on the bench of justice and in the halls of legislation: men who, though filling the highest offices, and sworn to observe and execute the laws of the land, give the whole weight of their example to corrupt the moral feelings of the populace on this subject; nor is any of the corrupting influence of their example lost upon the lower classes in the community. I might go on to speak of the alarming prevalence and shameless publicity of intemperance, gambling and their concomitant vices, in many places; but I shall turn from this dark and painful picture with but one additional remark.

Deism and infidelity, instead of cov-

ering themselves with the meek plausible robes of a nominal Christianity, or lurking in secret places among the despised in society, stalk abroad in all their native deformity, and in not a few cases find their advocates among the judges, the lawyers, and the physicians of the land.

I was a few months in a flourishing village at the west, where, during a revival of religion, a systematick opposition was organized. Members of the bar and others, holding respectable stations in society, attended the evening meetings for the express purpose of making speeches in defence of Universal salvation, and to counteract as far as possible the influence of the minister. Others went round from house to house, after those who were visiting the anxious, to ridicule the revival and efface serious impressions from the minds of those who were inquiring the way to heaven.

The artful objections of Hume and Priestly, and the more blasphemous ribaldry of Belsham and Paine, were brought forward in public as *original remarks*, because they knew that the minister had too little information on these subjects, to detect the imposition, or expose their sophistry.

The influence on the rising generation, of such a state of feeling among those who stand high in the estimation of the populace, can be easily imagined: and I have only to ask in conclusion, that Christian parents, whose children are to become, many of them, inhabitants of these fertile regions, will fix their thoughts upon this influence.

The evil, to be remedied, must be understood and felt;—**FELT** not only by those who experience its baneful influence, but by those who have the means of removing it;—**FELT**, not with the feeble, fluctuating emotion which a partial or hasty glance at the subject produces, but with that strong, constant, soul-exciting solicitude, which

fathers ought to feel, to banish a moral pestilence from the land where their children, and children's children will reside.

A. W. T.

NEW-YORK RELIGIOUS TRACT SOCIETY.

The anniversary of this Society was celebrated at the City Hotel on the evening of March 25th.

The Society published the last year an assortment of upwards of *seventy* Children's Books, suitable for distribution in Sabbath Schools. *Seventeen* hundred and *eighteen* pages have been stereotyped.

The number of Tracts published the last year is 754,950—being 500,450 more than in any previous year. The whole number published since the formation of the Society is 2,316,694.

The distribution of Tracts during the year has been as follows:—Donations, 36,510, Sold, 529,712, Female Branch, 20,993, Subscribers, 5,743. Total 592,963.

A considerable number have been sent to South America and the West Indies. Receipts during the year, \$5537 60, Disbursements, \$7109, 12.
N. Y. Rel. Ch.

From the Recorder and Telegraph.

MESSRS. EDITORS,—Among the *Signs of the Times* which call for gratitude from every pious heart, is the prosperity of the cause of Religious Tracts in our country. Within a year now past, there have probably been *four times* as many Tracts published in the United States, as in the year ending May 1822. Millions of our countrymen being destitute, and the number of Preachers of the gospel being so inadequate to supply them, Providence seems to have introduced the Tract System, as one by which some knowledge of a Saviour may without delay, and at a small expense, be conveyed to every family.

From the Southern Intelligencer.

**DEATH OF A SUNDAY SCHOLAR
ON THE FIELD OF BATTLE.**

A boy belonging to a Sunday School in a country village in England, was so refractory, so vicious, and so lost to every thing that was decorous and good, that it was necessary he should be expelled the school. As he grew in years, the evil propensities of his mind manifested themselves in multiplied acts of dissipation. At length he enlisted for a soldier, and went abroad to serve in a foreign country, leaving behind him a pious and affectionate mother, to mourn over the follies and vices of her depraved son. After a considerable lapse of time, a pious man residing at the same place, was about to go out as a sergeant to join the regiment to which this youth belonged. He knowing both the mother and son, and supposing the old woman might wish to communicate through him some message to her son, waited upon her preparatory to setting out on his journey. He found her the subject of heavy affliction, and confined to her bed. He introduced to her notice the object of his visit, and the old woman had only one boon to bestow—had only one request to make to her rebellious son. The boon was the Bible. The request, that for the sake of his poor dying mother he would read at least one verse each day. The sergeant departed. He arrived in the foreign land to which he was destined, and there he found the former Sunday school scholar as wicked a man, as he had been a boy. He lost no time in making known to him his mother's request. The sergeant said to him, "I am the bearer of the last gift, and the last wish of your poor mother." "What?" said he, "is she dead then?" "She was not," replied the sergeant, "when I left England, but I think there cannot be any doubt that she is dead before this. Here," said he, "is a Bible (giving it him)

which your mother has sent you, and she has only one request to make of you, and that is, that for her sake you will read one verse a day at least." "O," said he, "if it is only one verse, here goes." He opened the Bible—he looked—he paused:—"Well," said he, "this is strange, that the first verse that caught my eye should be the *only one* I ever learnt to read in the Sunday school. "Come unto me all ye that labour and are heavy laden, and I will give you rest." He began to inquire who "*me*" was; and the sergeant, like Philip of old, spoke to him of Jesus. From this period a manifest change was observable in his conduct. It was not a very long time after this circumstance, that the regiment to which he belonged was engaged in battle. When the conflict was over the sergeant before mentioned walked over the field of blood, and discovered his late pupil lying under a tree a corpse. The Bible was opened at the passage before quoted, on which he had reposed his dying head, and its sacred pages were soaked through with his blood. Its cheering invitation had doubtless been the exercise of his dying faith, and the meditation of *that* divine record had consoled and sanctified him, being to him "a rod and a staff" through the valley of the shadow of death; and in this manner it may have pleased God to counsel him by his wisdom, and after that receive him into glory.

From the Christian Journal.

**EXTRACT FROM DR. MILLER'S LETTER
ON BIBLE SOCIETIES.**

"I consider the Scriptures as the only infallible rule of faith and practice; and as a sufficient rule for all who approach them with humble and honest hearts. I am, therefore, perfectly willing to co-operate with any and every person in sending them, without note or comment, to every son and daughter of Adam. I consider it as a privilege and an honour

to be a member of the American Bible Society and of every other Bible Society within convenient reach; and my impression of the importance of these societies in promoting the best interests of the world, is so far from being impaired, that it is daily becoming deeper.

"In full consistency, as it appears to me, with all this,—when I go into the pulpit, I think it incumbent on me, not only to recommend the Bible, in general, to my hearers, but also to declare to them *how I understand it*. When called upon to assist in ordaining a minister, I deem it indispensable to ascertain, by appropriate measures, how the *living teacher* whom I am about to aid in sending forth, is likely to explain the Word of Life which we commission him to preach. And when an opportunity is presented, I do not fail to recommend and Circulate the Confession of Faith, and the form of Government and Discipline of my own Church. But I should abhor the thought of withholding a Bible from an ignorant destitute fellow-creature, until I could accompany the delivery of it with my own Formulas and articles. Just as soon should I think of withholding a piece of bread from a starving beggar, until I had previously engaged him to come under the government of my own family. I am quite willing to trust the Bible alone in the hands of every inhabitant of the globe; and to leave the question, whether they shall be connected with this or that denomination, to their own serious and deliberate decision, aided by that enlightening and sanctifying Spirit, who leads his people into all necessary truth. If I believed, indeed, that the peculiarities of the church of which I am a member, were essential to salvation; or that it was impossible for a serious inquirer to understand the fundamental doctrines of Scripture, without the assistance of my formularies and expositions, my

conduct would be different. But as I believe neither, I am, of course, not embarrassed with any of the consequences of such belief. It is time enough, in my opinion, when persons make inquiries with a view to join a particular denomination, or put themselves in the way of being taught its peculiarities, to meet them—if candidates for private membership, with those views of doctrine and order;—or if aspirants to the ministry, with those "Creeds and Confessions"—the reception of which appears to me indispensable to the attainment of ecclesiastical concord and edification.—Thousands and tens of thousands who will never have an opportunity of coming within the pale of my own Church,—and who might not be disposed to do it, if they had,—may yet be willing to receive Bibles from any hands, and may be for ever benefited by them. Ought I to withhold from them the precious gift? I dare not do it. And I am so far from seeing an inconsistency between this decision, and the doctrine which I have taught concerning Church "creeds," that they appear to me to illustrate and strengthen each other."

I am, Sir, yours respectfully,
SAMUEL MILLER.

Princeton, Dec. 24th, 1824.

From the Recorder and Telegraph.
MISSIONARY INTELLIGENCE.

[Collected from the Herald for May.]
Ceylon.—The missionaries in Ceylon have it in contemplation to establish in the district of Jaffna, at the north part of the island, a College for the Literary and Religious Instruction of Tamul and other youth, a measure which the state of the schools under their care seems to render particularly desirable. At the latest dates, the number of schools in Ceylon was not less than 50, containing an aggregate of about 2000 scholars; of which 250 are females. Besides these, they have received into

their families, and are educating under their entire control, 150 boys and 30 girls; forming what is called the Boarding Schools. Such of these boys as have been longest under instruction, are now fitted, with proper helps, to prosecute successfully the higher branches of Tamul learning, to enter upon the Sanscrit, or to apply themselves to European literature and science, as may be found expedient in reference to the course of life which they expect to pursue. The great inconvenience of conducting so many branches of study at 5 different stations (for at so many the boys are now distributed) suggested the idea of a *Central School or College*—The immediate objects of the College, according to the plan proposed, are, to give native youth of good promise a thorough knowledge of the English language; the cultivation of Tamul literature; the Sanscrit language; Hebrew, and perhaps Latin and Greek in some cases; together with the sciences usually taught in the United States.—It is designed to have a President, and three European or American Professors. Young men between 12 and 25 years of age, will be admitted when properly qualified, to whatever caste, sect, or nation they may belong. Course of study to continue 6 years; during all which period the Bible will be studied *daily*, being made, as far as practicable, the text-book of the College. The whole expense of a scholar,—food, clothing, books and incidentals,—may be estimated at \$30 a year,—it is believed that, if this College can be established on a firm basis, it will be of immense importance in training up and educating *native preachers* to tell the millions of their countrymen the glad tidings of salvation.

A letter, dated Feb. 28, 1824, mentions that a few days previous, the following persons had been admitted to the church: Parian, a young man residing with Dr. Scudder,—Levi Beebe,

a boy in the Boarding School at Batticotta—and Katheran, formerly a heathen in one of the villages of Menepy.—Bible Societies have been formed at Batticotta, Oodoville, and Tillipally, auxiliary to the Malagum Bible Association; and it is interesting to remark, that most of the children supported by charity, deny themselves of one meal a week, that they may contribute what is thus saved, to this benevolent object. The missionaries are extremely anxious that more labourers should be sent forth into that field, which is now white and ready for the harvest.

Bombay.—The number of Schools at Bombay under the care of the missionaries, chiefly instructed by native teachers, is *thirty-nine*. These Schools have of late been regularly continued on the Sabbath; on which days, however, nothing is taught but what is purely religious. The translation of the whole New-Testament has just been completed, and will be put to press ere long.—Here too there is a loud call for *more missionaries*.

It is afflicting to learn, that the Rev. JOHN NICHOLS, one of the missionaries at this station, has been called to his long home. He died on the night of Dec. 9, 1824.

The formation of upwards of 50 Missionary Associations is announced in this number of the Herald. Receipts in the Treasury from March 21st to April 20th, inclusive \$5,022 89 cts.

BURMAN MISSION.

We have perused a letter from Mr. Wade, to the Corresponding Sec'y. dated Calcutta, November 18, 1824. He states, at considerable length, his reasons for leaving Rangoon. In the disturbed state of the country, Missionary operations were suspended; as there was no intercourse with the natives, and all the converts, except Mounge Swaba, had fled. The Mis-

sionaries, moreover, were exposed, in consequence of the situation of the Mission house to the danger of falling again into the hands of the Burmans. The health, too, of Mr. and Mrs. Wade, was somewhat impaired; and the difficulty of procuring provisions, of a suitable kind, furnished urgent motives to repair to Calcutta. The scarcity of provisions may be inferred from the fact, that eggs were sold for \$1 50 per dozen; milk milk for \$1 per pint, butter \$1 50, and beef, \$1, per pound. Mr. and Mrs. Hough designed to follow Mr. Wade as soon as practicable.

No intelligence had been received from Mr. Judson, and his associates, at Ava. Mr. Wade expresses serious apprehensions respecting their fate; but his own critical escape operated, without doubt, to increase his fears on their account.

The English Missionaries at Calcutta have generously furnished, for the use of Mr. Wade, without expense, the house formerly occupied by the Rev. Eustace Carey. Here Mr. W. and his wife are employed, in the study of the Burman language.—Mr. Wade has commenced an undertaking of some importance. He designs to print at Calcutta, a Vocabulary of the Burman language, comprising, all the words collected by Mr. Felix Carey, Mr. Coleman, Mr. Judson, and others. It will form a volume of three or four hundred pages, and its publication will not only be without expense to the Board, but probably productive of some pecuniary profit. The edition will consist of three hundred copies; and the Supreme Government of Bengal have agreed to purchase one hundred copies, at ten dollars each. This Vocabulary will be an invaluable help to Students of the Burman Language. Heretofore, many months have been necessarily wasted in the commencement of this study, merely from a want of a work

of this kind. The hand of providence is visible, in furnishing this opportunity to publish it. Perhaps, Mr. Wade could, in no circumstances, in the same space of time, perform a more valuable service to the Mission.

[Col. Star.

From the Boston Recorder and Telegraph.

THE BIBLE AND ITS ENEMIES.

It has been stated in this paper, that the Pope of Rome has manifested, of late, a degree of hostility against the free circulation of the Scriptures, which is uncommon even for "His Holiness." It has been stated also, that through his influence, the Turkish Sultan has issued a firman prohibiting entirely the circulation of the Scriptures in every part of his dominions: and further that the English Missionaries have been required to withdraw from the empire of Alexander,—for what reason we did not pretend to decide. The following letter from a gentleman in Europe (it is not stated what part) to the Editor of the Christian Advocate, published at Philadelphia, throws some additional light on these remarkable movements. Speaking of the circulation of the Scriptures, the writer says:

"In Russia, I lament so say, the good work is languishing, and apparently almost ready to expire. Henceforth no copies of the scriptures are to be distributed in that vast empire, not even amongst the Tartars and Mahomedans, but through the hands of the clergy of the Greek church: and the Persian translation, made at St. Petersburg, suppressed. The Pope, the Jesuits, and the powers of darkness, are most actively working, in ways almost inconceivable: even so far as to have moved the Turkish Divan to issue a firman against the circulation of the Scriptures. This was especially the act of his Holiness, But it is wonderful how these crooked

measures are, in many instances, counteracted. Let us still rest confident, that "greater is He who is for us, than all they who are against us." The work is the Lord's, and we may "look to the everlasting hills, from whence cometh our help."

Papoff, the late valuable Secretary of the Russian Bible Society, is under a criminal prosecution, for translating a book of Gossner's, in which the perpetual virginity of Mary is combated—as are two others. The Emperor Alexander, it is said, is really shackled by the noblesse and the clergy of the Greek church; who feel that the flood of light which has been let in by the circulation of the Scriptures, may prejudice them. Prince Galitzin has been obliged to resign, as minister of religion, and to give way to others. Could not your periodicals do much good by noticing what is going forward, (particularly in Russia) frequently and powerfully, so as to excite public attention."

From the London Jewish Expositor.

THE JEWS.

The Jews in Barbary are numerous; but, with the exception of those at Tunis, very ignorant. In a mountainous tract of country, commencing 60 miles from Algiers and reaching towards Tangiers, there are at least 4000 Jews. They are deplorably ignorant; know little or nothing of Hebrew, and cannot read. Arabic is the vernacular tongue. The rabbies themselves are possessed of very little information; neither do these Jews keep the ceremonies, such as the passover, feast of tabernacles, &c. The difference between them and the Mahomedans seems to consist in little more than in the time of performing circumcision, the Jews doing it when the child is eight days old, but the Mahomedans when it is thirteen years; and in their declaration of faith in the unity of Jehovah,

the Jews say, 'there is but one God,' while the Mahomedans add, 'and Mahomed is his prophet.' But the Jews are sadly persecuted. If a Mufti knows that a Jew writes Arabic, he will cut off his hand. Nevertheless the Jews are numerous. At Tunis, during the life of the late Bey, there were 15,000. Now they are oppressed by the Bey, and many have fled to other places; but about 9000 reside there still. At Tripoli there are 2500, at Algiers 3000. In this last place they are treated worse than at the others. The English Vice Consul at Algiers is a Jew named Ben Salmon.

From the Winchester (Va.) Republican.

FEMALE MUNIFICENCE.

A lady of Charleston, (S. C.) founded a scholarship in the Princeton Theological Seminary \$2,500

Miss Knox bequeathed to the New Brunswick Theological Seminary

\$2,000

Mrs. Norris, of Massachusetts, bequeathed to the Andover Theological Seminary

\$30,000

The ladies of 300 congregations have constituted their pastors life members of the American Tract Society

\$6,000

The Ladies of 200 congregations have constituted their pastors life members of the American Education Society

\$8,000

The ladies of four hundred congregations have constituted their pastors life members of the American Board of Commissioners for Foreign Missions

\$12,000

The ladies of six hundred congregations have constituted their pastors life members of the American Bible Society

\$18,000

The ladies of about 50 congregations have constituted their pastors life members of the United Foreign Missionary Society

\$1,500

THE LUMINARY.

LEXINGTON:

WEDNESDAY, JUNE 1, 1825.

A CANDID APPEAL.

We feel the necessity of appealing to the public upon the subject of the interests of this paper; and we shall do so with the utmost candor.

The opposition which has been made to our journal, has been almost unexampled. The avowed infidel has opposed it: The new-light has opposed it, perhaps with a yet more bitter rancor: It has been opposed by the philosophic advocate for *natural religion*: And, in a word, it has the singular honor (no, we trust, not altogether singular) of having met an enemy, in almost every foe to our Holy Religion, as well as in many a mistaken person.

Of the mass of objections which have been made to us, the two following may be mentioned in particular.

1. "Our paper is merely religious."

To this allegation we have but little to respond. Our view, at first, was to publish a religious journal; and to this resolution we have thought it our duty mainly to adhere,—though matter which was not particularly religious has by no means been altogether excluded. And is it not important that a Christian journal should be maintained, in the extensive and populous region for which ours was especially designed?—Surely this truth will not be denied. On the other hand, it seems to be admitted, at least by a vast proportion of the pious amongst us—that such a journal is needed, and cannot well be dispensed with: And the demand which is continually making upon us, for *missionary news* more especially—is clear evidence upon this topic.....Our paper then—intended as a religious

paper—cannot have done amiss in adhering to its chief purpose;—and the more, as there is nothing in the distracted *political* condition of the country, to tempt us to turn aside into that field of inquiry.

2. "We are sectarian; and our paper was gotten up for sectarian purposes."

This assertion we must deny. The journal was got up for no purpose of a sectarian character; nor has any such purpose been attempted to be subserved in its columns.—We have collected and arranged missionary, and other religious, intelligence. We have offered our views on topics connected with our common christianity. We have sometimes opposed, what we thought, and still think, *radical error*. We have endeavoured to be faithful—though we cannot say we have *been* faithful—in the midst of this *charitable* generation. In short, we would appeal to our successive numbers for the refutation of the objection in question: Though, if it be a specification of the general charge of sectarianism, that we have now begun to turn some particular attention to the "Centre College," at Danville; to this specification, we would take much pleasure in *pleading guilty*. We are indeed quite in favor of western letters generally, and are anxious for their encouragement: nor shall we *be likely* to withhold any place of instruction, because it has pleased the legislature of our country not to wrest it from the hands of *orthodoxy* (if the word may be pardoned) of whatever particular name. We shall be in favor of this college at Danville—and *shall* do justice to other institutions—so long as they shall be *neither sectarian partizans, nor enemies of essential Christianity!*

Such, then, do we take to be the main objections to this paper;—a work to which—though with far less ability than zeal, we own we have been devoting what time we could spare from

our (to us) more necessary avocations. We trust that these objections have been satisfactorily answered. There are, however, many other objections to us, for ought we know, though we think, so far as we have heard them, that the objections which have reached us, are at least nearly akin to the two which have been stated.

Now, therefore, may we expect the continuance, and the increase, of the public confidence?—That confidence we *have*, in some measure, but not sufficiently. We need more subscribers. We have gone, hitherto, upon the plan of a meagre reward of labor, to the printer—and of gratuitous service, on to the part of the editors—of our journal: but it will at once strike, that there must, presently, be some *surety as to emolument*—and that, not only to printer, but to editor likewise. For to “labor for nothing, and find oneself,” (to use a vulgar phrase) is not entirely satisfactory. And although we have now about 900 subscribers;—yet when it is recollected—that subscribers are not always punctual—and that in our case, there is no *advertising* profit,—it will be admitted that we require the efforts of our friends, to make up for the loss of subscription which *may* take place at the end of the year, and to place us on a yet more respectable footing.

Of one thing, in candor, we will advise, more particularly, our friends the members of the Kentucky Synod. Since they passed their *resolution* in our behalf—we have obtained *fewer subscribers*. It is likely that—whilst, to others, this resolve of theirs placed us in the light of a *Sectarian press*,—they have done but little for us *themselves*, to counterbalance the ill—and have left us the sufferers, from prejudices in part occasioned by their friendship. Upon these members, therefore, we have a *strong claim*:—a claim, arising from our, and their, common Christianity; and a claim,

growing out of the vindictive hate, the baseless misrepresentations, and the foul surmizes of the infidel party in this country. And while we appeal, thus especially, to the *Synod*; we doubt not but they will hear us, and the people with them: And, further—whilst we are resolved that the “*Western Luminary*” go on for another year; we are not without strong hopes that it will go on with better prospects, having that support of a pecuniary kind which is like oil to the lamp or rain to vegetation, and for the want of whose stimulating power, to talent and to zeal, a very respectable eastern paper has recently been compelled to change its plan, from gratuity to that of the reward of labor.

It is not certain that all the persons now engaged in this work will be engaged in it for the next year: If, however, any change be made; the prosperity, and usefulness, of the design, will by means be lost in our view.

N. B. If any subscribers desire to discontinue their papers; they will please make their wish known, and pay their arrearages before the completion of their year. Also new subscribers will please to send forward their names as early as they can with convenience.

FOR THE LUMINARY.

On the Inspiration of the Sacred Scriptures in general—and more particularly of the New Testament.

(No. IV.)

5. THE CHURCH RECEIVED THE ORAL INSTRUCTIONS OF THE APOSTLES AND THEIR BOOKS AS INSPIRED FROM THE EARLIEST AGES. Here it is of course understood that we reject utterly the doctrine that the church gives any authority to the Scriptures. It is precisely the reverse; her being, as well as her authority flows from the Scriptures.—But then, surely, the early Christians had the best opportunity of knowing

whether instructions orally given, were inspired, and whether books written were inspired, that we can well imagine. Now we know that myriads of Jew and Gentile converts did receive their oral instructions as divinely derived, and profess to be converted by their instrumentality, and did become, through seas of blood, their followers, their most faithful and honest adherents. This we say, is a fact which none can deny who gives any weight to historical testimony. Now these people had every earthly inducement to reject the Apostolic claims, and to refuse them their countenance; yet we know they did receive the Apostles as men sent of God, as infallible teachers, as *divinely inspired*. And as they had the best means possible to judge in this matter, is not their reception of them as teachers sent from God, a striking proof that they indeed *were so*. In addition, we know the particularity of the primitive church in "trying them which said they were Apostles and were not."—We know they "found them to be liars," according to the Scripture, and rejected them. We know, too, their most anxious care in regard to the canon,—that there were multitudes of books rejected,—that on so vital a subject, they would spare no pains to arrive at the truth,—that in consequence of this great care, they rejected for a long season the very genuine Epistle to the Hebrews, and for some time refused to receive it into the canon, not because they doubted, or could disprove its divine derivation, but only because they differed in their opinions concerning its author. And yet they did after all this care, and discrimination, receive and hand down to us, (the renowned Alexander Smyth's assertion to the contrary notwithstanding,) our present New Testament, as canonical;—that is, as inspired, as infallibly and fully, the word of God. It was thus the whole church received all the

books of the New Testament, read them in their assemblies, quoted them as authority against errorists of every degree, drew from them all their rules of duty and of life, commented on them and exclusively instructed others in religion from them. Now if these positions be true, and that they are, none can decently deny, it must follow that the New Testament is an inspired book.

6. THE TESTIMONY OF THE FATHERS COMES IN HERE AS AN INTERESTING PROOF OF THEIR INSPIRATION. Clemens Romanus, contemporary with Paul the Apostle, says, "the Apostles preached the Gospel, being filled with the Holy Ghost." *Meta Plerophorias pneumatos Hagion*. Epistle to the Corinthians 42d. sec.

POLYCARP, who was John's disciple, and died A. D. 167, says to the Philipians, "that none could attain the wisdom of Paul, by which he wrote unto them,—by attending to which, they might be built up in the faith delivered to them." Sect. 3d.

JUSTYN MARTYR, who was martyred A. D. 165, says, "that the Gospels were read in the assemblies, as the Holy Prophets, as being written by men,—*meatois pneumatos Hagion*,—full of the Holy Ghost."

So IRENEUS, who was martyred A. D. 202, says, "the Lord of all things gave the Apostles authority to preach the gospel—by them, we have known the truth, the doctrine of the Son of God; for to them he said, "he that heareth you heareth me;"—"that they preached and then wrote this Gospel by the will of God, to be the foundation and pillar of our faith;" and adds, "All the Apostles knew the truth by revelation,—and as with Paul, so with the rest, "they were not of man, neither by men, but by Jesus Christ and God the Father." Chap. 1st.

THIROPHILUS, who was cotemporary with Ireneus, says, "There is a consent between the things spoken by the

prophets and in the Gospels, for they both spake by the same Spirit."

CLEMENS ALEXANDRINUS, who flourished about the close of the second century, writes, "the Apostles partook of the Holy Spirit, were disciples of the Spirit; that they and the prophets were taught by the same Spirit; and the scriptures they gave by authority from God."

So ORIGEN, A. D. 230, says, "the afflatus of the Spirit was the source of the Scriptures which were had through the Apostles, that their writings were the canon of the heavenly church of Jesus Christ." And the fathers call the New-Testament Scriptures generally—"Divine Oracles"—"Wisdom of God"—"Voice of God"—"Perfect and well tuned organ of God, giving from different sounds one saving note." This is so full, so explicit, in ages so early, when there was so much particularity about the labor, so much necessity to guard on the one hand, and so many facilities for detecting fraud on the other, that this external testimony is truly satisfactory and forcible to impartial minds.

We were mistaken in our statement of the No. of Students of Centre College. There were not so many as 90.—We have no doubt, however, but the present No. will increase. We make this correction, in part, to oblige our friends at Danville, themselves—who do not wish to have any factitious prosperity attributed to their institution.

From the American Journal.

"Remember the Sabbath day to keep it holy."

This divine command is admitted by nearly all, who believe in the Christian Religion, to be obligatory, upon all men at the present day. Such a conclusion, however, would not be gathered from the regard which, is actually manifested for this holy duty, by a considerable portion of our people. It may, per-

haps, be useless again to mention the melancholy fact, that the Sabbath is most shamefully profaned. But, whether men will hear or forbear, the truth must be sounded in their ears—duties must be urged—motives must be presented—and the sanctions of the Law must be declared. Such is the nature of Him, who "blessed the Sabbath day and hallowed it," that he will not allow sin to triumph, nor his holy authority to be disregarded—not even in the present life, where man is left to prove his character in the most free and ample manner. God does not long suffer his sacred institutions to be profaned by whole nations, without giving signal and awful displays of his indignation against disobedience. In the early history of our race, a whole world, save eight persons, was swallowed up in the billows of the great deep, 'because the earth was filled with violence and corrupt before God.' 'Because their sin was very grievous,' the cities of the plain were consumed with fire from Heaven. Look at the threatening of God against the Jewish nation, for the very sin under consideration. "But if ye will not hearken unto me, to hallow the Sabbath-day, and not to bear a burden—then I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

And does not the spirit of this very command and threatening reach us? Is not God still jealous of his honour? And is he not true to perform that which he hath spoken? While we continue to violate that day, which should be held sacred to devotion and the service of God—while the authority of our nation orders that engine of secular business, the Post-Office department, to carry on its operations through every section of the Union, in defiance of divine authority, well may the sincere reverer of God's commands, and the pious observer of his providential dealings, lament and take up

this expostulation; O America, despise not the forbearance of thy God, who hath hitherto dealt so graciously with thee.

ALBYN.

REVIVALS IN GALEN AND WOLCOTT.

The Rev. Jabez Spicer of Galen, in Wayne co. N. Y. writes as follows under date of the 10th inst. to the Rev. Mr. Bruen, Corresponding Secretary of the Domestic Missionary Society.

Rev. and Dear Sir:—In my last I informed you that the Lord had begun a good work in this place. I have now the pleasure of informing you that He has been graciously pleased to continue the outpouring of his Spirit upon this people; not less than 150 are hopeful subjects of renewing grace. Forty-one were admitted to the communion of the Presbyterian Church the last Sabbath in March; seven now stand propounded, and many more are wishing to unite the first opportunity. The revival began in the village of Clyde, and spread through the East part of the town, and is still advancing. The week past there has been a favourable appearance in the West part of the town.

N. Y. Obs.

REVIVAL IN IPSWICH.

A letter received in this city from Ipswich, Mass. dated April 5, says, "You will rejoice that God has been pleased to pour out his spirit upon this town. About 45 entertain a hope that they have passed from death unto life. The work is still going on. A large number attend our Inquiry Meetings, which are held every Monday evening. Other meetings are frequent and crowded." *Bost. Rec. & Tel.*

REVIVAL IN CHILICOTHE, OHIO.

Since the last Ohio Annual Conference, which was held in September, up to this date, (February 16th,) there have been added to our society in this place two hundred and twenty-eight

new members! viz. in the months of September, October, and November, 8—December, 65—January, 96—two weeks of February 59—Total 228.

Meth. Mag.

Extract of a letter from Mr. J. B. Potter, to the Editor of the Baptist Register, dated

Clyde, April 11, 1825.

Dear Brother—The village of Clyde has enjoyed a season of refreshing from the presence of the Lord. Since the fifth Lord's day in January last, (inclusive) 45 persons have been baptized and added to the Baptist church, 41 to the Presbyterian church in this village, and a few have united with the Methodist society.

The Rev. Isaac M'Koy, in a letter dated at Carey, on the 1st ult. says, "The Lord is still blessing us. Twenty have been baptized as the fruit of this blessed revival; eight of them, white men in our employ, one old Potawotomie woman, and eleven of our Indian scholars. An old chief, Roungee, who has been received by the church, is now gone to his hunting grounds to inform his party, and invite them hither to hear the Gospel, expecting to return and be baptized in about eight days.

The Moravian Missionaries, among the Esquimaux, under date of July 29, 1824, state, that 'the cold, last winter, was intense. For a long time Fahrenheit's thermometer sunk to 20, 30 and 38 below O.' They inform us, that their labours are blessed, and their settlements in that country are prosperous. Brother and sister Kohlmeister, after thirty-four years faithful service, in that mission, were about to return to Europe. What an admirable devotion to the cause of Christianity! How deep and sincere must be their convictions of the truth they

preach, and how great their zeal for the spread of the Gospel!

Demo. Press.

THE ISRAELITES.

The pope has lately issued an edict for the conversion of the Jews, of which the following is an extract: "In order the better to spread the light of the gospel among the Israelites, the measures taken during the time of pope Clement VIII, to compel Jews to attend Catholic sermons, and which was only interrupted by the recent political events to which Italy has been a prey, are re-established from the date of 1st March last." The edict afterwards orders "300 Jews to attend sermon every Saturday evening, and that according to their turn, there shall be amongst them 100 individuals aged from 12 to 13 years, and 50 girls and women of the same age. Each time that a Jew misses sermon, when it is his turn to attend, he shall pay a fine of 5 pacli; no excuse will be admitted; if the oldest Jews do not denounce the defaulters, they shall be fined 30 souidi."

Who, after reading the foregoing, will not encourage a Society, which has for its object the security of the civil and religious rights of Jewish converts to Christianity, and the bringing about of that conversion, by means more consonant to the spirit of the Gospel?

Israel's Advo.

WORSHIP OF THE JEWS.

It is known, perhaps, to most of our readers, that for many ages the public worship of the Jews in the synagogue has been performed in the Hebrew language, which very few of them understand. Every friend of pure religion will be gratified to learn, as we do from a southern paper, that the synagogue in Charleston contemplate changing this custom, together with several others which have hitherto been preserved with as little reason. The

greater part of the service is to be performed in English, many rabbinical institutions and useful ceremonies are to be laid aside, and music is to be introduced, as in Christian churches. These improvements are said to meet the approbation, not only of American, but also of foreign Jews residing in the city. Reason and piety alike applaud the measure.

Reli. Intel.

From the London Evangelical Magazine

LONDON JEWS' SOCIETY.

The prospects of this institution seem highly encouraging, particularly in Germany and the Holy Land. "There is," writes Mr. Wolf, one of the Agents of the Society, "now at Jerusalem, by God's grace, a feeling and a Spirit of inquiry excited among the Jews, even according to the confession of the Rabbies, which never existed among them before."—Of *Damascus*, where the Jews were under great oppression, Mr. Lewis writes:—"Jews were to be seen, old and young, from morning until evening, crowding the street in demand of books, for themselves, their families, and their schools."—At *Aleppo*, Mr. Wolff says, "I have daily conversations on religion, either with Catholics or Jews, often till after midnight. I preached the gospel to a great crowd of *Aleppine Jews*, when several of them declared aloud, that I had spoken the truth."

SIGNS OF THE TIMES.

The London Evangelical Magazine, in speaking on this subject, remarks, that "the day we live in is big with events, which have an important bearing on the cause of religion universally, and on the present and future happiness of the human race. We are approaching that era in the history of the world, when the blessings of civil and religious liberty will be enjoyed by all the children of men. This is the

high decree of the God of heaven, and though earth and hell combine to oppose, it must and shall be accomplished in due time. Yet we are not to expect that this great revolution will be brought about at once, and without a struggle. They must be little acquainted with the history of mankind who flatter themselves that Satan will quietly suffer his dominions to be invaded and overthrown without an effort of resistance. He is at this time uniting his forces, political and ecclesiastical, into a grand confederacy against civil and religious liberty. We see Emperors, Kings, Princes, Popes, Prelates, Priests, and Jesuits, together with the false prophet, all conspiring to stop the progress of knowledge, and the enlargement of the Messiah's Kingdom among men. 'He that sitteth in the heavens shall laugh. Jehovah shall have them in derision.' The events which are taking place justify these remarks. The Grand Sultan has issued a firman forbidding the circulation of the Scriptures, and commanding all who are possessed of copies, to deliver them up. The Greek ecclesiastics of the higher order are also discovering their hostility to the Bible. The bulls of the Pope and the re-establishment of the order of the Jesuits are unequivocal proofs of their concurrence.

N. Y. Reli. Chron.

Anticipations realized.—The Rev. Dr. Bogue, in his speech before the London Missionary Society, makes the following statement: "The great Jonathan Edwards, when speaking of the Millennium, says, 'There may be found divines even amongst the Hottentots,' as if that would be one of the most wonderful of all wonderful events. There are, we trust, some such among the Hottentots; but there are already thirty in the South Sea Islands, who are teaching their countrymen the gospel of Jesus Christ. We have also a Chris-

tian Chinese whom we are delighted to see amongst us this day, whilst another is left at home to preach the word. There is also a Samuel Flavel, (a good name) a converted native, preaching in India, and God is granting him much success, so that several of the natives have been converted and baptized.

N. Y. Rel. Chron.

From the Nantucket Inquirer of May 2.

South Sea Islands.—We learn by the Maro from the Society Islands, that vast improvements are there making in the arts of civilized life. At *Otaheite*, a Sugar manufactory has been established, where excellent Sugar is made from the native cane. At *Bimeo*, a building designed for a cotton manufactory, has been erected—the machinery for spinning and weaving was imported from England in November last, and is to be put in motion by water power. The whole was in a state of forwardness; and there will be no scarcity of stock—for cotton, said to be of the first quality, grows spontaneously in abundance. Samples both of Sugar and Cotton were brought home in the Maro.

Expedition to the North Pole.—The Baron de Wrangall has been engaged for several years with a large party, in exploring and surveying the northern coasts of Siberia, on the ice, in ascertaining whether Asia and America are separated by water, and in endeavouring to reach the pole on the ice. The first two objects he is said to have completely accomplished.—It is now considered certain that the two continents are entirely separate. His attempts to reach the north pole on sledges drawn by dogs, failed in consequence of their meeting with an open sea. In March, 1822, the party left Niji Kolymsk, and directed their course N. E. upon the ice. After travelling twenty-two days, a distance of two hundred and thirty-five miles,

they met with the open sea in N. latitude 73d. 3m., and finding it impossible to proceed further northward, returned, after a journey on the ice of forty-six days, without any kind of shelter, where the thermometer never rose above 15 degrees below freezing, and frequently fell to 24 degrees (of Reaumer it is supposed) below freezing. In an attempt to reach an Island which was said to lie N. E. of the cape of Chalagskoi, they encountered a tempest which lasted many days, and broke up the ice, even to the southward of the party, so that they were several days on a floating mass, surrounded by immense heaps of broken ice, in total want of provisions, and exposed to the greatest dangers before they were able to reach the land. The return of the party, and the details of their expedition, are impatiently expected in Europe.

Bull. Univ. July.

The East Florida Herald says, it is understood that Gen. LA FAYETTE will locate his township of land in Florida, at or near the seat of Government, and that Gen. CALL is his agent for this purpose. He offers for sale one-half of it, and the other half he will retain.

INFLUENCE OF SABBATH SCHOOLS.

"The influence of Sabbath Schools is seen in a country noted for its rebellion. In the counties of Antrim, Armagh, and Londonderry, in Ireland, the number of children educated in Sabbath Schools is to the whole population as 1 to 12. These are *peaceable and quiet counties*. In the county of Limeric the proportion of Sabbath School children is to the whole population as 1 to 977! This county is but too well known for its *atrocities and murders*. Says an Irish gentleman—'There have above 150,000 children, and 7,000 adults, entered the Schools

of the Hibernian Society since its formation—and I have never heard of one scholar, who has been educated by us, being arraigned for any crime."—A parallel is not to be found on the record of any institution." *Rec.*

DEFECTIVE THEOLOGY.

A theology which depresses the standard, which overlooks the motives, which dilutes the doctrines, softens the precepts, lowers the sanctions, and mutilates the scheme of christianity, which merges it in undefined generalities, which makes it consist in a system of morals that might be interwoven with almost any religion, (for there are few systems of religion which profess to teach immortality,) a theology which neither makes Jesus Christ the foundation, nor the Holy Spirit the efficient agent, nor inward renovation a leading principle, nor humility a distinguished characteristic; which insists on a good heart, but demands not a *renewed* heart, but insists not on the necessity of a changed nature,—such a theology is not that which the costly apparatus of Christianity was designed to teach us; *but such a system is SOCINIANISM.* *Ib.*

A HINT TO PERSONS IN BUSINESS.

The history of every day is a striking commentary upon Scripture. We have seen many who *would be rich*; (1 Tim. vi. 9, 10.) they were resolved to be rich if possible; we have seen some fall into divers temptations and snares; we see some who have pierced themselves through with many sorrows; it will be well if none are finally drowned in perdition. A man may be rich with the Lord's blessing, and be comfortable to himself, and a blessing to others; and a few are so. But they that will be rich, are usually both miserable and mischievous. NEWTON.

From the Christian Advocate.

THE PEARL OF GREAT PRICE.

Whither goest thou, pilgrim stranger,—
Wand'ring o'er this darksome waste?
Why so lonely!—unattended,
Whither, whither, dost thou haste?

From the pride of wealth and splendour,—
From the gay, fantastic round;
I would fly, with no defender,
Save the Friend with virtue found.

I no boon from fortune covet,
Charms me not Golconda's mine;
Wisdom's gem is all I seek for;
I would bend me at *her* shrine.

Know'st thou not, that Wisdom's treasures
In the bed of ocean lie;
Deep beneath the wat'ry billow,
And conceal'd from vulgar eye?

On the rocky bed of ocean,
Sparkle gems of every dye;
In their mossy cells they glitter,
And elude "the vulture's eye."

Still a star that gilds the billow
Strikes the abyss with ray so bright,—
Pilgrim thou may'st find thy treasure,
Aided by celestial light.

Bethlehem's Star will lead thee onward,
Tho' dark storms and tempests come—
Mark thy pathway clear before thee,
Till thou gain thy heavenly home.

A THOUGHT ON DEATH,

By Mrs. Barbauld—Written at her eightieth year.

When life in opening buds is sweet,
And golden hopes the spirit greet,
And youth prepares his joys to meet,
Alas! how hard it is to die!

When scarce is seized some borrowed
prize,
And duties press; and tender ties
Forbid the soul from earth to rise,
How awful then it is to die!

When one by one those ties are torn,
As friend from friend is snatched forlorn,
And man is left alone to mourn,
Ah! then how easy 'tis to die!

When trembling limbs refuse their weight,
And fits, slow gathering, dim the sight,
And clouds obscure the mental light,
'Tis nature's precious boon to die.

When faith is strong, and conscience clear,
And words of peace the spirit cheer,
And visioned glories half appear,
'Tis joy, 'tis triumph then to die!

THE SOUL.—By Montgomery.

What is the thing of highest price
The whole creation round?
—That which was lost in Paradise,
—That which in Christ was found—
The soul of Man—Jehovah's breath.
That keeps two worlds at strife;
Hell moves beneath to work its death,
Heaven stoops to give it life.

God to reclaim it did not spare
His well-beloved Son;
Jesus to save it deigned to bear
The sins of all in one;
The Holy Spirit sealed the plan,
And pledged the blood divine,
To ransom every soul of man;
That price was paid for mine!

And is this treasure borne below,
In earthen vessels frail!
Can none its utmost value know,
Till flesh and spirit fail!
Then let us gather round the Cross,
That knowledge to obtain,
Not by the soul's eternal loss,
But everlasting gain.

HOPE.

Hope's bright star, I hail thy dawning,
O'er my dark and trembling heart;
Sweet precursor of the morning,
Cheering rays dost thou impart.

Placed within the soul's horizon,
By the hand of love and power,
Higher still and brighter rising,
Thou dost gild the darkest hour.

In the night of poignant sorrow,
In the gloom of deep distress,
Light from thee my soul shall borrow,
Light to comfort and to bless.

May no cloud obscure thy shining,
Hiding thy sweet beams from me;
Not a single ray declining,
'Till I reach eternity.

Soon I need thee, star no longer,
Thou in darkness mayst expire,
When I have a light much stronger,
And possess what I desire.

Eng. Mag.

THE WESTERN LUMINARY.

"THE LAMP IS THE LIGHT THEREOF."—Rev. xxi. 23.

VOL. I.]

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[No. XLVIII.]

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ANNIVERSARIES IN NEW-YORK.

From the N. Y. Observer, May 14.
AMERICAN TRACT SOCIETY.

CONVENTION OF DELEGATES.

On Tuesday the 10th instant, at 9 o'clock, A. M. delegates from Tract Societies in different parts of the United States assembled, agreeably to previous notice, at the Consistory room, corner of Nassau and Ann-streets. The meeting was opened with prayer by the Rev. Dr. Proudfit of Salem. Rev. James Milnor, D. D. was called to the chair, and Rev. Howard Malcom of Hudson, appointed Secretary.

The constitution adopted at a meeting held in New-York on the 11th of March, was then read, article by article, and fully discussed.—Some amendments were introduced, and the whole finally approved, and recommended for adoption at the public meeting to be held on the following day. A committee of seven, from different denominations, was appointed to nominate a list of officers for the Society the ensuing year; and the Convention adjourned to meet at the same place on Wednesday, at half

past 9 o'clock, A. M. to move in-procession to the meeting for giving the Society the public sanction of the Christian community.

PUBLIC EXERCISES ON WEDNESDAY.

The Convention met on Wednesday according to adjournment, and proceeded to the City Hotel at 10 o'clock, A. M.

S. V. S. WILDER, Esq of BOLTON,
(MASS.)

elected President of the Society at the meeting in March, took the chair, supported by the Rev. James Milnor, D. D. Chairman of the Convention of Delegates, Col. Richard Varick, and Gen. Stephen Van Rensselaer of Albany.

The meeting was opened with prayer by the Rev. Archibald Macclay, of the Baptist church in Mulberry-street.

The Rev. Archibald Macclay was appointed Secretary of the meeting.—The Rev. Dr. Milnor then read a statement of the proceedings relative to the formation of the Society, including a brief history of the negotiations between the New-York Religious Tract Society, and the American Tract Society at Boston, and of the measures adopted at the meeting in March, and stated that the sum of \$12,500, contributed at the meeting referred to, for the purchase of a lot, and the erection of a house for the Society, had been increased to upwards of 20,000 dollars. He then read the proceedings of the Convention of delegates, and the Constitution, approved by that body, and recommended for adoption.

The following resolutions were then offered, accompanied by appropriate addresses, and unanimously adopted.

On motion of Rev. Thomas De Witt, of the Reformed Dutch church, Fishkill, seconded by Col. Richard Varick:

Resolved, That the proceedings in the establishment of the American Tract Society, as now read by the Chairman of the Convention of Delegates, with the Constitution recommended for our adoption, have our cordial approbation; and that the same be published under the direction of the Executive Committee.

On motion of the Rev. Eustace Carey from Calcutta, seconded by Rev. Cornelius C. Cuyler of the Reformed Dutch Church, Poughkeepsie:

Resolved, That the establishment of this National Institution, and the cordial and catholic feeling evinced by Christians of different denominations in its formation, are events most auspicious to the cause of our Divine Redeemer, and demanding our unfeigned gratitude to God, and our zealous and persevering efforts to promote the prosperity of the Society.

On motion of Rev. Alexander Proudfit, D. D. of the Scotch Presbyterian Church, Salem, N. Y. seconded by Rev. William McMurray, D. D. of the Reformed Dutch Church, Market street.

Resolved, That the Christian affection and enlarged benevolence which have led our Eastern Brethren to aid in the formation of this Society, should incite us to afford a prompt and liberal support.

On motion of Rev. Howard Malcom, of the Baptist church, Hudson, N. Y. seconded by Rev. Thomas McAuley, D. D. of the Presbyterian church, Rutgers-street:

Resolved, That, convinced of the great truth that "union is strength," we do earnestly invite all Evangel-

ical Tract Societies and Associations, to co-operate with us in the great objects of this institution.

On motion of Rev. John Summerfield, of the Methodist Episcopal church, New-York, seconded by Rev. Cave Jones, of the Episcopal church, Brooklyn:

Resolved, That as all permanent good cometh down from the Father of light, we do give ourselves continually to prayer, for his blessings on this institution, and do urge it upon all the lovers of our Zion to aid us herein, by their devout supplications.

In offering the above resolutions, addresses were made by Rev. Mr. DeWitt, Rev. Mr. Carey, Rev. Dr. Proudfit, Rev. Mr. Malcom, and Rev. Mr. Summerfield.

The election of the officers having been declared, the President, S. V. S. Wilder, Esq. rose and said:

"In consenting, my Christian friends, to stand, nominally, at the head of this national Tract Society, where your indulgent feelings have placed me, I console myself with the reflection that the discharge of all those duties which were to affect the prosperity and usefulness of this institution, will devolve upon those whose experience and talents, under the blessing of God, promise the most successful results. On them, looking to heaven for guidance and support, we will all place our confidence; while, at the same time, I beg them to consider my services as at their command, to all the extent of the means which my feeble efforts can afford. Accept my unfeigned thanks for this mark of your esteem and confidence, in placing me in so distinguished a situation for the promotion of such a cause: Oh! that I were more worthy of it, not for my own sake, but for the sake of Him who suffered and died on the Cross of Calvary, to redeem us from the power and just punishment of sin.

"Indulge me, before I conclude, with one simple request. It is, that the Publishing Committee would ever bear in mind the high responsibility of their office; and always feel that, as the eternal destinies of souls may hang upon their deliberations and doings, no Tract should ever issue from the depository of this Society, which does not contain (should it find its way where a Bible was never seen, nor the Gospel ever heard,) enough of Divine truth to guide the ignorant and the inquiring sinner into the path of eternal life."

LAYING THE CORNER STONE.

After the exercises at the Hotel, the Society proceeded to the corner of Nassau and Spruce-streets, where the new edifice is to be erected, to witness the ceremony of laying the corner stone. The exercises were commenced with prayer by the Rev. Mr. Fonda, of the Reformed Dutch Church, from Montgomery; after which the President delivered an address:

After the address, the Rev. Warren Fay, of the Evangelical Congregational church, in Charlestown, Mass. offered the concluding prayer. The corner stone of the proposed edifice was then laid by the President, who, in performing the ceremony, addressed the numerous spectators, assembled on the occasion, as follows:

"Whilst we thus place the corner stone which will serve to uphold this edifice, angels, we may believe, contemplate with joy and admiration our labours of love. Generations, yet unborn, will elevate songs of praise to the great I AM, for the blessings which the enterprise of this house may be instrumental in procuring for perishing millions. And if, through the bounty of Divine grace, in a crucified Redeemer, we ourselves shall be admitted to the happy mansions of endless rest, the period will arrive, when we may unite in their song over the

multitudes that are redeemed through these humble exertions."

Under the corner stone are deposited an account of the proceedings relative to the formation of the Society, a list of the donations contributed for the erection of the edifice, and a copy of each of the Tracts which have been published by various Evangelical Religious Tract Societies in the United States, with the religious periodical Journals of the day

The corner stone being laid, the Directors met at the Consistory room in Ann-street, enacted the Society's By Laws, and elected the following gentlemen members of the

EXECUTIVE COMMITTEE.

Publishing Committee.

- Rev. James Milnor, D. D. of the Episcopal church.
- Rev. Gardiner Spring, D. D. of the Pres. church.
- Rev. John Knox, D. D. of the Ref. Dutch church.
- Rev. Justin Edwards, Andover, Mass. of the Congregational church.
- Rev. Charles G. Sommers, of the Baptist church.
- Rev. John Summerfield, of the Meth. Ep. church.

Distributing Committee.—Thomas Stokes, Esq. Dr. James C. Bliss, Marcus Wilbur, Sidney E. Morse, Charles Starr.

Finance Committee.—Arthur Tappan, Dr. John Stears, Moses Allen, Elijah Pierson, Richard T. Haines, Dr. Stephen Beekman.

Few events in the history of our Benevolent Institutions, have excited so deep an interest in the friends of Zion, as the formation of this Society. It was questioned by many, whether it were possible for the different denominations of Evangelical Christians to unite in a Tract Society; and many fears of this kind were expressed at the Convention of Delegates. The

more the subject was discussed, however, the more perfectly accordant appeared to be the views entertained by different gentlemen, of what the character of the publications of the Society ought to be. It was found, that all wished them to inculcate our ruin by sin; the necessity of our being born again through the renewing of the Holy Ghost; and our obligations to be holy, and to live a life of new and active obedience. The great doctrine of "Christ and him crucified," was that which all appeared to love, and wish to have urged in every Tract. In the progress of the discussion, it was found, that the only line of separation which any were disposed to regard, was that between those who love the Lord Jesus Christ in sincerity, and those who will not have him to reign over them; and the longer the discussion continued, the more they saw in every brother, by whatever name he was called, the spirit of their blessed Master, and an earnest desire to honour him in the salvation of perishing men. A bond of christian affection immediately encircled them; and at the public meeting it grew stronger and stronger. The president of the Society, who has been extensively engaged in the distribution of Tracts, in different countries, and in connection with christians of every name, and all others who addressed the meeting, seemed to forget all personal considerations, all sectarian interests, in their devout and earnest desire, that our glorious Redeemer should be honoured, and souls gathered into his kingdom. We believe there was not a Christian present, who did not feel that he was standing on holy ground. All seemed to say, it is good to be here. All viewed the work in which they were engaged, as a work of Christian faith, and a labour of Christian love; all seemed wishing to wait on God for blessing; and many felt that while they were yet speaking, the Almighty

Redeemer heard, and was there in the midst of them. It was with no surprise, that the interesting brother who spoke last, was heard to say, that of all the anniversaries he had attended on this and the other continent, he had never been conscious of such a spirit of christian love filling the room. An institution thus commenced, thus consecrated to God, we believe must prosper. The request preferred in the last resolution, we hope will be remembered by the followers of Christ; and we trust that in answer to their prayers, thousands and ten of thousands will give thanks to God forever, for the formation of this Society.

SUNDAY SCHOOL UNION.

On Tuesday, at 3 o'clock P. M. the children of the schools belonging to the Sunday School Union, amounting to between four and five thousand, assembled in the Park, arranged in companies, each company under its respective banner, which bore the number of the school and an appropriate motto. They then walked in procession, accompanied by the Superintendents and teachers, and preceded by the President of the Society, and the other officers and members, to Castle-Garden. The society took their seats on an elevated platform in and around the orchestra. The girls were seated upon the lower benches of the gallery, and the boys stood in groups in the area below. The concourse of ladies and gentlemen, assembled to witness the spectacle, seemed nearly to fill this vast amphitheatre, capable of holding conveniently 15 or 20,000 people. After prayer by the Rev. Mr. Cox, a hymn was read by Mr. Sage, which was sung by ten thousand united voices. The Rev. Mr. Cone then made an appropriate address, and another hymn was sung, when the lowering aspect of the weather induced the President to dismiss the assembly.

In the evening the Society assembled in St. George's Church in Beekman street. After prayer by the Rev. Eustace Carey, the Annual Report was read by Horace Holden, Esq. A vote for the acceptance and printing of the Report, and a vote of thanks to the Superintendents and Teachers, were passed, and the meeting was addressed by the Rev. Mr. Arbuckle of Bloominggrove, Orange, Co., the Rev. C. Colton, of Batavia, Genesee Co., and the Rev. Mr. Cox of this city. *Ib.*

From the N. Y. Reli. Chron. May 14.

UNITED FOREIGN MISSIONARY SOCIETY.

The celebration of the eighth anniversary took place at the City Hotel on Wednesday evening.—The large room where the exercises were performed was filled to overflowing, and many persons were unable to gain admittance. After a prayer had been offered, the Secretary, Zachariah Lewis, Esq. read extracts from the annual report. From this document it appears that the affairs of the institution are flourishing, and that much encouragement exists for continued and more extended labours. The prominent facts set forth have been already made known to our readers on different occasions.

When the Report was concluded, the Rev. Mr. Cuyler, of Poughkeepsie, made an address. Rev. Mr. Wylie, of Washington, Pa. Dr. Proudfit, of Salem, and the Rev. Mr. Ellis, from the Sandwich Islands, followed. The speech of the latter was founded on his personal observation of the effect of missions to the heathen, as exhibited among the South Sea Islanders, with whom he has so long resided. He related a number of affecting anecdotes in illustration of his remarks. On one occasion, when a little boy had grati-

fied an attentive audience by repeating several chapters from the Bible, which he had acquired from missionary instruction, and Mr. Ellis beheld his widowed mother sitting by, her countenance exhibiting the satisfaction she felt on the occasion, he was struck by observing near her another female who appeared in the deepest gloom and despondency. Approaching to learn the cause of her sadness, she with tears exclaimed, "oh! that you had sooner visited these benighted regions, and taught us the precepts of your religion.—I too had such a son, who might now have been my pride and consolation, but in the darkness of heathenism these hauds brought him to an untimely end." As an evidence that the Society should persevere in these benevolent labours even though no beneficial result should be immediately apparent, for that the seed sown would spring up and bear fruit in the appointed time, he instanced the remarkable case of the Islands of the Pacific, where for 16 years no apparent good was effected, and then suddenly idolatry was overthrown, and heathenism demolished.

A collection in aid of the Society having then been made, a chief of the Seneca tribe of Indians, (Capt. Pollard) a convert to Christianity through the instrumentality of this Society's missions, made an address of considerable interest, which was interpreted by a young man who had been attached to the mission. It related principally to the condition of his countrymen before the introduction of Christianity, and to his own state of feeling before and after his conversion.

The concluding address was by the Rev. Mr. Crane, well known to the friends of Indian civilization and missionary exertion. It was of a very feeling and impressive character, and was received with the most marked attention throughout.

THE AMERICAN BIBLE SOCIETY.

This great National institution celebrated its ninth anniversary on Thursday. The officers of the society, and those gentlemen who were to take part in the exercises of the day met at the Society's House in Nassau street at 10 o'clock, and moved in procession to the City Hotel. The chair was taken by his Excellency Governor Clinton, one of the Vice Presidents of the Society; who was supported by Col. Varick, the Hon. Smith Thompson, of the Supreme Court of the U. S. John Bolton, Esq. and Col. Robt. Troup. Chief Justice Savage, and Judges Sutherland and Woodworth, of the Supreme Court, were also present.

The exercises were commenced by the reading of the 103d Psalm by the Rev. Dr. Porter, of Catskill, after which Gov. Clinton briefly addressed the meeting, and paid an eloquent tribute to the memory of Gen. Clarkson, whose place, as presiding officer on such occasions, he now filled. Letters of apology for absence were then read from the President of the United States, from the venerable John Jay, President of the Society, and others and an address by Mr. Jay was read by the Rev. Dr. Milnor.

The annual report of the Treasurer, presented by W. W. Woolsey, Esq. represented the finances of the institution in a very flourishing condition; the receipts of the present year (\$46,501) exceeding those of the last by the sum of \$4,589. The report of the Board of Managers was then read by the Rev. Dr. M'Auley, one of the Society's Secretaries. It is impossible, here, to offer in much detail the contents of this important document. It appears that the labours of the managers have been performed with the most perfect harmony, and with unabated diligence and zeal. The affairs of the institution are in every respect highly prosperous, and encouraging,

but its receipts are still inadequate to the increasing wants of the country.

For the sake of brevity, we adopt the condensed account of the Society's operations given in the Daily Advertiser.

There have been printed at the Depository during the year, 48,550 Bibles and Testaments, including 2000 Spanish Bibles;—making a total in the nine years of the Society's existence of 451,902 Bibles and Testaments, and parts of the latter, printed, or otherwise obtained by the Society. Stereotype plates for a Pocket Bible are casting, and are expected to be completed by the ensuing autumn. There have been issued from the Depository in the course of the year 63,851 Bibles and Testaments, and the Gospels in the Mohawk language; making a total since the establishment of the Society of 372,913 Bibles and Testaments, and parts of the latter, exclusive of the number issued by the Kentucky Bible Society. The Managers have been recently engaged in contributing to the supply of penitentiaries and prisons with the Scriptures; and the troops stationed at remote posts of the United States; the army and navy both being now furnished with Bibles from the same source. The Managers have granted \$500 to assist in the translation and publication of the Scriptures in some of the languages of the native tribes of Peru; one of which tribes contains a million of people. Gratuitous donations of the Scriptures for distribution, principally in the new Territories of the Union, have been made during the year to the value of \$10,447. The number of New Auxiliaries recognized during the year, has been 45, making in the whole 452. Many of the Auxiliaries have been actively and zealously engaged during the year, in promoting the objects of the Parent Institution, and in supplying

the destitute in their several districts with the Holy Scriptures. *Ib.*

the report closed by urging to greater efforts. *Ib.*

PRESBYTERIAN EDUCATION SOCIETY.

This institution celebrated its seventh anniversary, in the Brick Church in Beckman-street, on Thursday evening: His Excellency, Governor Clinton, presided.

The introductory prayer was offered by the Rev. Dr. M'Auley, of this city, and the annual report presented by Rev. Mr. Stafford. This document was of great length, and parts of it only were read on this occasion. Commencing with a tribute to the memory of the late Rev. Mr. Whelpley, one of the warmest friends of the institution, it proceeded to detail the operations of the society for the year past. It appears that the executive committee of New-York have in this time afforded assistance to 14 young men, three or four of whom have closed their connexion with this society in this period.

—The executive committee of East Tennessee have extended their aid to 31, who have been pursuing their studies at Greenville College, or in the preparatory department of the seminary, occasionally interrupted by efforts in their own behalf. The liberality of their instructor, in aiding the youth, was noticed, and the wants of that section of the country briefly stated.

From the reports which have been made to the society, the names of 93 beneficiaries are known, and it is supposed the number of those not returned will augment the list to 105. The expenditure for this period does not exceed \$7000. The receipts of the General Committee were \$762 50, and with the amount remaining on hand, would make the aggregate of \$1,223 98. Twenty-two dollars will remain in the treasury when present engagements are fulfilled. The plan of the society was then detailed, testimony, adduced in its favour, &c. and

UNITED DOMESTIC MISSIONARY SOCIETY.

This society celebrated its second anniversary on Friday evening the 13th inst. at the City Hotel Gen. Stephen Van Rensselaer, President of the Society, occupied the chair, supported by his Excellency Governor Clinton and Chancellor Kent. After prayer the annual report was read by the Rev. Mr. Bruen; from which it appears that the efforts of the Society have been abundantly blessed during the last year, or in the words of that interesting document, that "the success which has followed their labours, the power with which their missionaries have been clothed, the churches which have been established by their help, all inscribe on their institution, Jehovah-Shammah, *the Lord is there.*" Notwithstanding the want of permanent funds, the Society have employed during the year, one hundred and twenty-one missionaries; most of them in this State, although some are dispersed throughout the Union. These have administered to the wants of one hundred and thirty-one churches.—

Revivals of religion have taken place at many of their stations. "Times bearing a happy resemblance to the day of Pentecost, have been brought around by Him, who has all time in his hand, and bestows the residue of his Spirit. The Spirit has been poured out: the sons and daughters in the desolate places have prophesied, and the living influence of godliness has been seen." More than six hundred individuals in their congregations have become hopefully pious, and connected themselves with the visible church.

From the Treasurer's report it appears that the receipts of the Society during the past year have been \$11,262 40.

The Rev. Mr. Bush, of Indiana, pre-

mented the meeting, from his own observation, with a picture of the civil, religious and political state of things in that part of the Union, and proceeded, at considerable length, to show the many favourable circumstances to missionary labours in that region.

The Rev. Mr. Breckenridge, of Lexington, Ky. also spoke for some time, and with great energy and eloquence, in order to show that while such strenuous and praiseworthy efforts are making for the support of foreign missions, domestic missions should not be neglected. A kind of charm has been cast about foreign missions; but he is no less a hero who enters the domestic field, traversing trackless forests and encountering swelling floods, to bear the tidings of the Gospel to the remote settler or the wilder Indian.—He wished the foreign and domestic missionary societies to go hand and hand—he believed the connexion between the two was intimate and inseparable.

From the report of the Treasurer of this Society it appears, that the receipts during the past year, have been \$112,62 40 cts.; of which sum, \$3,482 85 cts. were for annual dues and to constitute Directors and members for life, \$2,195 81 cts. were donations, \$3,485 89 cts. from auxiliary societies and missionaries, and \$2,097 85 cts., were collections in churches, at prayer meetings, and sundry other places.

Observer.

AMERICAN JEWS' SOCIETY.

The anniversary of the American Society for Meliorating the Condition of the Jews, was celebrated at Washington Hall on Friday evening of last week. The President, Peter Wilson, L. L. D. having been prevented from attending the meeting, the Rev. James Milnor, D. D. one of the Vice Presidents, took the chair at half past 7 o'clock, and the exercises were com-

menced with prayer by the Rev. A. M'Clay of this city. An abstract of the Annual Report of the Board of Directors was then read by the Rev. James G. Ogilvie, Domestic and Recording Secretary. From this document it appears that since the last anniversary 109 Auxiliary Societies have been added, making the whole number 322; the present funds of the Society amount to upwards of 14,000 dollars. A farm of about 400 acres has been rented in the town of Harrison, West Chester county, where a Jewish settlement will be immediately formed.—An agent is appointed to visit Europe to promote the views of the Society.

After the Report was read, the usual resolutions were passed, and the meeting was addressed by the Rev. Dr. Proudfit, the Rev. C. C. Cuyler, the Rev. Reuben Smith of Ballston, and the Rev. Howard Malcolm of Hudson, and by Mr. Jacobi and Dr. De Wolf, two converts from Judaism.

N. Y. Observer,

RECEIPT FOR CONTENTMENT.

A man asked a pious minister, who had struggled through many difficulties without repining, or discovering impatience, how it was he could thus be always easy and contented, under whatever trial? The good man replied, "I can teach you the faculty. It consists in nothing more than making a right use of my eyes. In whatever state I am, I first of all look up to heaven, and remember that my principal business is to get there. I then look down upon the earth, and call to mind how small a space I shall occupy in it, when I come to be interred. I then look abroad into the world, and observe what multitudes there are, who are more unhappy than myself. Thus I learn where true happiness is placed; where all earthly cares must end; and how very little reason I have to complain or repine." Reader, improve this receipt; and you too will obtain a cure.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, JUNE 8, 1825.

OF MISSIONS.

If any thing were wanting, in the present age, to shew the value of missions; that thing would probably be found in the opposition of sinners, and of Christians who have not yet imbibed a very great amount of the Spirit of the Gospel.

In the religious journals of the day; we have frequent mention of the opposition which *Romanists* are making, to the progress of the missionaries among the Heathen; of the vindictive hate of that bloody people, which is preparing to evince itself, in "hard knocks," in acts of cruelty and outrage,—of their alarm lest the prosperity of missions, should cut up their hopes of extended power, in those regions where Christ is beginning to be known. The same spirit which these Romanist have ever manifested in former days, in relation to the approaching reign of Christ—they are evidently manifesting now. They are not, as yet, perhaps, indeed, pouring out torrents of missionary blood, upon the Heathen lands which these self-denying disciples are endeavouring to benefit;—but they are shewing forth, most clearly, that they only need the power, to engage in the same enterprise of *glory*, and infuriated intolerance, for which they have displayed so great a *taste* in the times that are past. In short, the emissaries of the Pope are willing to *exterminate* the missionaries of Jesus,—and are al ready manifesting toward them the same feelings which their predecessors, the Pharisees and the Saducees, manifested towards Jesus Himself, in the days of his sojournment on earth.

But is this spirit of opposition of

which we speak confined to *Romanists*?—Is it not discoverable, upon every hand?—Let candor answer our questions.

Catholics are opposed to the missionary cause; because they would have their priesthood to have rule on earth—and not the Blessed Saviour.—And *Sectarians* (and we use the word in its popular sense) are opposed to the cause of missions; because they dread the existence of influence, in any, save their own bodies,—and because, in truth, it is personal *sway* and *aggrandizement* which they desire—rather than the glory of the Redeemer, and the well-being of mankind.—And *Unitarians*, and other *speculative infidels*, are opposed to missions and to the gospel spread; because they cannot see, not having felt, the worth of our holy religion. And, in one word, we find opposition to the cause, or indifference respecting it; simply, because men do not know, and do not love, the truth of God: they are themselves in voluntary darkness—they have not permitted themselves to learn the value of light—and it would be rather strange if they were very anxious to extend to other men, and to distant nations, that of which themselves remain still uninformed in head and in heart.

It is most evident, therefore, that our observation with which we set out is *true*—and that men's opposition and hate, do prove the value of that which is the opposite of the "carnal mind."

What, however, are we to think of the proposition that we should *first* have our *own people* all pious—and *then*, but not till then, endeavor to do something for the people of other, and Heathen, lands?...Why, this proposition still savors of infidelity. It is as much to say—Let A, a street loungee and black guard, be persuaded to that industry which will lead to comfort—*before* B. C. D. &c. &c., who are sunk into black.

and in some measure involuntary poverty and woe, shall have extended to them the very indispensable of life. The proposition is certainly an infidel proposition; and it is difficult to believe that it does not proceed from a most rancorous and malignant Spirit: Or if this last melancholy conclusion be not adopted by us; we can, at least, only keep clear of it,—by supposing that he who suggested the thought, saw the futility of any serious argument which he could use in opposition to the friends of missionary efforts, and therefore determined to *laugh* the public out of their Christian zeal upon this momentous subject.

But amid all this hatred of missions; is there not much love for them manifested in our world, and even in our own country? While the infidel, the new-light, the shaker, the philosopher, (falsely so called,) the friend of Romish priestcraft, and the ingenious ecclesiastical innovator, are all together, in their enmity to all that is missionary; have we not still the *more* reason to rejoice in the union, upon this subject at least, of Christians of all the different denominations in every section of Christendom?—The wants of the distant Heathen are appreciated, in America for instance,—and the sufferings of our *Indians* are not forgotten. The public are roused to feeling and to effort, by the enlightened pious amongst us; plans are matured and adopted; and the missionary goes forth with the Bible, and with comfort, to starving thousands.

And every publication which bears upon this grand subject seems to be eagerly caught at. Amongst the cases of this kind, we might mention the reception of the Rev. *Dr. Blythe's* excellent Sermon to the Synod of this state, and the extracts from it by many of our most respectable religious journals for the benefit of their numerous readers. And upon the whole—though there be much apathy, yet,

as to the cause we have been speaking of,—there is still a missionary spirit amongst us, which encourages, we hope, may bring forward and ripen—to the good of the benighted regions to whom our Bible is to be sent, to the good of ourselves who shall send it, to the honor of the age we live in, and to the glory of our Divine Redeemer.

We only intended to offer a passing remark upon this subject; but the importance of the theme has carried us on. We hope to see all united in this object: and united in this.—they will find an universal union, in sentiment and feeling already in progress towards a consummation..... This age is about to be distinguished for the peaceful revolutions of Bible love—as much as the last age was, by the revolutions of liberty, and by the revolutions of anarchy and needless bloodshed.

GENERAL LA FAYETTE.

We learn with great pleasure that this distinguished patriot pronounced that he had seen nothing on his late tour, so interesting as the collection, at Cincinnati, of *Sabbath School children*. They met to receive him, in no less a number than 1448.

And what *could* be a more interesting spectacle, than 1448 immortals, under a course of preparation for God's Heavenly kingdom—separated by their parents and teachers from the world, and fed daily with food from the skies?

The American Tract Magazine, for April, acknowledges the receipt of \$20, from Ladies of the 1st Presbyterian Church, of this town, to constitute their pastor, the Rev. N. H. Hall, a life member of the American Tract Society.

DIED,

In this town, on Thursday last, Mrs. WILSON, consort of Mr. Robert Wilson.

From the Rec. & Tel.

A HIGHLY FAVORED PRESBYTERY.

While in many parts of our land iniquity abounds and the love of many waxes cold, it is cheering to be able to communicate such intelligence as the following, extracted from the Narrative of the State of Religion within the bounds of the Presbytery of Newark, N. J. This Presbytery was formed in November last; the Presbytery of Jersey having at that time been divided into the two Presbyteries of Newark and Elizabethtown.

"In former years, says the Narrative, rich blessings have been scattered over various portions of this favored district—and powerful and extensive revivals of religion have prevailed: but at no preceding period, probably, have appearances been more generally and decidedly encouraging than at present.

At Patterson, a work of grace commenced in 1822, and continued long encouraging. For a short time during the last autumn, it seemed to subside. But again is seriousness prevailing, and professors are again earnest in prayer. During the last year 40 have been added to the church, making 160, the fruits of this blessed work.—In the second church at Newark, also, the interesting appearances discovered last spring, have continued and still continue; between 20 and 30 have been added to the church. Towards the close of the summer, the Lord was pleased to visit also, the 1st and 3d Churches in Newark, and the churches at Newfoundland, Hardiston, Wantage, Sparta, and Frankford—in all of which the awakening and conversion of sinners have been continued to be witnessed until this time. But in Newfoundland, Wantage, and 3d Church, Newark, the work has been unusually extensive and powerful. In the 1st Church, Newark, about 30—in the 3d church, Newark, 65—at Newfound-

land, 80—at Wantage, 150 have been already admitted to communion. Numbers more in each of these places, are cherishing hopes of acceptance through Christ—and many others are more or less deeply concerned.

Early in January last, the Congregation at Long Pond, in which vice had assumed an alarming tone of boldness, was blessed with a sudden, powerful, and rapid work of grace, which seems to have impressed almost every individual of its thinly scattered population: 70 have been already added to the church; others are rejoicing, and the work of conviction still progresses.

About the middle of February, Orange was favored with tokens of the presence of the Lord—and not less than 150 have felt the Spirit's influence, of whom many give good evidence of a renewed heart.

At Bloomfield, also—the hearts of God's people, waiting in earnest prayer for the Lord's appearing, have been cheered by an answer for good. A blessed work of grace has been commenced, in which at least 60 have been deeply impressed, and of these not less than one half, now tell of the Saviour's love. In both these places also, the work still continues, and appears to increase in power.—Although it is from among the young chiefly that the subjects of this work have been taken, yet it is not exclusively so. Some are as young as 10 or 12—and a few, especially at Newfoundland and Long-Pond, as far advanced as 60 and even 80.—Notoriously intemperate men have been hopefully reclaimed, and in several congregations, avowed and confirmed Universalists have been brought to tremble at the wrath of God, and eventually to rejoice in his discriminating mercy. It will be encouraging to the friends of Domestic Missions to learn, that at Newfoundland and Long-Pond, where the most powerful work of grace has been carried on, 6 or 7

years since the gospel was first stately preached by Missionaries—it has been continued till this day, partly by the aid of Missionary Societies—and thus in the short space of 6 years, have these two churches, the one of 110, and the other of 180 members, been collected by the instrumentality of Domestic Missionaries.

Nor ought we to omit mentioning, with humble gratitude, that at Parsippany, Succasunna, the congregation of Jersey City, and other places where nothing very special has yet been experienced, there is an increasing spirit of engagedness and fervency in prayer among professors of religion, who are anxiously waiting on the Lord, and supplicating his blessing on their respective churches.

It should be remarked, that in all the churches which are now blessed with an outpouring of the Spirit of God, the practice of visiting from house to house, and conversing solemnly with individuals, has been resorted to by the Pastors, Sessions of the churches, and zealous Christians who have laboured with them, and has been found eminently instrumental in awakening sinners, and arousing languid professors. Sabbath School instruction has also been signally blessed to both teachers and scholars—from among whom no inconsiderable ingathering has been obtained.

Much no doubt there is yet among us displeasing to the Lord; there is still too much conformity to the spirit and maxims of the world among our professors—far too little of the self-denying zeal—the simplicity of heart—and the continual prayerful spirit that should characterize every one who has solemnly dedicated himself to the Lord. For these things we would humble ourselves; and we would exhort the churches under our care to humiliation before the Lord. Yet should we deem ourselves doubly unthankful, did we refuse to call upon our

people—upon each other—and upon our own souls, to bless the Lord for his unexpected and unmerited goodness manifested in so many respects, to this section of his church.

Nor can we doubt that out of about *Six Hundred and Fifty-seven* that now rank themselves among those who within the past year have found peace in believing, there will be many, very many, who throughout eternity will testify that the Presbytery of Newark had good reason to bless the Lord for what he has done for them during that period."

In connexion with the above, the Newark Sentinel makes the following remarks, and gives other very interesting facts in relation to this subject:—

"So cheering a report, so glorious an accession to the visible Church of the Redeemer, has not been made to the public for many years past. How ought the hearts of Christians to rejoice, how excited to humble and ardent gratitude, when they learn that during the past year, there have been added to the Churches within the bounds of the Newark Presbytery, the joyful number of *six hundred and fifty souls*. Nor is this all: the work of Grace is still progressing—and there are hundreds who indulge the hope that they have passed from death unto life, but have not yet united themselves with the church.

In addition to the above pleasing information, we would add, that a powerful work of Grace is experienced in the Churches of Springfield and Westfield, in the Presbytery of Elizabeth-Town. In these churches, more than two hundred persons are under exercise of mind. The day before yesterday, between forty and fifty were added to the Springfield church by an open profession of their faith in Christ. For a continuation of these infinitely important blessings, let Christians earnestly and devoutly pray."

A Newark paper mentions that an unusual religious attention prevails in the congregation of the people of colour in that town. The stated meetings are well attended and solemn, and some have been added to the church, while others are anxious. They have recently established a Sabbath and Day School and a Bible Class, conducted by themselves.

N. Y. Reli. Chron.

AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society acknowledges the receipt of 8,783 dollars during the month of April, an amount greater we believe, than was ever before acknowledged in a single month. Of this sum 2,060 dollars was a legacy from Matthew Van Benschooten, Esq. late of Fishkill.

N. Y. Obs.

Communicated for the Western Luminary.
MIAMI UNIVERSITY.

The Miami University, at Oxford, Butler county, State of Ohio, was opened last November. The Faculty and teachers at present are,

Reverend R. H. BISHOP, *President, and Professor of Rhetoric, Logic, Moral Philosophy, and History.*

JOHN E. ANNAN, *Professor of Mathematics and Natural Philosophy, and Teacher of Political Economy.*

JOHN P. WILLISTON, *Teacher of Latin and Greek Languages.*

JOHN P. VANDIERE, }
JOHN S. WEAVER, } *Tutors.*
ROBERT G. LINN, }

There are three regular classes formed in the College, (viz.) a Freshman, a Sophomore and a Junior class; also three classes formed in the Grammar school. The plan for the present is that all students who may enter shall be attached to one or other of these classes; at the same time, should any one not be qualified to recite to advantage, in all things, with the class to which he may be attached, he will be attended to by himself, or in another class, until he is qualified.

The greater part of the students lodge in the College building, and board with the families in the village; all are required

to be in the building during the whole of study and recitation hours.

The arrangements for study, recitation and exercise are as follows.

STUDY.

From 5 to 7 A. M.

2 to 5 P. M.

RECITATIONS.

From 7 to 8 A. M.

9 to 12 A. M.

EXERCISES AND MEALS.

From 8 to 9 A. M.

12 to 2 P. M.

5 to 8 P. M.

PRAYERS.

at 9 A. M. and at 8 P. M.

SLEEP.

From 10 P. M. to 5 A. M.

The year is divided into two sessions of five months each. The Winter session commences on the first Monday in November, and ends on the last day of March. The Summer session commences on the first Monday in May and ends on the last day of September.

Tuition in the College classes is 10 dols. per session, and in the Grammar school 5 dols. per session.

Boarding is at the rate of 1 dol. and 1 dol. 25 cents per week.

The whole expences of the year may be estimated thus, viz.

Tuition	20 dols.
Boarding	50
Washing	8
Candles and wood	5
Room rent and servants hire	5
Extra expences	5

93

Oxford, 10th May, 1825.

CHEROKEE IMPROVEMENTS.

A moral and Literary Society was instituted in the Cherokee Nation last November, having for its object the suppression of vice, the encouragement of Morality, and the general improvement of the nation. The Constitution, which is well drawn up, was presented to the Legislative Council of the Nation at its session at New Town, and received the sanction of that body. The funds of the Society are to be expended in procuring a Library of the most approved works on Morality, Re-

ligion, History, Jurisprudence, and general Literature. The first general meeting is to be held at New-Town, the seat of government for the nation, on the 3d Monday in October next, when an Oration, in the English and Cherokee languages, is to be delivered by Mr. David Brown, and in case of his sickness or absence, by Mr. John Ridge, both of whom are well known in the United States as young men of fine talents and education.—*Fam. Vis.*

CREEK INDIANS.

The Milledgeville Recorder gives us the following not altogether unexpected news from this tribe.

"We stop the press to announce the the distressing intelligence of the murder of the Indian Chief Gen Wm. McIntosh, and the Chief of Cowetau, Tustunnuggee Tomme, which was brought to the Governor yesterday evening by Chilly McIntosh, the General's son, and five Chiefs of the Nation, who made their escape from the massacre. The mischief was perpetrated last Saturday by a large body of Indians, supposed to be four hundred, who attacked General McIntosh in his own house, on the very day he had appointed to set off at the head of a mission to explore the country west of the Mississippi for the future residence of the nation."

ANOTHER GREEK VICTORY.—Accounts from Zante to the 24th of March, confirmed by letters from Cefalonia and various parts of the Morea, state that 600 Arab troops, landed by the Egyptian fleet at Modon in the Morea, early in that month, had been completely defeated by the Greeks, and that nearly the whole had been either killed or taken prisoners. Among the prisoners were many Europeans especially Frenchmen. It is added that a division of the Greek fleet had shut up the Egyptian fleet in the Gulf of Co-

ron, and only waited for a favourable wind to send the fireships against them. The Egyptian fleet is said to consist of seven frigates, nine brigs, and numerous other vessels. Every thing seems to promise success to the Greeks in the ensuing campaign. *N. Y. Obs.*

EARTHQUAKE IN ALGIERS.

The American Consul at Algiers writes under date of March the 4th, to his friends in Philadelphia, that the flourishing town of Belida, about 28 miles south of the city of Algiers, was destroyed by an earthquake on the preceding day.

"A mosque, two coffee houses, and five dwelling houses," says Mr. Shaler, "are the only buildings standing in that town, and almost the whole of its population has perished. The Aga, with a detachment of cavalry, left the city at three this morning, to relieve the sufferers. Belida is situated at the foot of the mountains on the southern verge of the beautiful plain of Metijah; it is reported to have contained about 10,000 inhabitants, and it enjoyed a great degree of agricultural prosperity, being the place from which this city is supplied with fruit and vegetables. One of the principal sources of the prosperity of Belida, was its numerous springs; abundance of water circulated freely through all its streets and extensive plantations. It is now reported, that about half an hour before this terrible catastrophe, all the water suddenly disappeared, and that now there is none to be found within the distance of half a league." *N. Y. Obs.*

REMARKABLE LONGEVITY.

There are now living in Charlotte county, Virginia, near the Campbell line, two persons, Alexander Berkley and his wife. Berkley is now in his hundred and eighteenth year, and his

wife in her hundred and seventh. Mr. Berkley was born in Scotland, and served in the British army under the Duke of Marlborough. in the reign of Queen Anne. After the death of his queen, he emigrated to America, and served again in the army of England under General Wolfe, and was at Qubec when Montgomery fell. When the war of our Revolution commenced, he was too old to become a soldier again; and his military career was of course then terminated. He has lived with his wife in a state of matrimony ninety years, has had several children, but they have all gone to the tomb before him. It appears that this old man has always been poor, and was consequently under the necessity of labouring for his support.

THE AFRICAN CHIEFTAIN.

Some years ago, the brother of Yara-dee, the king of the Solima nation, was captured in war, and brought in chains for sale to the Rio-Pongas. His noble figure, awful front, and daring eye, bespoke a mind which could know but one alternative—freedom or ruin. He was exhibited like a beast in the market place, still adorned with massy rings of gold around his ankles, as in the days of his glory. The tyrant who bound him, demanded for him an enormous price, and though the warrior offered immense sums for his redemption, refused to listen a moment to his proposals. Distracted by the thought of his degradation, the tears stole from eye, which never wept before, when he entreated them to cut his hair, that had long been permitted to grow, and was platted with peculiar care.—Large wedges of gold, which had been concealed in it, were now laid at the feet of his master, to obtain his ransom. All was in vain. The wretch who held him was inexorable. Supplication might as well have been

made to the winds of heaven, or to the cliffs and desert of his country. Hope was now dead—darkness deep and interminable settled upon his soul.—“Then burst his mighty heart.” His faculties were shattered as by a stroke from on high—he became a maniac, and that robust frame which never trembled on fields of blood and death, could not sustain the workings of his wounded spirit, but withered and perished under the weight of his chains.

Ye, who under the best government in the world, range at will in the gardens of pleasure, or in the halls of wealth listen to sweet music; at one time improving the intellect, at another delighting the fancy; now tasting the sweets of friendship, now grasping the meed of honour, having none to molest or to make you, afraid; could the miseries produced by the slave trade be presented to you in their truth—in their immensity, you would not refuse your offerings to remove a curse which has consigned, and is now consigning, ten thousand manly forms to fetters, and ten thousand noble souls to despair.

African Repository.

Iron Steam-Boat.—We mentioned a few days since, that an iron steam-boat was building for the navigation of the Susquehannah. We learn from the Baltimore papers, that the boat is completed, and arrived at Fort Deposit. She runs remarkably well, and it is believed she will be enabled to reach Oswego, in this state, without difficulty.—*Com. Adv.*

The distance which Gen. La Fayette will perform from Washington City to Boston, in his route through the Southern and Western States, is calculated at 5286 miles—2610 by water and 2676 by land. The time to perform this journey the General has put down at 100 days.

POETRY.

"If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life."

THE APOCALYPSE.

A gray rock o'erhangs the sullen deep,
Around its jutting base the billows lash,
And to its very summit, rudely dash
Their fiercest fury, with relentless sweep.

But yet that rock, fix'd by Almighty power,
Defies the tempest of the waves and wind;

And, while it towers, in majesty enshrined,
The broken waves roll loosely from the shore.

A granite column, rear'd in ancient day,
Lifts his tall head, high mounting to the skies;

Against its strength the painted insect flies,
With the vain hope to crumble it away.

Thus man God's holy word would turn to lies!

In light increas'd, it bursts, while the weak rebel dies.

Nat. Jour.

From the Philadelphian.

BY W. B. TAPPAN.

Ye spirits of the just, who soar
Beyond those starry fields sublime;
Dwellers in light! with whom are o'er
The pageants, and the tears of Time;—
Say, are the thoughts we entertain
Of yonder unknown worlds, untrue?
Are those high mysteries but vain,
Dissolv'd, or unrevealed to you?

Prophets!—a long and awful train;
Pilgrims! who bow'd beneath the rod,
And martyrs! who from racks of pain,
Soar'd to the presence of your God—
Earth gave you not her poor renown;
—Humility your only gem—
'Twas yours to seek a nobler crown,—
Say, wear ye now that diadem?

Thou disembodied one! whom here
'Twas ours, in fellowship, to know;

Who, buoy'd by Faith, without a fear,
Fled from endearments priz'd below;
On the dear hopes that sooth'd thy bed,
Hath Disappointment flung its pall;
Or dost thou bosom now thy head,
On Him, thou chocest as thy All!

Forbear!—you ministering one,
Thine eyes in flesh! shall never see;
The dull cold sepulchre, its own
Mortal! shall never yield to thee;
See! on futurity's long night,
A cheering beam of heaven is shed;
Receive thou Revelation's light,
If not—wouldst thou believe the dead?

AND WHAT IS LIFE?

And what is LIFE?—a maniac's idle dream;
A bubble floating in the liquid stream;
A short delusive span;
A mingled cup, of sweet and bitter taste;
A cultured garden, and a dreary waste;
A scene, deceiving man.

And what is WEALTH?—a sweet, tho'
pois'nous flow'r;
A pompous name—the offspring of an hour;
A thing embitt'ring life;
A glitt'ring phantom, that will disappear;
A gilded bauble, which we hold most dear,
Tho' author of all strife.

And what is LOVE?—a spell that binds the heart;
A thrilling touch—a kind of pleasing smart;
A rose pluck'd with a thorn:
A passion, which no language can express—
A pain, array'd in pleasure's richest dress,
To gild youth's blooming morn.

And what is HOPE?—a gem of purest ray,
A smiling sun-beam, that will ever stay;
A glimpse of future joy;
A faithful sentry, always on his post;
Life's last resort, when cares perplex us most;
A bliss without alloy.

And what is DEATH?—a dark, mysterious name;
A long and tranquil sleep the weary claim;
A momentary dread;
A summons hence—an awful, solemn pause;
A stern decree, but yet an unfound cause.
Known only to the dead.

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

Vol. I.]

LEXINGTON, KY. JUNE 15, 1825.

[No. XLIX.

From the N. Y. Observer.

SPEECH OF THE

REV. MR. BRECKENRIDGE,

At the Anniversary Meeting of the United Domestic Missionary Society.

The Rev. John Breckenridge, of Lexington, Ky. in seconding the motion for a vote of thanks to the Executive Committee of the Society for the aid which they had afforded to the feeble churches of the Western States, remarked in substance as follows:

He said that he should have felt it his duty to be silent in the presence and after the remarks of the distinguished gentlemen who preceded him, did he not appear as the advocate of almost a new world in the west. The resolution which it was his privilege in his feeble way to enforce, was worthy he thought of the most solemn consideration of the Society. It involved claims of intense strength, and referred to a service of infinite importance to be rendered to *almost millions* of immortal men.

He said that he had lately been struck with the fact, that the community were disposed too much to put apart, in their views and efforts, the Foreign and Domestic missions of the church. They were in truth, *one service*, and of more equal trials and claims than was perhaps commonly supposed. Among the Christians of the day, he had observed, that there was a sentiment of romance and high chivalry of a spiritual kind, associated with the foreign service, which was not associated with the service of the church at home. This was in part deserved. The foreign service was a glorious work. God forbid, he said,

that he should attempt to underrate it. It was the very spirit of Him whose last act on earth, was to organize a missionary corps. Blessed and honoured as the Society had been, with the presence of missionaries from India and the Sandwich islands, he would not, he dare not before God, disesteem, or refuse fully to appreciate a service, in which these dear Brethren had been so devotedly employed. They carried in their persons "the marks of the Lord Jesus," burnt upon them by southern suns, and furrowed in their forms, by malignant skies. But yet, he said, the service at home ought not to be disregarded or degraded in the scale of moral enterprise. While the church at home had its corruptions, and many ministers of the gospel lived in undenying ease, the true home, missionary was a man of holy chivalry, and great self-sacrifice for the cause of Jesus Christ. They are indeed, inseparable from each other.— Each department was as necessary to the other, as the arteries and veins of the human body were reciprocally to each other. He then adverted to the sufferings and services of western missionaries in general, and especially of a way-worn veteran whom he had left behind him, feebly struggling between life and death, under disease and penury incurred in the service of the western mission. He had left the extreme west of Louisiana to visit for his health the Eastern States; but he had been compelled to pause in a southern city, perhaps to breathe out his soul unto God, in whose service he had sunk. Perhaps he was then drinking the libation of glory from the hand of his "Great Captain" on high.

The other leading thought on which Mr. B. dwelt, was, "the importance," as he expressed it, "of tenure, as well as conquest in the missionary efforts of the church."

The appropriation of funds made by the Society to aid feeble churches to support the ministry, and the plan involved in this arrangement to give as much permanence as possible to the labours of the missionary, were he thought, peculiarly felicitous. He said it was remarkable, how transient the habitation of the gospel had been in most of the countries to which it had been preached. There was scarcely a land from Jerusalem either way round the globe, to which the Christian religion had not penetrated. But she had been rather a flying visitor than an abiding inmate. She had fled from land to land, and from continent to continent, a despised and persecuted stranger, of whom the world was not worthy; and it would be almost inferred by one ignorant of her fine genius, that to give her to one nation, was to withdraw her from another. He thought Christianity should seek to make their missionary impressions permanent. The ramparts of the gospel should be enduring like the rock on which they rested. He thought the plan of the Society's operations in the west was adapted, under God, to effect this end.

He closed with urging that the Domestic and Foreign work should go onward in sacred sympathy and co-operation. It was *one work*, for one sake, and under one common Lord. He expressed the most full and fervid assurance, that the cause would prosper, and he hailed in prospect the glorious day, when the avant garde of the two missionary hosts, pressing their conquests westward, and pressing them eastward, should meet face to face on Bhering's Straits, and having girt the globe in triumph, unitedly swell the common shout of victory.

From the Boston Rec. & Tel.
FOURTH OF JULY.

This day, so glorious in the annals of American history, has been celebrated in many places, of late years, by appropriate religious exercises. It has been thus observed in Boston the two past years, and will be the present.

Liberty was never the less dear to a virtuous mind, because received as a gift from God. And if any nation ever had occasion to commemorate his goodness by acts of religious worship, that nation is the United States.

There is the more fitness in this mode of celebrating the day, because the foundation of our freedom was laid by piety, as it existed in the bosoms of our forefathers. Had they been a company of infidels, our nation might now have been—any thing but what it is.—That bold and daring instrument too—"The Declaration," acknowledges our reliance on the arm of Omnipotence, and that arm has never failed us.

Shall we now, elevated as we are to an eminence among the nations, and looking forward to greatness almost beyond belief,—shall we return no offering for all this prosperity, but that of ingratitude and crime! We call it a "Celebration of Independence," when thousands and thousands of our countrymen assemble to testify before the world, how abject is their subjection to the empire of Satan. There is not probably a day in the whole year; when the eye of Omniscience discerns, throughout our land, so much that is odious and abominable.

What Christian—what patriot—who considers the consequences of this abuse, does not earnestly desire a reform? The voice of reason, of conscience and of God, calls for a reform. Let our giant Republic take the downward road of vice, and she will at last fall.

like Goliath, before some stripping nation that fears God.

It is not proposed, however, to make the day a season of gloom and melancholy. It is not proposed to make it a Sabbath day. But it is proposed to show ourselves, as a nation, worthy of the high destiny to which we are called, by acknowledging the Hand from which all our blessings flow. We would remember too, on that day, those who breathe not the air of freedom;—the prisoner, the oppressed, and the slave. Yes, we would think of degraded Africa, and her sons scorching under every burning sky. We would cast the look of kindness over the millions of her people that darken our southern shores; and when we see their wretchedness, we would pity and relieve them. We would seek their return to the land of their fathers. And if the prospect now looks dim, of ever removing the last slave from our country, we would begin with those that stand waiting to depart; whose owners, with the true spirit of freedom, offer their immediate release, if they can only be conveyed to their rightful home. We would begin; nothing doubting but that He who is able to perform, will so dispose the hearts of men, that the wheels of benevolence shall roll on unimpeded, till the work of emancipation is fully accomplished, and America is free indeed.

Ministers of the Gospel! what will you do on this subject? Can you not assemble your dear people around you on that day, and tell them of the wrongs, the groans, the miseries of Africa and her sons? And when you have done so, can you not tell them how all this wretchedness may be relieved: how Africa may be rendered a happy, and even a Christian country; and especially, how that foul stain may be washed from our national character, which is comprehended in the word **SLAVERY**. Africa has amazing claims

on our country, and they must be cancelled. They never can be cancelled, but by repairing the wrongs which we have occasioned, and restoring her children to her bosom, and *with them the waters of life and salvation*. The door is now opened for the accomplishment of these grand designs—shall it be closed, because none will enter? No it must not be closed, till the work is done.

Christians! you whom Christ has made free, what will you do for Africa? What will you do to correct the abuses which so generally prevail on the anniversary of our National Independence? You are doubly free: and when you assemble to hear your pastor's plea for suffering humanity, will you not bring with you some small portion of that abundance with which Providence has crowned your labors, and consecrate it to the relief of so many suffering children of our common parents? Yes, you will cheerfully, gladly do this; and when you return to your homes, how sweet the consolation, that your humble offerings, be they ever so small, will ere long soften some bed of sorrow, mitigate some pain, or put a Bible into the hands of some miserable African who is now a heathen!

We regard the cause of the American Colonization Society as one that is very dear to the heart of Everlasting Love. We do hope its claims will be remembered, both by ministers and people, on the ensuing anniversary of our National Independence. Why cannot every Society in New-England make a contribution to this object, either on that day, or (in case no public services are held) on the Sabbath preceding or subsequent? It would be of immense benefit to the cause of Africa, and certainly no disadvantage to those who contribute, so long as the doctrine holds good, that it is more blessed to give than to receive.

From the Fam. Visitor, May 21.

PRESBYTERY OF ELIZABETH-TOWN.

It was stated in our last that a powerful work of grace was in progress in this Presbytery. The following is an extract from the report to the General Assembly now in Session in Philadelphia.

In half of our congregations, there has been through the year no special attention to religion. In some of these congregations however, there appears to be, at present, some increased anxiety among professors to see the work of the Lord revived.

In the other eight congregations of the Presbytery there has been in the year past, in a greater or less degree, a special revival of religion.

The 1st and 2d congregations of Elizabethtown were reported to the last assembly as then enjoying, in a small degree, the special influences of the Holy Spirit. Since that time the fruits of this little refreshing have been gathering in. Thirty-two have been added to the communion of the 1st church since the meeting of the last Assembly, and 15 to the 2d church. In these congregations the gentle refreshing has continued, with little abatement, through the year, and latterly seems rather to be increasing. The conference, or meeting for inquiring souls, has recently been attended in the 1st church by about 25; and in the second by about 20, including all who have attended on the different evenings. What number of these give hopeful evidence of a change of heart the Presbytery were not informed.

In New Providence, a more than ordinary attention to religion commenced about the middle of winter. It has since been gradually, though slowly increased. In this congregation about twenty have attended the conference

as inquiring or awakened souls; and about fifteen of them entertain a hope that they have passed from death unto life.

In Connecticut Farms, a revival something more powerful commenced about the middle of the winter. It was gradual in its progress. About forty have attended the conference; and about twenty of these entertain a hope of having experienced a saving change of heart. This precious influence is chiefly confined to the northern part of this congregation.

In the congregation of Rahway, the Presbytery were informed the church had been for the last ten years in a declining state. During this time very few additions were made to its communion. But within a month past it has pleased the great Head, of the church to commence a special work of grace. Already 70 have attended the conference; half of which number are now rejoicing in the hope of the gospel. In regard to this congregation, it is worthy of remark, that one means which seemed to prepare the way for this special blessing was the distribution of religious tracts, suited to the various circumstances of the receivers, in almost all the families of the congregation.

In Mount Freedom, also, there has been a special work of grace, more extensive, in proportion to the population, than any of the congregations which have as yet been noticed. This is a small congregation, which has been organized but a few years. The revival commenced about the beginning of November. About fifty have been the subjects of convictions; forty of these entertain a hope of pardon; and thirty-two have made a public profession of religion. Thus in a few months the number of communicants in this church has been about doubled.

The remaining congregations of

Springfield and *Westfield*, have experienced the descent of floods upon the dry ground. In *Springfield*, there were a few cases of awakening in one neighbourhood, early in the autumn. The general seriousness, however, did not commence until about the beginning of January. From that time to the present, the Pastor of that congregation states, he believes there has been more than one hopeful conversion for every day. The number which have attended the Conference in this congregation is 170; and the hopeful subjects of saving grace already amount to 110. In this congregation, the subjects of the revival are chiefly the young. Among the hopeful conversions, only one person is known over 50 years of age; and not more than 12 over 30. The Presbytery consider this fact as loudly teaching the youth, wherever it is heard, if they would secure the salvation of their souls, to remember their Creator in the days of their youth. In this congregation, as well as most of those which have already been noticed, the revival is still advancing.

In *Westfield*, the revival commenced a little later than in *Springfield*. The first instances of awakening were manifested in a school, the teacher of which was one of the subjects of hopeful conversion in *Springfield*. He felt it to be his duty to talk with the young immortals committed to his care; and to pray with them. His efforts were greatly blessed. Most of his pupils became anxious about the salvation of their souls. They carried with them the influence which they felt, into the families to which they belonged; and a number of instances of awakening among adults, are traced to the solemnity, and conversation, and prayers, of these children. The Presbytery listened with great pleasure to a number of interesting facts, related by the Pastor of that church, which they feel it would be improper

to detail in this brief narrative.— They feel, however, constrained to mention one. The prayers of one of these children for his careless father being overheard by the parent, were the means of his awakening, and eventually of his hopeful conversion. As soon as the father found the Saviour, he with his little son repaired to the house of the grandfather, who, under their conversation, was so overpowered to a sense of his lost condition, that he found no peace, until he found in it Christ. The little boy first erected the family altar in his father's house, and he in the house of his father.— The effects of this influence among his relatives, has been the hopeful conversion of his grandfather; three of his sons, including the father of the lady two of his son's wives, including the lady's mother; and two of the grandchildren. Thus out of the mouths of babes is praise perfected. How much spiritual good might the teachers of schools be instrumental in doing, if they were actuated by the right spirit; and were faithful to the souls of the young immortals committed to their care! The number of those who have been awakened has not been ascertained. The work is still advancing.

ON PRAYER.

Prayer is the application of want, to Him who only can relieve it—the voice of sin to Him who only can pardon it. It is the urgency of poverty, the prostration of humility, the fervency of penitence, the confidence of trust. It is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but compunction of soul. It is the *Lord save us, we perish*, of drowning Peter; the cry of faith to the ear of mercy,

Come to the throne of grace to get, and not to give. Bring your wants and not your fullness. And if you have no feeling of your spiritual poverty and

necessity, let your first prayer be for this feeling.

Religion is in a low state in the heart of that man on whom prayer must be urged as a duty. It ought ever to be considered as the greatest of all mercies, that we are permitted to pray to God and be assured that *Every one that asketh receiveth*.

Prayer is the breath of the spiritual life in the soul, Lam. iii. 56. Whatever has life must breathe, and if the life be strong, it will breathe freely. If prayer be faint, weak, and disordered, the person is not in full life and health; if there be no prayer, there is no spiritual life at all; the first mark of it is, *behold he prayeth*, Acts ix. 11. and the last account of one, is his prayer, *Lord Jesus, receive my spirit*.

Just in proportion to your prayers, so is your holiness, so is your usefulness. The praying Christian, is the strong, the thriving Christian, "strong in the Lord, and in the power of his might."

As the naturally weak ivy, which, if it had no support, would only grovel on the earth, but adhering to some neighbouring tree, or building, and entwining itself about it, thus grows and flourishes, and rises higher and higher: and the more the winds blow, and the tempests beat against it, the closer it adheres, and the nearer it clings, and the faster its fibres embrace that which supports it, and it remains uninjured; just so the Christian, naturally weak, by prayer connects himself with the Almighty, and the more dangers and difficulties beset him, the more closely they unite him to his God, he reaches towards and leans upon, and clings to him, and is strengthened with divine strength.

How calm and composed may he be, amid all the storms and distractions of this world, who has daily and hourly communion with the creator ruler and preserver of all things. The Christian falls below his true happiness in this life, if he does not enjoy constant

peace of mind. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

Prayer, like the precious metal, comes most pure from the heated furnace. Are you depressed under your guilt, your weakness, your ignorance, or your ingratitude? You may spread your distress, as Hezekiah did his letter, before God, and you need not fear but that God will help you.

Some neglect prayer, and this on various grounds. They say *GOD KNOWS WHAT I WANT WITHOUT MY ASKING*, and he is too wise and too good to need my information in order to relieve me. This should be an argument to raise your faith and hope, and not to hinder your prayers. Matt. vi. 8. 9.—God is indeed wise, infinitely wise, and, being so wise, he has in his word directed you to make known your wants unto him by prayer. His knowledge is one reason why you should pray to him, and his goodness another, why you may confidently apply to him. Will you pretend to be wiser than he is? Whatever his design may be in it, your duty is clear, to obey his will. He knows when you will die, and might support you without food, and yet you daily eat. Remember that "it may be agreeable to perfect wisdom, to grant that to our prayers, which it would not have been agreeable to the same wisdom to have given us, without praying for."—*What if prayer be his plan for making you humble, dependent, devout, believing and thankful*. In short, for impressing you with a sense and feeling of your wants, and bringing you to a proper state of mind to receive his blessings? But whatever his design may be, it is your highest wisdom and interest to follow his direction.

[West. Rec.]

Anecdote of Mr. Wesley.—In the year 1790, Mr. Wesley preached in Lincoln, in the month of June; he

text was Luke x 42: "One thing is needful." When the congregation were retiring from the chapel, a lady exclaimed, in a tone of great surprise, "Is this the great Mr. Wesley of whom we hear so much in the present day? Why, the poorest person in the chapel might have understood him!" The gentleman to whom the remark was made, replied, "In this, madam, he displays his greatness; that while the poorest can understand him, the most learned are edified, and cannot be offended."

ADVANTAGES OF PARENTAL INSTRUCTION.

"My mother," says Mr. NEWTON, the Reverend Rector of St. Mary Woolnoth, "was a pious experienced Christian. I was her only child; and as she was of a weak constitution and retired temper, the care of my education was almost her sole employment. At a time when I could not be more than three years of age, she taught me English, and with so much success, (as I had something of a forward turn) that when I was but four years old, I could read with propriety in any common book that offered.—She stored my memory, which was then very retentive, with many valuable pieces, chapters and portions of Scripture, catechisms, hymns, and poems. My temper, at that time, seemed quite suitable to her wishes: for I had little inclination to the noisy sports of children, but was most pleased when in her company, and always as willing to learn as she was to teach me. How far the best education many fall short of reaching the heart, strongly appeared in the sequel of my history; yet, for the encouragement of pious parents to go on in the good way of doing their part faithfully, towards forming their children's minds, I think I may properly propose myself as an instance. These early impressions were a great restraint up-

on me: they returned again and again, and it was very long before I could wholly shake them off; and when the Lord at length opened my eyes, I found great benefit from the recollection of them. Besides, my dear mother often commended me, with many prayers and tears, to God; and I have no doubt that I reap the fruits of her prayers to this hour."—*Reli. Intel.*

STRIKING INCIDENT.

"In January last," said a pious father in writing to his friend, "I dreamed that the day of judgment was come. I saw the judge on the great white throne, and all nations were gathered before him; my wife and I were on the right hand, but I could not see my children. I said, 'I cannot bear this, I must go and seek them.' I went to the left hand of the Judge and there found them all standing in the utmost despair. As soon as they saw me, they caught hold of me and cried, 'Oh, father, we will never part.' I said, 'my dear children, I am come to try, if possible, to get you out of this awful situation.' So I took them all with me, but when we came near the judge, I thought he cast an angry look, and said, 'what do thy children with thee now? They would not take thy warning when on earth, and they shall not share with thee a crown in heaven—depart ye cursed.' At these words I awoke, bathed in tears.

"A while after this, as we were all sitting together, on a Sunday evening, I related to them my dream. No sooner did I begin, than first one, and then another, till all of them burst into tears. Five of them, are rejoicing in God their Saviour, and I believe, the Lord is at work on the other two, so that I doubt not he will give them also to my prayers."

From the Philadelphian.

Burning of the Steam Boat Albemarle.

—We sincerely sympathize with the

proprietor or proprietors in their loss of property in the burning of this boat.

But we were not a little affected with the manner in which their "riches took wings and flew away"—and pondering the subject in our minds—the loss of so much property to our fellow citizens—we would ask the following questions.

1st. Why did this boat take fire? It is said the engineer had made up the fires in the night, to raise the steam so as to start early in the morning, and "directed two of the men who remained on board to attend them, but unfortunately they fell asleep, and the boat took fire." 2d. Why did they fall asleep? 3d. Why did they sleep so deep? God caused a deep sleep to fall upon Adam, on a particular occasion. But, 4th, who was this FORTUNE that "caused" so deep a sleep to fall on these two men, that they *could not*, or *should not* wake till the boat was on fire around them? 5th. Why when she got among the shipping did she not set the shipping on fire? True, it is said the wind was favourable and blew the fire out from the shipping. 6th. But why was the wind favourable?

Hearing the subject discussed pro and con, some taking the Lord's side, and some taking another side—the one party affirming that it was a judgment on them for breaking the sabbath—the others affirming that "*time and chance happeneth to all*"—others said they were going a Maying, Sunday being the first day of May, &c. &c.

Hearing all these things, we supposed they were the stories of boys, till we saw the following advertisement in Saturday's paper, the day before the burning.

"EXCURSION."

"The Steam boat Albemarle will leave Arch Street wharf on SUNDAY, 1st May, at 6 o'clock A. M. for the Canal and Fort Delaware, and return to the city the same evening. Passage going and returning \$1 60."

When we read this advertisement we felt deeply sorry. It seemed to be so wanton and so wilful a violation of that command of God, "Remember the Sabbath day to keep it holy;" there being no public demand, or the least shadow of an excuse for breaking it.

It was not only the proprietor or proprietors breaking it themselves, but tempting and "teaching others to do so"—and all for a little gain, for they could not have made more than \$300 by the trip, calculating all the profits both from the liquor and victuals; and that is but a small part of \$9,000 which it is said the proprietors had learned by letter on Saturday evening just before she was burned, was subscribed to purchase her, by a company of gentlemen in Norfolk, to whom she was about to be sold.

A most surprising reverse!! Instead of gaining one or two hundred dollars, in a violation of the sabbath, lose \$9,000!!

O when will our Fellow Citizens learn that "Godliness is profitable, unto all things, having promise of the life that now is, and of that which is to come."

N. B. Mr. Editor, could any of your readers inform us whether any steam boat in America, not in the habit of running on the Sabbath, has ever met with any serious *accident*, as is termed, or *severe Providence*, as it ought to be termed? We would not be understood as insinuating that there were none, but if any, it would gratify us to know when and where. QUERIST.

SECRETS OF HEALTH.

The four ordinary secrets of health are, early rising, exercise, personal cleanliness, and the rising from table with a stomach unoppressed.—There may be sorrows in spite of these, but they will be less with them, and nobody can be truly comfortable without them. Phil.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, JUNE 15, 1825.

Three more numbers will complete the first year of the Western Luminary. We again request, that if any of our subscribers desire to discontinue their subscriptions, they will make their wish known, and pay their arrearages, before the completion of the year. Otherwise they will be considered as bound for the ensuing year. All letters must be post paid.

BRIEF THOUGHTS ON THE STATE OF RELIGION.

Amid the revivals, after revivals, which take place in other countries; it is remarkable how little there is, in our own country, that is anywise calculated to give joy to the pious bosom. The gospel is sent to the Heathen, from almost every part of Christendom; and it seems to send back to the regions it has left, no less blessings, than it imparts to those which it visits. In every quarter indeed there seems to be ground of Christian comfort: Yet we are compelled to believe—however reluctant we have been to adopt such a conclusion—that *here* the prospects are less cheering to piety, than in almost any other quarter.

To inquire into the causes if this phenomenon (for such it really appears to be) is not our object. How it is that in *Kentucky*—the “land of the brave,”—there is neither revival of religion, nor any thing like a prospect of revival,—we leave to the fathers of the Church to determine. It is only our purpose to call our readers to the *fact*; and to remind the pious of the duty of making every effort to arouse their countrymen from that state of moral lethargy, and almost death, in which they actually behold them.

What we allege, then, *is a fact*. The low state of religion amongst us, stares us in the face. We see it in the small number of professing people amongst us; and—what is not less disheartening—we see it in the coldness of those who profess amongst us, the benign religion of Jesus. Indeed, it seemed well suggested by a late correspondent, that certain descriptions of professors would better (so far as feelings may be judged from a light outward conduct) have not joined the church of God at all. For better must it be surely, not to unite with any people (to say the very least upon the subject) than to unite with them, only to pain and to wound them. But then, why are the more sober and pious disciples of this land, wounded by such professors as have a greater love for the world, and the things of the world?—Why, these pious persons are wounded,—because they see their Master wounded—and because they see Him wounded, by those who have professed His love.

But as it was not our object to *establish facts*; so, neither is the object with us, to scold or to find fault.—The melancholy state of things which has been adverted to; has been brought up.—For what?—Why, we would appeal to all who love their Lord. We would urge upon these, to do something for the others. We would call upon them to do so—in the Name of Christ.

What, however, are the real disciples *to do*?—They are to stand between the living and the dead. They are to invoke the mercies of God toward such as violate His Law—especially, if they do so, in defiance of a Christian profession: and they are to guard the violators, by all their powers of persuasion and of influence, against a continuance in erroneous conduct. Every real Christian, in a period of moral stupor indeed—should consider himself, in some measure, as occupying a similar place with that of *Moses*—who was the servant of Heaven,

set to watch over, and to benefit, an ungrateful people.

We will not deny that, in these remarks of ours, we have an eye to some very recent events. And in relation to those events indeed—we would that we could feel more. But the prevailing torpor has its hold upon ourself also.—Our “head” is not “waters,” alas! our “eyes” are not fountains of tears; “we cannot weep day and night for the slain of the daughters of this people!” But then *even to us*—it is matter of lamentation that the brave and the good cannot be honored in this land—that the worthy dead, and the worthy living cannot receive the testimonials of the people’s love;—but that amidst these honors, and these grateful testimonials—*Jesus Christ*,—“a Greater” than this earth ever saw in any other, *must be insulted*—and that by those who profess allegiance to Him.

So much for an *attempt* at a word in season. We are aware that this word, to many, will look like bigotry. Nay, if it do so—to the worldling, and to the professor who “conforms to this world,” and its follies; it will be just so much the better; and our views will be but the more confirmed. We are not quite coward enough to tremble at the puny weapons of reproach which have been wielded, in *terrorem*, over the heads of some of our brethren, for their honest discharge of duty, according to the best light of their understandings and their consciences.

We learn with regret that the College edifice at Bowling green (Ky.) has lately been consumed by fire.

Communicated for the Luminary.

Departed this life on Thursday the 2d inst. after a lingering illness, of near twelve months, Col. STEPHENSON LIVING, in the 35th year of his age. We have seldom witnessed the death of a more interesting man, and we may say with strict propriety that he

lived a virtuous life. As a son, he was ever obedient to the commands, and attentive to the wants, of his aged and respected parents; in his latter years particularly, his attentions were such, as were calculated to smooth the pillow of age and infirmity, and impart a pleasure and contentment, which is not often exhibited, in the decline of life. As a husband, he was tender and affectionate. As a brother, warmly attached to the interests of his family. And as a friend, those who survive him can attest his fidelity. His mind was naturally strong and active—his manners modest and unassuming. In him, his relatives and society have met with a loss that cannot be repaired. The aged viewed him with familiar respect, and youth with tender emotions of friendship. To the former we would observe, they should train their youth in the path he trod; and to the latter, they should strive to emulate the example before them. To his immediate and afflicted relatives this consolation is given, that he believed and acted up to his belief of future rewards and punishments. Though he did not openly profess religion, we believe that he would have done so, but for his retiring modesty, his want of confidence in himself. In his last moments he expressed a lively hope of future happiness.

W.

THEOLOGICAL SEMINARY OF PRINCETON, N. J.

On Friday the 13th of May, an Examination of the Students of this Seminary was held, before a Committee of the Board of Directors, composed of the Rev. Drs. M'Dowell, Spring, Ely, Chester, Rev. Mr. Johnson, and Rev. Mr. Weed. Several clergymen from different parts of the country also attended. The senior class was examined upon Polemic Theology, Church Government, and Ecclesiastical History. The second class upon Didactic Theology, and Ecclesiastical History.

The third class upon the Original Languages of Scripture, upon Sacred Chronology and Geography, upon Biblical History, Natural Theology, Biblical Antiquities, and Biblical Criticism. The examination was closed on Monday last. *Princeton Journal.*

The late John Keith, Esq. of Bucks County, Pennsylvania, has bequeathed \$2,500 to the Princeton Theological Seminary. *Ib.*

COLLEGE OF NEW JERSEY.

We are gratified with the information that Professor Patton, of Middlebury College, has accepted the Professorship of Languages in the College of New-Jersey. The friends of letters will unite in hailing with pleasure such an addition to the literary strength of this venerable institution. *Ib.*

From the Philadelphian, May 20.

GENERAL ASSEMBLY.

The General Assembly of the Presbyterian Church commenced its annual session yesterday in this city. The usual introductory services were performed. The Rev. Dr. GREEN Moderator of the last Session delivered an excellent discourse from 1st Cor. i. 23. "We preach Christ crucified." After a short recess the delegates convened in the session room of the same church, and proceeded to organize themselves for the business before them.

The Rev. William L McCalla was installed on the 12th inst. by the presbytery of Philadelphia as pastor of the 8th Presbyterian church in this city. The Rev. Mr. Janvier preached the sermon; the Rev. Mr. Engles presided, and the Rev. Dr. Janeway gave the charge to the pastor and people. *Ib.*

The American Sunday School Union Society celebrated their anniversary at

Philadelphia on the 24th May. Alexander Henry, Esq. presided. The annual report was read by the Rev. Mr. Bedell of the Episcopal Church, after which, several resolutions were passed, and addresses delivered by the Rev. Mr. Christmas of the Presbyterian Church, Montreal; Rev. Mr. Keyte, of the Methodist Episcopal Church of St. Louis; Peter Hawes, Esq. of New-York; Rev. Dr. Stoughton, of the Baptist Church, Philadelphia; Rev. Mr. Holdick, of the Methodist Episcopal Church, Philadelphia; Rev. Mr. Malcom, of the Baptist Church, Hudson; Rev. Mr. Breckenridge, of the Presbyterian Church, Lexington, Ky.; and by T. D. Williams, Esq. of New-Haven, Ct. This interesting meeting was held in Dr. Wilson's large church, which was crowded with a respectable audience. It appeared from the report that there are now about *one hundred and twenty-five thousand* children in the Sunday Schools of the United States—more than eighty thousand of whom belong to schools connected with the American Sunday School Union.

After the addresses were concluded, the following Ode, written for the occasion by Mr. Tappen, was sung.

The angel ranks that gird the throne
Of Majesty, stand not alone;
To mortals disenthral'd, 'tis given
To join the choral hymns of heaven.
Hark! even now a rhymer strain
Comes floating o'er the eternal plain:
To infant choirs those harps belong,
And children's voices swell that song.

Gabriel ne'er touched a sweeter string,
His legions listen as they sing:
O whence those cherub minstrels.—say,
Clad in Immanuel's bright array!
In scenes where thoughtless worldlings
dwell,

Their lot was cast, whose lyres now swell
The thrilling melody above;—
T'vine be the praise, O God of love!

THE SUNDAY SCHOOL! Earth has no name
Worthier to fill the breath of fame;—
The untold blessings it hath shed
Shall be revealed when worlds have fled.

O thou of Beth'lem! once a child,
 Jesus! compassionate and mild,
 Approve thy work:—be this the sum
 Of all our toil—"ТЪМ КЪРОМЪ СЪМЪ!"
N. Y. Spectator.

The Good Bishop.—A merchant in state of New-York, in a recent letter to a Board of Missions, says: "This day I send you, as above, \$100, and to the New-York Seamen's Society \$50, to the Domestic Missionary Society of New-York \$50, and to the Theological Seminary at Princeton \$50;—and, if my business prospers, I shall have \$1000 more to spare this year. I am helping some of our churches \$10 to \$20 a year and promising and endorsing for them to larger amounts.—Suppose I appoint myself Bishop of a dozen weak churches, and provide ministers for them; will not that be well? I know of one Society, who want a man full of the Spirit of Christ, who will labor for \$300 a year and board, horse keeping, &c. till he can build up the Society to greater strength.—If you can send me such a man let him come at once;—*I will see him paid.*"

EPISCOPAL INVENTION.

The Convention of the Protestant Episcopal Church in the Diocese of Virginia commenced its Annual Session in this city on Thursday last.—The meeting was opened with service by the Bishop, and a Sermon by the Rev. Mr. Norris of Alexandria.—Besides the Bishop, twenty-three Clerical and twenty-five Lay Delegates are present—a greater number than has convened for several years past.—It is impossible at this early hour, to state any thing respecting the proceedings of the convention, except that its deliberations are expected to close to-day, that an ordination will be held to-morrow morning by the Bishop at the Monumental Church, and that the Theological Seminary under its care in Alexandria is in a flourishing state.

Family Visitor.

From the Philadelphian.

THE-SABBATH IN OTAHEITE.

The natives of Otahéite have paid their debt of gratitude to the Christian World, by teaching them how to keep the Sabbath.

Mr. Rowland Harsal, of Paramatta, New South Wales, expressing in a letter to the Rev Mr. B—— in London, his delight in the success of the Missionaries, and his conviction that the work is of God, mentions, as one proof of it, the remarkable attention which the Otahéitans, as a body, pay to the Christian Sabbath.

"When my friend Mr. Crook, with his family, arrived on the coast of Otahéite, in the brig Active, they were much surprised that not a single native could be seen all along the shore as the vessel sailed; nor could they perceive any smoke arising from their dwellings. This excited in the mind of Mr. Cook and others a painful suspicion that the island had been subdued, and all the inhabitants cut off in the wars.

"In the midst of this agitation of mind, one of the sailors, an Otahéitan, who left Port Jackson in the Active, observed that the natives were keeping the Sabbath day—that of late they did no kind of work—nor cooked any victuals—nor went out of their houses except to worship God—and that the whole of the day was employed either in religious worship, or in teaching one another to read.

"At length the vessel came to anchor in Matavia Bay; but not a native made his appearance until Monday morning; when great numbers repaired to the brig, bringing with them their usual testimonies of hospitality, of food and fruit of all kinds, with other presents of cloth, &c. &c. being highly pleased and thankful to God, that he had sent another teacher among them; and thus fully satisfying all on board that they had been observing the Sabbath, as before expressed.

"Thus you see, that it is not a few individuals who are turned to the Lord, but, comparatively speaking, the whole nation. When you reflect on this anecdote, and compare the conduct of these Otaheitans with that of numbers even in the churches and congregations in and about London, you will be ready to say, that the poor heathen are taken into fellowship with Christ, whilst the children of the kingdom are cast out."

COLLEGE IN CEYLON.—The American Missionaries in Ceylon; have it in contemplation to establish in the district of Jaffna, at the north part of the Island, a College for the Literary and Religious instruction of Tamul and other youth; a measure which the state of the schools under their care seems to render particularly desirable. At the latest dates, the number of schools in Ceylon connected with the American mission was not less than 50, containing an aggregate of about 2,000 scholars, of which 250 are females. Besides these, they have received into their families, and are educating under their entire control, 150 boys and 30 girls; forming what is called the Boarding Schools. Such of these boys as have been longest under instruction, are now fitted, with proper helps, to prosecute successfully the higher branches of Tamul learning, to enter upon the Sanscrit, or to apply themselves to European literature and science, as may be found expedient in reference to the course of life which they expect to pursue. The great inconvenience of conducting so many branches of study at five different stations, (for at so many the boys are distributed) suggested the idea of a *Central School or College*. The immediate objects of the College, according to the plan proposed, are to give native youth of good promise, a thorough knowledge of the English language; the cultivation of Tamul literature;

the Sanscrit language; Hebrew, and perhaps Latin and Greek in some cases; together with the sciences usually taught in the United States. It is designed to have a President, and three European or American Professors. Young men between 12 and 25 years of age will be admitted when properly qualified, to whatever caste, sect, or nation they may belong. Course of study to continue six years; during all which period the Bible will be studied *daily*, being made as far as practicable, the text book of the College. The whole expenses of a scholar—food, clothing, books, and incidentals—may be estimated at 30 dollars a year. It is believed that, if this College can be established on a firm basis, it will be of immense importance in training up and educating *native preachers*, to tell the millions of their countrymen the glad tidings of salvation.—*Bost. Rec.*

BIBLE SOCIETY OF FRANCE.—The Bible Society of France received sixteen new Auxiliaries during the year ending April, 1824. They had completed the plates for an 18mo. stereotype Bible, and were preparing an edition of 4,000; and it was intended to print another of a larger size for family Bibles. More than 4,000 Bibles and 8,000 Testaments were issued, which, added to the number of former years, formed an amount of 18,000 Bibles and 23,500 Testaments.

Dai. Advertiser.

WESLEYAN MISSIONARY SOCIETY.—The receipts of this society for the year ending Dec. 31, 1824, is 38,046*l*. 9*s*. 7*d*; being an increase above the amount of the preceding year of more than Two Thousand Two Hundred Pounds, exclusive of the munificent benefaction of the late Rev. Wm. Dodwell, Rector of Welby, Lincolnshire, of Ten Thousand Pounds.

Miss. Chron

EDICT OF THE BAVARIAN GOVERNMENT
RESPECTING THE JEWS.

A foreign correspondent, says the Jewish Expositor for April, informs us, that the Bavarian Government, amongst other measures lately taken for ameliorating the condition of the Jews, has adopted one which is likely to have considerable effect. All the present rabbies are to be discharged, and every Jewish congregation is directed not only to engage a teacher for the children of both sexes, who has been regularly educated and approved, but also a *Preacher*, in lieu of the rabbin, whose duty shall be, to superintend the instruction of the youth, and to preach in the German language every Saturday in the Synagogue, from a text out of that part of the Pentateuch which has been read in the service of the day. It is required that such Preachers shall have studied at the University, and shall pass a regular examination. Few properly qualified are at present to be found; but a great number of young Jews have, since the issuing of the edict, repaired to the University to qualify themselves. The Government has actually locked, and sealed up those synagogues, the congregations of which have refused to comply with these regulations. Our correspondent informs us that he visited twelve villages where the synagogues were locked up by the police agents, and sealed with the government seal, and that there were about twenty more in the same situation. Some of the congregations petitioned the government shortly before the day of atonement, to allow them, at least, to open their synagogues for that day, on account of its importance and solemnity; but it was refused.

Berlin Missionary Seminary.—The Missionary Seminary at Berlin in Prussia appears to be in a very flourishing state. More than forty young men have been educated in this seminary,

all of whom have gone forth with the Bible in their hands to preach the glad tidings of salvation to the Heathen. In the course of five years, seven of the students have been called to labour among the Jews. At present there are twelve students in the seminary, all of whom are represented as men "entirely devoted to Christ and his cause, and anxious to promulgate his Gospel among the Heathen." The number of students it is said can be considerably increased, if fields of missionary labour can be provided for them after they have been instructed. Facts like these augur well for the prosperity of evangelical religion on the Continent of Europe. *N. Y. Obs.*

THE DEATH OF THE DRUNK-
ARD.

THE drunkard, then, must also die! —Yes, poor man, your career of madness will come to an end; your last cup will be emptied; your last frolic will be over; your last oath will be pronounced. Soon! the hour has already come and you are surrounded by the furniture of the grave. Oh! horrid hour of woe, which you have always feared and tried to forget; it has come, and before to-morrow's sun shall arise, your spirit must be before its judge! Your shroud is nearly ready, and soon your death-bell will be tolling. And who will be your mourners? Your wife, your bosom friend, will she bend over your cold remains, and wet your clay with her tears? No! her tears have all been shed before. She in vain entreated you to reform. In anguish of soul did she often pray for you. But you treated her with contempt—you have been her ruin. Had she never seen you, she might now have been blessed and happy. By you she has been abandoned, abused and disgraced. She is soon to be relieved; and do you think she will weep when you are dead? She pities you; she would do any thing to save you: but long ago she gave you up

in despair. Who will be your mourners? Your children cannot feel that their father is dead. You have never told them you was their friend.—You have said you hated them. You have snatched the bread from their mouths.—You have torn the clothes from their shivering limbs, and they are now left to beg or starve. They owe their existence to you, and that existence you have rendered miserable. Who then will be your mourners? Your neighbours, as they in kindness shall bear away your body, and place it in its last abode, will they even feel a pang of sorrow that you are dead? All will be silent; not a sigh; not a tear! Alas, poor man, when the last sad office shall be performed, when your grave shall be filled up, and the last green turf fixed in its place, a thrill of horror will be felt in the breast of the good, as they shall turn away from the lonely spot where they have laid you.

Ye friends of virtue and of man; ye too, who believe there is no HEREAFTER, draw near while I remove the curtain and show you this dying man. Once he was the child of tender and pious parents, the burthen of their cares, the comfort of their passing days, and the object of a thousand hopes. Once he mingled in the polite circle; was respected as a citizen and a friend. You saw when first he began to linger about the tavern, to neglect his business and family. You saw it, but you told him to go on! You saw to what it would lead; but not a word did you whisper in his ear, nor an effort did you make to save him from ruin. Now it is too late; the work of ruin is accomplished, and, "at your hands shall his blood be required."

Fam. Vis.

Gambling in Illinois.—A Law to punish Gambling has passed the Legislature of Illinois; by which a fine of 25 dollars is imposed on any person who may hereafter bring, or cause to

be brought into the State, or shall sell, or offer for sale, any pack or packs of playing cards, or any dice, or billiard balls, or any other device, or any thing, invented or made for the purpose of being used in games of hazzard; also, a fine of 25 dollars on any person or persons who shall buy or offer to purchase any such pack of cards, dice or billiard balls; also, a fine of 25 dollars on any person who shall play at cards, dice, billiards, or any other game of hazzard, for money or property; also, a fine of 100 dollars on any tavern keeper or owner of a grocery or tipping shop, who shall suffer any species of gambling in his tavern or shop.

Pitts. Rec.

The Secretary of the Treasury has given notice that the eleven million loan of 1812 will be paid off on the 1st day of October next—which payment will throw a vast capitol into the market.

Fam. Vis.

From the S. Carolina State Gazette.
CREEK INDIANS.

I see an account in the paper, of the murder of General M'Intosh, one of the principal Chiefs of the Creek Indians, by about 400 warriors of his own nation. When all the facts relating to this subject shall be known to the people of the United States, I think they will be of opinion, that M'Intosh was not murdered; but rather that he has been duly executed, according to the known laws and usages of the nation to which he belonged.

LITERARY.—We understand that D. A. Borrenstein of Princeton, N. J. has just published a work entitled "A brief outline of the Evidences of the Christian Religion." By ARCHIBALD ALEXANDER, D. D. Professor of Didactic and Polemic Theology in the Theological Seminary at Princeton, N. J. 18mo. pp. 298; price 87-1-2 cents.

N. Y. Obs.

TO THE RAINBOW.

BY THOMAS CAMPBELL, ESQ.

Triumphal arch, that fill'st the sky
 When storms prepare to part,
 I ask not proud philosophy
 To teach me what thou art—
 Still seem as to my childhood's sight,
 A midway station given
 For happy spirits to alight
 Betwixt the earth and heaven.

But all that optics teach, unfold
 Thy form to please me so,
 As when I dreamt of gems and gold
 Hid in thy radiant bow!

When Science from Creation's face
 Enchantment's veil withdraws,
 What lovely visions yield their place
 To cold material laws!

And yet, fair bow, no fabled dreams,
 But words of the Most High,
 Have told why first thy robe of beams
 Was woven in the sky.

When o'er the green undeluged earth
 Heaven's covenant thou did'st shine,
 How came the world's gray fathers forth
 To watch thy sacred sign.

And when its yellow lustre smiled,
 O'er mountains yet untrod,
 Each mother held aloft her child
 To bless the bow of God.

Methinks, thy jubilee to keep,
 The first-made anthem rang
 On earth deliver'd from the deep,
 And the first poet sang.

Nor ever shall the Muse's eye
 Unraptured greet thy beam;
 Theme of primeval prophecy,
 Be still the poet's theme!

How glorious is thy girdle cast
 O'er mountain, tower, and town,
 Or mirror'd in the ocean vast,
 A thousand fathoms down!

As fresh in yon horizon dark,
 As young thy beauties seem,
 As when the eagle from the ark
 First sported in thy beam.

For faithful to its sacred page,
 Heaven still rebuilds thy span,
 Nor lets the type grow pale with age
 That first spoke peace to man.

From the Boston Spectator.
WAR.

I have been powerfully impressed by the eloquence of the following passages of a celebrated French orator. If the reader finds nothing in them worthy of praise, the fault must be attributed to my imperfect translation, and not to the original author.

"Kings rise against kings, and people against people: the seas which separate them, bring them together again for mutual destruction: a worthless pile of rocks excites their furious animosity, and nations perish and bury themselves beneath its walls in disputing to which shall belong its ruins: the earth is not vast enough to contain them within the bounds which nature has established for states and empire; each one encroaches upon its neighbour, and a field of battle, scarce spacious enough for the burial place of those who die, is the only prize gained by the rivers of blood which stain it."

"When rulers become intoxicated by the love of military glory, every thing breathes for them desolation and war; and then how many are sacrificed to the idol of their ambition! how much blood is poured out which calls for vengeance on their heads! what public calamities follow of which they are the sole authors! what complaining voices ascend to heaven against men thus born for the misery of others! how many crimes of deep enormity in others, result from their crime!—And can their tears cleanse the fields which they have dyed with the blood of so many innocent! Can their repentance avert from themselves the anger of heaven, while their guilt still leaves behind it so many troubles and miseries upon the earth?"

The Funeral of the late King of France is said to have cost the nation about \$400,000. This sum would pay the salary of the President of the United States for sixteen years.

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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THE CONVERTED ALGERINE.

THE following narrative is taken from the Panoplist of December, 1816. It was written, we are informed, by the late Rev. DAVID RICE, of Kentucky, deceased. It is introduced by the writer with the following paragraphs

"I have long been of opinion, that even the short account I am able to give of Salem, the Algerine, is worth preserving; and suppose that no person now living is able to give so full an account of him as myself, not having had the same means of information.

"Had Salem ever recovered his reason, so far as to be able to write his own history, and give an account of all the tender and interesting circumstances of his story, it would undoubtedly have been one of the most moving narratives to be met with.—All I can write is the substance of the story as related to me, most

of it many years ago. I have been careful to relate every particular circumstance I could recollect, worthy of notice, and make no additions, and very few reflections of my own.

"About the close of the war between France and England, in Virginia, commonly called Braddock's war, a certain man, whose name, as I have been informed, was Samuel Givins, then an inhabitant of Augusta county in Virginia, went into the woods, back of the settlements, to hunt wild meat for the support of his family; a practice which necessity renders customary for the settlers of a new country. He took more than one horse with him, that it might be in his power to bring home his meat and skins. As he was one day ranging the woods in quest of game, he cast his eyes into the top of a large fallen tree, where he saw a living creature move. Supposing it to be some kind of wild beast, he made ready to shoot it, but had no sooner obtained a distinct view, than he discovered a human shape, which prevented the fatal discharge. Going to the place, he found a man in a most wretched and pitiable situation; his person entirely naked, (except a few rags tied about his feet,) and almost covered over with scabs, quite emaciated, and nearly famished to death.—The man was unacquainted with the English language, and Givins knew no other. No information, therefore, could be obtained, who he was, whence he came, or how he was brought into a state so truly distressing. Givins, however, with the kindness of the good Samaritan, took a tender care of him, and supplied his emaciated body

with the best nourishment his present circumstances would afford. He prudently gave him but little at a time, and increased the quantity as his strength and the power of digestion increased. In a few days, the man recovered such a degree of strength as to be able to ride on horseback.—Givins furnished him with one of those he had taken with him to carry home his meat, and conducted him to Capt. (afterwards Col.) Dickerson's, who then lived near the Windy Cave.—Dickerson supplied his wants, and entertained him for some months, with a generosity that is more common with rough back-woods-men, who are acquainted with the hardships of life, than among the opulent sons of luxury and ease.

The poor man considered that he had no way to make himself and his complicated distresses known, without the help of language;—he therefore resolved to make himself acquainted with the English tongue, as soon as possible. In this, his progress was surprising; he procured pen, ink and paper, and spent much of his time in writing down remarkable and important words, pronouncing them, and getting whoever was present to correct his pronunciation. By his indefatigable application, and the kind assistance of Col Dickerson's family, he in a few months was so far master of English, as to speak it with considerable propriety. When he found himself sufficiently qualified for communicating his ideas, he gave the Col. and others, a most moving narrative of his various unparalleled misfortunes. He said his name was Salem; that he was born of wealthy and respectable parents in Algiers; that when a small boy his parents sent him to Constantinople, with a view to have him liberally educated there; and that after he had spent several years in that city, in pursuit of learning, he returned to Africa to see his parents. After

spending some time at home, he took leave of his parents, with a view to return to Constantinople to finish his education. The ship in which he embarked was taken by a Spanish man of war or privateer, and Salem thus became a prisoner of war. The Spaniards were at this time in alliance with France against England.—Falling in with a French ship bound to New Orleans, they put him on board this vessel, which carried him to the place of his destination. After living some time among the French at New Orleans, they sent him up the rivers Mississippi and Ohio to the Shawanee towns, and left him a prisoner of war with the Indians, who at that time lived near the Ohio. There was at the same time a white woman, who had been taken from the frontiers of Virginia, a prisoner with the same tribe of Indians. Salem inquired of her by signs, whence she came.—The woman answered by pointing directly towards the sun-rising. He was so far acquainted with the geography of America as to know, that there were English settlements on the eastern shore of this continent; and he rightly supposed the woman had been taken prisoner from some of them.—Having received this imperfect information, he resolved to attempt an escape from the Indians to some of these settlements. This was a daring attempt, for he was an entire stranger to the distance he would have to travel, and the dangers which lay in his way: he had no pilot but the sun; nor any provisions for his journey; nor gun, ammunitions, or other means of obtaining them. Being thus badly provided for, and under all these discouraging circumstances, he set out on his arduous journey through an unknown mountainous wilderness of several hundred miles. Not knowing the extent of the settlements he aimed at, he apprehended danger of missing them, should he turn much to the

north or south; and therefore resolved to keep as directly to the sun-rising as he possibly could, whatever rivers or mountains might obstruct his way.—Through all these difficulties, Salem travelled on, until the few clothes he had were torn to pieces, by bushes, thorns and briars. These, when thus torn and fit for no other service, he wrapped and tied about his feet to defend them from injuries. Thus he travelled, naked, until his skin was torn to pieces with briars and thorns, his body emaciated, his strength exhausted with hunger and fatigue, and his spirits sunk under discouragements. All he had to strengthen and cheer him was a few nuts and berries he gathered by the way, and the distant prospect of once more seeing his native land. But this pleasing prospect could animate him no longer, nor could these scanty provisions support him. His strength failed, and he sunk into despair of every thing, but ending a miserable life in a howling wilderness, surrounded by wild beasts! Finding he could travel no farther, he fixed upon the top of the tree where Givins found him, as the spot where his sorrows and his life must end together. But God, whose providence is over all his creatures, had other views. While Salem was dying this lingering painful death, and was scarce able to move his feeble limbs, relief was sent him by the beneficent hand of Givins.—He is again restored to life, and hope once more revives and animates his sinking heart.

No doubt Col. Dickerson was sensibly touched with this moving tale of woe, and the generous feelings of his humanity greatly increased. Infer it from his conduct; for, he furnished Salem with a horse to ride—treated him as a companion—and took him to visit the neighbors and see the country. He accompanied the Colonel to Staunton, where the court of Augusta county sat; and where the inhabitants of

the county were assembled, it being court day. Among the rest was the Rev. John Craig, a Presbyterian minister of the Gospel, who resided a few miles from town. When Salem saw Mr. Craig he was struck with his appearance, turned his particular attention to him, and after some time came and spoke to him, and intimated a desire to go home with him. Mr. Craig welcomed him to his house, and then, or afterwards, asked him why he desired to go home with him in particular, being an entire stranger whom he had never seen before. Salem replied:

“When I was in my distress, I once in my sleep dreamed that I was in my own country, and saw in my dream the largest assembly of men my eyes had ever beheld, collected in a wide plain, all dressed in uniform, and drawn up in military order. At the further side of the plain, almost at an immense distance, I saw a person whom I understood to be one of great distinction; but by reason of the vast distance he was from me, I could not discern what sort of a person he was. I only knew him to be a person of great eminence. I saw, every now and then, one or two of this large assembly attempting to go across the plain to this distinguished personage: but when they had got about half way over, they suddenly dropped into a hole in the earth; and I saw them no more. I also imagined that I saw an old man standing by himself, at a distance from this large assembly; and one or two of the multitude applied to him for direction, how to cross the plain with safety: and all who received and followed his directions got safe across. As soon as I saw you,” added Salem, “I knew you to be the man who gave those directions: and this has convinced me that it is the mind of God, that I should apply to you for instructions in religion. It is for this reason I desire

to go home with you. When I was among the French, they endeavored to prevail on me to embrace the Christian religion. But as I observed they made use of images in their religious worship, I looked on Christianity with abhorrence;—such worship being in my opinion idolatrous.”

Mr Craig cheerfully undertook the agreeable work he seemed called to by an extraordinary providence. He soon found that Salem understood the Greek language, which greatly facilitated the business. He furnished a Greek Testament; Salem spent his time cheerfully in reading it; and Mr. Craig his leisure hours in explaining to him the Gospel of Jesus Christ. In the space of about two weeks he obtained what Mr. Craig esteemed a competent knowledge of the Christian religion. He went to Mr. Craig's house of worship, made a public profession of Christianity, and was baptised in the name of the adorable Trinity.

Some time after this, Salem informed Mr. Craig, that he was desirous to return to his native country, and once more see his parents and friends. Mr. Craig reminded him, that his friends and countrymen, being Mahometans, entertained strong prejudices against the Christian religion; and that, as he now professed to be a Christian, he would probably be used ill on that account; and that here in America he might enjoy his religion without disturbance: to which Salem replied, that his father was a man of a good estate, and he was his heir; that he had never been brought up to labor, and knew no possible way in which he could obtain a subsistence; that he could not bear the thought of living a life of dependence upon strangers, and being a burden to them; that he was sensible of the strong prejudices of his friends against Christianity; yet could not think, that after all the calamities he had undergone, his father's religious prejudices would

so far get the better of his humanity as to cause him to use his son ill on that account; and that, at all events, he desired to make the experiment. Mr. Craig urged, that the favorable regards of his friends and a good estate on the one hand, and a life of poverty and distress on the other, might prove a too powerful temptation to renounce that religion he now professed to believe true, and to return again to Mahometanism. Salem said, whatever the event *might be*, he was resolved never to deny Jesus.

When Mr. Craig found that he was fully resolved, he applied to some of his neighbours, and with their assistance furnished Salem with as much money as they supposed sufficient to defray his expenses to England; from whence he said he could easily get a passage to Africa. He furnished him also with a letter to the Hon. Robert Carter, who then lived in Williamsburg, and was noted for his beneficence to the poor and afflicted, requesting him to procure for the bearer an agreeable passage in some ship bound to England. Mr. Carter did more than was requested of him; he furnished Salem plentifully with stores. Being thus provided for, he set sail for England with the flattering prospect of being once more happy in his own country, and in the arms of his affectionate parents. For many months no more is heard of him by his American acquaintance.

How long after this I do not recollect, perhaps some years, the poor unfortunate Salem returned again to Virginia, in a state of insanity. He came to Williamsburgh, and to the house of his old benefactor Mr. Carter. His constant complaint was, that he had no friend, and where should he find a friend? From which complaint the cause of his present very piteous situation was easily conjectured; his father was not his friend. Notw

standing the derangement of his mental powers, he had certain lucid intervals, in which he so far enjoyed his reason, as to be able to give a pretty distinct account of his adventures after he left Virginia. He said he had a speedy and safe passage to England, and from thence to Africa; and that, on his arrival, he found his parents still alive; but that it was not in his power long to conceal it from them, that he had renounced Mahometanism, and embraced the Christian religion: and that his father no sooner found this to be the case than he disowned him as a child; and turned him out of his house. Affection for his parents, grief for their religious prejudices, and his own temporal ruin, tormented his tender heart. He was now turned out into the world, without money, without a friend, without any art by which he could obtain a subsistence. He left his own country, the estate on which he expected to spend his life, and all his natural connexions, without the most distant prospect of ever seeing or enjoying them more. He went to England, in hopes of there finding some way to live; where he could enjoy his religion, when every other source of comfort was dried up. But having no friend to introduce him to the pious and benevolent, he found no way to subsist in that county; on which he resolved to return to America, it being a new country, where the poor could more easily find the means of support. In his passage to Virginia, while he had probably no pious friend to console him in his distresses, nor to encourage and support him under them, and while he had little to do but pore over his wretched situation, he sunk under the weight of these complicated calamities into a state of insanity.

Though Salem's great distress was, that he had no friend, and he was constantly roving about in quest of one; yet of friendship he was incapa-

ble of enjoying the advantages. In pursuit of his object he went up to Col. Dickerson's; but to no purpose. From thence he wandered away to the warm springs, where was at that time a young clergyman of the name of Templeton, who having understood something of his history, entered into conversation with him. He asked him amongst other things whether he was acquainted with the Greek language. To which he modestly replied, that he understood a little of it. Mr. Templeton put a Greek Testament into his hand, and asked him to read and construe some of it. He took the book and opened it, and when he saw what it was, in a transport of joy he pressed it to his heart; and then complied with Mr. Templeton's request. By these actions he shewed his great veneration for the Sacred Scriptures, and how long he had retained the knowledge of the Greek in circumstances the most unfavourable. From the warm springs he went down to Mr. Carter's, (who by this time had removed from Williamsburg to his seat in Westmoreland county.) in hopes that that gentleman would act the part of a friend, as he had formerly done; but still, poor man, he was incapable of enjoying what he greatly needed and most desired. He soon wandered away from Mr. Carter's, and was taken and carried to the mad house in Williamsburg.

The above account I received from Mr. Craig, Mr. Carter, and Mr. Templeton; and it is the substance of all I knew of Salem before I came to reside in this State. Since my arrival here, I have seen several men, who were personally acquainted with him, while in a state of derangement. They say he was commonly inoffensive in his behaviour; grateful for favors received; manifested a veneration for religion; was frequently engaged in prayer; and that his prayers were commonly, though not always,

pretty sensible and tolerably well connected; that he appeared to have the temper and behaviour of a gentleman, though he was in ruins; that he went roving from place to place, sometimes almost naked, for want of sense to keep on the clothes he had received from the kind hand of charity, until he was taken with the sickness which put an end to his sorrows. That when he was taken sick his reason was restored, and continued to his last moments; that the family where he lay sick and died treated him with great tenderness, for which he expressed the utmost gratitude; and that at his own request and importunity no persons sat up with him on the night in which he died. It appears, however, that he died with great composure; for he placed himself, his hands, his feet and his whole body, in a proper posture to be laid in his coffin, and so expired."

From the Georgia Patriot.

THE CREEKS.

The storm which has been gathering over the Creeks, since the late treaty with a part of their nation, has at last burst in full fury, and threatens the most terrible consequences to that unfortunate people. That those at a distance may rightly understand the causes and character of these disturbances, it may be necessary to make some preliminary observations.

It is well known that a large majority of the Indians have long been opposed to the principle of ceding their territory. Beginning to appreciate the advantages of civilization, and to prefer the agricultural to the savage life, they were making improvements on the soil, and cultivating the arts of peace. Feeling the same attachment to the spot of their birth and the graves of their fathers, as people of more civilized climes; and relying on the promise of the United States that they should not be removed but with their

own consent, they were determined not to part with their land, and had threatened death to any chief who should propose such a measure.

When it was known, therefore, that M'Intosh, head Chief of the Cowetas, and a few of his followers, had taken it upon themselves to make a treaty, without the approbation of their nation, and had actually ceded away the whole of their land, sold their country, and stipulated for the removal of the whole tribe beyond the Mississippi, which, for a time, they could not believe; their rage and animosity knew no bounds.—All who had signed the treaty were declared outlaws, and their lives threatened on their return.

It was at this juncture that Col. Lamar was despatched into the nation by his excellency Governor Troup, threatening them with vengeance if they offered to harm his good cousin General M'Intosh, and the others who had signed the treaty. Lamar, as was expected, came back with a flea in his ear, and a lie in his mouth—stated the Indians were peaceable and satisfied, and that those who had published to the contrary were guilty of misrepresentation, and were trying to stir the savages up to mischief.

For some time M'Intosh and his adherents seemed afraid to go back; but the promise of assistance and protection had so far lulled their apprehension that they ventured to their homes. Fatal security! No sooner was it known that they had returned to the nation, than hostilities were commenced against them.

On Sunday morning the 1st of May, about an hour before day-light, an attack was made by a party of several hundred, who surrounded the house of M'Intosh, set fire to it, shot him, and threw his body into the flames! Two other Chiefs, Etomme Tustunegge, and Col. Hawkins, being among those who had signed the treaty, were also killed. They then commenced plunder-

ing and destroying property. M'Intosh had a large sum of money in his house, several thousand dollars of which, in bills, were burnt—the rest was plundered by the hostiles. No insult was offered to the women and children, and we hear of no person being molested but such as had signed the treaty. Chilly M'Intosh, son of the General, made his escape by leaping out of the window, dashing through the midst of his enemies, and plunging into the river, which he swam amidst a shower of bullets. Two balls passed through his shirt, but he came off uninjured.

Chilly M'Intosh, and four or five other chiefs, arrived in Milledgeville, from whom we learn the above particulars. Their object here was, we understand, to solicit the aid of the Governor, to punish offenders, as he had promised. But getting no assistance from this quarter, several of them have gone on to Washington City to lay the affair before the President.

It is unknown what number of men the hostiles have out; Chilly supposed there were about four hundred that made the attack on his father. Three-fourths of the nation are said to be opposed to the treaty, and determined to avenge the wrong they have sustained.

It is time our Government should inquire into this business, if it would preserve its character from the imputation of injustice. The Indians, savages as they are, have rights that ought not be wrested from them. It little becomes a powerful and magnanimous nation to injure and oppress those it pretends to protect. As anxious as we are to obtain territory, we would not receive an inch at the sacrifice of national character. And in making this assertion, we feel that we are speaking the sentiments of every friend to his country. Georgia is the only state interested by the late treaty; yet where is the Georgian who would sacrifice one jot of our national honor for the whole purchase.

From the American Missionary Register.
THE INDIANS.

Let every man who has a heart to feel for the poor Indians, read the following extract of a letter from a gentleman at the south, to his friend in this city (New York). The letter is dated January 20th.

"It is generally known that the Choctaws, with others, have received an annual pittance for ceded lands—to be divided among their thousands: and that, a short time since, under the influence of light and feelings, to which their fathers were strangers, they voluntarily appropriated six thousand dollars annually, for the purpose of encouraging the efforts to enlighten and civilize them.

The Chickasaws, impelled by similar sentiments, have recently devoted thirty-five thousand dollars to the promotion of agricultural and domestic economy and tuition among them. A very respectable delegation from the Choctaw tribe is now at the seat of the general government, soliciting the consent of the executive departments to arrangements which will enable them to invest fifty or sixty thousand dollars, in stock as a permanent fund for the promotion of piety, industry, and learning among their children.

The object and policy of these supplicants are not only peculiarly interesting, but afford impressive evidence of the important improvements already effected. They have lands they do not occupy or need; distinguished for richness and advantageous location. The proposed fund is to be created by the sale of these lands. The object is a noble one, and presents an appeal to the benevolence of our rulers. Forgetting present gratification, these generous Indians look down upon the coming generations, and determine to expend all they may receive in a liberal provision for the temporal and spiritual prosperity of their offspring. With these desires and hopes they left

their fire-sides, went to Washington, buried two of their number among strangers, but felt no despondency until they heard from government the chilling reply to their petition—"The Choctaws must cede their lands to their WHITE BROTHERS on the usual terms!" And they now ask the government, (and surely with propriety and honest indignation they may ask,) "Will you allow us no more than our benighted red brothers on the Missouri? When we know their value, will you take these lands at one and a half or two cents an acre? When we are willing to sacrifice our personal interest for the good of our children and our children's children, will you, who profess to feel so much for us, refuse us the means of providing for their welfare? Will you sell these lands for one dollar and twenty-five cents an acre, and allow us but two cents? You have enacted laws which prevent us from selling lands to others, and did you do this to reduce us to the necessity of relinquishing them to you upon your own terms? And are we to see our country pass into your hands, and see *your children* amassing fortunes, erecting villages, building churches, rearing colleges, on the lands we have ceded, while *our children* are poor, ignorant, despised, neglected, wronged, for the want of that provision we now wish to make?"

"Such was the representation made to myself by a respectable member of the delegation. He added, "I am not pious; but I have received some light. I know what Christians are, and I am seeking to be a true one. I know whence our deliverance must come. We find many great men who are friendly to us. The government uses kind words to us, and they give ten thousand dollars a year for the civilization and instruction of all the red men in America, (which is four thousand dollars more than the Choctaws appropriate for the instruction of their tribe!) but all this will not save us.

The *Missionaries* must visit us, must live among us, or we shall all die. I have watched the Missionaries, and I know they have done more in five years by their instruction and *example*, than the government can ever do without them."

FARMERS.

There is no higher obligation under which an independent farmer lies, than that of a strict, moral, religious attention to his labourers. To know, that he himself is not to be ignorant, for an ignorant man can teach no one. Intellectual pleasures best secure a man against the pleasures of vice.

The standard of knowledge among our labouring people is low, compared with what it should be. It would be quite contemptible to suppose that the farmers are to study Latin and Greek. But it is desirable that they should be well versed in all the knowledge that belongs to their occupation. There is time enough for it. A labouring husbandman, who is reading and studying what belongs to his art, is pursuing the most interesting of all knowledge. It is the mystery of nature, in the soil, the plant, the fruit, the seed, the elements.

Why should not our children be taught it, and why should not the labouring man have the books, which gave him this knowledge? But the time, the time, who has it? No husbandman has it in the season of hurry and harvest, for the harvest knows no hours, and a man must then work, till ten o'clock at night, if safety to his crops require it. Let him save five dollars out of his gin and rum, and cider brandy, and buy that amount of good books this year, and as many the next, and so on, and then let him read them in the long winter evenings that pass from October to March, when he is neither sowing nor planting, nor attending to his cattle. *West. Rec.*

THE LUMINARY.

LEXINGTON:

WEDNESDAY, JUNE 22, 1825.

ON THE SABBATH.

Considering that the majority of the professors of religion in our country, do acknowledge, in words, that there is a Sabbath; it has often struck us as surprising, that that Sabbath is not better observed by them

It is not our object to prove that a Sabbath does exist. We enter, at this time, into no controversy, with those who think they see in the New Testament, a repeal of the Sabbath Law which was established by the Almighty of old. Our whole aim is—to inquire of such as *acknowledge* the Sabbath institution, *why it is that they do not act upon their own principle?*

There is too much room—and evident room—for this inquiry. For the Sabbath is greatly profaned, and that evidently, amongst us. It is not sufficiently respected, on the part of professing people: and no wonder, therefore, that others are inattentive.

A motive then, for the Sabbath's observance on the part of the members of the Church—does arise, from the conduct of others—which motive is at once obvious, and powerful in its character.

The people generally are Sabbath-breakers—And why? Why, indisposed as they are at best to observe this day; this their indisposition, is become yet greater—because they see that loose conversation is indulged in, improper feelings and conduct fallen into, on the part of persons whose declarations of regard for this institution of God are as distinct as their course of conduct is as palpably inconsistent.

Now will it not, be an awful thing—Professors in the Church of Christ,—if at the great day, one whose right of

judging you will be owned by yourselves—shall say to you that you have by your example on this subject *prevented* men from entering into life—*shut out* men from the Redeemer's Household?

In these hints, (as we before have hinted on other subjects) we aim at nothing dictatorial. We pretend, *ourselves*, to no *peculiar* right of counsel. We only endeavor to obey the command, given us all—*To exhort one another daily.*"

The time then is come, when it should be decided by all—*"Whether there be a Sabbath-day or not?"*..... If there be a Sabbath; let us observe it: If there be no such such existing institution; then let us say so—that our example may not be the worse, from being inconsistent with our professions—that our inconsistency on one point may not bring all the profession we make, into great doubt with the people.

This suggestion we have made, in humility. May it do good!—It has been offered, by way of enforcing, in some small measure, those more systematic discourses upon the "Lord's Day," (a word which occurs in the lately insulted Apocalypse)—which—thank God! it has become, more common of late than formerly, to deliver to a perishing population.

From the Philadelphian.

GENERAL ASSEMBLY.

Thursday, May 19th.

The General Assembly having convened in the Session Room of the first Presbyterian Church, agreeably to the notice in our last, and being constituted by prayer, by the Rev. Dr. Green, moderator of the last session, proceeded to the election of officers.

The Rev. Stephen N. Rowan, D. D. was chosen Moderator. The Rev. John McDowell, D. D. permanent clerk, *vice* the Rev. J. E. Latta, deceased. The Rev. John Chester temporary clerk.

May 21st.

A memorial signed by several persons, as agents of the Synod of Kentucky, to establish a college in that state was presented; which together with names and documents accompanying it, were referred to a committee.

May 24th.

The committee appointed to consider the application of the Synod of Kentucky, for a college in that state, made their report: and closed by recommending the institution on the liberal plans proposed, to the favour of the Christian public.

An overture on the subject of establishing a Theological Seminary in the west was reported.

May 25th.

The General Assembly resolved that it was expedient to establish a Theological Seminary in the West, and a committee was appointed to prepare a plan for the same.

May 27th.

The committee appointed in relation to the intended Theological Seminary in the West, made their report, which was adopted with great harmony and unanimity.

The provisions of this report are the following: that the contemplated institution shall be known by the name of "The Western Theological Seminary of the Presbyterian Church of the United States"—that the plan of the institution shall be the same as that of the Theological Seminary at Princeton, except so far as indispensable circumstances shall render a variance necessary—that the present Assembly shall choose by ballot twenty-one ministers and nine ruling elders as a board of Directors, who shall make their report to the next General Assembly, after which their office shall cease, and other arrangements shall be made by the Assembly to which they shall report, for the future direction of the institution—that the pres-

ent Assembly shall appoint five commissioners to examine the different sites which may be proposed, and that in their selection, they shall have regard to the donations or pecuniary aid which may be offered, and all other circumstances which may have influence in this matter, as well as to healthfulness of the sites which may be proposed, and report to the Directors their proceedings, and the propositions which may be received by them, together with their own views and opinions in regard to such location, and that the Board of Directors shall make full report to the next assembly, and give their opinion as to the most suitable location of the contemplated seminary—that the board of Directors chosen at the present session shall meet at Chillicothe, in Ohio, on the third Friday of July next, and after due consultation, shall report to the next General Assembly, such alterations in the plan of the proposed Seminary, from that of the Seminary at Princeton, as may be required by the local situation of the former. That to carry into effect the designs of the Assembly in regard to the Western Seminary, agents shall be appointed to solicit donations, and report their proceeding to the board of Directors, whose duty it shall be to make all necessary and proper arrangements for the safe keeping of such donations.

The Assembly, grateful for the harmony and unanimity, with which the preceding plan had been adopted, passed to unite in prayer and thanksgiving to God.

May 30th.

The Assembly convened agreeably to adjournment, and was constituted by prayer.

The Assembly then proceeded to the choice of Directors for the Western Theological Seminary, when the following gentlemen were declared duly elected—Rev. Gideon Blackburn, D. D. Rev. Matthew Brown,

D. D. Rev. Francis Herron, D. D. Rev. Robert G. Wilson D. D. Rev. Duncan Brown, Rev. Randolph Stone, Rev. William Wiley; Rev. James Scott, Rev. James Hoge, Rev. John T. Edgar, Rev. Allen D. Campbell, Rev. Obadiah Jennings, Rev. Elisha P. Swift, Rev. William Speer, Rev. John Breckenridge, Rev. John Howard, Rev. James Culbertson, Rev. John Thompson, Rev. James Blythe, D. D. Rev. Murdock Murphy, Rev. Donald M'Intosh. Elders—Edward Ward, George Plummer, Walter Dunn, Samuel Hudson, Matthew B. Lowry, John Milligan, Thomas T. Skillman, Samuel F. M'Cracken, and Thomas P. Smith.

The following gentlemen were then chosen Commissioners to locate the Western Seminary, viz.—Hon. Andrew Jackson, Hon. Benjamin Mills, Hon. John Thompson, Rev. Obadiah Jennings, Rev. Andrew Wiley.

The following gentleman were appointed Agents for the purpose of soliciting funds for the establishment of said Seminary, viz.—Rev. James Hoge, Rev. David Montfort, Rev. James Culbertson, Rev. Thomas Barr, Rev. William Wylie, Rev. Elisha P. Swift, and Rev. Obadiah Swift.

The General Assembly having witnessed with high gratification, the progress of the American Colonization Society in a great work of humanity and religion, and believing that the temporal prosperity and moral interest of an extensive section of our country—of a numerous, degraded, and miserable class of men in the midst of us, and of the vast continent of Africa now uncivilized and unchristian, are intimately connected with the success of this Institution. Therefore.

Resolved to recommend, and did recommend, to the churches under their care, to patronize the objects of this Society, and to take up collections in aid of its funds, on the 4th of July next, or on the Sabbath immediately

preceding or succeeding that day.— And whenever such course might be inexpedient, to give them assistance in such manner as might be most conducive to the interests of the general cause.

The Narrative of the State of Religion within the bounds of the Presbyterian Church will be published in the next number of the Western Luminary.

Richmond, Va. May 28.

COLONIZATION IN AFRICA.

We stated a few weeks since that the American Colonization Society appeared to be gaining friends in every part of the country. A late National Intelligencer mentions two or three encouraging facts. A gentleman in Edenton, N. C. has offered to pay 1,000 dollars for the transportation of 100 free persons of colour from that vicinity under the auspices of the Society, or ten dollars each for as many as will go. A widow lady in that neighbourhood, having a female slave, whose husband is free, offers to present him his wife and children as free as himself, on condition that they will go to Africa. A gentleman in Charlottesville in this state, where a county Society has been lately formed, wrote to the Agent of the Parent Institution, that he had frequent and urgent applications for the reports of the Society—that their representatives in Congress and the State Legislature are friendly to colonization—and that gentlemen of the bar in Louisiana, Nelson, Amherst, and Augusta, assured him they would exert their influence for the formation of auxiliary associations in their respective counties.

The Convention of the Protestant Episcopal Church in the Diocese of Virginia, during its late session in this city, passed the following resolutions:

Resolved, That this Convention have witnessed with the deepest emo-

tions of gratitude to God, the degree of success with which it has pleased Him to bless the efforts of the American Colonization Society; they observe with pleasure an increasing interest in its prosperity every where manifested throughout this union, and particularly in the proceedings of the last Legislature of this state, and they recommend continued and increasing exertions in its favour to the charitable and patriotic in this Diocese.

Resolved, therefore, that it be earnestly recommended to the different clergymen and vestries of the Protestant Episcopal churches, within this Diocese, to have collections made in their respective churches on the Sabbath either preceding or succeeding the 4th of July, in aid of the funds of the Colonization Society."

We observe that measures have been taken in some of the Northern and Eastern States, where an unusual degree of interest appears to be awakened on the subject, to make the anniversary of our national birth-day conduce to the augmentation of the Society's fund.

Fam. Vis.

From the N. Y. Spectator, May 31.

Late from Calcutta.—Capt. Saunders, of the ship *George*, which arrived here on Tuesday in the short passage of 100 days from Calcutta, has obligingly favored us with files of Calcutta papers to the 4th of Feb. last.

The war with the Burmese still continued.—The papers are filled with accounts of the operations of the British armies invading that empire, of the movement of troops to reinforce them, and contain the particulars of several encounters with the Burmese, in which the British forces are represented to have been successful. The headquarters of the British at the latest date, were at Rangoon, but divisions were advancing in different directions, and the main body were ex-

pected soon to move towards Ava, the capital of the Empire. Notwithstanding these defeats, the Burmese were stated to be making the greatest exertions to rally their scattered troops, and to collect an immense force to renew the attack upon the English at Rangoon. The English force at that place was stated at 12 to 15000 Europeans, and 3000 natives. The loss of the British is represented to be very small in the different actions, but the death of several valuable officers is lamented.

SINGAPORE, NOV. 25.

Earthquake at Manila.—By the Hope, the latest arrival from the Philippines, we are concerned to hear that these countries have lately been visited by a dreadful earthquake and hurricane, which have caused much distress amongst the inhabitants, and laid a considerable part of the city of Manila in ruins.

Several slight shocks of the earthquake had been felt throughout the island of Luconia, during the month of October. On the 26th of that month a most severe shock was experienced in the town and suburbs of Manila, which demolished several of the churches—one of the bridges over the river, and many of the private houses. About 4 miles above the town and close to the river, the earth opened with a tremendous explosion, and shortly afterwards shoals of dead fish were seen floating down the river into the sea. All the respectable inhabitants of Manila removed into the country, and left the town quite deserted. The military barracks having been laid level with the ground, tents were pitched for the soldiers on the plain at a short distance. This encampment was totally destroyed by the hurricane which came on the first inst. The roofs were blown off many of the remaining houses, and six of the vessels in the roads were stranded.

This is the most severe earthquake

which has been experienced in Manilla since the memorable one of 1796, and the loss of human lives, although not correctly ascertained, was generally believed to have been very considerable.

THE WAR IN INDIA.—The war with the Burmese continued to rage as late as the 4th of February. The head quarters of the British were at Rangoon, but divisions were advancing, and the main body was expected soon to move towards Ava, the capital of the Empire. The British are represented as every where victorious, while the Burmese were making great exertions to rally their scattered forces.

Fam. Vis.

THE GREEKS.—The latest accounts are of rather a discouraging character. It is stated that 15,000 Egyptian troops had landed at Coron and Modon, and were laying waste the country—that the Turks had taken Corinth—that Patras was still in their possession, the garrison of which had purchased a large supply of provisions with money received, as was supposed, from a *French* frigate—and that 90 ships, including a large reinforcement of Algerines, were preparing against the Greeks. *H.*

HORROR OF CONSCIENCE.—The *Salem* N. J. Messenger contains an account of the confession of a man before Stacy Lloyd, Esq. who calls himself William Sayre, and says that he lived in Philadelphia, where, in 1810, on a sudden unaccountable impulse, he choked his wife to death, without being suspected of the fact, and has wandered over different parts of the country, in the Army, and otherwise, perpetually haunted by remorse for his crime until his agony of mind has compelled him to make the disclosure, and submit to justice.

Philadelphian.

LITERARY ANECDOTE.

A poor clergyman, in a very remote county in England, had, on some popular occasion, preached a sermon so exceedingly acceptable to his parishioners that they entreated him to print it; which, after due and solemn deliberation, he promised to do. This was the most remarkable incident of his life, and filled his mind with a thousand fancies. The conclusion, however, of all his consultations with himself was, that he should obtain both fame and money; and that a journey to the metropolis, to direct and superintend the great concern was indispensable. After taking a formal leave of his friends and neighbors, he proceeded on his journey. On his arrival in town, by great good fortune, he was recommended to the worthy and excellent Mr. Bowyer, to whom he triumphantly related the object of his journey. The printer agreed to his proposals, and required to know how many copies he would have struck off? "I have calculated that there is in the kingdom so many thousand parishes, and that each parish will at least take one, and others more, so that I think we may safely venture to print thirty-five or thirty-six thousand copies." The printer bowed, the matter was settled, and the Reverend author departed in high spirits to his home. With much difficulty and great self-denial, a period of about two months was suffered to pass; when his golden visions so tormented his imagination, that he could endure it no longer, and accordingly he wrote to Mr Bowyer, desiring him to send the debtor and creditor account, most liberally permitting the remittances to be forwarded at Mr. B.'s convenience. Judge of the astonishment, tribulation and anguish excited by the receipt of an account, charging him for printing thirty-five thousand copies of a sermon, 885*l.* 5*s.* 6*d.*, and giving him credit for 17. 5*s.* 6*d.*, the produce of seventeen copies, being the

whole that had been sold. This left a balance of 784l. due the bookseller.

All who knew the character of this most amiable and excellent printer would not be at all surprised to hear that in a day or two, a letter to the following purport was forwarded to the clergymen.

"Rev. Sir.—I beg pardon for innocently amusing myself at your expense, but you need not give yourself uneasiness. I knew better than you could do the extent of sale of single sermons, and accordingly printed but fifty copies, to the expense of which you are heartily welcome, in return for the liberty I have taken with you"

Percy Anecdotes.

INFLUENCE OF AN INDIVIDUAL.

A young minister of the gospel once said to an intimate friend, "My brother, you and I are little men, but, before we die, our influence must be felt on the other side of the world." Not many years after, a ship returning from a distant quarter of the globe, paused on her passage across the deep. There stood on her deck, a man of God, who wept over the dead body of his friend. He prayed, and the sailors wept with him. And they consigned that body to the ocean: It was the body of the man, who, in the ardor of his youthful benevolence had aspired to extend his influence through the world. He died in youth; but he had redeemed his pledge; and at this hour, his influence is felt in Asia, in Africa, in the islands of the sea, and in every corner of his native country. This man was Samuel John Mills: and all who knew his history will say that I have exaggerated neither the grandeur of his aspirations, nor the result of his efforts. He traversed our land, like a ministering spirit, silently and yet effectually, from the hill country of the pilgrims to the valley of the Missouri. He wandered on his errands of benev-

olence from village to village, and from city to city, pleading now with the patriot, for a country growing up to an immensity of power, and now with the Christian, for a world lying in wickedness. He explored in person the desolations of the west, and in person he stirred up to enterprise and effort the churches of the east. He lived for India and Owhyhee, and died in the service of Africa. He went to heaven in his youth, but his works do follow him, like a long train of glory that still widens and brightens, and will widen and brighten for ever. Who can measure the influence of one such minister of the gospel?

Mr. Bacon's Sermon.

THE REV. MR. SUMMERFIELD

Made some remarks at the meeting for the formation of the American Tract Society in New-York, which are thus noticed in the papers of that city:

In speaking of the bright prospects of the Christian church from the exertions of the present age, he triumphantly referred to that arch infidel, Hume, who predicted the downfall of Christianity in the 19th century. Nay, he declared that he already saw the evidences of its downfall. It was not the twilight, however, but as it were the dawning light of Christianity which he saw—for with the commencement of the nineteenth century the British and Foreign Bible Society was brought forth. Voltaire, too, with impotent rage, had assailed Christianity, and had audaciously asserted, that although it took twelve men to plant Christianity, his single arm should root it out. In that day and country, it was customary to sneer at Christians. And among the French nobility it was an old saying, "We'll leave the poor to the clergy." He was thankful that they had been left with the clergy. The poor we have always with us. Tom Paine boasted he had cut down every tree in Paradise. He mentioned these circumstances to

show how our religion has been assailed by infidels, and how speedily and gloriously their predictions had been falsified. It was a pleasing fact, that Voltaire's press—that very press that scattered his baneful Tracts so that like the frogs in Egypt, they were found in their houses, their needing troughs, and their ovens—is now actually employed by the Paris Bible Society. In the very chamber, too, where Hume uttered his evil prophecy, the first committee assembled for forming the Edinburgh Bible Society. One of the converts of Carlisle, moreover, who had sent that wretch a donation in prison, as he said, to compliment him for having delivered him from his ridiculous fears of hell, and his fantastical hopes of heaven, lately died in the most horrible agony exclaiming, "*I am lost!*"

Fam. Vis.

A FAITHFUL MINISTER.

The Rev. Mr. GRIMSHAW, minister of Haworth, in Yorkshire, England, was a remarkable example of ministerial fidelity. In an account of his life, the Rev. John Newton says,

"The last time I was with him, as we were standing together upon a hill near Haworth, and surveying the romantic prospect around us, he expressed himself to the following purport, and I believe I nearly retain his very words, for they made a deep impression upon me while he spoke. "When I first came into this country, if I had gone half a day's journey on horseback towards the east, west, north and south, I could not meet with, or hear of one truly serious person—and now, through the blessing of God upon the poor services of the most unworthy of his ministers, besides a considerable number whom I have seen or known to have departed this life, like Simeon, rejoicing in the Lord's salvation; and besides five dissenting churches or congregations, of which the ministers, and nearly every one of the members,

were first awakened under my ministry; I have still at my sacraments, according to the weather, from three hundred to five hundred communicants, of the far greater part of whom, so far as man who cannot see the heart (and can therefore only determine by appearances, profession and conduct,) may judge, I can give almost as particular an account, as I can of myself. I know the state of their progress in religion. By my frequent visits and converse with them, I am acquainted with their several temptations, trials, and exercises, both personal and domestic, both spiritual and temporal, almost as intimately as if I had lived in their families."

Philadelphian.

Theological Seminary organized.—

At a late meeting of the *Associate Reformed Synod of the South*, a THEOLOGICAL SEMINARY was organized, and Professors chosen. The Rev. John Hemphill, of Chester, S. C. was elected Professor of Didactic and Polemic Theology; and the Rev. John T. Pressly, of Abbeville, S. C. was elected Professor of the Original Languages, Biblical Criticism, and Church History. Until the funds become sufficient for the support of the Professors, in part or in whole, they will remain the pastors of their respective congregations; and after a course of twelve or eighteen months with one of the Professors, the students will resort to the other, to spend with him an equal portion of time.—SOUTH. INT.

Token of Gratitude.—A gentleman in Boston has late enclosed 50 dollars to the Treasurer of the American Board of Commissioners, "to be cast into the Treasury of the Lord, as a token of gratitude for his kind preservation at the late dreadful fire."—The property of this gentleman was preserved, while the store which he occupied was consumed.

Family Visitor.

POETRY.

THE LAND OF REST.

There is a land of glorious rest,
Where pure and happy spirits rove,
For ever and for ever blest,
The land of spotless joy and love.

O yes, there is a land of rest,
Free from corroding grief and care;
No storms, no dangers there molest,
No discord, once shall enter there:

The land of rest—the land of joy,
Where quenchless glory meet and shine,
And fit for angels its employ,
For all its pleasures are divine.

There is no land of rest beside—
But where is this blest region found!—
It is not bound by ocean tide,
It is not upon earthly ground.

'Tis where bright angels sweep the lyre,
And spirits of the just repose;
'Tis where the seraph's living fire
With undiminished ardor glows.

Blest land, methinks I see thee now,
All smiling in perennial bloom.
With rapture thrond on every brow,
And flow'rs that breathe divine perfume.

Then hail to thee, thou land of rest,
And hail thy harps of holiest strains,
And hail those crowns that grace the blest,
Who rove along thy happy plains.

But ah! that land of rest is far
And dark, and trackless is the road;
Yet *Hope*, a bright and glorious star,
Points onward to the dear abode.

Then what though stormy be the way,
Though winds and surges beat and roar,
They only drive from earth away,
And urge to that celestial shore;
And 'mid the storm that voice is best,
That whispers, "There's a Land of
Rest."

A VISION OF HEAVEN.

Once, with a fearful, trembling hand,
I drew aside the veil, to see
The glories of the heavenly land,
The brightness of eternity.
But soon the vision overcame,
And error seiz'd my quaking frame.

I look'd—I saw—but oh! the light,
The bliss, the splendour of the place,

The shining host, who all unite
In songs before Jehovah's face!
A sudden dimness seiz'd my eye;
For who could look on Deity!

One sight I caught of heav'n's high train.
One glimpse of my eternal home;
I heard one sweet melodious strain,
And all my powers were overcome.
I fell aghast! my senses fled!
Nor dared I raise again my head.

The sight, oh, ne'er shall I forget.
The song still vibrates in my ear:
When shall I reach that blest estate
When in you holy throng appear!
*Haste, Jesus! fetch my soul away,
To dwell with thee in endless day.*

—:o;o:o:—

PRAYER.

The old duke of Bedford used to say, "I consider the prayers of God's ministers and people, as the best walls round my house."

The great Dr. Boerhaave, acknowledged that an hour spent every morning in private prayer and meditation, gave him a spirit and vigour for the usefulness of the day, and kept his temper active, patient and calm.

It is said of Colonel Gardiner, that he had always two hours with God in the morning for reading the scriptures and prayer. If his regiment was to march at four, he would he would be up at two.

Dr Doddridge, used frequently to observe, that he never advanced well in human learning, without prayer, and that he always made the most proficiency in his studies, when he prayed with the greatest fervency.

God, says Dr. Watts, expects to be acknowledged in the common affairs of life; and he does as certainly expect it in the superior operations of the mind, the search of knowledge and truth.

Prayer, is the very breath of the new creature; it is a goad, which causes the roaring lion (*Satan*) to wince. *Philadelphian.*

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

Vol. 1.]

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STATE OF RELIGION.

A NARRATIVE of the state of Religion within the bounds of the Presbyterian Church, and its corresponding Churches in the United States.

IN furnishing a summary of our ecclesiastical history for another year, the General Assembly affectionately greet the people of the churches committed to their care, wishing them grace, mercy and peace from God, our father, and the Lord Jesus Christ, through the eternal Spirit; and they render unfeigned thanksgivings and praises to the King of Zion, for the auspicious circumstances under which they meet.

In the brief sketch, which we are enabled to give of the events of the year that he has closed, many details of interest are of necessity omitted; and it is delightful to reflect that of the blessings of heaven on the church of Christ—the "half" is not only

"untold," but in our present condition, and world, *unknown*. The influences of the holy Spirit upon the heart are often, "as the dew of Hermon, as the dew that descended upon the mountains of Zion," silent and unperceived, though refreshing and diffusive. That power which restrains the passions and the crimes of men, which convinces them of sin, and converts them to the Saviour's love, which comforts, sanctifies and nurtures the believer, is but dimly seen, and imperfectly apprehended in our efforts at tracing the progress of the truth.—These effects we shall only adequately know in the results which the morning of the resurrection shall unfold.

But of that which is known, and can be told, there is much in the state of our churches which affords the occasion both to rejoice and to mourn.

As a people, we have been blessed with a singular exemption from pestilence and famine; and the voice of war has not been heard in our borders.

In the more immediate concerns of the kingdom of Christ, the people of God among us, seem to have received increasing lessons of instruction lately, on the importance of union to any extensive, and very useful effort for the conversion of the world. They have learned that consolidation is the strength even of weakness itself; and while they righteously refuse to "say a confederacy to every one that saith a confederacy," they have, at the same time, combined their numbers and labours, in adding new and National Institutions to those which they had

upon the same principle, already erected.

The American Bible Society, we regard, under God, as "the glory and defence of our Land." We share in its blessings, and in our measure in its support. As will be seen from the report of its operations for the last year, its sphere of influence has been constantly enlarging.

The nature of the service in which it is employed, and the multiplied testimonies which are from day to day afforded of its vast benefit to our country and our continent, bespeak a presence in it, which no created power can safely resist.

To oppose this institution is to fight against God, and yet we have seen infidels and half reformed Protestants, uniting with the Papal Hierarchy, in opposing the circulation of the word of life, as though the volume which Jehovah has adapted to the constitution of man, and sent down from above for his use, and made efficient in his redemption, and commanded to be given unto him, could not with safety be committed to his hands?

The United Foreign Missionary Society is extending its influence among our savage tribes in the west, and from year to year, as its resources enlarge, and its plan of operation improves, confirming the high hopes of the church concerning it.

We desire to see the cause of domestic and foreign missions, as being one cause, advancing in sacred sisterhood; and while we rejoice in the gradual development of the influence of the above named institution, we would mention with gratitude to God, the early maturity and infant greatness of the *United Domestic Missionary Society*. It has sprung into life with such sudden and wonderful power, with such peculiar adaptedness to its important field of enterprise, and has so successfully, upon a plan unpracticed in the churches be-

fore, reared up the multitude of feeble congregations, now by its generous bounty supplied with the bread of life, that it resembles the granary of Joseph, to the famishing population of the land of Egypt.

The American Sunday School Union, rising up in the bosom of the Christian Church in our land, is also a blessed institution. In this simple and noiseless service, the best spirit and powers of the church, are brought into the most delightful exercise. Gratuitous instruction, by the first classes of society, of the poor and ignorant—a beginning of gospel impressions, and bible knowledge, with the beginning of life—a breaking away of the connecting curse which binds ungodly parents and children together—its happy tendency to meliorate the condition of the slaves, and free people of colour in our country—the direct influence which it exerts upon the salvation of souls discover an extraordinary value in this institution, and should recommend it to every church and people in the nation.

The American Society for meliorating the condition of the Jews, is still in active operation—It ascends to the first and most powerful elements of success, in the great work of converting the world—when it attempts the restoration of the *lost tribes* of Israel. They are a peculiar people in peculiar circumstances—and call for peculiar methods of doing them service.—Among the methods devised for their recovery, some one must soon and mightily triumph God speed that day!

The American Colonization Society is deservedly exciting increasing interest, and assuming additional importance, from year to year. Their colony on the coast of Africa, has been prosperous beyond what is usual with infant establishments of that kind, and has lately been blessed with a cheering revival of religion. While

this society must become a most important agent in giving the gospel to Africa, it promises to exert a benignant influence, not only on the condition of the free people of colour in this country, but perhaps upon slavery itself; that most dreadful of national calamities.

The cause of Seamen excites, every day, increasing interest in the public mind. The Bethel Flag, as a "banner of love," floats in every important seaport, on our Atlantic coast; and pious sailors go forth from these outlets of our country into all the world, as the specimens of our Christianity at home, and as pledges to the heathen nations of what the Gospel yet will do for their redemption.

The Board of Missions, which is the organ of this body to the destitute regions of our church and country, has been doing much the last year for our Frontier Territory and Western Settlements. It has employed 52 missionaries in different States. In New-York eight; in New-Jersey one; in Pennsylvania fourteen; on the Peninsula two; in Virginia one; in Ohio five; in Kentucky one; in Indiana four; in Illinois three; in Michigan Territory one; in Missouri four; in Mississippi and Louisiana one; in Alabama three; in West Florida one; in East Florida one; in South Carolina one; in North Carolina one.

The all important cause of Education appears from the Report of the Presbyteries to have received during the last year a greater amount of systematic and successful attention, than at any previous stage of our Church's history. In addition to the institutions already established, colleges have been planted in the South and West, and are beginning to impart the blessings of a liberal and christian education, to the crowds of youth committed to their care.

And with a more special reference to the service of the Church, female

cent societies, most of the Presbyteries, and especially our Board of Education, have been engaged with efficiency in training pious and intelligent young men for the Gospel Ministry. Greater energies, however, are still to be employed in this important work. It is yet but just begun. The whole broad frontier of our church, from Lake Michigan to the extreme South West of Louisiana, is yet to be supplied with Gospel Labourers. The loud and melting cry for "help" has reached us from a thousand desolate places in the land. It is time that Christians should awake at the call of their perishing fellow men, to new ardour of zeal and energy of effort, in this benevolent and urgent enterprise.

The Theological Seminary at Princeton, N. J. which is the child and common property of the Presbyterian Church in the United States, continues to meet, and even to exceed in its extensive usefulness, the most sanguine expectations of its friends and patrons. By the distinguished liberality of several important sections of the Church, the foundations of its professorships begin to assume a stability, which puts the permanent existence of the institution beyond the reach of danger.—The praises of its worthy and valued professors, are in all the churches. It is entitled to the unqualified approbation, patronage and prayers of all our people.

The Theological Seminaries in New-York and Virginia are expanding into important institutions in their respective regions of our country. By the liberality of the citizens of New-York, the Seminary at Auburn has received a most important addition to its funds, within a few months; and its number of students has increased to forty.

From the report of the Presbytery of Hanover, by which body this latter institution is conducted, we learn with pleasure, that two regular clas-

ses have been organized, and that the efforts making at this time to endow it, are successful to a considerable extent.

Such is a brief survey of what the church has been doing, either alone or in union with sister churches, by its public institutions, for the Redeemer's glory. We have dwelt on these objects of our peculiar regard, not only because they are instruments of extensive good, but because they are the palpable results of christian union, and of God's blessing on it.

In reference to the more personal labours of the ministry, we are happy to say, that in the administration of church ordinances, the preaching of the word, in pastoral visitations, and catechetical and Bible-class instructions, a pleasing fidelity and effect have in general been discernible during the last year. Many of the presbyteries have, in a greater or less degree, been visited by the Spirit of God.—The presbyteries of Buffalo, Niagara, Cayuga, Onondaga, Londonderry, Troy, Columbia, North River, Hudson, New Brunswick, Red Stone, Grand River, Portage, Abingdon, Lexington, (Va.) New-York, and Albany, have, in some of their congregations, shared the special influences of the Holy Spirit. The presbyteries of St. Lawrence, Geneva, Newark and Elizabeth Town, have in whole or in part, felt the mighty power of God, put forth in an unusual measure: the day-spring from on high has visited the people, and redeemed sinners have returned in rejoicing throngs to their Father's house.

We notice with pleasure the enlightened attention which has been paid to the religious instruction and evangelizing of the unhappy slaves and free people of colour of our country in some regions of our church. We would especially commend the prudence and zeal combined in this work of mercy by the presbyteries of Charleston, Union,

Georgia, Concord, South Alabama and Mississippi. The millions of this unhappy people in our country, from their singular condition as brought to the Gospel by a peculiar providence, constitute at home a mission field of infinite importance, and of most inviting character. No more honoured name can be conferred on a minister of Jesus Christ, than that of *Apostle to the American Slaves*, and no service can be more pleasing to the God of Heaven, or more useful to our beloved country, than that which this title designates.

Many particulars worthy of record and full of interest, rise to our view as we proceed; but the general and brief nature of this narrative compels us reluctantly to pass them by unnoticed.

We should be doing injustice to our own feelings as well as to an amiable and important class of our fellow-labourers in the cause of Christ, did we not here acknowledge how much our churches owe to the piety and active benevolence of females. In the Bible Society, Sunday School, Missionary and Education Societies, and most eminently in those associations which have for their object the relief of poor and suffering females and children, the influence of christian women has been sensibly felt among us. In these appropriate and interesting fields, we rejoice to meet them, and cordially bid them God speed.

The statistical table prepared by the order of this body for the churches, enrols 13 synods—82 presbyteries—1021 ministers—173 licentiates—193 candidates—693 vacant congregations—946 congregations supplied—1639 congregations—8666 communicants added last year, and by 761 congregations which have reported—103,531 communicants reported from 982 congregations.

BAPTISMS.—1709 adults in 439 con-

gregations—9730 infants in 816 congregations.

After this brief sketch of God's mercies towards us, we turn with pain, to a survey of the evils which are brought to view in a history of the last year. We would first notice the fearful extent and unanswered calls of our vacant territory in the south and west. "A famine, not of bread nor of water, but of the words of life," presses them down to eternal death.

As specimens of this wide and melancholy waste, the population of Missouri and Illinois amounts to 160,000, and covers a region of country 500 miles square. We have within those limits already 18 churches, and yet only seven ordained ministers and one licentiate. In Mississippi and Louisiana are 230,000 inhabitants, scattered over 80,000 square miles. The great body of these belong to no church, and enjoy no ministrations of the gospel from any christian denomination; and in all this vast territory, we have only eleven ministers of the gospel established.

The *migratory spirit of our people*, is another great evil in the churches. It sometimes uproots at a step a whole congregation; and then, as they scatter through the trackless deserts of the west, they remove their children and slaves to regions where perhaps the gospel is never heard. We would be very far from indiscriminately condemning all removals. It is thus that our vacant national territory is yet to be occupied; and the diffusion of our population, for the cultivation of the soil, is to be esteemed friendly in some respects to the good morals and freedom of our country. But repeated removals from place to place, for the purposes of gain merely, especially when by this act the ordinances of the gospel are entirely deserted, and with them the means of a good education, by which thousands of families are reduced to partial heathenism, is surely an abuse of God's

mercies to us, and to be esteemed a national as well as a church calamity.

The often repeated complaints of *sabbath breaking, profane swearing, and intemperance*, within our limits, have been again laid before the Assembly. We have not words to express our abhorrence of these crimes, when practised by those calling themselves christians; and though we do not learn that there is an increasing prevalence of these vices, yet it becomes us all to resist the *beginnings*, and to avoid the *appearance of evil*.

Perhaps there is little hope that is well founded of reforming confirmed habits of intemperance; and no extensive exemption of a community from the profane use of God's name and day, may be looked for, until the Gospel, which makes a *man a law unto himself*, shall have had free course and deep effect among a people. Christian example may do much, however, and the system of Sunday Schools, if well applied, may be expected to affect extensively the rising generation.

Within our territorial limits, *fatal errors in religious doctrine* are found in extensive circulation. The cause of infidelity, whether openly avowed, or disguised in the mask of *rational religion*, as it has, in its different stages of heresy, misnamed itself, *must yield at last*, and we believe is yielding now, to the "discerning" power of that truth "which bringeth to light" and destroys "the hidden things of darkness." Christians should strive as much as possible to *live down* these ruinous systems of religious opinion, with all their consequent evils in society.—And the ministry will most effectually destroy them by the influence of a pure and Godly example, and a faithful exhibition of the Cross of Christ.

It is with tears of grief and bitterness, that we record the death of several of our dear brethren in the Lord, since we last met in this Assembly; as

did "the devout men who carried Stephen to his burial," so we would "make great lamentation over them." Yet blessed be God their works and their memory live after them. "They being dead yet speak." From their recent graves there comes forth a voice of warning, saying, "Be ye also ready"!!*

From the churches corresponding with this assembly we have received cheering accounts of the state of religion in those regions of the nation which they occupy.

The *Delegation from the General Association of Massachusetts*, report, that the cause of the Redeemer is making progress in their churches; that extensive revivals of religion have been enjoyed by several congregations; that the *Theological Seminary established at Andover*, continues to be a most prosperous and useful institution, and that it grows daily in reputation, and in the affections of the people. It numbers at this time, about 130 students of Theology.

The American Board of Commissioners, for foreign Missions, holds a distinguished rank among the benevolent institutions of the present day, and deservedly receives a liberal share of patronage from the christian public.

The American Education Society, one of the largest and most efficient institutions of the kind in the World, is now in successful operation, and with the expansive benevolence of the gospel, extending its assistance to a great number of promising beneficiaries.

From the *General Association of Connecticut*, we learn that they also have been visited by the reviving spirit of the Lord, in many of their congregations, and in the great literary institution of the state, *Yale Col-*

lege. The foreign mission school at Cornwall has at this time under its care 35 youths, most of whom are hopefully pious, from 10 or 12 different heathen tribes and nations.

From the *Reformed Dutch Church*, we have received the gratifying intelligence, that the cause of Domestic and Foreign Missions is increasingly prosperous among them; that their *Theological Seminary at New-Brunswick N. J.* notwithstanding its late bereavment,† continues to flourish; and that the Redeemer's Kingdom is advancing among their people.

By a correspondence opened this year for the first time, with the *German Reformed Church of the United States*, we are informed, that this body is paying a growing and hopeful attention to discipline, order and the education of its youth, for the Gospel Ministry. A Theological School has recently been established by its general synod in Carlisle, Pennsylvania.

Thus have we very briefly narrated the principal events, connected with the history of our own church, and of our sister churches corresponding with us, for the past year.

In closing this concise account, we would call upon the people of God among us, to bless and praise his holy name; to take courage and go forward.

While we spread sackcloth over us, for our own unworthiness, and deplore the evils which still appear in our history, we would at the same time, renew our vows and our strength, at the Cross of Christ, and enter afresh upon our solemn work.

Though much *has been done* already, and much *is doing now*, yet vastly more still *remains to be done*, both at home and abroad. Let us then expand our views to the wide limits of our field of action. The soldiery of Jesus have yet almost a world to win. The powers of darkness are yet to be

†Death of Dr. J. H. Livingston.

* Nineteen minister of the Gospel have died within the bounds of the Presbyterian Church during the last year.

met and vanquished, and the gospel standard is yet to be planted on a hundred shores before we can lay our armour by, and comfort ourselves with the full extent of the assurance that our warfare is accomplished, and our service done. Then be every man at his own standard throughout your hosts. "Say to the people that they go forward." "Be not afraid, nor be dismayed by reason of this great multitude, for the battle is not yours, but God's."

Published by order of the General Assembly.

EZRA STILES ELY,

Stated Clerk.

Philadelphia, May 26, 1825.

From the Philadelphian.

SABBATH SCHOOLS.

Every fact which tends to illustrate and exemplify the great good resulting from the system of Sabbath School instruction, which in its mighty operations is rapidly advancing in the Christian world, is interesting to its advocates. The following little story, with respect to its beneficial result, is of ordinary occurrence, as all concerned in these little nurseries of the church, have frequent occasion to testify.

Some years since an aged and respectable servant of Christ went to the town of —, in the interior of the state, to spend a short season for the benefit of his health. The whole town appeared to be a moral waste.—Inquiring of his Master, "What will thou have me to do?" he was led to attempt the establishment of a Sunday School. On making the proposition to some of the inhabitants, he was surprised to learn that no one in that region had ever even heard of such an institution—that they were all perfect strangers to all that was coming to pass in these days in relation to the young and rising hope of the Church. He succeeded, however, and for a season guided the interesting concerns

of the school, furnishing it with the necessary means to procure tickets, books, and all the little machinery of such institutions. After a few weeks he returned to his residence enjoying the blessedness of those who, to do good and to communicate, forget not, his conscience bearing him sweet testimony, that his hands had been engaged in dispensing favours, perhaps connected with everlasting life, to those of whom his Redeemer once declared, "Such is the kingdom of heaven."

A few years elapsed, and Providence again brought him to the little town of —. His heart soon grew warm in the recollection of the interesting circumstances which attended his former visit. He inquired for the little vine which he had planted, and was quickly informed that it was flourishing, and that in and about the region of this little hamlet, in its mountains and in its vales, thirteen others had sprung up, and were then vigorous plants, bearing fruit to the praise of God, and the honour of gospel charity.—When the ear heard him then it blessed him, and when the eye saw him it gave witness unto him. The little society had undergone a moral renovation—and the children who before wandered about the fields, regardless of the laws of God and man, profaning holy time, and plundering gardens and orchards, had been persuaded to sanctify the Sabbath, and to remember their Creator in the days of their youth. Thus saith the Lord, "Train up a child in the way he should go, and when he is old he will not depart from it." I think I see the day in prospect, when the church in the full enjoyment of millennial consolations—and seeing all the way in which the Lord hath led her, shall raise a loud note of praise to God for the special agency of Sabbath Schools, in bringing many sons and daughters unto glory.

A. P. H.

THE WESTERN LUMINARY.

LUMINARY.

LEXINGTON:
WEDNESDAY, JUNE 29, 1825.

TO THE PUBLIC.

The undersigned has been now for twelve months, an editor of this paper—and for the last several weeks has been conducting it without the co-operation of his brother editor, who has been, and still is, absent to the eastward on business connected with the interests of the church. The undersigned, however—while he has recently been deprived of the judicious efforts of his absent brother editor, has found in Mr. Skillman a useful assistant. And now that the paper has fallen exclusively, at least for the time, into the hands of the last named gentleman; the undersigned will venture to hazard the opinion that—with the aid which he will receive—he will make the paper not less interesting than it has hitherto been.

Some reason will be expected of the acting editor, why he has declined being, for some time to come, an ostensible conductor of this establishment? And in reply to such a question, the truth will afford, of course, the only reason which ought to be, and indeed which need to be given.

Not then to spin out this address with any other circumstances which may have had a joint operation in inducing this step; it will be enough to mention, that the undersigned has received a missionary appointment from the General Assembly of that particular church to which it is his happiness to belong;

and which appointment will be incompatible with the *constant* duties of a contributor to this work. But is it not enough that it still go on? If one leave it for a time; (and it is not unlikely that he who now appeals to the public may presently again become editor;) what reason of complaint can there be, when the superiors of that humble individual *are here*—and when they will (as they must) feel the stronger need of their doing something for this work, to prevent its losing any interest with which the public may now be pleased to regard it.

In leaving the employment which his sense of duty has led him to engage in; may the undersigned now be permitted to say a word (added to what he urged a few weeks ago) on the importance, as he conceives, of patronage extended to the Luminary.

This Western Zion, then, does need a continued supply of news; of news respecting the daily extension of Christ's Kingdom—the continual triumphs of the Cross—the rapidly-succeeding *grounding of arms* on the part of the enemy of Jesus and His Cause in different places and lands, and through the world.—And, further, we do need exhortation—do need views—do need to be reminded, Christians, of abstract principles, and of practical duties—do need tracts and items of thought, to aid us, in what are, or at least should be, our efforts to evangelize all around us

No more—*Verbum Sapienti*.—We are not disposed to make an oration; but we could not but drop a hint, in this time of coldness—this time of enmity to the church, and (here) of *deadness* in the church herself.

The undersigned will only add a word more. He will soon traverse the Green River country in prosecuting the missionary work which the General Assembly has thought fit to assign to him. And he will then take the liberty to present, as he passes along, the claims of this paper. He will endeavour to explain its objects, so far as he can do so in consistency with the so much higher duties devolved upon him, even than this; and will (as he feels that he can easily do) point the necessity (not to say importance) of a Christian Press in this section, as a mean of co-operation with all the other machinery, which Zion's advocates have here been mercifully permitted to set up.

Mean while, will not the undersigned have the aid of piously disposed persons? In the whole objects of his projected tour he will expect that aid. And he will say that he rests confident, not only in the well *wishing*, but in the well *doing*, of the members of the Church (of the Presbyterian Church especially, to which himself belongs) with regard to a project gotten up after much consideration, and partaking of that disinterested temper to which the undersigned does not conceal that he lays claim in common with other Christians.

J. CABELL HARRISON.

N. B. J. C. H. flatters himself that no personal friend of his will discontinue his subscription, on account of his not now being a conductor.

DR. BLYTHE will deliver a Sermon in the M'Chord church on the 4th of July. Service will commence at 9 o'clock A. M. and will

continue one hour, so as not to interfere with the other arrangements for the day. The Sermon is intended to favour the establishment of a society in Kentucky, auxiliary to the American Colonization Society.

Christian, will you attend on this occasion? Sinner, will you attend? We have already inserted several articles on the *Christian* mode of celebrating the approaching anniversary. And we now would urge all to thought on this subject. If we owe all we enjoy to God; let us then, thank, and not insult him.

In a week or two we shall publish a Review of the Rev. Joseph P. Cunningham's masonic sermon.

A second "word for the Luminary."

Not very long, ago Messrs. Editors, I took the liberty of dropping you a hint for a friend of mine, under the above title. The little piece was published; but I see no advantage from it, for I have been at the house of the same friend since—and I heard no prayer, either night or morning.—How this happened I know not: but it does look as if my friend was unhappily improving in evil; and if his rate of progress continue, there is no telling how soon he may be a scholar. Indeed, I would tell my friend that *in evil* progress is much easier, than it is *in good*: and I would warn him against that "bad eminence" to which his present habits, but too alarmingly, promise to conduct him. I tremble at the idea of that *degree* which, at this rate, may presently be conferred.

You will please, Gentleman, to publish the above hint: for it may possibly yet do my friend good: and besides, it may suit many others. I should long ago have spoken to my friend in person: But as I have wanted the necessary firmness for that duty

(a duty wherein many of us are also deficient);—I hasten to make some amends, if I can, in this way.

A friend to family worship.

COLONIZATION SOCIETY.

FOURTH OF JULY.

Votes have been passed by the principal ecclesiastical bodies of different denominations in the United States, recommending to the churches under their care to take up contributions on the approaching 4th of July, in aid of the American Colonization Society. The following are extracts from the proceedings of several of these bodies:

From the General Assembly of the Presbyterian Church.

“The General Assembly having witnessed with high gratification, the progress of the American Colonization Society in a great work of humanity and religion, and believing that the temporal prosperity and moral interests of an extensive section of our country, of a numerous, degraded, and miserable class of men in the midst of us, and of the vast continent of Africa, now uncivilized and unchristian are ultimately connected with the success of this institution: Therefore,

Resolved, unanimously, That this assembly recommend to the churches under their care to patronize the objects of the American Colonization Society, and particularly that they take up collections in aid of its funds, on the 4th of July next, or on the Sabbath immediately preceding or succeeding that day, and wherever such course may be thought inexpedient, to give their assistance in such manner as may be most conducive to the interests of the general cause.”

From the General Synod of the Reformed Dutch Church.

“*Resolved,* That this Synod cheerfully recommend to the patronage of the churches under their care, the American Colonization Society.

Resolved, That whenever meetings shall be held in our churches on the 4th of July, it be earnestly recommended to have collections made in behalf of this institution.”

From the Episcopal Convention of Virginia.

“At the annual convention of the Protestant Episcopal Church in Virginia, on the 19th ult. a resolution was passed declaring that the convention had witnessed with the deepest emotions of gratitude to God, the degree of success with which it has pleased him to bless the efforts of the American Colonization Society; that they observe with pleasure an increasing interest in its prosperity every where manifested throughout the Union; they therefore recommend continued and increasing exertions in its favour, and that collections be made in aid of the Society in the respective churches under their care, on the 4th of July next, or on the Sabbath immediately preceding or succeeding that day.”

Similar resolutions, we believe, have been adopted by the Baptists and several other religious denominations. We hope that Christians generally will regard this subject with the attention which it merits. The plans of the American Colonization Society are worthy of the cordial and liberal support of the whole community. Their colony is in a flourishing state and promises incalculable benefit not only to the emigrants, but to the African tribes in its vicinity, and to the cause of humanity, in the facilities which it affords for the suppression of the slave trade, and for the deliverance of our own country from the greatest of national calamities.

N. Y. Obs.

AMERICAN SUNDAY SCHOOL UNION.

We are indebted to the politeness of the Editor of the American Sunday School Magazine for a copy of the

first annual report of the American Sunday School Union, which was presented to the Society at their meeting in Philadelphia, on Tuesday of the present week. From this document we learn that the Society has proceeded thus far with a success equal to the most sanguine expectations of its founders. The Directors say, that not a single circumstance has occurred during the year to discourage their most exalted hopes, or to abate in the least the ardour of their zeal. The plans which have been projected, have, to a great extent, received the prompt and efficient aid of the public; and, although some schools have been prevented by circumstances from attaching themselves to the Society, they think it cannot be long before the advantages of a connexion with the Union will be solicited by every Sabbath School in the land.

During the year, the Directors have had in their employ, for different portions of time, six missionaries, who have been successfully occupied in establishing new Sabbath Schools, visiting old ones, reviving and encouraging such as were languishing, organizing auxiliary unions, explaining the objects of the Society, and by all proper means extending its influence and usefulness.—Two monthly publications, devoted to the objects of the Society, have been issued under the direction of the Board: the *American Sunday School Magazine*, a valuable and interesting work, which contains a full account of all the proceedings of the Society, and is a repository of useful and able discussions of subjects connected with Sunday School operations; and the *Teacher's offering*, which is specially designed for children. The first of these publications has more than 1000, and the last more than 2000 subscribers. Besides these periodical works, the Board have published during the year 42,500 Reward books, 51,000 Tracts, 10,000 copies of the Deca-

logue, 500 Minute books, 4000 Catechism, 10,000 Christian Almanacks, 10,000 Spelling-Books, 726,000 Tickets, 25,000 Hymn books, 1000 Plan of proceeding, 2000 Hymns in sheets, 650 receiving books, 11,000 Alphabetical cards, and 3500 copies of the Seventh Annual Report of the Sunday and Adult School Union; amounting in all to 1,082,650 Books, Tracts, and Tickets. All these publications, before they were issued from the Society's press, had passed under the careful revision of a committee of publication, consisting of five persons of different Christian denominations. The large demand for the Society's publications has induced the Board to adopt the use of stereotype plates, and they have already procured plates for about one thousand pages. *N. Y. Observer, May 28.*

From the *N. Y. Observer*, June 4.
AMERICAN TRACT SOCIETY.

It gives us great pleasure to announce that the union of the American Tract Society at Boston with the American Tract Society recently established in this city, is at length fully and happily consummated. The delegates appointed by the Committee of the Society in this city, to attend the recent anniversary of the Society at Boston, returned on Saturday last, with the gratifying intelligence that, after a full discussion of the subject, the Eastern Society consented by a unanimous vote to become a Branch of the National Institution.

We congratulate the two Societies and the Christian public on this auspicious result of their counsels and prayers. A truly National Tract Society is now formed, embracing the most important local institutions, and supported by all denominations of Evangelical Christians. We cannot but think that this event will be the commencement of a new era in the annals of Christian enterprise. From the report of the American Tract

Society at Boston it will be perceived that 928,500 Tracts were published by that institution during the past year. The New-York Religious Tract Society has published during the same period, 750,000. If we estimate the number published by the other Societies which may be expected to unite with the National Society, at only 300,000, the whole number of Tracts published during last year by Societies merged, or to be merged, in the American Tract Society, is 2,000,000, and the united income of these societies, including monies received from the sale of Tracts, is about 20,000 dollars. When we consider that the oldest of these societies has been in existence scarcely thirteen years, and that this point of success has been attained amid all the embarrassments of divided efforts, we shall not be deemed sanguine, when we say that the time is probably not far distant when the American Tract Society will be the most extensive and efficient institution of the kind on the globe.—In view of a result so momentous, it becomes Christian to pray earnestly, that he who is the giver of all wisdom, may be the guide and counsellor of the Directors in the discharge of their important duties.

THEOLOGICAL SEMINARY AT PRINCETON.

Since the meeting of the last Assembly, four new scholarships have been founded by the payment of \$2500 for each, making the addition to the funds of the institution from this source during the past year \$10,000. The new scholarships are. 1. The *Augusta Female Scholarship*, founded by ladies of Augusta, in Georgia. 2. The *Keith Scholarship*, founded by Mrs. Jane Keith, of Charleston, S. C. widow of the late Rev. Isaac S. Keith, D. D. 3. The *Gosman Scholarship*, founded by Robert Gosman, Esq. of Upper Red Hook, N.

Y. 4. The *Wickes Scholarship*, founded by Eliphalet Wickes, Esq. of Jamaica, L. I.

In addition to these four scholarships, information has been received that Benjamin Smith, Esq. deceased, late of Elizabethtown, N. J. and Mr. John Keith, deceased, late of Bucks county, Penn. have each bequeathed 2,500 dollars to endow a scholarship in the Seminary. These bequest have not yet been paid. The whole number of scholarships is now sixteen.

N. Y. Observer.

REVIVALS.

A writer in the Western Recorder gives the following summary account of the revivals in the western part of the state of New-York.

"Having recently returned from a tour through most of the counties between Oneida, and the Genessee River, and having seen several accounts of the revivals of religion in that section of the state, I have thought that a condensed statement of them, as far as they have come to my knowledge, would be gratifying to the friends of Zion; and I therefore submit the following to your disposal, which brings the facts stated, down to the first week in April, according to the information I have received, either in the towns, or of persons from the places mentioned.

"In *Salina*, the number of persons entertaining hope, was about 20, and the work was advancing. *Scipio and Ledyard*, on the *Poplar Ridge*, the number of converts was about 80, and the revival was spreading. Baptists, Presbyterians, and Methodists, were the subjects of it. In *Galen*, (Clyde, &c.) the number was about 150 (Presbyterians and Baptists,) and the attention was unabated. In *Palmyra*, between 350 and 400 had been united to the churches: but there were no recent cases of conviction. In *Manchester*, in the vicinity of the Sulphur Springs,

about 100 had obtained hope, and the work was advancing. The Societies are Methodists and Baptists. In *Waterloo*, about 25, and the work was as interesting as at any former time. In *Geneva*, about 150 subjects—40 were added to Dr. Axtell's church in February, and about 80 were expected to be received the first Sabbath in May, and the revival continued. In *Middlesex*, about 70 had joined the Presbyterian, and 30 the Baptist (or Methodist) church; but the revival had abated. In *Naples*, the work has been pleasing; but of the number of subjects I am not informed. In *Prattsburgh*, the revival was very powerful: and about 150 were the hopeful subjects, principally Presbyterians, and the work was still spreading. In *Pittsford*, great excitement prevails, though but about 12 indulge hope. In *Genesee*, 94 had been added to the Presbyterian, and 40 or 50 to the Methodist church. In *Lockport*, the revival was said to be as powerful as at any former period. And in many other places in the state, west of the Genesee river, the churches are represented as enjoying precious seasons of refreshing from the presence of the Lord.

"Uncommon pungency of conviction has marked some, if not all, the above mentioned revivals. The subjects are of all classes in society, and of all ages, from old age to childhood. And yet I have never discovered in any reformation, less of what might be called enthusiasm or fanaticism, than I have witnessed in these revivals. The work has generally commenced among the professed followers of Christ. Christians have been led to mourn over the desolations of Zion; and their fervent, constant, and persevering prayers have in several instances, been answered by the most powerful outpourings of the Holy Spirit. The spirit of supplication has at first been felt but by a very small number of Christians; they have been agreed in

their prayers and in their exertions, to produce a similar frame of mind in others: and their numbers have gradually increased, until, "like a little leaven, they have leavened the whole lump."

THE DUTCH BURGOMASTER.

"*Cognosce occasionem*," was the saying of one of the heathen wise men, and the Bible in like manner often inculcates the precept—improve the present moment; thou knowest not which shall prosper, this or that. The following affecting story will elucidate the beneficial consequences of such a practice. *N. Y. Rel. Chron.*

An aged Burgomaster travelling to Germany, stopped at an inn on the borders of that country and Holland. He observed that the servant girl, who laid the cloth and made other preparations for his supper, performed these little offices neatly and with much alacrity, and he commended her, saying also, "he trusted that while she shewed herself so careful in the performance of the common duties of her station, she was not the less diligent in observing the duties and privileges of a christian." The girl, who was quite ignorant of religion, replied by asking what he meant; upon which he entered more particularly into an explanation of his meaning, dwelling especially on the importance of *prayer*, and found that she lived in entire neglect of it. Her countenance and manner indicated a strict adherence to truth, and he told her that if, when he again passed through the place, she could assure him that she had knelt down every night and morning, and uttered a short prayer, he would give her a ten guilder piece. (a gold coin. value 16s. 8d) After some hesitation, the girl agreed, and asked what the prayer was, the repetition of which was to procure her

a larger sum than she had ever before possessed at one time. The Burgo master told her, "*Lord Jesus, convert my soul.*" At first the girl hesitated, and sometimes thought that she might omit the repetition of these words, the meaning of which she did not understand. A better feeling, however, induced her to continue and inquire the meaning of these words.

At six months afterwards, the old gentleman returned; he went to the same man, another girl laid his supper cloth; he inquired for her predecessor in vain. He then asked for the landlord, who told him that five months back, the girl alluded to, had been seized with such a praying fit, that he found she would no longer do for his service, and that she was then living with a private family in the neighbourhood. In the morning, the old gentleman sought for and found her; and said he was come to fulfil his promise; she immediately recognized him, but decidedly refused his offered money, saying, "*That she had found a reward, much richer than any sum of gold.*"

RELIGIOUS INSTRUCTION OF SEAMEN.

—The Editor of the Charleston Courier bears his testimony to the good effects which have resulted from the religious instruction of Seamen in that city. After alluding to the erection of a Mariners' church a few years since, he says, "Riots of sailors, formerly the occasion of cruel and arbitrary city laws, are now unknown in our streets. It is but a few years since they were degraded below the level of slaves, and could not walk the streets after seven o'clock at night. Riots, nowadays, are confined to the "*Tom and Jerry*" part of the community—those who aim to be gentlemen, and dare to be blackguards. The department of sailors, on the contrary, whether at sea or on shore, is so much improved as to cover with praise the exertions of those pious individuals, who have

sought to feed them with the bread of immortal life." *N. Y. Observer.*

BIBLE SOCIETY OF COLOMBIA.—The first meeting of the Bible Society of the Republic of Colombia, was held in the chapel of the University at Santa Fe de Bogota, on the 4th of April. Don Pedro Gaul, Secretary of State for Foreign Affairs, was elected President of the Society, and the other officers were chosen from among the principal officers of state, and the professors in the University. Resolutions were passed to print, in the form of a pamphlet, the speeches made at the meeting, the Rules and Regulations of the Institution, a list of the Subscribers, and the transactions of the Society.—The establishment of a Bible Society under such happy auspices in the heart of a country so lately subject to despotic tyranny and Popish thralldom, is one of those events which calls for the devout gratitude of Christians, and should be an incentive to perseverance in every good work. *ib.*

BAPTISTS IN MASSACHUSETTS.—From the Minutes of the Massachusetts Baptist State Convention, recently published, it appears that the whole number of Baptist churches in that State, including all which are in fellowship with the churches represented in the Convention, whether associated or unassociated, is 139, and the number of members 12,743, of whom about 500 have been added during the past year. In these 139 churches, there are 125 ministers, and 21 licentiates, while there are 39 churches destitute of pastors, nearly all of which are partially supplied with preaching. *ib.*

SOUTHERN LIBERALITY.—The Rev. Remembrance Chamberlain was employed during the months of March and April in obtaining subscriptions and making collections for the benefit of the Georgia Education Society.—

During this short period he obtained \$939, the greater part of which has been paid in cash. *Ib.*

By the report of the treasurer of the American Bible Society, it appears that he received the sum of \$6031 98 in the month of May, 1825. In the same month there were issued 6634 bibles and testaments.

ANOTHER STEAM-BOAT EXPLOSION!—On Thursday morning, at six o'clock, the Steam-boat Legislator, Captain Fisher of the Exchange Line for Philadelphia, having on board about 60 passengers, was in the act of leaving the wharf at the foot of Marketfield-street, when suddenly a slight explosion was heard, and instantly the whole deck was covered with smoke, ashes, &c. Several persons were badly scalded, One young lady much frightened jumped overboard, but a gentleman immediately threw himself into the water to her relief, and both were drawn out safely. Francis Roney, the cook, a coloured man, 22 years of age, was instantly killed.—Thomas Williams, a coloured boy, was found a few hours after the accident, dead in the boiler. Robert Greenleaf, fireman employed in feeding the furnace, was taken up just alive and sent to the Hospital, but died on the way. Joseph Beals, one of the waiters, a coloured man, also died after lying at the Hospital a few hours. John Harris, a lad, and one of the waiters, was drowned; and his body is found: making *five* persons who have lost their lives by this disaster.

N. Y. Obs. June 4.

SUPPRESSION OF PIRACY.—The Spanish authorities in the West Indies are at last proceeding with considerable energy in the suppression of piracy, and it appears, by information communicated to the editor of the Norfolk Beacon, that in the Island of Porto Ri-

co, eleven desperadoes have recently paid the forfeiture of their crimes. This number, added to those executed a few weeks before, makes the whole amount to thirty six, nearly all of whom were directly or indirectly engaged in pirating on American commerce. *Ib.*

TOLERATION IN BUENOS AYRES.—In the treaty recently concluded between Great Britain and the United Provinces of the Rio de La Plata, we find the following article:

The subjects of H. B. Majesty, resident in the provinces of Rio de la Plata, shall not be disturbed, persecuted, nor molested on account of their religion, but shall enjoy PERFECT LIBERTY OF CONSCIENCE, being allowed to perform divine worship either in their own houses, or in their own private churches and chapels, which they shall be permitted to build and maintain, in convenient situations, approved of by the government of the said provinces; and the subjects of H. B. M. who shall die in the territories of the provinces, shall be allowed burial in their own cemeteries, which they shall be free in the same manner to form and maintain. *Ib.*

BUNKER HILL MONUMENT.—The amount of subscriptions to the Bunker hill monument, in the state of Massachusetts, exclusive of \$10,000 granted by the Legislature, is \$48,806. Of this the sum of Boston contributed \$28,084; Charleston, \$6,500; Salem, \$2,400; Cambridge, \$1,175; and Roxbury, \$1,017. *Ib.*

DIED,

Lately, in New-York, the Hon. DANIEL D. TOMPKINS, late Vice-President of the United States.

— At Washington City, ELIAS B. CALDWELL, Esq. a zealous and efficient advocate of the Colonization Society.

POETRY.

THE IMMUTABILITY OF GOD.

Great God, how bright thy glories shine,
 In all thy attributes divine,
 Secure, immutable;
 Unchangeable in all thy ways,
 The object of eternal praise
 In heaven—and fear in hell.

Revolving years confirm thy pow'r,
 And time receding every hour
 Declares thy promise sure
 Beauty and wealth, and power decay,
 Like empty visions pass away—
 Thou only dost endure.

Thy word, thy record, speaks of thee
 As from and to eternity
 Unalterably the same;
 The first great cause of all—and last,
 As does the present, so the past,
 Thy endless years proclaim.

The seasons in succession roll,
 While order reigns throughout the whole
 In pleasing harmony.
 The law thyself hath fixed must stand,
 Until revers'd by thy command;
 And nature's self shall die.

Summer and winter, day, and night;
 Seedtime and (O regaling sight)
 Harvest with golden train,
 Untir'd by thy appointed will
 Shall come, and as their course they fill,
 Thy changeless pow'r maintain.

The Heavenly bodies moving round,
 Proclaim a Sov'reign cause profound,
 And wisdom without space;
 Here order loudly speaks the skill
 Of Him, whose wise unchanging will,
 Assigns to each its place.

All—all in heav'n, in earth, in air,
 Confirm at once, while they declare
 Th' eternal truth abroad,
 That he who made them all, is he;
 Who has, who is, and still must be,
 Unchangeable and God.

Here then we take our stand—and here,
 Uprais'd beyond corroding fear,
 Our anchor hope retains;
 Nature may heave her last deep groan—
 But 'mid her drear expiring moan,
 The promises remain.

Stamp'd with inviolable truth;
 To hoary age from lisping youth,

On these unmov'd we cast
 Our souls. The word that's given
 Shall lead—or bear direct to heaven
 And land them safe at last.

J. YOUNG.

—:0:0:0:—

PRAYER.

For authors to implore the blessing of the Divine Being, on their writings is considered as a species of enthusiasm, by many; yet we find that Dr. Johnson, who was never considered as an enthusiast, made use of the following prayer on the occasion of his writing one of his most elevated publications—"Almighty God, the giver of all good things, without whose help all labour is ineffectual, and without whose grace all wisdom is folly, grant, I beseech thee, that in this undertaking, thy Holy Spirit may not be withheld from me, but that I may promote thy glory, and the salvation of myself and others; grant this for the sake of Jesus Christ Amen."

ENEMIES.

"Enemies are sharp-sighted to spy out our faults, and so may, through the Divine blessing, prove monitors to us, both with respect to sin and duty."

Bear all afflictions and crosses patiently: it is your duty, for afflictions come not from the dust. The great God of heaven and earth is he that sends these messengers to you, though possibly evil occurrence may be the immediate instruments of them; you owe to Almighty God an infinite subjection and obedience, and to expostulate with him, is rebellion; and as it is your duty, so it is your wisdom, and your prudence: impatience will not discharge your yoke, but it will make it gall the worse, and fit the harder.

As Noah's Dove could find no rest for the soul of her foot, so the Spirit of God can find no residence in the heart that is sinful.

THE WESTERN LUMINARY.

"THE LAMP IS THE LIGHT THEREOF."—Rev. xxi. 23.

Vol. I.]

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For the Luminary.

REVIEW.

"Doing good: A discourse, delivered in the village of Havana, before the Franklin and Washington Lodges—June 24, 1824, &c. &c.—By J. P. Cunningham." Catawba, (Al:) pp. 16.

Let not the reader be alarmed at the thought of a review. Many dull things have been said under the head of reviews: but the discourse before us is short—and we shall be short in our remarks upon it. We are glad to find in the production of one of the children of the "olden time" of Transylvania University—a time wherein those pious men, *Blythe* and *Bishop*, there taught the "young idea how to shoot," and the tender heart to love its Redeemer.—We are glad to find, we say, in the production of such an individual—so much merit. We should be glad if every reader of the *Luminary* had an opportunity to peruse this piece: as it is, we shall endeavor to

adapt our remarks to such as may not have met with it.

The text of this sermon is—Heb: xiii. 16. "But to do good, and to communicate, forget not." In the discussion, the Reverend gentleman, by way of accomplishing the text's requirement—shews how good may be done:

1. "By promoting the temporal interests of our fellow-men."
2. "By patronizing, liberally, the cause of literature."
3. By performing one's part "in relation to the government of his country."
4. By "works of charity, or an active benevolence."
5. "By attending to the duty which we owe to the institutions of religion."

It will be perceived that the exemplifications are happy. And while we proudly recognize (for the author is our friend and brother) that he has done ample justice to these several heads of discourse; it will be our object, as we follow the track of thought pursued by the sermonizer, to arouse our readers to "do good."

As to the speaker's first head, the *promoting the temporal interests of our fellows*; it is thought that in our nation—this duty has by no means been forgotten, in the Church of Christ, and also in the Masonic fraternity, From the church we bring no examples; for the Christian's maxim is, not to "let the left hand know what the right doeth:" "But as to the fraternity of Masons, it has given us a pleasure which we wish not to conceal—to discover that the kind hand of Charity is extended to the sufferer—and that indigent beauty is re-

lieved from that want which would the more have exposed it to the wiles of the seducer."

In relation to the second topic of remark, the *patronizing of letters*; we are glad to see that they are patronized in our country, and in this state. Here particularly, we rejoice to find that the Presbyterian, and the Methodist, are resolved to erect noble institutions of learning—where their sons may drink, as deeply as they choose, of the "Puerian Spring"—and yet not woefully swallow, the sweet perhaps, but the ruinous, poison of infidelity. The Presbyterian, from the justice of his country, is obtaining the control of the College at Danville; and his Methodist Brother has had his institution chartered, at Augusta. And both Seminaries are likely to prosper. As for Danville College especially, and of which we know the most, it will be richly endowed; will possess able professors, and all the apparatus for liberal instruction; and attended by the prayers of the pious, it will be the means of the diffusion of information and principle and Christianity, throughout the land. Not that we mean to say, or even remotely to insinuate, that all this will not be the case with the Methodist Seminary; But then of Danville we already said that our *knowledge* is greater—and we now avow that our *love* is greater likewise, than is our regard for any other establishment whatever. Indeed, this infant seminary—already extending benefit, already looked to from abroad, and already rising into importance—*must* be patronized! As the citizens of other states give it their money; so we Presbyterians particularly—must not withhold from it, what we can spare! For learning, conjoined with good principles, we must say, in the language of our preacher,—that "none are so blind as not to see its immense importance—that all persons of discernment must admit, that it is, subservient to the best inter-

ests of men—that it is the safeguard and glory of a nation—that it is a protection of private right—that it polishes the manners, refines the heart, and liberalizes the mind—that it enlightens our religion, is favorable to personal piety, destroys bigotry, and plants a defence around the faith of the Gospel!"

Upon the third point presented let the speaker be heard for himself, while he offers a hint on the part which it behoves the good man to act, in relation to his government. And whilst the reverend speaker avows with emphasis, *Let Church and State be kept entirely distinct*; whilst he condemns the interference of "ministers of the gospel, in their official capacity, with political matters;"—it is pleasing to hear him to the following effect.

"We believe that the wickedness of man cannot be controlled—that social intercourse cannot be maintained, without the administration of a wise and efficient civil government. No body of men can exist together and flourish without subordination: it is necessary even in Heaven: there must be laws, just and wholesome laws, executed by faithful and efficient men. These I consider the essentials of a happy government—good laws, and good men to execute them. Now then let every private citizen remember, that in procuring these he has an important part to act. However humble your station in life may be; your privileges, in relation to this matter are great, and your duties imperious. A very responsible power is entrusted in your hands. An American citizen ought not to suppose that, because he is poor, illiterate or obscure—he is therefore exempted from all concern in public affairs; that he has nothing to look after but his own private business, and may leave it to the great ones of the country to manage state matters," &c. &c. "No—this were the meanest sort of vassalage. One might almost as well-

be a subject of his Ottoman Majesty—as such a freeman. Every citizen of our country, be his station what it may, is required to examine the characters of the men who ask his suffrages—to see that they are men of integrity virtue and intelligence—men who shall have the fear of God before them, *and who will not bear the sword in vain.*”

Just sentiments, well expressed! The good man should recollect, when he is tempted to an over zeal, the maxim of *modus or rebus*: yet he should not shrink from duty; no, not even when his *religious profession is brought up*, to alarm him into a coward neutrality or acquiescence. He should on the other hand—think—act—think, and act, prayerfully, and with a view to duty and to God.

Of “*works and charity*,” the fourth exemplification of the doctrine of our preacher’s text—he next speaks with that zeal which is suitable to this part of his subject.....“Wherever there is sin, says he, there must be suffering. All the world over, man is seen the subject of disease, misfortune and distress. These are the “ills that flesh is heir to.” Had sin never entered into the world; there would have been no sorrow—we would have no broken hearts—no victims of poverty, disease and death”.....And indeed *what need* is there for those who will follow the footsteps of Him who “went about doing good?” and which footsteps are so strongly recommended in several passages of the address. We need those who will labor for man, and those, more especially, who will labor for his sin-stained soul. We need such as will, by precept and example, bring home to sinners the word of life. And now, is there not a call for those who will exercise the true charities of the Bible, *now particularly* in this age of charity, as our speaker properly calls it? For many societies are now in operation for the good of the souls of men, for the

conversion of the nations; and it is become fashionable (we speak of the Christian world at large) to give to those societies; and much labor is put in operation by their means, in their work of love.

This strain of observation, however, brings our review to the preacher’s last head of remark—the *duty which we owe to the institutions of religion*; and upon which head it is quite unnecessary, we trust, to trespass upon the reader’s patience.....And upon this head how much does the church need arousing! For whilst such spirits as our present federal secretary of state are distinguishing their patriotism by advocating the *colonization society*; while the same ardent philanthropy (unmixed though it be with immediate vital Christianity) which lately pleaded with so much success for South American recognition, is now about to make popular amongst our lifeless population, the cause of the subjected African whom his master would send back to his parent soil:—*who* is there, or at least, where are the *many*—amongst the professors of Jesus’ faith, who are so enthusiastic about the church and institutions of God, and so desirous that these means of Heaven’s diffusive mercy should be made productive of their wanted good? There are but few Champions of the Cross. Men, on the contrary, are selfish. They sleep. They must be roused: May Brother Cunningham’s discourse reach, and rouse them effectually!!

Thus therefore have we followed, rather than reviewed, this worthy Orator. We have endeavored to second his views, without attempting, much, to present *them* to our readers. The discourse we would rather recommend, than extract from. The language it speaks should be looked into, at large. And by the general circulation amongst *Masons*, it is—of pieces of this description (among other valuable means,)—that good is to be done with

them—religion promoted—their happiness for eternity secured. We wish that all *Lodges* who have *sermons* preached to them, would get *Orthodox ministers of Jesus* to perform those services. In that case, would these fellow men who highly revere the *Baptist*—*more resemble him, and more resemble His Master!*

God of love, this little effort is with thee: and thou canst bless a *little*, no less than a *great*, effort in thy cause!!

From Dr. Spring's sermon.

PIOUS MOTHERS.

"View such a female as we have described, surrounded by a numerous offspring of sons and daughters, herself possessed of every domestic, intellectual, and moral accomplishment which can qualify her to interest and instruct them, and to become their object of their love and confidence, and the centre of attraction to the little world that is rising around her. See her almost constantly with her children by night and by day. Her condescending tenderness promotes the habits of unrestrained familiarity. Her children feel that that they have an easier and more ready access to her ear and bosom than those of their father. To their infant minds "she imparts her manners, her habits, her modes of thinking, her opinions, her prejudices, her virtues, I had almost said, her very soul itself." And during their progressive maturity, she may form them almost as she pleases. And even after they have arrived to years of independence, they feel no restraint like the wishes of a mother. That tongue of hers, in which is "the law of kindness," shall "drop as the rain, and her speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the mown grass."

Hence a mother of this combined excellence, is apt to exert a more efficient authority over her children

than the other parent. The stern government of the father, in such a family, is rarely resorted to, because her wisdom and gentleness, her wakeful discretion and unwasting patience, assume a more benignant control.—Many a youth of rash, impetuous temperament would venture to break the strong bonds of paternal discipline, while his heart would fail him in rudely bursting the cord that binds him to a mother's bosom.

"And hence it is, that the moral and religious character of children is so deeply indebted to pious mothers.—A well informed and pious mother, even when left to struggle with this responsible and arduous duty, unaided by the intelligence or piety of the father, usually accomplishes what no father can accomplish, unaided by the intelligence and piety of the mother. The faithful and devout attention of a father, is not without a powerful influence; and yet how few are there who remember a father's care and anxiety, as the means of their conversion, compared with those who gratefully recollect the unwearied solicitude and prayerfulness of a pious mother.

"What a host of worthies, who have been the instructors of the world, and the guardians of its best interests, have dwelt with ineffable tenderness on the sacred name of *Mother!* It was the tender affection and faithful care of a pious mother, that prepared the prophet Samuel to be the minister of salvation to the church in every age. It was the piety and instruction of his grandmother Lois and his mother Eunice, that educated Timothy to be the associate of Paul in converting the nations. When I learn that the mother of Philip Doddridge, 'before he could read, taught him the history of the Old and New-Testament, by the assistance of some Dutch tiles in the chimney of the room where they usually sat;' and when I am told that

'the instructions which his pious mother gave him before he was four years old, fastened an impression on the conscience of the late venerable John Newton, which cleaved to him through all his subsequent licentiousness, till he became an eminent believer and preacher of the gospel which he had despised; I feel the weight of the sentiment, that though her station is subordinate, yet in a great measure, a mother carries in her heart, and holds in her hand, the destinies of the world.' I could mention other men, and other mothers, whose benignant influence have been felt through a long line of descendants, and whose usefulness will not be revealed till the final restitution of all things. The name of *mother* vibrates on my heart. One I knew of blessed memory, whose tender affection was never weary, and whose sentiments of faith and piety, often whispered in the ears of a reluctant son, that unto him who is the least of all saints, is this grace given, that he should preach the unsearchable riches of Christ."

- NOBLE REVENGE.

When I was a small boy, there was a black boy in the neighbourhood, by the name of Jim Dick. Myself and a number of my play fellows were one evening collected together at our sports, and began tormenting the poor black, by calling him Negro, Blackamoor, and other degrading epithets; the poor fellow appeared excessively grieved at our conduct, and soon left us. We soon after made an appointment to go a skating in the neighbourhood, and on the day of the appointment I had the misfortune to break my skates, and I could not go without borrowing Jim's skates. I went to him and asked him for them. O yes, John, you may have them in welcome, was his answer. When I went to return them I found Jim sitting by the fire in the kitchen,

reading the Bible.—I told him I had returned his skates, and was under great obligations to him for his kindness. He looked at me as he took the skates, and with tears in his eyes, said to me, John, don't never call me blackamoor again, and immediately left the room. The words pierced my heart, and I burst into tears, and from that time resolved not to abuse a poor black in future.—*S. uthey.*

THE CREEKS.

Numerous articles relating to the affairs of the Creek nation have been recently published in the Georgia papers, and have been copied from them into other prints in all parts of the United States. Very little dependence can be placed on these statements.—They were derived principally from travellers through the Indian country, whose means of information must of course have been very limited, and withal they are highly coloured by the Georgians, who feel a deep personal and political interest in every thing relating to this subject. The best account which we have seen of the recent transactions in relation to McIntosh, and of the state of feeling among the Indians, is contained in a letter from the Rev. Lee Compere, the superintendent of the Baptist mission at the Withington station, to the Editor of the Southern Intelligencer, dated May 10th. from which we make the following extracts:—*N. Y. Obs.*

"The late treaty concluded between some of the Creeks and the Commissioners of the United States, is viewed by the Indians in general as a treacherous and inhuman transaction; as it was not done with the consent of the

nation. It was signed by General M'Intosh, who, at that time, was one of the three principal chiefs, a few inferior chiefs, out of upwards of five hundred of a similar grade, some disbanded chiefs, and several persons who had not arrived at the age of discretion. The rest of the chiefs and head men refused to sign, and this they did upon principle, feeling themselves bound by their own laws, which positively forbid any person, on pain of death, to sell their land, or even to propose it. Between the time of the signing of this treaty and its ratification, the Indians were calm, yet anxious and determined. The poor creatures, confident in the benevolence and justice of the United States, and altogether ignorant of the manner of doing business, felt persuaded that the treaty would not be ratified, because they knew it was not done with the consent of the nation.— So soon, however, as they were officially informed of its ratification, they gave themselves up to despondency, despair, and revenge, and before they left the place where they received the information, they concerted their plan for the destruction of those they considered as enemies and traitors.— This plan they put in execution on a part of the offenders a few days ago.

“The Indians, from several towns, collected together; and as their manner is, proceeded secretly till they arrived near to the General's residence, where they lay in ambush until what they deemed a suitable opportunity. About day-break the next morning they set fire to the house where the General was; then the chief, who was appointed to carry the plan into execution, called out to the white men, the women and children, to come out, as they did not intend to injure any but M'Intosh and such as were engaged in the wretched treaty. As soon as all others went

out, they commenced firing on the house, and continued firing, as if they were in actual engagement, for some time. M'Intosh was seen all the time passing from one room to another; having fire arms with him, he occasionally discharged them. At length a ball struck him; then one of the chiefs rushed in, seized him by the arm, brought him out, and inquired of him in a feeling manner, why he brought such distress upon the nation, why he wanted to ruin the women and children? He asked him further, if he did not, after the sale of the last lands, call up several chiefs, and tell them that he sold them because they were in debt to the United States, and could not pay, but that they were out of debt now, and that if any one should sell any more land he must die? To all this M'Intosh said not a word. In sullen silence he received the admonition of his country and the deathly wound.

“The effects of this treaty are seen in the countenances of almost the whole nation. Those faces which were beginning to wear a smile in the anticipation of their prosperity, being numbered with the civilized inhabitants of the earth, are now covered with gloom. They are really afflicted. They cannot be persuaded that they have been treated justly, and who can wonder at it.

“From present appearances it is difficult to say where this affair will end. The Indians say they are determined not to give up their country unless they are driven from it by the United States. But as they are sensible of their weakness, I do not believe they think of meeting the whites in arms. Should these poor creatures be compelled to go, under the influence of their present determination, what a spectacle will it present? Who could endure the sight to see a whole nation driven from their country and their lands, to a land they know nothing

about—remonstrating, as they go, against individuals whose religion is founded on love and mercy.

"It will be more than can reasonably be expected if the exertions that are now making to civilize and evangelize these poor creatures, are not seriously affected by what has taken place. Already the Indians begin to declaim against education, because those persons (or some of them) who sold their land made some pretensions to it. Some, in their gloomy moments, took their children from the school, giving no other reason than that their land was gone, and that instruction would do them no good. We have, however, some reason to hope they will shortly return. If our dependance was upon man in such a time at this, our hopes would almost fail us; but it is not; it is upon Him who governs the universe, and must do right. The dispensation seems to us dark, and we are compelled to look up unto Him who bringeth light out of darkness."

The Darien Gazette, of the 10th May, states "That the Creek Nation called a meeting of their chiefs, at which its solemnly and irrevocably resolved not to receive any part of the sum stipulated to be paid to them by the counterfeit treaty. That they will not make war on the whites, nor shed one drop of the blood of those the United States may send to seize their land: that if they are forced to leave their houses, they will die at the corner of their fences, and manure the soil with their decaying bodies, rather than abandon the land of their fathers."

BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

Twenty Third Anniversary.

The annual meeting of this Society was held on the 25th ultimo, at half-past eight o'clock, at the First Baptist

Meeting House. The Report was read by the Secretary, Rev. DANIEL SHARP. It embodied much Missionary information, which could not fail to cheer the hearts and encourage the labours of the Society. In the places where the gospel had been published by the Missionaries, tokens of the divine presence had been manifested; and many a desolate heart in the wilderness of our country had been made glad in the salvation of God. The feet of them that published redemption through the blood of the Lamb were truly beautiful in the eyes of multitudes, and numbers were brought to rest their souls on Christ. Some striking instances of success were narrated in the journals of the Missionaries. In one district of country where were about 75 families, 150 persons had experienced a lively hope of eternal glory; and the preacher who had been the instrument of much of this blessedness, had the unspeakable satisfaction of leading his six eldest children down the banks of Jordan. Rev. J. M. Peck, the indefatigable Missionary in the States of Illinois and Missouri, was extending his useful exertions with remarkable success. He has established several Bible Societies, and 30 Sabbath Schools, in which one thousand children are receiving that instruction, which may finally issue in their eternal felicity. Mr. Peck says there is much work in his vicinity for Missionaries, and that if a man suitably qualified were sent he might obtain one half his support from the people there. "Have you," says he, "no young student, who has injured his eyes, weakened his nerves, and wasted his health by intense application, who wishes to complete his education and restore his strength by traversing our wilderness, and doing the duties of a Missionary?—No young man ought to be considered as fitted for the ministry, till he has spent one or two years in this self-denying service!" *Christian Watchman.*

GROWTH IN GRACE.

I have rejoiced to see the beginning of a good and gracious work in you; and I have confidence in the Lord Jesus, that he will carry it on and complete it; and that you will be amongst the number of those who shall sing redeeming love to eternity. Therefore, fear none of the things appointed for you to suffer by the way; but gird up the loins of your mind, and hope to the end. Be not impatient, but wait humbly upon the Lord. You have one hard lesson to learn, that is, the evil of your own heart: you know something of it, but it is needful that you should know more; for the more we know of ourselves, the more we shall prize and love Jesus and his salvation. I hope what you find in yourself by daily experience will humble you, but not discourage you: humble you it should, and I believe it does. Are not you amazed sometimes that you should have so much as a hope, that poor and needy as you are, the Lord thinketh of you? But let not all you feel discourage you; for if our Physician is almighty, our disease cannot be desperate; and if he casts none out that come to him, why should you fear? Our sins are many, but his mercies are more: our sins are great, but his righteousness is greater: we are weak, but he is power. Most of our complaints are owing to unbelief, and the remainder of a legal spirit; and these evils are not removed in a day. Wait on the Lord, and he will enable you to see more and more of the power and grace of our High Priest. The more you know him, the better you will trust him; the more you trust him, the better you will love him; the more you love him, the better you will serve him. This is God's way; you are not called to buy, but to beg; not to be strong in yourself, but in the grace that is in Christ Jesus. He is teaching you these things, and I trust he will teach you to the end. Remember, the growth of a believer is

not like a mushroom, but like an oak, which increases slowly indeed, but surely. Many suns, showers, and frosts, pass upon it before it comes to perfection; and in winter, when it seems dead, it is gathering strength at the root. Be humble, watchful, and diligent in the means; and endeavour to look through all, and fix your eye upon Jesus, and all shall be well. I commend you to the care of the good Shepherd, and remain, for his sake,
Yours, &c.

J. NEWTON.

MAN AND ANIMAL AFFECTION.—An affecting anecdote, is related in the French papers. A young man took a dog into a boat, rowed to the centre of the Seine, and threw the animal over, with intent to drown him. The poor dog often tried to climb up the side of the boat, but his master as often pushed him back, till overbalancing himself, he fell overboard. As soon as the faithful dog saw his master in the stream he left the boat and held him above water till help arrived from the shore, and his life was saved. *N. Y. Obs.*

SLAVE TRADE.—In the 14th article of the Treaty recently concluded with Great Britain, the United Provinces of Rio de la Plata engage to co-operate with his Britannic Majesty in his efforts to suppress the slave trade, and to prohibit all persons residing in the provinces, or subject to their jurisdiction, in the most efficacious manner and by the most solemn laws, from taking any part in that traffic. *ib.*

Honourable Restitution.—The Baltimore Federal Gazette gives a list of five vessels with their cargoes, belonging to the United States, and illegally captured by Venezuelean privateers, for which principal and interest have been allowed by the Colombian government, and funds appropriated in this country for their payment.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, JULY 6. 1825.

DANVILLE COLLEGE.

We are informed, that Mrs. ELIZABETH MOORE, a pious lady, lately deceased in Bourbon County, provided by will, for the emancipation of her slaves, (said to be about 40,) and that, after a few small legacies were paid, her land, which exceeded two hundred acres, and all the residue of her estate, should be transferred to the Centre College of Kentucky, at Danville. The estate, after paying the legacies, is supposed to be worth at least \$5000.

FOURTH OF JULY, AND AMERICAN COLONIZATION SOCIETY.

The 4th of July was celebrated by a portion of the citizens of this town in a religious manner. According to the announcement in our last paper, Dr. Blythe delivered a Sermon in the M'Chord church at 9 o'clock, A. M. The Sermon was designed, and we think well calculated, to promote the objects of the American Colonization Society. On next Lord's day morning, immediately after divine service, there will be a collection taken up in both the Presbyterian churches in this town, to aid the funds of said Society. It is hoped that the friends of humanity, will feel it their privilege as well as their duty, to contribute liberally on that occasion. The Colonization Society has for its friends and supporters, many of the most distinguished men in

America, among whom we would mention our fellow citizen, the Hon. Henry Clay, one of its Vice Presidents.

LIBERTY AND SLAVERY.

In a little work now in a course of publication, entitled "Conversations of La Fayette while in the United States of America, by George W. Custis, of Arlington," we find the following observations on the subject of slavery. If our southern brethern generally entertain similar views, the day is not far distant when they will take efficient measures to deliver themselves from the evils which they so deeply deplore.—*N. Y. Observer.*

My Dear General.—You will go to the meeting of the American Colonization Society to-night in the Capitol. While you remain with us, we shall embrace every opportunity of appropriating you to all good works. This is an affair of philanthropy, and will be peculiarly interesting, inasmuch as it will call up the recollections of a great work of philanthropy, in which you were engaged some forty years ago.

Would to God, that on your return to our shores you could have seen the land of freedom untarnished by the presence of a slave. Would that you could have seen this fair country, this great and rising empire, the abode alone of freemen.

Truly striking must the contrast have been to you, between the northern and southern sections of our confederation. There, in the land of steady habits, you beheld the genuine practice of republicanism, in the morality, the industry, and independence of a people who would be the pride and ornament of any age or country. There you have beheld an unkindly surface, wrested from its na-

tural rudeness, and made to smile with plenty, by the labour and economy of a virtuous and hardy population, and fertilized by the sweat which falls from a freeman's brow. You have seen the benefits of education, the beauty of moral habits, which form the power and character of a people, elevated by all which can elevate human nature. You have said, "Can this be the nation which I left in the cradle? Can this be the country which I left hardly emerged from a wilderness? Yet such things are." You left liberty pluming her youthful pinions, just ready to take her early flight. You find her soaring on eagle's wings, untrammelled by her height, preparing to leave the favoured regions where the work is done, to skim the "cloud cap" summits of the Andes, and perch in triumph on the banner of Bolivar.

In your tour, General, new and diversified scenes await you, at every link in the very long chain of the American Confederation. You have already reached a more genial clime, a region more blessed by heaven, but from the error of our fathers, more cursed by man.

In the South, our hearths are growing cold; our doors, which have so oft flown open at the call of hospitality, have rust on their hinges; our chimneys, in which the blaze did once "run roaring up," now emit a feeble smoke, scarce enough to stain the mid-day sky. Yet generous was the day of our greatness; the social virtues dwelt in our hearts, and under our roofs the stranger always found a home. Our glory has passed away; the Ancient Dominion, the seat of talents, of patriotism, of revolutionary pride and reminiscence, is falling from her once high degree; she yields before the powerful march of sister states, which were once to her "as I to Hercules." 'Tis true, the dreams of fancy still picture the southern proprietor reclining on beds of roses, fan-

ned by the Houris of the Mahomedan paradise; say rather the unenviable couch of Guatimozin. The roses which bloom in slavery's clime soon "waste their sweetness on its desert air," and the paths which appear to be strewn with flowers will be found to contain full many a thorn.

But small is the stream which divides the *Mother of the States* from her now mighty offspring. For nearly two centuries had the parent being, before this "child of promise" beheld the light; but behold the march of *Freedom!* for where her progress is unimpeded by the trammels of slavery, her's is a giant's stride. But yesterday, and where this great community now flourishes, was a trackless forest: 'tis now enlivened by the "busy hum of men," and civilization and the arts have fixed a happy dwelling there.— The axe of the woodman rouses the echoes which have slept for ages in the silence of nature. The harvest smiles in luxuriance where wild flowers grew of late, and the hymns of praise heard from the temples of the ever-living God, succeed to the yell of the savage, the signal of despair and death.

Know you of like changes these in the land of the slave? No, my dear general, there, "like a wounded snake," improvement, prosperity, and happiness "drag their slow length along;" but give to the land liberty, and at once she puts on her seven league boots, and rushes to glory and empire.

The American Colonization Society has for its object, the removal of free persons of colour from the United States to the coast of Africa. It interferes in no wise with the rights of property, and hopes and labours for the gradual abolition of slavery, by the voluntary and gradual manumission of slaves, when the free persons of colour shall have first been trans-

ferred to their aboriginal climate and soil.

It has been but a few years since this Institution commenced its labours; it has had to encounter a host of prejudices, to overcome very many difficulties and dangers in its progress, but has happily planted its standard on the shores of Africa, and given to a much injured, much enduring people, the hopes of regeneration in the home of their fathers.

The establishment of the colony of Liberia, whether viewed as a work of philanthropy, or a measure of sound policy, cannot fail to interest the feelings, and command the respect of the of the friends of human kind, and of all interested in the well-being and prosperity of the American confederation. To remove so foul a blot from the American character—to restore a degraded population to the climate and soil of their ancestors—to cause freemen to overspread and cultivate the land now occupied by the slave, will be to honour and aggrandize the public, and afford a brilliant example to the world.

With such views, the American Colonization Society steadily pursues its course; though slow in its progress, it hopes to excite the better feelings of those who have hitherto been its opponents, and largely to interest the people of the United States in its generous cause; and should success attend such meritorious efforts, will the page of history afford a better or brighter epoch, than the day when the American republic restores to much injured Africa the last of her sons?

La Fayette's reply.

With much pleasure, my dear sir, the General replied, will I go to the meeting of the American Colonization Society. Since my arrival in the United States, I have, indeed, beheld wonderful improvements, far beyond my most enthusiastic expectations. The benign influence of freedom has caus-

ed creations to arise, rather than improvements in this highly favoured land. The American portion of my heart, and that is no small portion of it, I can assure you, truly hails with delight, and rejoices in with sympathy, all which elevates and aggrandizes this only free government on earth.

I am well aware of the cloud of evil which overhangs and shadows the South. Some of my fondest recollections belong that genial region. It was there I first landed, a young recruit to the army of liberty, accompanied by poor General de Kalb, the same who fell gallantly fighting for her cause in the battle of Camden. It was there I received the welcome of Americans to a stranger, from many friends most of whom now sleep in their graves. I have too often experienced the kindheartedness and hospitality of the South ever to forget her.

Again, her noble devotion to the cause of liberty, her severe and manifold sufferings and sacrifices in the war of the Revolution, the untiring patriotism of her sons, the campaign of 1781, the brilliant, heroic, never to be forgotten campaigns of Greene, form features the most sublime and interesting in the character and history of the South. 'Tis true she has much to deplore, but she has much, too, to admire: she still boasts of sons the most patriotic and enlightened, the most generous and hospitable, and contains in her soil a grave the most revered.

DUELLING.

The subjoined anecdote of La Fayette, contained in a letter from New-Orleans, adds another to his many claims to our esteem and veneration. It is to be lamented, that all men, who possess influence, do not employ it as beneficially as the General has done, in the present case. If they did the

number of duels would be much diminished.

Col. Star.

"If any thing can serve to bind us more closely to La Fayette, than what has already transpired during his eventful life, it will be the recollection of an act of disinterested kindness which his visit to this place has afforded. I will relate it. A time was appointed for all the military officers in the city to call upon the General. They assembled at the Exchange, and started from thence to the General's quarters; but unhappily, in consequence of *some misunderstanding upon certain points of military etiquette*, the officers of the Legion moved off without the remaining Brigade officers; this led to reproaches, insults, and challenges. La Fayette heard of it, and with truly paternal concern for his 'children,' immediately summoned all the officers of the Brigade to his quarters (yesterday,) and there, after having addressed them very affectionately for half an hour, *made them all embrace each other, renounce all animosity, and seal their declarations in a glass of wine.* This is an act of magnanimity, which ought to be recorded in letters of gold; but to those who witnessed it, it is stamped upon their minds indelibly. Three duels have thus been arrested: at 4 o'clock yesterday one was to have been fought, and it was only at half past three, that the disputants were compelled to lay down their swords."

From the New-York Observer.

EXTRACTS FROM SPEECHES AT
THE RECENT ANNIVERSARIES.
EFFECT OF THE BIBLE IN THE SOCIETY
ISLANDS.

The Bible, sir, has effected a greater moral change among the inhabitants of the Society Islands, than all other means combined could have effected. Dark and terrific were their former views of death, and of a future state.

They supposed the spirit, when it left the body, was in darkness, devoured by demons, not annihilated at once, but consumed by slow degrees, with most excruciating tortures. Hence they, in dying agonies, would often cry to their attendants, "there—there stand the demons, watching for my spirit. O guard its exit! O preserve it from their grasp!" Now those who die in Christ sometimes pass the swelling flood of death rejoicing in the support of their Almighty Friend, and singing of the Saviour's love. The Bible is now received with honest unsuspecting faith, as a Divine communication to mankind. Its doctrines are believed, and its precepts are rigidly observed.—*Mr. Ellis before the American Bible Society.*

ANECDOTES ILLUSTRATING THE REGARD
OF THE SOCIETY ISLANDERS FOR THE
BIBLE.

Frequently when we have proposed some measure to the people, they have inquired, "What says the word of God?" If we have answered, There is nothing directly relating to it there, yet it is according to the custom of good people, or we think it would be conducive to your comfort or to your advantage, they have answered, "This is only your opinion. Perhaps you are right, perhaps not." But I cannot recollect any proposal ever made to them with the sanction of the express declaration of Scripture, that has not been unhesitatingly received.

So highly do they prize the Scriptures, that when about to leave the islands, I wanted to procure a copy of the Gospel of Luke, to bring with me, I could not find a person that would part with one for any article I could offer in exchange.

I recollect in the island of Huahine, a man had his house burnt, and was himself considerably injured in attempts to save his little property. He came to my house to procure some dressings for his burns. I told him I was sorry for his misfortune. True,

said he, it is some work to build a house, but though I have lost my house. I have saved my Testament, pulling it out of his bosom and exhibiting it with great satisfaction.

I have seen twenty or more canoes from distant parts of the islands drawn up on the beach near my dwelling, in which persons had arrived. Their only errand was to procure copies of the parts of the Scriptures nearly ready for distribution. One evening a canoe with five or six persons arrived at the district in which I resided. The people came up to my house, and asked me for some books. I told them that I had not any prepared that night, but that if they would come in the morning, I would give them as many as they needed. They took leave of me, and went to spend the night, as I supposed, at the house of some friend in the village. But looking out of my window early in the morning, I saw them lying on the ground outside the door. I went out and asked them if they had been there all night. They answered, Yes. I asked why they had not been to the house of some friend for a lodging. They said they were afraid that if they should go away, somebody else would come before them in the morning, and get what books I had to spare, and they should have to return without any. I called them in, and gave them as soon as I could prepare them, all they needed. They hastened to the beach, launched their light canoe, spread their small matting sail, and with a favourable breeze steered to their native isle rejoicing.—*ibid.*

A BIBLE AND MISSIONARY SPIRIT IN THE SOCIETY ISLANDS.

Once a year in most of the islands, they hold a public meeting to aid in spreading the Gospel over every solitary island in the Pacific; and when an aged chief or venerable prince, after a speech before the assembly, has asked them, "Shall we continue our exertions, brothers, friends, that the Word of

God may be sent to all lands," I have seen 1600 hands lifted up instantly to answer "yes."—*Ibid.*

BIBLE SOCIETIES AND SUNDAY SCHOOLS MUTUALLY ASSIST EACH OTHER.

The friends of the Bible hail, with joy and gratitude, Sunday schools and all those institutions which are designed to prepare the rising generation to read the Word of God. These, sir, are your fellow-labourers. They prepare the soil—you sow the seed. The Bible and universal instruction ought to go hand in hand with each other. They mutually aid each other in effecting that grand moral elevation of human character which you aim to produce. Of what avail is the Bible in the hands of a person that cannot read it? and of what avail are your schools without the Bible? It may be made a subject of very serious doubt, whether universal education, without moral and religious instruction, is a blessing or a curse. It is certain, that in proportion as the intellect is improved, the capacity of crime and mischief is enlarged. Moral culture is of more importance, as respects the interests of society, and the happiness of man, than intellectual improvement. It augurs well, Sir, in regard to the virtue and piety of the coming age, when we see the Bible made the text book in parochial instruction, and occupying that place in our schools and colleges which its importance demands. In these nurseries, we trust, thousands are training who will maintain the Bible cause, and the interests of this Society, when its present patrons are gone.—*Rev. Dr. Carnahan, before the American Bible Society.*

MR. WOLF, THE MISSIONARY.

I know not how it has appeared to others, sir, but to me the character of this man, since I first began to read of him, has been peculiarly commanding. An individual, who, though born and nursed in Judaism, declared his belief of the Christian religion at the age of

eight years—who forsook for this cause his father's house at twelve—who dared to tell the Pope "he was dust," in his own college at Rome—and who proved the Gemara "to be a lie," to the Jews of the Holy City: a man who has preached the Gospel on Mount Sinai, who is now exploring the footsteps of his father Abraham in the land of Uz—and disputing with Devil-worshippers in Bagdad, the region of Arabian romance! Oh, sir, there is a moral sublimity in such a spectacle, which must command admiration. There is not among men a more truly exalted character than the Christian missionary: Wolf, in my judgment, is one of the greatest men who has lived since the days of Paul; and Wolf, let it be remembered, is a converted Hebrew.—*Speech of Rev. Reuben Smith, before the American Jew's Society.*

From a London paper.

A DISTRESSING CASE.

Henry Newbury, a lad of 13 years, and Edward Chidley, aged 17, were committed for trial, charged with stealing a silver teapot from the house of R. H. Cocks, Esq. Grosvenor place.

There was nothing extraordinary in the case itself, but it was made peculiarly interesting by the unsophisticated distress of Newbury's father.

The poor old man, who it seems has been a soldier, and is now a journeyman pavier, refused at first to believe that his son had committed the crime imputed to him, and was very clamorous against the witnesses, but as their evidences proceeded, he himself appeared to become gradually convinced. He listened with intense anxiety to the various details—but when they were finished, he fixed his eyes in silence for a second or two upon his son, and turning to the magistrate, with his eyes swimming in tears, he exclaimed, "I have carried him many a score of miles, on my knapsack, your honor."

There was something so deeply pathetic in the tone with which this fond remonstrance was uttered by the old soldier, that every person present, even to the very jailor himself, was affected by it. "I have carried him many a score of miles

on my knapsack, your honour," repeated the poor fellow, whilst he brushed away the tears from his cheek with his rough unwashed hand, and then continued: "But it is all over now—he has done—and so have I!"

The magistrate asked him something of his story.

He said he had formerly driven a stage coach in the north of Ireland, and that he had a small share in the proprietorship of the coach. About that time he married a young woman with a little property, but he failed in business, and, after enduring many troubles, he enlisted as a soldier in the 18th or royal regiment of Irish foot, and went on service with his wife and four children. Henry (the prisoner) was his second son, and his "darling pride." At the end of nine years he was discharged in this country, without a pension or a friend in the world—and coming to London, he with some trouble got employment, as a pavier, by "the gentlemen who manage the streets of Mary-le-bone."

"Two years ago, your honor," he continued, "my poor wife was wearied with the world, and she deceased from me, and I was left alone with the children, and every night I came home I washed their faces, and put them to bed, and washed their little bits of things and hanged them o' the line to dry myself—for I'd no money, your honor, and so I could not have a housekeeper to do them, you know. Well, your honor, I was as well as I could be, considering my wife was deceased from me; but some bad people came to live at the back of us and they were always striving to get Henry amongst them, and I was terribly afraid something bad would come of it, as it was but poorly I could do for 'em—and so I'd made up my mind to take all my children to Ireland. If he had only held up another week, your honor, we should have been saved. But now"—

Here the poor man looked at his boy again and wept, and when the magistrate endeavored to console him by observing, that his son would sail for Botany Bay, and probably do well there—he replied somewhat impatiently, "Aye, its fine talking, your worship—I pray to the great God he may never sail any where unless he sails with me to Ireland," and then after a moment's thought, he asked:

in the humblest tone imaginable, "Doesn't your honor think a little bit of a petition might help him?"

The magistrate replied, it possibly might, and added "if you attend his trial at Old Bailey, as eloquently in words and actions as you have done here, I think it would help him still more."

"Aye, but then you won't be there, I suppose, will you?" asked the poor fellow with that familiarity which is in some degree sanctioned by extreme distress—and when his worship replied that he should not be present, he impatiently rejoined. "Then what's the use of it! There will be nobody there who knows me—and what stranger will listen to a poor broken hearted old fellow, who can't speak for crying!"

The prisoners were now removed from the bar to be conducted to prison, and his son, who had wept incessantly all the time, called to him, "Father, father!" repeatedly, as though he wished him to follow; but the old man stood rivetted as it were, to the spot on which he stood, with his eyes fixed on the lad and when the door had closed upon him; he put on his hat as if unconscious where he was: and crushing it down over his eyes he began wandering about the room in a state of stupor. The officers in waiting reminded him that he should not wear his hat in the presence of the magistrate, and he instantly removed it, but he still seemed lost to every thing around him, and though one or two gentlemen present put money into his hands, he scarcely noticed it.

At length he slowly sauntered out of the office, apparently reckless of every thing.

Let every child who reads this tale of sorrow, avoid the company of the idle and the vicious; lest in an evil hour they be led to the commission of crimes which will bring down the grey hairs of their friends with sorrow to the grave, and expose their own souls to the burnings of that fire which never will be quenched, and to the gnawings of that worm which will never die!

Caution against Premature Interment.

—On Saturday evening Mr. Duffie, the undertaker, was directed to attend a certain house with a hearse and car-

riages, to convey to the grave the body of a person who was supposed to have died at an early hour on that morning; but on his arrival at the appointed place, it was ascertained that the person was not dead —*N. Y. Com. Adv.*

NEW-YORK, June 13.

OBITUARY.—Another bright and beautiful star has set forever! The Reverend and truly beloved JOHN SUMMERFIELD breathed his last at about eleven o'clock this morning, after a painful illness of about four weeks. Every one who knew him loved him, and will mourn. The Christian Church will mourn. And with the numerous denomination to which he was attached, and in which he shone like a meteor of heavenly light, his loss will be irreparable. He was indeed a meteor—he shot upon us in a twinkling; and shone as it were but for a moment; and sunk to rise upon the world no more. He was a native of the neighbourhood of Manchester, England, in the 26th year of his age, and the eighth of his ministry.

He has suffered much bodily pain and anguish during his illness, but while his reason was not driven from her empire, he bore it with the meekness and patience of a lamb. Not a sigh nor murmur escaped his lips, but all was calm, serene and bright, when he closed his eyes in death, as the last rays of the setting sun glancing from the west upon the mellow light of autumnal clouds! *Com. Adv.*

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DIED,

On the 3d inst. in this county, Col. WM. RUSSELL.

— On the same day, Miss SARAH CLARKE, daughter of Mr. Geo. Clarke, of this county.

— Mr. J. C. BUCKNER, of this town.

— Mr. JAMES LYLE, son of Capt. John Lyle, of this county.

POETRY.

The following lines were composed to be sung in the M'Chord's church, Lexington, during divine service on the 4th of July, 1825

Sung at the opening of the service.

God of all grace, look down and see
A nation lift its heart to thee;
Thy high behest of freedom given,
Claims from each heart, a song to heaven.

Revolving time again has brought
To mind, the day our fathers fought,
The day when God decreed our land
The shield and power of his right hand.

Lowly we bow before thy face;
Lord, give our land thy gospel's grace;
Make us the freemen of thy word,
And all our souls shall bless the Lord.

Sung at the close.

While freedom's jubilee we sing,
And call on God, our nation's king,
O may our melting pity flow
For those whose portion all, is woe.

For those who have no home to love,
Whose bread is tears, whose bosoms move,
But not with freemen's hopes or joys,
Whose ear the freemen's music cloys.

Thou friend of men, be Afric's friend;
To her dark coasts thy gospel send;
Her sable night, Lord, change to day,
And o'er her realms thy sceptre sway.

TO

"Faith, Hope, Charity, these three." 1 Cor.
xiii. 13. "Joy unspeakable, and full of
glory." 1 Peter i. 8.

There is a Faith which shall not die,
When other faith is dead;
There is a hope that will not fly
When other hopes are fled
Such Faith and Hope are clear and bright
In sorrow's darkest, dreariest night.

There is a love which never tires,
But clings to the soul for ever;
There is a love whose flame expires,
Old never, never, never:
Such Faith, and Hope, and Joy divine,
And holy Love, be thine and mine.

Evang. Mag.

THE INFANT.

Blessings attend thee, little one!
Sweet pledge of mutual love!
On this new coast a stranger throw,
Directed from above.

A father's fondness welcomes thee:
A mother's tender care
Bears in her breast thy infancy,
On love's soft pillow there.

O may the Hand that hither led,
For ever be thy guide:
Nor sorrows gather round thy head,
Nor dangers press thy side!

Live to reward thy parent's heart
For every kindness given;
And when earth's transient scenes depart,
Rejoice with them in heaven.

Bost. Spec.

A lady had written on a card, and placed in her garden house, on the top of an hour-glass, a beautiful and simple stanza from one of the fugitive pieces of John Clare, the rural poet. It was at the season of the year when the flowers were in their highest beauty.

"To think of Summers yet to come,
That I am not to see;
To think a weed is yet to bloom,
From dust that I shall be!"

The next morning she found penciled on the back of the same card—

"To think when heaven and earth are
fled,

And times and seasons o'er;
When all that can die shall be dead,
That I must die no more!

Ah! where will I see my portion be!
How shall I spend eternity!"

—:o:o:—

"Give me," said an infidel, to a distinguished French Divine, "your principles, and I will be a better man than yourself." "Begin," replied the believer, "with being a better man, and you will soon have my principles." The promise of our gracious Redeemer harmonizes with this sentiment. "If any man will do his will, he shall know of the doctrine, whether it be of God."

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