few easy lessons. In the course of his subseministrations, he often alludes to his doctrine

tians from "coming up to the work," as "nothing but pride holds back the sinner from coming to the

into the ceremonial requisitions of the Jewish age were simply to give utterance to the indignant

feelings of many a mind in the community.

promote noise and talk about religion—a spasmodi devotedness, an ostentatious benevolence, and in

From the Literary and Theological Review.

FALSE VIEWS DETECTED.

PUBLISHED EVERY SATURDAY MORNING, BY Fatalism or of Antip WILLIAM S. MARTIEN, S. E. Corner of Seventh and George streets PHILADELPHIA.

From the Literary and Theological Review. MODERN POPULAR PREACHING.

But it admits of doubt, whether the style of preaching which of late years has been so much in demand throughout the limits of the Presbyterian and Congregational Churches, was ever previously in vogue. Though it repelled the intelligent, shocked the serious, and grieved the thoughtful, yet the apparent success with which it was attended—the celerity with which it professed to break the alumbers of the churches, and the ease with which it affected seeming conversions, soon resolved all disapprobation into religious apathy, or hatred of the truth. The distinction, too, which the author of this mode of preaching—an individual of strong but uncultivated powers, so speedily attained, in connexion with the facility of acquiring his theological vocabulary, his system of rhetoric, and his passes for moral evil, soon allured other adventurers into the fallow grounds of the Church. Thus, imitators increased, and many longe sequentur; but a few, not indistinctly reminding us of their great oracle, except in candor and talent. No one can look back for ten years without perceiving that Mr. Finney has exerted a wide spread influence over both the matter and manner of the sacred desk. Not confined to the ordinary, or to the lower order of intellect in the Ministry, some of our ablest preachers have not escaped the contagion of his example.

In many respects the style of preaching which he introduced, and which is still current in many sections of the Church, strikingly differs from that which previously obtained. If the former was too vague, this is too pointed. If the former was too vague, this is too pointed. If the former feared to offend, this courts opposition. The one, perhaps, was too cautious, the other flatters itself on its effrontery. The one might have been in general too elevated, the other is always too low. The one explained scripture by itself, the other illustrates it by incidents and events. The one assumed the free agency of man as well as the sovereignty of God, the other argues the sinner's responsibilit choice of God; the divine Decrees, are the decisions of the will; Regeneration, is a change of one's governing purpose; Divine Agency, is moral sussion; belief in Christ, is the same thing as confidence in your neighbour that he will pay his note; prayer, is certainty that we shall have what we ask; the pool of Bethesda is the anxious seat, and so on. No wonder, that this mode of preaching is so happy in rendering every point perfectly intelligible to the meanest capacity! This, as we suppose, will account also, for the fact, that so much less time is devoted by the preacher now than formerly to the doctrinal instruction of his people—the whole system being mastered, like some recent modes of teaching the languages, in a few easy lessons. In the course of his subsequent

ministrations, he often alludes to his doctrines, but it is only a recurrence to principles already established, and from which, as they are fully understood, if not admitted by his auditors, he aims to bring them to bear on their feelings and actions. In this respect, also, it is ultra. One might naturally suppose, that there were no minds to be enlightened, no virtues to be cultivated, no closet and fireside duties to be discharged—so stimulating are the preacher's appeals to the passions, so frequent his exposure and condemnation of vices; with such uniform strength do his discourses bear on outward actions and public offices. Indeed, it is a fair inference from his manner of preaching, that religion cannot prosper where there is no excitement and ado; that no man can have certain evidence of his belief who is not perpetually "doing;" that it is the chief duty of every converted man to labour for the conversion of the world; that it is the love of the world which withholds Christians from "coming up to the work," as "nothing sponsibility and establishes it at the expense of the divine attributes. The one in many instances, might not have rendered the law sufficiently prominent, the other, in its anxiety to convince of sin, almost always loses sight of the doctrines of grace. The former expected success from God, the latter virtually relies on the speciality of its effort; and if the good old preacher erred in supposing that there were seven thousand who had not bowed the knee to Basl, our modern zealot is surely hardly right in believing that no one but he serves the Lord. but pride holds back the sinner from coming to the anxious seat, or inquiry meeting."

That this preaching is burthensome, acrid, and denunciatory, will not, we presume, be denied by those, who by adopting the same style, or connecting themselves with the class among whom it obtains, have not committed themselves, nolens volens, to approve. To say, that it imposes burthens which rival the impositions of Romanism, and almost induce the suspicion that we have fallen back into the ceremonal requisitions of the lawieb age.

Lord.
Lest our description of modern popular preaching, should not be immediately recognized, we shall be more explicit; though it may be doubted whether some will prize their portraits however well they may be executed; while their admirers, we fear, may lack the courtesy to thank us for our pains. Such is human nature, that "men suck in onlying as wild assess do the wind, without distinguishing as wild assess do the wind, without distinguished. would seem that some aimed to secure a tythe of mint, annis and cummin, than attention to the weightier matters of the law and the Gospel. We would not be unjustly severe, but we feel constrainpains. Such a numan nature, that the such more sacredness and importance to evening more sacredness and importance to evening meetings during the wholesome from the corrupted air, and then, live upon it at a venture: and when all more sacredness and importance to evening meetings during the week, than to the duties of the therefore, because they are zealous and initiated, they are impatient of contradiction;"\* at once reluctant to acknowledge their faults and forward to impuga the piety of those who dissent from their life; to abstinence from meats and drinks, than to the duties of private life; to abstinence from meats and drinks, than to the duties of private life; to abstinence from meats and drinks, than to the duties of private life; to abstinence from meats and drinks, than to the duties of private life; to abstinence from meats and drinks, than to the duties of private life; to abstinence from meats and drinks.

keeping the heart; to human agency, than to Di-vine efficiency; to public charities, then to the great principles of morality and benevolence—to As if he were endowed with the certainty of universal knowledge, nothing is more common than for the preacher to affirm either what the sinner can do, or what almighty God cannot do; either the specific form of sin which withholds God's blessing on the Church, or the very sin which has blessing on the Church, or the very sin which has sidious phariseeism, rather than that religion which is humble as well as pure, and truly spiritual by being prayerfully and habitually active; which winds its way through the haunts of sin and the abodes of suffering, without blowing a trumpet, or reviling those who will not follow in her steps. blessing on the Church, or the very sin which has brought his frown on the community; either the reason why the millenium has not already dawned, or the obstacles which must be removed, before the Gospel—"the power of God"—can advance. Are there things in the Scriptures hard to be understood? But this is an age of light! Are there gordian knots in theology? We shall save time by cutting them! As if he were invested with supreme authority, and his word were alone sufficient, "you must come up to the work as I tell dian knots in theology? We shall save time by cutting them! As if he were invested with supreme authority, and his word were alone sufficient, "you must come up to the work, as I tell you, or you'll never get to heaven"—you must not speaking as one who must himself give account, he stands like one whose prerogative it is to pass sentence. Instead of attempting to make "persussion do the work of fear," he employs whatever truth and reason he may have at his command, as mere instruments of violence. As if none of his hearers had a right to think for himself; or no christian could for a moment hesitate; as if to doubt the truth of his positions, or the propriety of his course were to expose one's self to just damnation, all is to be received from his lips as positive certainty, and acted on as the only possible way of securing our own, or the salvation of others. The expression of his countenance and the tones of his voice, are in perfect unison with the dogmatism of his spirit. Though he may have but just emerged into the light of the nineteenth century, so far from pitying, he can only sneer at those who do not exactly accord with his views. To hear him preach, you would suppose (if indeed he did not more than once no leniency towards the imperfections of christians, no forbearance towards those who do not exactly accord with his views. To hear him preach, you would suppose (if indeed he did not more than once distinctly intimate it,) that he alone was right; that the Gospel had scarcely ever been preached before; that on his lips were suspended the destines of his auditors. You would be startled by his own affirmation that he himself was responsible for the salvation or damnation of the whole Church; and you would reasonably conclude, that like the butcher whose mind had become imbued with the spirit of Cade's reform, he meant "to knock down in as an ox, and to cut the throat of iniquity like a "calf"—so much does his indignation against sin exceed his pity of the condition and concern for the recovery of the sinner. What an improve ment on the old notion that the servant of the Lord must not strive, but be genile to all men, aget to teach, patient, in meckness instructing those that oppose themselves. What a reproach to those aged ministers who though firm in declaring the will of God, and steady in maintaining the cause of truth, are yet mild towards the gainsaying, condescending to the weak, using rather entreaty than command, and beseeching their hearers by the lossiness and gentleness of Christ.

As Calvinists, in occasional instances, may have gone to an extreme—merging the doctrines of Divine Sovereignty and Grace, into the principles of including the cause of Divine Sovereignty and Grace, into the principles of including the cause of Divine Sovereignty and Grace, into the principles of including the cause of Divine Sovereignty and Grace, into the principles of including the cause of Divine Sovereignty and Grace, into the principles of Divine Sovereignty

mand, and beseeching their hearers by the round mean and gentleness of Christ.

As Calvinists, in occasional instances, may have gone to an extreme—merging the doctrines of Divine Sovereignty and Grace, into the principles of an unreserved dedication of all, to the glory of God, is long since exploded, and given up to moulder away with the rubbish of the dark ages. For if a

Fatalism or of Antipomianism; so have some of our modern preachers verged to the other extreme—ainking man's ability into the notion of free will, and enforcing the law to the disparagement or enteebling of the Gospel. Whatever the subject of discourse, strong views are taken of the truth; i. e. it is pushed out of its Scriptural proportions, and each point forced into a test of the activity of the Church, and the piety of Christians. Whatever the text, an investigation of its meaning, is sure to evolve the spirit of ultraism, and to disclose anne reason why their wistem is more agree-

Whatever the text, an investigation of its meaning, is sore to evolve the spirit of ultraism, and to disclose some reason why their system is more agreeable to common sense, and more calculated to build up the Redeemer's kingdom. Unlike one who though he discovers in some separate district many curious matters of research, yet keeps the field of truth so comprehensively in his view that he can notice and illustrate, as he proceeds, all the characters of the relation of the parts to one another and to the whole—our preacher goes straight forward in pursuance of his plau, looking neither to the right hand nor to the left, except so far as it is necessary to make the facts and truths of Scripture bend to his object. Unable, from want of good sense and moderation, to generalise without laxity, he carries out an abstract principle in religion or in morals, until fanaticism springs from his view of devotedness; perfection, from works; asceticisms, from his views of Christian morality; turbulence and wild misrule, from his idea of liberty; and the order of God's house is sacrificed to his immediatism. As Plato remarked of Diogenes, that he was "Socrates in a phrensy," so may it be said of our ultra preacher, so far as he bears any resemblance to the Apostolic model, that he is Paul in a phrensy; and his preaching may be justly termed a caricature of the Gospel. The doctrine of Election, for example, is our making choice of God; the divine Decrees, are the decisions of the will; Regeneration, is a change of one's governing purpose; Divine Agency, is moral

st hasten to the conclusion. The present day is full of peril to all—most especially to the young; and most of all to young ministers. There is no defence for us, except the secret place of the Most High. We must turn to the strong hold. Without are fightings. Jerusalem is compassed with armies. The everlasting mountains must furnish us a hiding place, until this indignation be overpast. Which ever way we turn, the deceiveableness of unrighteousness and strong de-lusions assault us. There are false Christs, and they do signs and wonders, and the world is gone after them. In this evil day, our strength is to stand. We can evince our call of God to the work of ministry to ourselves and to others in divers ways: and may also disclose our hypocrisy by many infallible proofs. One thing is most indisputably true, that he whose hope in God, does not hold him fast to truth and integrity, who sacrifices a good conscience to popular favor, and sells Christ to his enemies for thirty pieces of silver, hath no

part or lot in the ministry pieces of sire, had no part or lot in the ministry of the kingdom of heaven. The power of faith is evinced in its victory over the world, and unbelief shows itself in its servile subjection to the fear of man and the love of this present evil world. A crucified Christ can of this present evil world. A crucified Christ can be preached by a faithful and a true witness only in a garment of sackcloth; and he only will put it on and wear it, who has by the cross of Christ been crucified to the world and the world to him. If you wear the rough garment to deceive, and whilst by your garb and profession you are mortified to the world, you do nevertheless through fear of the crown of thorns, bow down to the lusts of the flesh, the lusts of the eye, and the pride of life, you may like the monk at Rome win and wear a triple crown. But the rose of Sheron grows on a thorn bush and growns it. The guesters of Christis is that the loss of the life saves it. The way of Christ now, is the via dolorosa—from Caiphas to Pilate and from Pilate to the place of sculls. Let us, brethren, go forth to him without the camp, bearing his reproach. If we suffer, we shall also reign with him. Short is the bondage and shame and death of the witnesses of Jesus. After three days and a half cometh the resurrection. He that hath

LORD BACON'S CONFESSION OF FAITH.

The Confession of Faith by Lord Bacon is a noble and sublime composition. It is a subject for profound meditation. What can be more interesting than to know the religious views of that great understanding, which had examined all the systems of ancient philosophy, and comprehended the knowledge of all past ages; and which shed a new and bright light upon the pathway of human in-quiry for all coming time? Who can despise Christianity, when he considers that Lord Bacon

A CONFESSION OF FAITH.

God; no nature, no matter, no spirit, but one, only, and the same God. That God, as he is eternally I believe that God is so holy, pure, and jealous, as

it is impossible for him to be pleased in any creature, though the work of his own hands; so that ties; that is to say, the unity of the three persons stand, one moment in his eyes, without beholding in Godhead: the unity of God and man in Christ; the same in the face of a Mediator; and therefore, and the unity of Christ and the Church: the Holy the Lamb of God was slain before all worlds: possible for him to have descended to any work of creation; but he should have enjoyed the blessed and individual society of the persons in Godhead But that, out of his eternal and infinite goodness

and love purposing to become a Creator, and to communicate to his creatures, he ordained in his eternal counsel, that one person of the Godhead should be united to one nature, and to one particu-Mediator, the true ladder might be fixed, whereby God might descend to his creatures, and his creatures might ascend to God; so that God, by the re ment of the Mediator, turning his countenance towards his creatures, though not in equal light and degree, made way unto dispensation of his most holy and secret will; whereby some of his creatures might stand and keep his state : others might possibly fall, and be restored; and others might fall, and not be restored to their estate, but yet remain in being, though under wrath and cor ruption: all with respect to the Mediator, which s the great mystery and perfect centre of all God's ways with his creatures, and unto which all his

That he chose, according to his good pleasure, man to be that creature, to whose nature the per son of the eternal Son of God should be united and amongst the generations of men, elected a small flock, in whom, by the participation of himself, he purposed to express the riches of his glory; all the ministration of angels, damnation of devils and reprobates, and universal administration of all crea-tures, and dispensation of all times, having no other end but as the ways and ambages of God, to be fur-ther glorified in his saints, who are one with their head the Mediater, who is one with God

ead the Mediator, who is one with God.

That by the virtue of this his eternal counsel he condescended of his own good pleasure, and according to the times and seasons to himself known, to ne a Creator: and by his eternal Word created all things: and by his eternal Spirit doth com-

fort and preserve them.

That he hath made all things in their first estate good, and removed from himself the beginning of all evil and vanity into the liberty of the creature; but preserved in himself the beginning of all resti-tution to the liberty of his grace; using, nevertheess, and turning the falling and defection of his creature, which to his prescience was eternally known to make way to his eternal counsel, touching a Mediator, and the work he purposed to ac-

That God created Spirits, whereof some kept their standing, and others fell; he created heaven and earth, and all their armies and generations; and gave unto them constant and everlasting laws, which we call nature, which is nothing but the aws of the creation; which laws nevertheless have had three changes or times, and are to have a fourth or last. The first, when the matter of heafourth or last. The first, when the matter of heaven and earth, was created without forms; the second, the interim of perfection of every day's work; the third, by the curse, which notwithstanding was no new creation: and the last, at the end of the world, the manner whereof is not yet fully revealed; so as the laws of nature which now remain and govern inviolably till the end of the world, began to be in force when God first rested from his grace, and at all hours and moments of the day, that is, of man's life, according to his good pleaorks, and ceased to create; but received a revocation, in part, by the curse; since which time

man can make himself a christian, he can make himself a minister: and if a purpose to serve God, is conversion, so a purpose to preach is a call to preach. The purpose with the outward acts following, will, like the popish acraments, confer grace ex opere operato. Hence no previous scrutiny of the heart, no weighing in the balances of the sanctuary, are needful. In answer to the question—"who is sufficient for these things," the reply is—every one who will but set about the doing of them. And if a man can make himself a minister, he can make others ministers: for he has only to adduce the considerations which swayed his own will to purpose, and then he will succeed with not a few to follow his example. In this way ministers can be multiplied just as sailors and soldiers are recruited.

But I must hasten to the conclusion. The preshall be accomplished, and an eternal Sabbath shall ensue. Likewise, that whensoever God doth tranever seem as new creations, he never cometh to that point of pass but in regard of the work of re-demption, which is the greater, and whereto all God's signs and miracles do refer.

That God created man in his own image, in a

reasonable soul, in innocency, in free will, and in sovereignty; that he gave him a law and commandment, which was in his power to keep, but he kept it not; that man made a total defection from God, presuming to imagine that the commandments and prohibitions of God were not the rules of good and evil, but that good and evil had their own principles and beginnings, and lusted after the knowledge of those imagined beginnings, to the end, to depend no more upon God's will revealed, but upon himself and his own light, as a God; than the which there could not be a sin more opposite to the whole law of God; that yet, nevertheless, this great sin was not originally moved by the malice of man, but was insinuated by the suggestion and instigation of the devil, who was the first affected creature, and fell of malice and not of

That upon the fall of man, death and vanity entered by the justice of God; and the image of God was defaced; and heaven and earth, which were made for man's use, were subdued to corruption by his fall; but then, that instantly, and without incame, through the fall of man, frustrate as to obedience, there succeeded the greater word of the promise, that the righteousness of God might be

wrought by faith.

That as well the law of God and the word of his promise endure the same forever; but that they have been revealed in several manners, according to the dispensation of times. For the law was first imprinted in that remnant of light of nature, which was left after the fall, being sufficient to accuse: then it was more manifestly expressed in the written it was more manifestly expressed in the writ-ten law; and was yet more opened by the pro-phets; and, lastly expounded in the true perfec-tion by the Son of God, the great Prophet, and perfect Interpreter, as also fulfiller of the law. That likewise the word of the promise was manifested and revealed; first, by immediate revelation and inspiration; after by figures, which were of two natures: the one, the rites and ceremonies of the law; the other, the continual history of the old world, and the church of the Jews; which, old world, and the church of the Jews; which, though it be literally true, yet it is pregnant of a perpetual allegory and shadow of the work of the redemption to follow. The same promise or evangile was more clearly revealed and declared by the prophets, and then by the Son himself, and lastly by the Holy Ghost, which illuminated the Church to the end of the world.

That in the fulness of time, according to the promise and oath, of a chosen lineage descended

promise and oath, of a chosen lineage descended the blessed seed of the woman, Jesus Christ, the only begotten son of God and Saviour of the world; who was conceived by the power and overshadowcon, baron of verulam, &c.

I believe that nothing is without beginning, but
who was conceived by the power and overshadowing of the Holy Ghost, and took flesh of the Virgin
Mary: that the Word did not only take flesh, or
was noined to flesh, but was made flesh, though was joined to flesh, but was made flesh, though without confusion of substance or nature: so as the eternal Son of God, and the ever blessed Son and the same God. That God, as he is eternally almighty, only wise, only good, in his nature; so he is eternally Father, Son, and Spirit, in persons.

That God, as he is eternally almighty, only wise, only good, in his nature; so of Mary, was one person; so one, as the blessed Virgin may be truly and catholicly called *Deipara*, the Mother of God; so one, as there is no unity in the Mother of God; so one, as there is no unity in the Mother of God; so one, as there is no unity in the Mother of God; so one, as there is no unity in the Mother of God; so one, as there is no unity in the Mother of God; so one, as there is no unity in the Mother of God; so one, as the blessed virgin may be truly and catholicly called *Deipara*, the Mother of God; so one, as there is no unity in the Mother of God; so one, as the blessed virgin may be truly and catholicly called *Deipara*, the Mother of God; so one, as there is no unity in the Mother of God; so one, as there is no unity in the Mother of God; so one, as there is no unity in the Mother of God; so one, as there is no unity in the Mother of God; so one, as there is no unity in the Mother of God; so one, as there is no unity in the Mother of God; so one, as there is no unity in the Mother of God; so one, as the mother of God; so one, as there is no unity in the Mother of God; so one, as there is no unity in the Mother of God; so one, as there is no unity in the Mother of God; so one, as there is no unity in the Mother of God; so one, as there is no unity in the Mother of God; so one, as the mother of Go universal nature, not that of the soul and body of man, so perfect; for the three heavenly unites, whereof that is the second, exceed all natural unineither angel, man, nor world, could stand, or can ties; that is to say, the unity of the three persons ings are present, Ghost being the worker of both these latter uni ties; for by the Holy Ghost was Christ incarnate and quickened in flesh, and by the Holy Ghost is man regenerate and quickened in spirit.

> crificer, and a sacrifice for sin; a satisfaction and price to the justice of God; a meriter of glory and the kingdom; a pattern of all righteousness; a preacher of the word which he himself was; a finisher of the ceremonies; a corner-stone to renove the separation between Jew and Gentile; an ntercessor for the Church; a lord of nature in his niracles; a conqueror of death and the power of darkness in his resurrection; and that he offices and anointing on earth, accomplished the whole work of the redemption and restitution of man to a state superior to the angels, whereas the state of man by creation was inferior; and reconciled and established all things according to the

> teternal will of the Father.
>
> That in time, Jesus the Lord was born in the days of Herod, and suffered under the government. of Pontius Pilate, being deputy of the Romans, and under the high priesthood of Caiaphas, and was betrayed by Judas, one of the twelve apostles, and was crucified at Hierusalem; and after a true and natural death, and his body laid in the sepulchre, the third day he raised himself from the bon of death, and arose, and showed himself to many chosen witnesses, by the space of divers days; and at the end of those days, in the sight of many ascended into heaven, where he continueth his in-tercession; and shall from thence, at the day ap-

pointed come in greatest glory to judge the world. That the sufferings and merits of Christ, as they are sufficient to do away the sins of the whole world, so they are only effectual to those which are regenerate by the Holy Ghost: who breatheth where he will of free grace; which grace, as a seed incorruptible, quickeneth the spirit of man, and conceiveth him anew a son of God and member of Christ; so that Christ having man's flesh, and of Christ; so that Christ having man's ness, and man having Christ's spirit, there is an open passage and mutual imputation; whereby sin and wrath was conveyed to Christ from man, and merit and life is conveyed to man from Christ: which seed of the Holy Ghost first figureth in us the image of Christ claim or crucified, through a lively faith, and then reneweth in us the image of God in holiness and charity; though both imperfectly, and in degrees far different even in God's elect, as well in regard of the fire of the Spirit, as of the illumination thereof; which is more or less in a large proportion; as namely, in the Church before Christ which yet nevertheless was partaker of one and the same salvation with us, and of one and the

same means of salvation with us. That the work of the Spirit, though it be not narily dispensed by the preaching of the word; the administration of the sacraments; the covenants of the fathers upon the children, prayer and reading; the censures of the Church;

That the word of God, whereby his will is rethey change not.

That not with standing God hath rested and ceased from creating since the first Sabbath, yet never-time to the times of the Apostles and Evangelists in whose ages after the coming of the Holy Ghost the teacher of all truth the book of the Scriptures was shut up and closed so as not to receive any new

in whose ages after the coming of the Holy Ghost the teacher of all truth the book of the Scriptures was shut up and closed so as not to receive any new addition; and that the Church hath no power over the Scriptures to teach or command any thing contrary to the written word, but is as the ark, wherein the tables of the first testament were kept and preserved; that is to say, the Church hath only the custody and delivery over of the Scriptures committed unto the same, together with the interpretation of them, but such only as is conceived from themselves.

That there is an universal or Catholic Church, of God, dispersed over the face of the earth, which is Christ's spouse and Christ's body; being gathered of the fathers of the old world, of the Church of the Jews, of the spirits of the faithful militant, and of the names yet to be born, which are already written in the book of life. That there is also a visible Church, distinguished by the outward works of God's covenant, and the receiving of the holy doctrine, with the use of the mysteries of God, and the invocation and sanctification of his holy name. That there is also an holy succession in the prophets of the new testament and fathers of the Church, from the time of the apostles and disciples which saw our Saviour in the flesh, unto the consummation of the work of the ministry; which persons are called from God by gift, or inward anointing: and the vocation of God followed by an outward calling and ordination of the Church.

I believe, that the souls of such as die in the

words of consolation might have been spoken; but alas! these avenues to the mind were closed, to be opened no more in this word. Her friends could pity, but they could not relieve; and what made her case still more deplorable, she was an orphan; had no father or mother, or brother or sister, to pity and care for her. She was entirely dependent upon a few pious friends for her support. This she felt—and continued to weep, till my friend, with great presence of mind, took up the Bible and placed it to her breast. She felt it and said, "Is this the Bible?" She was answered that it was.

PARALLEL.

Moses.

"Fled from his country to escape the hands of the day to escape the hands of the sought his life.

Was bid to return; for the men were dead that sought his life.

Refused to be called the son of Pharaoh's daughter.

By divine power overcame and cast out evil spirits. She held it to her bosom, and said, "This is the only comfort I have left—though I shall never be able to read it any more;" and began to repeat some of its blessed promises, such as "Cast the burden on the Lord, and he will sustain thee"-"As thy day, so shall thy strength be"—" Call upon me in the day of trouble, and I will deliver thee"—" My grace is sufficient for thee," &c. &c. In a moment she dried her tears, and became one seemed to deplore her condition afterward. I many times heard her tell of the strong consolation felt. She appeared to enjoy uninterrupted com-munion with the Father of spirits.

munion with the Father of spirits.

Happily for this young woman, she had been taken, when a very little girl, to a Methodist Sabbath School, where she enjoyed the only opportunity she ever had of learning to read the Bible, and where she had committed to memory those passages of Scripture which now became her solace and the food of her spirit. With what gratitude the peak of her tenders who she he said not only taught her to read, but took pains to instruct her in the things that belonged to her eternal peace? "What would have become of me, had I not then een taught the way of salvation? for now I am deprived of all outward means, was her constant

I never look into a Sabbath school, and notice the children repeating portions of God's holy word, but I think of the above case. How precious was that handful of seed, cast in by some pious teacher, who little thought, perhaps, at that time, that she was furnishing the only means of salvation to an immortal spirit! What multitudes will have to bless God in eternity for like instruction! Let not, then, our Sabbath school teachers ever grow weary in well doing, for in due season they reap their reward.—Meth. Protestant.

# THE EXECUTIONER'S TRUMPET.

Jerome used to say, that it seemed to him as if the trumpet of the last day was always sounding in his ears, saying, "Arise, ye dead, and come to judgment." The generality, however, think but little of this awful and important period. A Christian king of Hungary, being very sad and pensive, his brother, who was a gay courtier, was desirous of knowing the cause of his sadness. "Oh brother," was the king of Hungary Lives here agreet single. against God, and know not how to die, or how to against God, and know not now to die, or now to appear before God in judgment." His brother, making a jest of it, said, "These are but melar-choly thougts." The king made no reply; but it was the custom of the country, that if the execu-tioner came and sounded a trumpet before any The king, in the dead of night, sent the execution.

The king, in the dead of night, sent the executioner to sound the trumpet before his brother's door; who hearing it, and seeing the messenger of death, sprang into the king's presence, beseeching to know in what he had offended. "Alas, brother," said the sight of my executioner so dreadful, and shall not I who have greatly offended, fear to be brought before the judgment seat of Christ."—British Pul-

MARTIN LUTHER.

Church, from the time of the aposties and disseptes which saw our Saviour in the flesh, unto the consummation of the work of the ministry; which persons are called from God by gift, or inward anoloiting: and the vocation of God followed by an outward calling and ordination of the Church.

I believe, that the soul's of such as die in the Lord, are blessed, and 'rest from their labours, and enjoy the sight of God, yet so, as they are in expectation of a farther revelation of their glory in the last day. At which time all flesh of man shall arise and be changed, and shall appear and receive from Jenus Christ his eternal judgment; and the glory of the saints shall then be full: and the king for the saints shall then be full: and the king for the saints shall then be full: and the king for the saints shall then be full: and the king for the saints shall then be full: and the king for the saints shall then be full: and the king for the saints shall then be full: and the king for the saints shall then be full: and the king for the saints shall then be full: and the king for the saints shall then be full: and the king could be seen to be ginnings, when the Godhead was only, without the being of any creature, the eccond, the time of the mystery which continueth from the most the being of any creature, the eccond, the time of the mystery which continueth from the most the being of any creature, the eccond, the time of the mystery which continueth from the most hand the saint shall the saint shall the saint shall the state of the same room a fine looking young woman who was completely blind and completely deaf. This sad condition had been brought on suddenly by a number of surgeons then present, all of whon pronounced it incurable. She was led back to the house of my friend, when she eagerly inquired what the doctor said about ther case, and whether he could afford her any relief. The only method by which her inquiries could be answered on the sound of the full proposed and the same proposed and the same proposed and the

Confirmed his religion Confirmed his to by many signs and won- by many miracles.

Promised a better country, that is, a heavenly.
Fasted forty days in the Fasted forty days in

Mount Sinai.
Supplied bread in the wilderness. Walked on the sea, and enabled Peter to do Walked through the ea, as on dry grou Caused the waters to

and the sea. In his transfiguration go backward. By his word healed di-By prayer cured Mi-riam of the leprosy. vers lepers.

Appointed seventy dis-

riam of the leprosy.

Appointed seventy elders over the people.

Sent twelve men to spy visit all nations. Interceded for trans-

Was that paschal lamb; when a lamb was sacri-ficed, none of whose bones broken.

Promised another pro- Promised another Com-"But the greatest similitude was in their being

lawgivers, which no prophet was, besides Moses and Christ. "Search the records of universal history, and see if we can find a man who is so like to Moses as Christ was, and so like to Christ as Moses was. If we cannot find such an one, then we have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth the son of Jos

# AN IRRELIGIOUS HOME

If there be one curse more bitter than another to man, it is to be the offspring of an irreligious home— of a home, where the voice of prayer and praise ascends not to God, and where the ties of human affection are not purified and elevated by the refining influences of religious feeling—of a home, if the cares and sorrows of life shall bring religion to the heart in after days, that heart cannot turn without bitterness and feeling; without anguish and vexation of spirit. If there be a curse to any country where the truths of religion are known, the deepest and bitterest curse which can be inflicted on it, is a multitude of homes like that which I have supposed! Such homes send forth their some unchecked in evil thoughts, unhallowed in their habits, and untaught in love to God—the name and cross of Jesus Christ stamped perhaps on their foreheads, but not written in their hearts—and they send them forth to prey upon the land, and to If there be one curse more bitter than another to foreheads, but not written in their hearts—and they send them forth to prey upon the land, and to become its curse and its destruction. But on the other hand, there is a blessing to the religious home, which no tongue can speak, no language can describe! The home, where, in early years, the heart trained to a love of God, and to take pleasure in his worship and service, interweaves with the existence of man's holy affections, which die not with the circumstance which gave them THIS IS THE TIME FOR LABOUR.

Arnauld, one of the Port Royal divines, visiting Nicole, another, to assist him in a new work, the latter observed, "We are now old, is it not time to rest?" "Rest!" returned Arnauld," "have we not all eternity to rest in?"

with the existence of man's holy affections, which die not with the circumstances which gave them birth; which last long, even though they may be forgotten and neglected—and which exercise at least some check on the evil of the human heart, and often, nay, commonly, recall it to hear again the voice of God; and to return again to the paths of holiness and peace.

The Dallers If peld within six lare and Pifty Cents in advance.

with pale and agitated in spirit. He had labed his balf century and now felt to his the grasp of death spon him. In his and happier days he had been sequeinted a between whom and himself all intimacy since extend. Septicus had become a of achiese the most extred, and by the off its implety had driven away his friend spelal intersectree. The most en, at length, which at once prepared the way for unreserved conversation. "Scepticus," and the friend, "I have contract to visit you, not so much to express the sympathy I truly feel in your physical distress, as to remind you of the accessity of directing your thoughts to a subject which is at all times important but more particularly to one in your condition." "I understand you," said Scepticus, "you refer to religion, but I fear your friendly endeavoure will be in vain. I am an unbeliever, and so I must remain. The die is cast; fate has so I must remain. The die is cast; fate has so only many than the can you," reloined the friend, and had not retired more than thirty minutes, when, d'e favour or be indebted to him for the salva-

lief is incurable. My case is perhaps peculiar; at all events it is hopeless. If I speak calmly on this subject, it is the calmness of despair. Shall I give you a hurried aketch of my history? I will if; it may perhaps case the burden of my mind. In my youth, you are aware, I entertained a vain of my reasoning powers, which was not s less dangerous because ill founded. Besides man of pleasure; both united induced me to set raints which early instruction had posed. The vices of youth were not indulged without occasional checks of conscience which sometimes amounted to remorse. My scepticism was my refuge in such circumstances, and I could sand difficulties and cavils against ianity, which I dignified with the name of nte, and by which I coaxed myself back These occasional relentings more than once made me suspect that my system was not very well founded, and more once have I regretted that I left the path in which I had been early instructed to walk. I found lived only for sensual gratification. I felt stung by the reproof which Christianity gave to my conduct, and I learned to hate it; to blaspheme its author; contemn its precepts; and hold up to ridi-cule its advocates. The season of youth passed and many of its pursuits were abandoned from distaste; but my doubts were multiplied. I took a malicious pleasure in instilling my views into the minds of my children, and it afforded me a strange 1837, and took a part in the debates relative to the kind of gratification when they or others were induced by me to cast contempt on things held saered by others. For this care I have received my reward in the profligacy of my sone and the disobedience of my daughters and the curses of many lightened Presbyterian? He certainly never my present illness I have been unhappy. I feel I ciples and attachments were as strong, as were in religion, and the arguments of infidelity are fimey. Now I am like a ship driven from port in which it was supposed it was safely moored, and yet without a chart or compass to guide it

Happy am I," rejoined the friend, taking advantage of a momentary pause, "happy am I to hear this confession. Your strong delusion is interrupted, and now I beseech you flee to the Gos It is designed for the chief of sinners, and roiful Saviour has assured us that they that come unto him shall in no wise be cast out. By trust in this Redeemer, and your peace of mind shall be restored and your soul saved. You mistake me," said Scepticus, with a look of stern composure, " you utterly mistake my case. I am convinced, and vet I am not convinced: I do not doubt, and yet I am full of doubts : I am not an Infidel, and yet my unbelief is inveterate Can you understand this state of mind ? If you ean, I cannot. It appears as if I had so tutored my mind to doubt and unbelief, that it is incapable of any thing else. It is needless to employ argument to convince my judgment, for I can ad mit all, and yet disbelieve all. It is useless to appeal to my self interest, for it will be conceded that every thing is jeoparded, and yet like a man intent on suicide, I have bound myself hand and foot, and cast myself into the stream, where I cannot struggle for life, if I would. There is no substratum in my mind on which I can begin to real Christians may be met with in all communions; for real Christians are those who in their terly obliterated, but the mind has lost its faculty of investigating truth and receiving fresh impressions. The mind that for thirty years has been lirected only in one way; which has been intent resisting truth and learning to doubt, has oet its flexibility, and cannot now turn to the oposite point. It seems as if one part of the men hinery has rusted by long diense, and now monot move. Besides, here is a heart which is verted in all its affections, and to which every thing holy has become hateful."

through the raging ocean."

After a pause, Scepticus, in a slow and de-cerate voice added, as if in soliloquy, "I have bred an unbeliever, and so I must die. I will in know the worst."

The faithful instructions and admonition his early friend, seemed to fall on a mind, in h, to use the unhappy man's own expres there was no subtratum on which to work. light would glance on his mind, and in a moment all was darkness; feeling would touch his heart, and again all was insensibility. A few days pased, and the sceptic "died and gave no sign."

There is an obvious instruction in such a narra-

He that struggles with his feelings, and trives to disbelieve what he may find it inconvenient o admit, may, and this is the secret of the matter. be left to judicial blindness and hardness of heart. There may be, in after life, regrets, relentings, fears, and wishes, arising from a conviction of ruin, and yet there may be no faith to grasp the promise and lay hold of eternal life.

Vienna, a letter by Luther went for 300 florins; manuscript by Schiller for 60 florins ; a letter by Erasmus 25; a letter by Mozart 25; a letter by J. J. Rousseau 39; a letter by Frederick II. 11; a letter by Goethe 9; an autograph signature of of cordiality, Napoleon 15 florins.

emain. The die is cast; fate has so congregation had been assembled on the Sabbath, "And can you," rejoined the friend, and had not retired more than thirty minutes, when, "determine thus deliberately to abandon the hope of a happier existence beyond the grave? Can the cross beams gave way and the whole ceiling, composure decide that you will not seek with the exception of a portion immediately over the pulpit, was precipitated on the pews below .-In examining the ruins, we were led to conclude "I have determined to speak to you without that had the catastrophe occurred while the congregation were in the house nearly every individual would have been killed or seriously injured. dual would have been killed or seriously injured. when I conclude most deliberately that my unbe- The providence was remarkable and should be gratefully recognized by those for whose deliverance it was so signally interposed.

> Nor VERY SINGULAR .- A correspondent in a certain village in the State of New York furnishes the following case, which may serve as an illustration of the kind of Presbyterianism manufactured in the disowned Synods.

> "A young man, from one of the Western Sy nods, made his appearance here lately, who has taken it into his head to join the Episcopal church, and he was accordingly received without

nesitation.

"He was once engaged in an honest mechanical employment, when a certain revivalist, by the name of Martin, came along, by whom he was converted. By the aid of the American Education Society, he was soon introduced into the ministry of the Presbyterian church. When the revivals were over, he found he had no heart for the vals were over, he found he had no heart for the sober work of a pastor. The duties were too arduous, as he said, and he wished to obtain the situation of Assistant Rector, in the Episcopal church. But, he observes, 'I have not changed in the least, my sentiments. I never regarded church governwhich I had been early instructed to walk. I found however, that my scepticism was inveterate. I had accustomed myself to doubt; the most obvious trutha lost their clearness to my apprehension; the faculties of my mind were strangely perverted; the moral world became a blank to me, and I liked world became a blank to me world became a blank to me, and I liked world became a blank to me, and I liked world became a blank to me, and I liked world became a blank to me, and I liked world became a blank to me, and I liked world became a blank to me, and I liked world became a blank to me, and I liked world became a blank to me world became world beca church, who enter it just to suit their convenience, and leave it, when they find another sect, offer a more attractive situation. Is not every such loss, a clear gain to us?"

We are acquainted with at least one other instance of a similar kind. A prominent Newschool man in one of the disowned Synods and disowning acts, has also entered the Episcopal mitted a deadly mistake. There is truth those of nine-tenths of the members of the four Synods. There are many New-school men, as time will prove, who, however willing to remain in the Presbyterian Church, will fly off to other denominations, rather than attach themselves to a seceding General Assembly. The New-School party have not confidence in one another, they can there, fore never form a harmonious hody.

> ENLARGEMENT .- The Watchman of the South is now issued on a new and enlarged sheet. Its appearance is much improved, and we wish it continued success as an able advocate of sound Presbyterianism.

> THE REFORMATION AND POPERY .- The foreign correspondent of the New York Observer, speaks of the Pastor Roussel as an acute opponent of the Papists in France. The following brief extract from a work recently written by him in reply to a pamphlet by a Romish priest, may serve to show the plain and pointed style, in which the claims of the prevailing religion, may be assailed in France, \* \* \* \* \* " Parallel between the Reformed

Church, and the Church of Rome. "The Reformed Church of Rome.
"The Reformed Church says: Do not take my
word for any thing, but examine the Holy Bible,
and judge for yourselves what you ought to believe.
"The Church of Rome says: Believe me, on my
own word: and if you take the Bible, you must take it for the purpose of seeing in it just what I see there. Do this, or—anathema!
"The Reformed Church says: It is possible that

hearts receive the truths of the Bible. "The Church of Rome says: Lutherans, Calvin-

ists, Greeks, all who are not in the Church of Rome, are damned; and even when you protest your love of God, your faith in Jesus Christ, and your regard for the Bible, the anathema is on you.

"Reformed Church: Confess your sins to God.
"Church of Rome: Confess your sins to a

Reformed Church: God alone pardons.

"Church of Rome: The priest absolves.

"Reformed Church: We must be saved by the merits of Jesus Christ. "Church of Rome: We must be saved by

merits of the saints. formed Church: God alone is infallible. "Church of Rome: The Pope, a mere man

infallible.

"Reformed Church: Distribute the Bible. "Church of Rome: hide or burn the Bible.
"Reformed Church: Pray to God.
"Church of Rome: Pray to the Virgin.

"Church of Rome: Pray to the Virgin.

"The whole may be summed up thus: The Reformed Church directs you to the word of God, to confession before God, to the Son of God, to pardon from God, to salvation from God; in a word, it leads you always to God.

"The Church of Rome, on the contrary, directs you to the Bible as explained by the Church, that is, by men; to confession before a priest, who is a man; to absolution by a priest, who is a man; to absolution by a priest, who is a man; to the infallibility of the Pope, who is a man; in a word, it leads you always to man.

"Consider then, which you choose to have for your guide, God or man,"

been interrupted and endangered by the tensive lines of our public works. The feuds originated in Ireland many years ago, and the bitter animosities which have sprung up from local causes, have been transferred to this country, and perpetuated in all their unabated violence. The arrels ending in bloodshead and murder, which have had no assignable cause, but some ancient distinction of party, such as the Far up and Far down and the true grounds of which it would be difficul now to ascertain, have been numerous and disgraceful. These labourers, as is well known, are principally Roman Catholics; the great mass of whom have been brought up in the most deplorable ignorance. They have never seen a Bible, and did they possess it, they know not how to read Vice is connected with their ignorance, and their profanity and drunkenness are proverbial. Contractors have generally taken them as they found them, and if they performed their stipulated services, it gave them but little concern how deprayed they were; nay, they have been accustomed to minister to their ruin, by a free distribution of phiskey, and by an utter disregard to their moral inprovement. Such are the men who in thousand have been employed in the construction of our rail oads and canals ;—the heads of families killing emselves with whiskey, and the children left trained and ignorant, remembering only the eximple of their parents to imitate it, and to follow wifely in their footsteps to ruin. It may literally be said, that none cared for their souls. We have never hesitated to believe that contractors might have prevented much of this crime and misery, and that they were accountable therefore to God and nan for the evils to which we have alluded. Amidst the general gloom of this picture, we are now permitted to behold one bright redeeming spot. The document we publish below is of a ery remarkable character, not only as evincing the interest felt by a contractor in the moral im provement of his labourers, but for the decided and frank manner in which it is expressed. We know not the person who thus advertises; he may be, and we presume he is, a Roman Catholic; but whatever may be his persuasion, he is a public nefactor, so far as he is attempting to arrest the progress of vice, and impart instruction, where the one is so rife, and the other so much needed. We can scarcely believe that Roman Catholic Priests have had much agency in a measure, which promises the Scriptures, Sabbath School instruction, and the advantages of education, to those whose devotion to popery has been the result of ignorance. We do not publish the latter portion of the article, as not possessing the same interest with the former; indeed it contains some hints relative to the preparation of those to whom it is addressed, to exercise their rights at the ballotbox, of the propriety of which we feel somewhat doubtful; it may subject Mr. White to the suspicion of having political views in his otherwise mmendable exertions. Be this as it may, we publish what we do, in the hope of exciting the

SECTION 148-LUZERNE COUNTY PENN. SYLVANIA.

FIVE MILES BELOW TUNKHANNOCK. "We, the undersigned, want hands, to whom we offer good hire, good lodging, and good board, in fact every thing shall be done to make them feel as if at home. The drunkard and the party man need not apply. The disgraceful name Far and Far Down, we shall set our faces against. St. John tells us in the 34th chapter, to love every neighbour as Christ loves us. The profane man must cease to swear, and every thing with the help of God, shall be done to encourage the orderly.

tute and suffering portion of the community.

The Scriptures, and other religious books shall be provided for their use—three newspapers, containing all that is interesting to Irishmen in particular, will be received; these will be filed and

Morning and evening prayer will be scrupulous observed, when all can imitate their fore-fathers, in offering up their hearts to a merciful God, that he may be pleased to banish from among them dis-union, to thank Him for his benefits, and to beseech Him to guard them against those awful and unprepared deaths, to which so many are doomed on Do not put off your repentance until seized by sickness, such repentance comes not from the heart, it is the fear of death, and not the love of God or your fellow man; a thousand times have you heard it, from the lips of your Pastors—you know it yourselves—even common rea-son tells you it; would you, my friends, believe the man you seized on, committing crime, if he cried out while you where taking him to the prison house, that he would become a good man! No, indeed you would not. So will your heavenly Father, be deaf to the man who puts off his repentance to the hour of sickness.

Ah! fellow countrymen, how many are there castles, and their noble parks for conscience sake, and could they only look from their graves, and behold you unwilling to give up the miserable whiskey bottle, for conscience sake—for the sake of all that is dear to you in this world or th

Forsake the whiskey shantee, and cease to hate your fellow man, for reasons even unknown to yourselves, as such broils, and animosities we have ot even heard of, in the land that gave us birth. Do, fellow-countrymen, and devote every hour to

your improvement. The long winter nights shall not be nights of darkness to our hands; candle light shall be sup-plied, neither shall the stormy day afford an excuse to seek the haunt of intemperance, all can read or write, as their taste leads them. An Irish history shall form a part of our little library; pens and in

will be supplied free of charge.

Then is it expecting too much that the whiskey shantee shall be shunned. On our section, we would as soon introduce the plague, as such a re ceptacle of vice, where the wife and the innocen child are robbed of the poor man's earning, and where crime is planned against their fellow men men are proverbial for warmth and kindness of

It is very common to say that a little whiskey will not hurt any man; yes, but a little produces a desire for more. Show even one of those disgrace ful riots between Far Up and Far Down, that has not been produced by whiskey. Keep whiskey out of the way, and believe us, that all will be

eace and harmony.

How melancholy it is, to see men moving in re spectable life, good husbands and fathers them selves, but the chief instruments (by a wholesale traffic in ardent spirits) in making others unfaithful husbands, bad fathers, and dangerous neighbours. Can they on reflection, believe that God will bless the fruits of such a traffic. Impossible: sooner or later it will perish. As soon would we believe that a just God, was as pleased with vice

All persons in our employ, unless of different All persons in our employ, unless of different denominations, will have to attend prayers on Sunday, they will have their little library and files of papers to occupy those hours that have unfortunately been by too many, spent in the tavern or whiskey shantee, where cards, the profanation of the name of our blessed Redeemer, and all that can shock a Christian is practiced.

A Sunday School will be systematically taught in the cards are the neighbouring con-

our section, and as soon as the neighbouring con-tracts go into operation, an every-day school, under the regulations proposed by Mr. Stevens.

It is cheering to know that there are many ex-

at the loweships of Silvet Lake, Lawstillouddletown, and Choconut, in Susquehannah county there you will see the industrious and saving mai becoming a proprietor of lands and cattle. Visit their churches, one already by far too small to continue the country of the saving and by the tain its congregation, and you will see by the ap pearance of themselves, their horses and vehicles

pearance of themselves, their horses and vehicles, what industry can achieve, aided by the piety and unceasing zeal of the best of pastors.

While we dwell so much on the consequence of intemperance, we are willing to admit that it is requiring too much that quiring too much, that a man shall have no drink out water, on the works during the warm weather. We shall provide a wholesome drink, and we shall do all we can to make them feel they have a home. do all we can to make them feel they have a home, while we fear not that our undertaking will be less prosperous, because we do justice to our fellow men.

—Treat the sober, peaceable Irishman well, and he has a heart big with gratitude, even was there no higher source to be looked to for recompense. Let him have a few moments for evening and morning prayer, and again we say, he will repay you with gratitude. with gratitude. When Lord Selkirk, (who was not an Irishman,)

was preparing to settle in the back woods of America, he consulted the celebrated Mr. Edgeworth, as to what class of persons he had better select to accompany him in his enterprise; after dwelling on the characters of the English, Scotch, &c. the

shall we feel to the Giver of all good, sho

If we hold out inducements to men, the same are in the gift of all contractors, and how grateful

system we propose, become general, how different would the scene be—how different the spectacle along the public works, and what peace would it ent contractors, of whom we are aware there are A HUMANE PROJECT .- A large and respectable neeting of ship masters, was recently held in Philadelphia, which unanimously adopted a report of a committee previously appointed, in which it was agreed, that measures shall be taken to have nserted in the shipping articles of agreement, a clause prohibiting seamen from possessing sheath-knives, or daggers. Should the suggestion be generally adopted, it would no doubt tend to diminish the number of fatal affrays among this class of

clause will be comparatively inefficacious, unless the prohibition extends to ardent spirits. The knife and dagger of the sailor might in most cases lie harmless in their sheaths, were they not drawn and directed by the phrenzy of drunkenness. MISSIONARY DIFFICULTIES .- We regret to learn that the Mission stations of the American Board, have suffered severely from a want of funds, oc casioned by the recent commercial pressure in this

men. It cannot be concealed, however, that the

country. A single paragraph from a letter received from the missionaries in Ceylon, may serve to show the extent of the evil. It was written by the Rev. Mr. Perry, who together with his wife, were a few days after, suddenly cut off by Cho-"And lastly, our village schools, which at great loss were temporarily suspended in July last, on account of the pressure we then began to feel, we manently under the control of heathenism.

are now compelled almost wholly to relinquish, and to leave more than 5000 children wholly and perphilanthropy of others in behalf of a really destiretain only sixteen schools, giving one to a popula-tion of 6500 souls. Our own salaries we have left be used at the discretion of each individual, with the understanding that each will strive, by acts of rigid economy and self-denial, and postponement of expenditures ultimately necessary, to leave as expenditures ultimately necessary, to leave as much as possible in the treasury on loan to the mission; not even allowing any one to expend any part of his own salary in furtherance of his own

They further say:

"The breaking up of our schools has been a grievous blow. On account of the pressure which we then began heavily to feel, we were driven to a temporary suspension of our schools, in July last. We then made our retrenchment in that departnent, because there was no other department our labours which could so easily be resumed after a temporary suspension. But it was with aching hearts, that we turned 5000 children out into the wilderness of heathenism, to be exposed to the four months. It was painful to miss them at the house of God on the Sabbath, and on Tuesdays, when they were accustomed to come together study and hear the word of God. Th strong confidence that the schools would be re-sumed in January, some of them were kept together, and a few children and masters, at each station assembled on the Sabbath as before. the few schools which were thus kept up, the Christian lessons were dropped, as the parents would not pay for the instruction of the children in Christianity. So deeply had we come to feel evils of this suspension, that, when we came to-gether at our annual meeting, it was a general eling, that, at almost any sacrifice, we n sume the schools to an important extent. But we could not. We have left the children to wander. his house; they study not the way of life; their education is strictly heathen; their minds are being filled with prejudice; they are trained only in

# RECENT PUBLICATIONS.

Fragments from the Study of a Pastor. By Gardiner Spring D.D. Pastor of the Brick Presbyterian Church in the city of New York. York, 1838, John S. Taylor, 12mo. pp. 160.

The following are the titles of the articles com osing this neat volume, viz: The Church in the Wilderness; Reflections on the New Year; The Inquiring Meeting; Letter to a Young Clergyman; The Panorama; Moral Gradations; The Useful Christian. The example of the author in devoting the fragments of time, not necessarily employed in the regular duties of his ministry, to the preparation of such a volume, is worthy of imitation. Our clergymen, who have the talent for popular writing, do not exert their influence as extensively through the press as might fairly be expected. In addition to the composition of sermons, they might by a careful economy of their time, furnish much seful and popular reading, if not in volume form at least through the religious periodical papers We take the opportunity of renewing our offer to such to make use of our columns, through which they may be the instruments of doing good to housands. Dr. Spring's style of writing is char eterized by a spirit of earnestness which cannot fail to engage attention, and he clothes his thoughts n beautiful and even poetic diction. The first siece in the volume is peculiarly pleasing, and in deed all of them may be read with profit. We perceive that Dr. Spring proposes to pursue the plan of publishing his fragments, of which we decidedly approve.

Memoirs of Mrs. Hawkes, late of Islington; include ing remarks in conversation and extracts from Sermons and Letters of the late Rev. Richard Cecil By Catherine Cecil. Philadelphia, J. Whetham 1838, 12mo. pp. 470.

This is a biography peculiarly rich in the expe nce of a Christian heart. Mrs. Hawkes was believer, to whom religion was the principal con cern and whose whole soul was imbued with its principles and enriched by its graces. The recannot therefore be read without deepening the impressioned party. The remarks and opinions of that admirable man, Richard Cecil, which are richly interspersed throughout the Memoir, greatly enhance the value of the book. We shall gratify ourselves and our readers by selecting some passages for our own columns.

Maternal Love, or Letters addressed to a con of her childhood, by a Mother. New York, John S. Taylor 1838, 18mo. pp. 62.

The object of this little volume is to awaken and engage maternal love in the education of childhood. The author writes with the enthusiasm of a mother, and her object is one of confessedly great importance. If all mothers were sensible of their duties and would qualify themselves for their fulfilment, there would indeed be

Graphics, a Manual of Drawing and Writing for the use of Schools and Families. By Rembran Peale. Philadelphia, J. Whetham, 1838, 12mo. pp. 96.

This is the third and improved edition of this valuable Manual of which we have already expressed our opinion. The best judges of its principles have given it the highest com

Principles of Interpreting the Prophecies, briefly illustrated and applied; with notes. By Henry Jones. Andover, Gould & Newman, 1837, 12mo. pp. 150.

The Principles of Interpretation adopted by Mr. Jones appear to us to be correct as far as they go, and we think his book may be read with profit. It is written in a clear style, and evinces considerable research. Our examination has not been sufficiently close to warrant us in saying that we agree with the author in all points; but still it may be commended to the perusal of the student of prophecy. The work may be had in Philadelphia, at Mr. Perkins' and at the Methodist Book-

Some Thoughts concerning Domestic Slavery, in a letter to \_\_\_\_ Esq. of Baltimore. Baltimore, John N. Lewis, 1838, 18mo. pp. 115.

The principle which runs through this letter is, that in the existing state of things, the doctrine of abolitionists is impracticable; that immediate emancipation cannot safely take place on any other general principle than amalgamation or social equality; that should it be effected in any other way, it would be bringing two hostile nations into direct conflict; and that the reasoning now most approved by abolitionists, is not founded on a just view of the tending to enter into the discussion of these points, we may say we agree in the general views of the author. The Letter displays much thought and a high order of intelligence.

## EPISCOPAL CONVENTION.

nia, Delaware, Maryland, Virginia, and South Carolina. No bishops attended—although Bishop Seabury, of Connecticut, had been ordained by the non-juring Scotch Bishops. Drs. White and Provost were not ordained till the year after. Trovost were not ordained till the year after.

These gentlemen were not, therefore, as is generally supposed, the first bishops in the United States.

There are now, we believe, sixteen bishops in the United States, nearly all, if not the whole of whom are in attendance. These are as follow:

3. This duty being inc of whom are in attendance. These are as foliow:

—Bishop Griswold, of the Eastern Diocese, Presiding Bishop; Moore, of Virginia; Meade, Assistant Bishop of Virginia; Bowen, of South Carolina; Chase, of Illinois; Brownell, of Connections sistant Bishop of Virginia; Bowen, of South Carolina; Chase, of Illinois; Brownell, of Connecticut; Onderdonk, of Pennsylvania; Onderdonk, of New York; McIlvaine, of Ohio; Hopkins, of Vermont; Smith, of Kentucky; Doane, of New Jersey; Ives, of North Carolina, Otey, of Tensesses, Vernoer, Michigary, Pichor of Micropary, Pic nessee; Kemper, Missionary Bishop of Missouri and Indiana; and McCoskry, of Michigan.—Nat.

# For the Presbyterian.

CICERO, AN ARMINIAN IN SENTIMENT. The controversy respecting free will, foreknowledge, and foreordination, has been common to all religions, Pagan, Jewish, Mohammedan, and Chris-From Tully down to Dugald Steward, the wise of this world in many instances espouse the Arminian view, while Scripture and right reason combine to teach a different doctrine. None have argued more ingeniously for the sufficiency of na-ture and against foreknowledge than Cicero.

"Granting," he says, "this foreknowlede, then followeth so many consequences, that they quite subvert all power of our will: and holding thus by the same degrees, we ascend, till we find there is no prescience of future things at all, for thus we

retire through them.' If there be any freedom of the will, all things the things themselves in God's foreknowledge, since they come from their causes. If there be not a set order of all things in God's foreknowledge. then all things fall not out according to the sai knowledge. Now if all things fall not out as He had this foreknowledge of them, there is then in God no foreknowledge of things to come." In reply to this Augustine disclaims fate, admits volunary causes, denies that evil wills come from Godadmits that our wills are causes, and maintains that a denial of foreknowledge is a denial of God. Aug.

## For the Presbyterian. A PORTRAIT.

The following poetic effusion is extracted from the biography of the late Thomas Jefferson, Esq. of Virginia, being part of a letter addressed to his relative, T. Jefferson Smith, as "A Portrait of a good man, by the most sublime

of poets,"\* for his imitation. It is a pleasure to find amid the lucubrations of a

great statesman and philosopher, so sensible a mark of the homage which inspiration will always command from his unbiassed judgment and cooles reflection, in moments of privacy and imparted in the confidence of friendship. It is a version pro-bably from his own pen—for we have not met with it elsewhere we believe-of the 15th Pealm. Lord, who's the happy man that may to thy blest court

Not stranger like to visit them, but to inhabit there? Tis he, whose every thought and deed by rules of virtue move. Whose generous tongue disdains to speak the thing his hear Who never did a slander forge, his neighbour's fame to

Nor hearken to a false report, by malice whisper'd round. Who vice, in all its pomp and power, can treat with just neg And piety thou' clothed in rags, religiously respect. Who to his plighted rows and trust has ever firmly stood; And the promise to his loss, he makes his promise good. Whose soul in usury disdains his treasure to employ, Whom no rewards can ever bribe the guiltless to destroy. The man, who by his steady course, has happiness insur'd, When earth's foundations shake, shall stand, by Providence

\* See p. 518, Rayner's Life of Jefferson, N. Y.

For the Presbyterian LOVERS OF PLEASURE MORE THAN LOV.

Voluptuousness never had a greater devotee than Sardanapalus, the last king of the Assyrians.

Byron in his dramatic representation of him, describes him as the most dissolute of all royal chieftains; a companion fit for women only, but unworthy of such associates.

Sensual pleasure enervated the monarch, and all he lived for, and gloried in, was the gratification of anyetite.

of appetite. He was the king of Epicures. In the height of his madness after pleasures, he caused this epitaph to be written upon his tomb, which in Tully's trans

"Hæc habeo, quæ edi, quæque exaturata voluptas, Hausit: at illa jacent multa et præclara relicta.

Or in the rough distich of Ludov. Vives, who furnishes us the above from Tully,

"What I consum'd and what my maw engrossed, I have, but all the wealth I left I lost."

What else could any man have written, (saith Aristotle in Cicero) upon the grave of an ox, rather than of a king? Augustine de civ. Dei in Lud. Viv.

## From the Watchman of the South CREEDS AND CONFESSIONS.

LETTER 1. My Dear Brother Plumer—Few questions have been more agitated, within the last ten years, than those which relate to Creeds and Confessions. Two those which relate to Creeds and Confessions. Two points, in relation to this subject, have been drawn into controversy, and been made matter of ardent dispute. The first is, whether ecclesiastical Confessions of Faith are either necessary or expedient at all? and the second, if so, with what degree of rigour subscription to them ought to be exacted? It is of great importance that correct opinions in relation to both these points he generally received. tion to both these points be generally received and maintained. In what I have to say in regard

and maintained. In what I have to say in regard to both of them, you will not, of course, expect a full discussion, but only a few general hints. In annexing my name to what I may write, I reluctantly comply with your request.

It may prepare the way for a more just view of the whole subject, if we attend for a moment, to a few preliminary principles, which it is hoped that none of your readers will think of calling in question. The statement and explanation of these will be included in the following particulars.

1. The Church of Christ was founded that she might be described to the following particulars.

1. The Church of Christ was founded that she might be a depository of the truth; that she might maintain it pure and entire against all corrupters, and hold it forth in its simplicity for the benefit of the surrounding world. This is evident from many passages of Scripture, particularly from the last injunction of the Saviour to the leaders and guides of his church—"Teaching them to observe all these correspondences." and things whatsoever I have commanded you:" and also from the direction of the inspired Apostle to "contend earnestly for the faith once delivered to the saints;" and further, from the declaration of abolitionists, is not founded on a just view of the another Apostle—"Now I praise you, brethren, different relations of the question. Without preunto you." The professing people of God are "the light of the world"-"the salt of the earth," —called out from the rest of the population of our globe for keeping alive and extending the power of

our holy religion.

2. Though all the doctrines which belong to he Christian system are not equally vital and imp tant; yet all truth is precious; every degree The General Convention of the Protestant Episcopal Church convened for public worship at St. Peter's Church, Philadelphia, on Wednesday morning, 5th inst., and was opened by a sermon by the Right Rev. Bishop Mead of Virginia. It is now fifty-three years since the first regularly organized Convention assembled, consisting of lay and clerical delegates from seven States only, which were New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina. No bishops attended—although Bishop Seabury. of Connecticut, had been ordained by man among them who manifests that he is "a man among them who manifests that he is heretic, after the first and second admonition; her members, and especially in her teachers and rulers, sins against the authority of her Master in neaven, and is recreant to the great purpose

3. This duty being incumbent on the Church of Christ, it is self-evident that she is invested with authority for carrying the Saviour's command into execution. Every ruler in the house of God must

him.
4. As the right of interpreting the Bible, and of judging for himself what it contains, evidently be-longs to each individual believer, so each church, as an associated body, is not only at liberty, but is under obligations, to judge for herself what the Bible contains, and with fidelity to maintain the truth which it sets forth. Though the word of truth which it sets forth. Though the word of God is the only infallible rule of faith and practice, yet each Church, (as well as each man,) must interpret that word for herself, under responsibility to the great Author of that word, and to judge, from the spirit of it, how far she can walk in Christian fellowship with those who reject any portion of it. Of course, when the Church in her ecclesiastical acceptable, helds fellowship with those whom she recapacity, holds fellowship with those whom she regards as in material error, and especially when she receives such among the number of her public teachers and guides, for feeding the sheep and the lambs of Christ, she is faithless to her highest trust; and, instead of deserving the title of a libera church, as the language of the world is, she would rather deserve to be called an unfaithful one. do not follow destiny. If all things do not follow destiny, there is then no set order in the causes of charge of a beautiful garden, with a solemn injuncall things. Now if there be no set order in the causes of all things there is then no set order in would be apt to injure it—would they be chargeable with officiousness or tyranny if they sho keep out, or turn out from the enclosure all su intruders? Surely if they neglected to do this, instead of meriting commendation for their liberality, they would rather render themselves liable to just reproaches for their disobedience and treachery.

Such, precisely, is the position of the church. She is just a company of servants, under strict or-ders from their Master in heaven. Among these orders, she is enjoined, as has been seen, to "hold fast the form of sound words which she has received;" to "contend earnestly for the faith once delivered to the saints;" and to exclude from her fellowship all heretics, when, after proper inquiry and admonition, they are ascertained to be such These injunctions leave the church no choice She must obey them, or be guilty of a criminal breach of trust. If either the truth committed to breach of trust. If either the truth committed to her, or the great body which she constitutes, were her own property, she might tamper with these orders; but they are all the property of another; and, therefore, all that she has to do, is simply and

humbly to obey.

Now, it being evident that the church is thus bound to maintain a faithful testimony in favour of the TRUTH among all her members—even at the expense of "EARNESTLY CONTENDING FOR IT,"-it becomes a very serious question—How is she to fulfil this trust! Not by mere didactic instruction; fulfil this trust! Not by mere didactic instruction; but, FIRST, by calling upon her members, and especially upon her teachers and rulers to "witness a good profession before many witnesses;" that is, openly to declare their belief; and SECONDLY, by disowning as brethren, or excluding from their fellowship, those who, after entering the church, by such a profession, have turned aside to error. Both these modes of testifying fidelity to the truth, on the part of the church, are exemplified in the New Testament history.

Testament history.

It is evident that the first of these methods includes the use of a Church-Creed; thus establish ing the necessity, as well as the expediency of such a formula in the most ample manner. How shall a church call upon those who seek to join her, especially upon those who seek to serve her in the holy ministry;—how shall she call upon them to "witness a good profession?" Shall she exact from them a declaration that they believe the Bible to be the Word of God? This is no test at all, unless

the sections, as to the section Continues. All classes of professing Continues, from the most has Scienian, as to the section of the continues of the continues

Princeton, Aug. 10, 1838.

## A TALE OF THE TOMB.

THE INFIDEL.

I had been spending a few hours among the tombs in our village churchyard. The day had gradually worn away. The sun was sinking behind the western hills, and the shadows of evening began to steal over the landscape, before I was aroused from my musings. The simple eloquence of the rustic epitaphs around me, had brought to my mind many a subject of rich, though melancholy contemplation. My feet trod upon the dost of forgotten generations. All the various incidents and anxieties of life, a thousand times repeated, had sunk into the gloom and stillness of the grave. The mother had brought her tears, and poured them upon the dust of her sleeping child. The husband had groaned to see the beloved of his youth shut up in those silent chambers. The beauty of the rich and the delicate was consuming away in the sepulchre out of their dwellings; and the sorrowful sighing of the poor was here heard no more for ever.

Whilst I was wrapped in these contemplations I was somewhat startled by a voice beside me.

"A good evening to you, Sir—for the day's sinking blithely."

I turned and found old John Hodges, our parish

was somewhat startled by a voice beside me.

"A good evening to you, Sir.—for the day's sinking bitthely."

I turned and found old John Hodges, our parish
the startle should be strong the strong t

three days to 95,) and nincteen days it was from 80 to 90 at mid-day; and there were some hot nights

The average heat at sun ise was 62½; at 2 o'clock 86½; but taking the 24 hours of each day during the

The average neat as unise was 62½; at 2 o clock 86½; but taking the 24 hours of each day during the month, the average was 78.

The average of the corresponding month of last year, at at sunrise was 65½; and at two o'clock 78½. But the average of each day during the month, was 72.

Besides the heavy thunder showers on the evening of the 11th, when it rained about two hours in Philadelphia and vicinity, there were also small thunder showers on the 6th, and another on the 16th, and a little sprinkle on the 9th, 10th, and 18th, but the hot sun soon made the earth as dry as befage the rain, so that the drought at the present time, is truly distressing. The pastures have the appearance of burnt stubbles! The farmers in the vicinity of Philadelphia have been obliged to feed their cattle for several weeks on the hay which they had housed to winter them upon. For the greater part of twenty-three days, the wind was from W. S. W. to S., sometimes varying however, several times during the day.

A Sow Fish.—Of a very large size was caught a few days since at Dauphin Island. He was taken in a seine by a party of gentlemen who went on a fishing and pleasure excursion in the stamboat Express, Captain Knight. The fish measured in length from the tip of the saw to the end of the tail 20 feet. The saw alone measured 3 feet 9 inches. It weighed from one thousand to twelve hundred pounds. A Shark was also eaught at the same time, measuring 10 feet in length.—Mobile Mer. Adv.

length.—Mobile Mer. Adv.

Longevity.—The Dedham Gazette states that three aged matrons, sisters, whose ages are 93, 90, and 87, met in company in West Dedham a few days since, not having seen each other for nearly thirty years.

Maple Sugar.—In According to an inconsiderable town in New Hampshire, the maple sugar manufactured during the present year amounts in quantity to forty thousand pounds, and in value to five or six thousand

Woonsocket.—It is stated that the village of Woonsocket Falls, R. I. has three thousand inhabitants; sixteen cotton mills, running about nine hundred looms, and making one hundred and fifty thousand yards of cloth per week; two woollen mills for manufacturing satinets; one iron foundry, doing a large business, melting over two thousand tons of iron per annum, and making hollow ware equal to any in the Union.

and making hollow ware equal to any in the Union
Providential Escape.—The Lancaster Journal of Friday gives the following account of a providential escape:—"As a young lady of Philadelphia, on a visit to her friends in this place, and Miss Rohrer of this city, were looking over the precipice of 'Woodward's Rock,' she fell into the Conestoga river. The height of the rock above the river, into which the lady fell, is ninety-four feet, almost perpendicular. The water was about three feet deep where she fell, and will in some measure account for her miraculous escape; for what is most extraordinary, after emerging from the water, she declared that she was not at all hurt. This is certainly one of the most providential escapes we have heard of. Many years ago, a young man, a son of Mr. Franciscus, was looking over the very same spot, where the lady fell from, and in like manner fell down the precipice, but was instantly killed. Two other cases of accident at the same spot are fresh in our memory, and in each the gentlemen barefield in the same spot are fresh in our memory, and in each the gentlemen barety escaped with life."

Lightning.—A school house at St. Peter's Parish Beaufort District, South Carolina, was struck by light-ning on the 16th ult. Out of twenty scholars, but four moment, and afterwards remained in the same posi-tion, his hand still grasping the book, with all the ap-pearance of life. The teacher was badly burnt.

Charleston.—The Strangers fever is very prevalent at Charleston, South Carolina. Subscription papers are opened at the newspaper offices to pay for the removal of such destitute strangers as are unprovided with the means to enable them to leave the city and escape the fever. The influx of strangers there has been greater than for many years previous. The last accounts state that the epidemic had assumed a much milder type and was more under the control of medicine. The Trustees of the College of Charleston have given notice that the exercises of that institution will be suspended until the 15th of October, in consequence of the sickly state of the city.

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confinement at Quebec, has passed through the Secre tary's office in this Province." The Quebec Transcrip states that Theller is to be transported for life.

The Grand Jury of Montreal have found bills of indictment against F. Jalbert and two others not in custody, for the murder of Lieutenant Wier, but ignored those against Mignault and L. Hussier, Sen. True

The Buffalo Forgeries .- Rathbun Allen, nephew the notorious Benjamin Rathbun, of Buffalo memory, passed yesterday, in irons, through this city, on his way from New Orleans to Buffalo, in charge of some officers, who were conveying him to the latter place for trial on a requisition from Governor Marcy.—N. Y.

Naval .- The Army and Navy Chronicle states that Naval.—The Army and Navy Chronicle states that Commander R. F. Stockton has been ordered to the Concord, on the West India station, in place of Commander Fitzburgh, who applied to be relieved from his command on account of ill-health. Commander Ten Eick, of the Erie, on the same station, has also asked to be relieved, and Commander J. Smoot has been spoken of as his successor. Thirteen lieutenants have been ordered to the West India squadron, and with but one exception will take passage in the Levant, to sall from New York to Pensacola.

Commodore Dallas having been three years in command of our Naval forces in the West Indies, Gulf of Mexico. &c., will be relieved shortly, it is understood,

Mexico, &c., will be relieved shortly, it is understood, by Captain Joseph J. Nicholson.

The latest rumor that we have had on the subject is

that the Ohio is to be sent to the Meditterranean, un-der Commodore Hull, and that the frigate Constitution will sail first, under a captain, as she requires very lit-

Loss of a Keel Boat .- The Cincinnati Whig of the 29th ult. says:—"The keel boat Hindoo, with a cargo worth near \$50,000, in a voyage from Pittsburgh to Louisville and intermediate ports, was lost on the 16th which give zest to good living, we shall neverthele ult., on a log, at Twin Creek Ripple, 33 miles above Maysville; the boat filled instantly, and the cargo will average a loss of 50 per cent.—\$10,000 insured at Pittsburgh, \$7000 at Cincinnati, \$4000 at Dayton—remainder not yet known, or whether insured at all."

Mead Quarters, Western Edwission, Sr. Louis, August 18th, 1838.

Sir:—I do myself the honour to transmit herewith for your information, a copy of a letter which I have just now received from Lieut. Col. R. H. Mason, 1st Dragoons, commanding at Fort Leavenworth, reporting to me the well ascertained fact, that the Cherokee Indians of the Arkansas, have invited all the Chiefs, together with all the principal braves of all the principal tribes (excepting the Osages and Kansas) residing pal tribes (excepting the Osages and Kansas) residing near our western frontier, north of the Red River, to meet them in coucil in the Cherokee coutry, on the 11-

meet them in coucil in the Cherokee courry, on the Il-linois river, a few miles above the mouth of the Barren fork, about the 11th of September, next month. The object of the council, and the reason for exclud-ing the Osages and Kansas are unknown; but the Lieut. Col. states that there is no doubt in his mind, that the object of the council is to effect a union of the different tribes preparatory to striking a simultaneous blow upon the settlements of Arkansas and Missouri,

from Red River to the Upper Mississippi.

Concurring as I do in this opinion, and being convinced that the Cherokees of Texas and Arkansas have been instigated by the agents of Mexico, who have been endeavouring for more than two years past to organize a combination of Cherokees, with all the have been instigated by the agents of Mexico, who have been endeavouring for more than two years past to organize a combination of Cherokees, with all the nations west of Arkansas and the State of Missouri—a combination capable of bringing into action upon our frontier, over twenty thousand mounted warriors—a force that under enterprising leaders, would lay waste the whole line of their settlements from the Sabine to the Falls of St. Anthony, including the richest cotton growing section of America, on Red River, with some of the most valuable Sugar Districts of Louisians;—if indeed the enemy is suffered to commence the work of destruction before our measures of protection are matured.

With these impressions I cannot but anticipate authority to concentrate upon the Arkansas frontier a sufficient force to enable me to check the incipient movements of the Indians.

Five thousand mounted Kentuckians and Tennesseans, added to our present regular forces—among which is the lst Regiment of Dragoons—(the best I have ever seen) would enable me effectually to thwart the designs of the enemy—and give better protection to the frontier than five times that force would accomplish, after the concentration of the enemy and his successful commencement in his savage work of destruction.

I have therefore respectfully to request of your Extellency, the promulgation of authority for the formation of volunteer companies—to be organized and held ready to march by the 1st of Sept. or as soon there and a half feet from the foundation. A large tree, brought at least a mile, struck the chinney and induced the trives of Indians invited, take place, I shall need for the section of Mr. Samuel Dexter's dry house, with such vectors and the work of the river, a quarter of a mile distant.

It then struck the new house of Mr. Gardner, mear the vector of the design of the memory of the defence of the western frontier, from three thousand month of the fifth of the product of the such as a soon there are a soon the control of the defence of the We

preparatory to meeting the enemy—and above all to afford them every proper opportunity to austain the chivalry of their State, and to take care of the sick and wounded. I am, with very great respect, your Excellency's most obedient servant.

EDMUND P. GAINES,

Major General U. S. Army, Commanding.

Fire in New Jersey.—A fire has been raging for several days in Burlington county, New Jersey, which the third configuration in that State. A few days since, it had made near approach to Hanover furnace, but a timely turn out and a steady and strong application of "fire to fire," turned away the enemy. The confiagration, however, continues with unabated force, and is sweeping away forests and swamps with frightful rapidity. Its ravages in the cedar swamps are more deplored by the property holders than are those on the uplands. The ground is so perfectly dry, that whole acres of cedar trees are burned, stock and branch, and all the under brush is licked up like shavings. The cause of this fire is traced to the carelessness of two old women, who went into a meadow and let fall some fire from their tobacco pipes. The cloudy pillars of smoke are plainly seen by day from Philadelphia, and unless rain should come, the most serious apprehensions of the loss of property, and perhaps of human life, may be entertained.—U.S. Gazette.

Treasury Notes.—Treasury Department, Sept. 1, Major General U. S. Army, Command

Treasury Notes.—Treasury Department, Sept. 1, 1838.—The whole amount of Treasury Notes authorized by the act of October 12, 1837, having been issued, viz:

\$10,000,000 00

And there having been redeemed of

them about

The new emission made in place 7.350,000 00 those under the act of May 12, 1838, have been redeemed of these 5.547.310 01

last about . This leaves a balance of all outstand-

ing equal to only about - \$8,097,310 (
LEVI WOODBURY, Secretary of the Treasury. Long Copartnership.—The articles of association of the North American Trust and Banking Company, (formed under the New York Banking Law) provide that the Association shall commence on the 14th of July, 1838, and terminate on the 1st of Nov. 2301!

Wisconsin and Iowa .- The former has 13 counties, and a population of 18,149, and the latter 16 counties and a population of 22,558.

and a population of 22,558.

Fires.—On Wednesday 29th ult. a fire occurred in the buildings attached to the Eagle Foundry at Pittsburgh, which destroyed the extensive casting house, a stable containing two horses, and several other buildings—one belonging to the gas company. Seven thousand dollars were insured on the Foundry, which,

Cochran, and the American Hotel, occupied by Mr. J. Garkin. Two houses west and one east of the hotel, and several back buildings, were much injured.

Florida.-The latest news from Florida, under date of the 19th ult., states that the expedition under Lieut. Col. Hardin, returned a few days before, having de-Col. Hardin, returned a few days before, having destroyed two considerable towns, all the corn, &c. and surprised a camp which had just been deserted. The expedition suffered severely from sickness; Capt. Tomkins and Lieut. Blake, were left at Fort White, and Captain Bryant and his whole company at Micanopy—all sick.

The Appalachicola Gazette of August 16th, states that great alarm exists among the people living along the river between that place and the Cattahcochee, in consequence of the reappearance of some Creek Indians in

river between that place and the Cattahcochee, in con-sequence of the reappearance of some Creek Indians in that neighbourhood, who are committing depredations on the defenceless inhabitants. A detachment of eleven men came upon them a few days before while destroy-ing the furniture of Mr. Roan, residing below Ocheese, but as there were fifty or sixty Indians, the commander

Georgia.—The Secretary of War has authorized the employment of five hundred mounted militia in the vicinity of the Okefenokee swamp, in Georgia. An officer of the army has received orders to muster.

The Crops .- The Louisville (Ky.) Journal of the 28th ult. says: We see some complaints in regard to the corn crops in Kentucky, but we have reason to believe they will be unusually abundant. About a week ago the corn was generally suffering from drought, but we have recently had copious rains in this neighbourhood, which it is hoped has extended generally over the

country.
The Madison (Indiana) Banner of the 28th ult., after noticing the partial failure of peaches, melons and other luxuries of the region, adds, "It is gratifying to reflect that although we may be compelled to forego the enjoywhich give zest to good living, we shall nevertheless be abundantly blessed with the more wholesome and substantial production of mother earth, the best of bread-stuffs—the staff of life.

Maysville; the boat filled instantly, and the cargo will average a loss of 50 per cent...\$10,000 insured at Pittsburgh, \$7000 at Cincinnati, \$4000 at Dayton-remainder not yet known, or whether insured at all."

\*\*Resumption...\*—The Banks of Milledgeville, Georgia, will resume specie payments on the 1st of October simultaneously, with the banks throughout the state.

\*\*Movements of the Indians...\*—We copied a paragraph from a Western paper last week, stating that General Gaines had written to Governor Cannon of Tennessee, advising him of certain movements among the tribes resident in and near his military division, and suggesting the propriety of raising a force with which he, General Gaines, would attend the council to which the tribes were summoned. We now find the correspondence itself in the Nashville Banner, and place before our readers General Gaines' letter. The reply of Governor Cannon promises to furnish promptly any number of volunteers that may be required of Tennessee, for the protection of the Western settlements.

\*\*Med Quarters, Western Division, Sr. Louis, August 18th, 1838.\*

Sir:—I do myself the honour to transmit herewith for your information, a copy of a letter which I have just now received from Lieut. Col. R. H. Mason, 1st Dragoons, commanding at Fort Leavenworth, reporting to me the well ascertained fact, that the Cherokee Indians of the Arkansas, have invited all the Chiefs, together with all the principal braves of all the principal tribes (excepting the Osages and Kansas) residing paragraph remained to the corness will be abundant. A late Connecticut paper says, the country never appeared better than at the present time, the corn and potatoes will be abundant. A late Connecticut paper says:—It was for a short time feared, that the corn and potatoes will be abundant. A late Connecticut paper says:—It was for a short time feared, that the corn and potatoes will be abundant. A late Connecticut paper says:—It was for a short time feared, that the corn and potatoes will be abundant. A late C potatoes would suffer from drought, but the late rains have altered the complexion of affairs, and there will be good crops. So say accounts from Rhode Island, Massachusetts, New Hampshire, Vermont, and Maine.

Massachusetts, New Hampshire, Vermont, and Maino.

A Whirlwind.—the Providence Journal of the 1st inst. says:—We yesterday afternoon, about 4 o'clock, had a short but violent rain. The sky poured down the gathered stream of a month.

After the heaviest of the rain, a violent whirlwind passed over the city from the west to the east. The farthest west we have heard of its effects is in Johnston, where several trees were rooted up, and one of them lodged in the branches of the other.

A small dwelling house belonging to Mr. Welcome Fenner, in Cranston, was unroofed, and windows broken. Three barns on the same premises were also unroofed, and many valuable apple trees destroyed.

The kitchen of Mr. John Barr's house, in Cranston,

by its ravages—frees having been torn up, fences de-stroyed, and the wreck carried to a considerable dis-tance. We are happy to state that no lose of life has been heard of, and but one case of personal injury as-certained—that of a lady at Mr. Fenner's who was slightly bruised by drifting lumber.

FOREIGN INTELLIGENCE.

By the arrival at Portsmouth, N. H. of the ship Sunnah Cumming, Liverpool papers of the 25th July

have been received.

The demand for cotton during the week ending 25th, had been moderate, and the importation large, 40,000 bags; but prices for American descriptions were steady. In Brazils a decline of an eighth had taken place.

taken place.

The temperance societies of Liverpool and neighbourhood held, as usual, their annual festival during the race week in July. On the last day, all the societies walked in procession. The men wore sushes, rosettes, and medals, and innumerable handsome and fanciful banners were borne by members of the different societies.

The Bishop of Exeter and other peers have pre ented petitions in the House of Lords, in favour of the

sented petitions in the House of Lorde, in favour of the ten hours factory bill.

Letters have been received at Paris, via New London, Conn., from Captain D'Urville commanding the Astrolabe, which sailed in company with the Zeloe from Toulon last September, on a voyage of discovery in the Pacific Ocean. The letters were carried to New London and thence forwarded to their destination by Captain Lawton, of the whale ship McDonough, who found them in a post office established by Captain D'Urville at Port Famine—a desert place, in the straits of Magellan. The post office was a box set on a pole, containing the letters and a request to have them forwarded to Europe or the United States. Several letters for England were also received by the same post. Captain D'Urville arrived at Port Famine on the 25th December last.

the 25th December last.

The St. George Company's steam ship Tiger, has made the passage from Hull to Hamburg in the short space of 35½ hours.

Some time last spring a small iron steamboat, the

Some time last spring a small iron steamboat, the Voador, was despatched from Liverpool to Rio Janeiro. It was thought that the nature of the material of which she was constructed would not affect the action of the compass. But by the following extract of a letter from Maranham, June 5, published in a Liverpool paper, it appears that these expectations have not been realized. "Yesterday appeared off the point the steamer Voador, bound to Rio. It appears her compass would not act truly within the tropics, and she consequently got to leeward, having been on the coast between Maranham and Para some twenty days. She comes in this evening, and after refitting with fuel and provisions, intends to start again for her destination.

to start again for her destination.

The splendid portrait of her majesty, painted by Sully, for St. George's Society, of Philadelphia, (said in the English papers to have been painted for the American Government) was to be exhibited at Liverpool.

CONVENTION.

The delegates appointed by such of the Associate Reformed Churches as have acceded to the proposal of holding a Convention for the purpose of effecting a more perfect union among them on Scriptural principles, are respectfully notified that Wednesday, 17th of October next, at 11 o'clock, A. M. is the day appointed, and that the Convention will be held in the Second Associate Reformed Church, in the city of Pittsburgh; at which time and place it is hoped the delegates will give attendance.

JOHN BLACK,

JOHN T. PRESLEY.

Resident Delegates.

PRESBYTERIAN FOREIGN MISSIONARY BOARD.

The following sums have been received on account o the Board of Foreign Missions of the Presbytes Church, in the month of July, 1838. bingdon, Pa. a thank-offering of a mother, a life member.

a life member,
mity, N. Y., Pres. ch. by Rev. Wm. Timlow, Sup. Rev. J. Wilson,
elvidere, N. J., Sacred Fund of Pres. ch.
which with same of last year to constitute Hon. John P. B. Maxwell and John Kenney, Esq. life members, ellville, N. J., Supply, lauveltsville, N. Y., Mrs. Dewing,

Blauveltsville, N. Y., Mrs. Dewing,
Burlington, N. J., collection Pres. ch. 118;
to educate heathen youth in India to
be named Wm. Chester, 25,
Canonsburg, Pa., Ladies' Miss. So. by Mrs.
H. Kennedy, Tr.
Chillesquaque, Pa., Female Miss. So. by E.
S. Irland, Tr.
Fairfield ch. Va., Miss Elizabeth M. Cummins.

mins, Ky., Pres. ch. by Rev. A. Todd, 182; J. Lea, 5.50, ermantown, Pa., Monthly concert, by Rev. W. Neill, ettysburg, Pa., John Patterson, to constitute him a life member.

tute him a life member, oshen, N. Y., Sabbath School Pres. ch. to educate heathen youth in India to be named Daniel Wells, 25; Mrs. Fran-

Knowlton, Pa., by Rev. J. Talmage, Mauch Chunck, Pa., by Rev. R. Webster, Maysville, Ky. Mr. Fee, 10; Mr. Richie, 5, Mercer co. Pa., Miss. Soc. New Brunswick, N. J., Rev. J. J. Janeway, New York City, 1st Pres. ch. monthly concert, Scotch Pres. ch. mon. con. Canal st. ch. La. Miss. So.

8th Pres. ch. J. R. Davison, Pennington, N. J., Pres. ch. by Mr. Brown, Philadelphia, Dr. Cuyler's cong. W. R. Thompson 10; R. Thompson 10; Mary McFarren 5; Mrs. Mary Rice 5; names not given 38 50; Wm. Agnew 30; M. F. Agnew 3; R. Smith 5; Dr. John White 5; Sarah Andrews 50 cts; a member, C. C. 20; W. McKinley 5; two members, H. W. and M. S. 50; Mary Shinn 4; Mrs. Ann Hodge 8; Mrs. W. L. Hodge 5; A. Osbourn 5; James Wilson 10; Dr. Hutfield 5; Andrew Brown 10; John Fairbairn 10; Mrs. Cooper 5; a mem-Fairbairn 10; Mrs. Cooper 5; a member 1; Mary Thompson 1; C. C. Cuy-ley 20; Mrs. Mary Ton 5; Mrs. Mary Langdon 100, a thank-offering of a widow in moderate circumstances.

2d Pres. ch. monthly concert, 15 80 9th Pres. ch. Rev. E. D. Bryan, 10 00

Pittsburg, Pa. J. Arthurs in addition to contribution of Dr. Herron's ch.

Princeton, N. J., a friend 1; Theol. Sem. mo. con. 13 25; collected of 2d class in Seminary, 7 75,

Ridge cong. Pa., by Rev. Mr. Deruelle,
Russel Place, S. C., Col. Wylie Patterson, to constitute him a life mem. 30; J. Somerville 5; J. S. Thompson 5,

Salem, Pa., by Wm. Beatty,
Somers, N. Y., 1st Pres. ch. mo. con.

S. Hampton, L. I., Monthly concert,
Taneytown, Md., Ladies of Pres. ch. by Margaret Birnie,
West Hanover, a few individuals of congregation 30; J. Snodgrass, to constitute him a life member, 50,

Yellow Creek, Scotch cong. 9; A. Smith 5,
Mrs. N. B. Campbell to constitute Benjamin Campbell a life member, in part, 20; contents of miss. box 2,

James Caldwell, dec'd, to constitute his sisters, Jane Relfe and Frances Caldwell life members, by Rev. Henry R.

well life members, by Rev. Henry R. Bradbury—Ashland, O. 1 50; Mansfield, 7 75; Lexington, 37 cts.; Mt. Vernon, 9; Columbus, 31 40; Tarleton and Clear cr. chs. 8 50 : Rev. E. Van Deman, 1; E. Hopewell, 4; Fredericksburg, 6 06; Mt. Eaton, 4; Wooster, 22 23; Wayne, 6; Mt. Hope, 5 75; Congress, 25 cts.

BOARD OF MISSIONS. The Treasurer of the General Assembly's Board of Missions acknowledges the receipt of the following sums of money, during August, 1838.

Poundridge Fem. Miss. Soc. Mrs. Betsey Hunt, Mrs. Prudence Smith, Mrs. Betsey Hunt,
Mrs. Prudence Smith,
William L. Smith,
Rev. W. Patterson,
per Rev. W. Patterson
Rutgers st. ch. N. Y. addit
9th Pres. ch. do. 6.00 Hackett's town do. do. J. P. B. Maxwell, Mansfield, (in part) tahway, (in part) oklyn, L. I. Pres. ch. D. Colt, Brooklyn, L. I. Pres. ch. D. Colt, do. do. Adrian Van Sinderen, 10 00 New York, W. S. Steele, 10 00 Elizabethtown, N. J.—2d ch. (of which \$50 are contributed by Mrs. E. C. Gildersleeve, to constitute her daughter, Ellen C. Gildersleeve, an honorary member of the Board, 120 00 Exchange of money, 6 43 per Rev. S. K. Kollock, Agent, Caldwell, N. Y. per Rev. A. L. Crandall, Derry and Paxton Congregations, Dauphin co. Pa. per Isaac Hersey, Bequest of Mrs. Maria Vosburg, late member of the 2d Pres. ch. Albany, N. Y.

\$561 70 WM. NASSAU, SEN. Treusure

## ORITUARY.

OBITUARY.

DIED, at Washington city, district of Columbia, on Sunday, the 26th inst., ELLEN MASEY, formerly of Philadelphia, aged 35 years. It may not be uninstructive, and may be satisfactory to her friends at a distance, to state, that the deceased, left an orphan at an early and most tender age, and encompassed with many and most acute bodily infirmities, is believed to have realised, as she professed to have done, the gracious protection promised by the Orphan's God, in the soothing sympathies and unwearied attentions of her relatives and friends; and which constituted the only possible earthly alleviation to the complicated and pseculiarly distressing maladies, which, for at least four-teen years, attended her pilgrimage here.—Nat. In.

To this just tribute to a long-tried, but most meek and

To this just tribute to a long-tried, but most meek and devout disciple of Christ, we would add, that never perhaps has the efficacy of our holy religion in sustaining the soul under pain, and dispelling the fears of death, been more manifest than in the experience of this deeply afflicted but blessed Saint. The recollections of her ly afflicted but blessed Saint. The recollections of her fortitude and quiet acquiescence to the Divine will, can never be forgotten by those who witnessed them, and many, we trust, by her example, will be strengthened to endure with patience the afflictions through which it may be the purpose of God they should pass, before they enter the eternal mansions of rest, to which she has ascended.—Christian Statesman.

Union Hall Seminary.—The Patrons of

Union Hall Seminary are informed, that the duties of the School commenced on the 1st of Septamber. There is room for a few more pupils. It is the design of the Teachers to instruct young ladies in all the branches of a solid and polite education.

Parents desirous of securing seats, are requested to make early application at the Seminary, where they will be enabled to secure comfortable and extensive accommodations—examine references and numerous testimonials, and also learn the terms and plan of instruction. Vocal Music is attended to as a branch of study. tion. Vocal Music is attended to as a branch of study sept 8—3t H. BILL, Principal.

sept 8—3t

H. BILL, Principal.

THE COMPREHENSIVE COMMENTAY, Complete.—J. Wherham, Bookseller, No. 144 Chesnut street, Philadelphia, has just received the Fifth and Last Volume of the Comprehensive Commentary on the Holy Bible, (embracing from Acts to Revelsions,) containing the text according to the authorised version; with marginal references; Matthew Henry's Commentary condensed, but retaining the most useful thoughts; the Practical Observations of the Rev. Thomas Scott, D.D., with extensive Explanatory, Critical, and Philological Notes, selected from Scott, Doddridge, Gill, Adam Clarke, Patrick, Pool, Lowth, Burder, Harmer, Calmet, Stuart, Robinson, Rosenmuller, Bloomfield, and many other writers on the Scriptures, the whole designed as a Digest, and Combination of the advantages of the best Bible Commentaries, and embracing nearly all that is valuable in Henry, Scott, and Doddridge, conveniently arranged for Family and Private Reading and at the same time particularly adapted to the wants of Sabbath school Teachers and Bible Classes, with numerous useful Tables and Family Record, &c. &c. Edited by the Rev. Wm. Jenks, D.D., pastor of the Green street church, Boston.

Also, The Supplement to the Comprehensive Commentary, containing a New Concordance to the Holy Scriptures with authentic illustrations on wood; a Guide to the Study of the Bible, embracing Evidence's of Christianity, History of the Bible, Jewish Antiquical Companion condensed, with the addition of notes, and many illustrative engravings; Biographical Notices of nearly every author quoted in the Commentary, with a select list of Biblical Helps, and characteristic and critical remarks; an Index to the Bible; Wemys's Symbol Dictionary; Chronological and other Tables; and a complete and full Index to the Comprehensive Commentary, with references to every important fact, opinion, or sentiment contained with it, illustrated with maps, engravings, &c. &c. Edited under the supervision of the Rev. Wm. Jenks, D. D., editor of the Comprehensive Commentary THE COMPREHENSIVE COMMENTAY, Com

NEW LONDON ACADEMY.—The Winter session of this Institution will commence on the 20th day of October next. Instruction will be given in all the usual branches of an English, Classical, and Mathematical Education. The healthiness of the location, the cheapness of boarding and other items, and the various other advantages of this Institution are well known. Particular information may be obtained by addressing Gen. John W. Cuningham, New London Cross Roads, Chester County, Pennsylvania.

P. LINCOLN'S MUSICAL ACADEMY, is now open for elementary instruction in Vocal and Instrumental Music, in all its various branches, at

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application.

Day classes will be formed for ladies or gentlemen who cannot donveniently attend the evening classes. Parents desirous of having their children instructed in this pleasing and useful branch of education, are invited to call at the Academy, where he will be happy to give them any information with regard to the method of teaching.

of teaching.

A Juvenile Class for lads and misses, will be formed, to meet on Saturday, the 8th inst., at 4 o'clock, P. M. As numerous applications have already been made, those who intend sending their children will please make early application. Instruction will also be given on the Piano Forte, Violin, &c. For further particulars inquire at the Academy.

References.—Messes. Mason and Webb, Professors in the Boston Academy of Music; Rev. H. A. Boardman, Rev. William Bryant, Rev. I. T. Cooper, Daniel Williams, James Harmstead, Samuel Ashmend, J. G. Osborn, D. B. Groves.

sept 8—24\*

Donations acknowledged in May, \$5666.81. Do. in June, \$4932.97. Do. in July, \$2074.71, of which received before \$70. Total amount of Donations for quarter ending July 31, 1838, \$12,604.49.

LECTURES ON THE BOOK OF ESTHER.—

Robert Carter, No. 98 Canal street, corner of Mercer, New York, has just published and has for sale Dr. McCrie's Lectures on the Book of Esther.

DR. McCRIES LECTURES.—Lectures on the Book of Esther.

DR. McCRIES LECTURES.—Lectures on the Book of Esther.

DR. McCRIES LECTURES.—Lectures on the Book of Esther, by the Rev. Dr. McCrie, just published and for sale by WM. S. MARTIEN,

S. E. Corner Seventh & George streets, Philadelphia.

most distinguished for their attachment to Creeds? Are not their ministers, in general, quite as remarkable for very rarely quoting their own ecclesiastical formularies, for either proof or illustration, as they are for their constant and abundant quotatered as a human composition, as of equal authority. Every principle of this kind is, with one voice, disclaimed by all the Creeds, and defences of Creeds, that I have ever read. And, whether, not withstanding thi, the constant repetition of the charge ought to be considered as fair argument, or gross calumny, the impartial will judge. A Church Creed professes to be merely an epitome, or summary exhibition of what 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 explicit and public homage to it. He simply declares, by a solemn act, how he understands the Bible; in other words, the series of doctrines which he considers it as teaching. In short, the

the Scriptures to teach? Are they not intelligible enough in themselves? Can we make them more lucid than their author has done? Why hold a candle to the sun? Why make an attempt to form a more explicit test than He who gave the Bible has thought proper to frame?" To this plea it is sufficient to answer, that, although the Scriptures are undoubtedly simple and plain, so plain that "he who runs may read;" yet it is equally certain that thousands do, in fact, mistake and misinterpret them. This cannot possibly be denied, because thousands interpret them, and on points

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Trees and Fifty Cents if paid in advance. A libural discount to Agents who become responsible.

No subscription received for a less term than one year. All discount to Agents who become responsible to the contrary, subscribers whe do not give empress ancies to the contrary, subscribers who de not first respective years, will be considered as withing to contains the paper, and it will be sent to cred as wishing to contains the paper, and it will be sent to cred as wishing to contains the paper, and it will be sent to cred as wishing to contains the paper, and it will be sent to cred as wishing to contains the paper, and it will be sent to cred as wishing to contains the paper, and it will be sent to cred as wishing to contains the paper, and it will be sent to cred as wishing to contains the paper, and it will be sent to cred as wishing to contains the paper, and it will be sent to cred as wishing to contains the paper, and it will be sent to cred as wishing to contains the paper, and it will be sent to cred as wishing to contains the paper, and it will be sent to cred as wishing to contains the paper, and it will be sent to cred as wishing to contain the paper, and the paper, and the paper, and it will be sent to cred as wishing to contain the paper, and the paper, and it will be sent to cred as wishing to contain the paper, and the pap

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which he considers it as teaching. In short, the language of an orthodox believer, in subscribing his ecclesiastical Creed, issimply 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 believe the same Bible, and to find in it the Saviour represented as the most exalted of all creatures, but yet 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 roa myser, that, while I believe with all my heart, that the Bible is the Word of God, the only infallible rule of faith and practice, and the only ultimate test in all religious 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 Holy Spirit, as indispensable to prepare the soul for heaven. These I believe to be the radical truths which God has 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 salvarition."

In accordance with this language has the Presbyterian Church spoken in all her symbolic—it is a season and in all her public acts. She is in the indicated the same characted the more notice among his dexertity attracted the more notice among his described to the did and the provision which are current among infidels. Some years ago there lived in the south of Scot-In accordance with this language has the Presbyterian Church spoken in all her symbolical Boks, and in all her public acts. She is in the constant habit of referring to the Scriptures as the only perfect and infallible test of truth. In support of every clause of her Confession of Faith she formally adduces quotations from the Bible, and has never, to my knowledge, in any one instance, offered to set up any other test, either above it, or in competition with it. Of this a more striking proof is not necessary than an extract from that very formula by which our candidates for license and ordination are called upon to subscribe the Confession of Faith. The only two questions which have a bearing on this point, are in these words—

D. you be leve the Scriptures of the Old and New Testaments to be the Word of God, The Only Infallible Rule of Faith and practice?

Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the scriptures of the series of proof, one would have thought he might have been reclaimed, by finding none with whom to engage in idle controversy. But evils indulged leads to the subscribe of the series of the series of the series of the series of the subscribed from the proof, one would have thought he might have been reclaimed, by finding none with whom to engage in idle controversy. But evils indulged TURES!

Here we have the candidate, in one sentence, Here we have the candidate, in one sentence, declaring that he believes the bible to be the only infallible rule of faith and practice, and in the next, that he receives and adopts a certain summary or compend of Gospel truth, as being, and declaring the scaiffures. If this be not acknowledging the Holy Scriptures as the only authoritative test of truth, and in the most formal manner referring to them as such, then I know not how it would be possible in words to make such an acknowledgment.

But still it is asked—"Where is the NEED of any definitive declaration of what we understand the Scriptures to teach? Are they not intelligible enough in themselves? Can we make them more

will find them out, God's Word cannot fail; just will find them out, God's Word cannot fail; just because God's power cannot fail. Every profane Esau has the true and all-powerful God against him. Every one who jests with divine things, and makes a practice of desecrating the character of God, and of trampling on the best feelings of his fellow-men, must expect, if mercy prevent not, to be in his turn made the jest of a God of burning jealousy and eternal justice. "Behold ye despisers, and wonder and perish." "I will mock when your fear cometh." "I will laugh when desolation cometh upon you."

These new sources of low gratification, this

These new sources of low gratification, this wicked and worthless employment of talents, that might have been turned to a very different use, soon came to an end, and we find him seeking in the ale-house what he could no longer obtain on the sacred hours of the Sabbath, and among the happy little companies of God's dear people. But where all scoff at divine things, the chair of the scornful is no high place, no great dignity; and such a; clear and indelible impression of this is engraved on our common nature, that the very qualification for which clubs of such profane persons elect their chairman, is that he excels all his fellows in the iniquities to which they are addicted, and that he has ability, boldness, and tact, to utter the unhallowed jest, in cases where every other among them would feel abashed and dispirited. Horrid ambition! How like the character of Sa-Horrid ambition! How like the character of Satan, as drawn by the immortal Milton, "Better to reign in hell than serve in heaven." In this new field he soon attained such notoriety and boldness, as to engage in deeds so impious, that we cannot even think of them without feeling an inward horror. One Sabbath morning, when they had risen from their profane revels, they in one band betook themselves to the neighbouring hills to spend the holy day in amusements, with the view of recovering from the inebriation of the past night. Knowing that it was the Lord's day, they attempted in every way to ward off the solemn impressions which were ever and anon returning upon them, they began to ridicule the services of the sanctuary, they began to ridicule the services of the sanctuary, and to strengthen their sinking fortitude by the repeated laughs which those unhallowed jests called forth. How true is it, that evil men and seducers wax worse and worse, deceiving and being deceived! They glory in their own shame, and drink in iniquity as the ox drinketh water. His conduct was, as might be expected, fatal to his re-putation in the place of his nativity, and he had as much shame left as to make him leave it without delay. He had had a prosperous business, but now it was gone; he had had a good name, but now he was so infamous that he could not bear to live among his former companions. Sabbath breakers are perpetually deteriorating in character. There is an overwhelming load of guilt accumulating on their heads, and a perpetual evidence gathering on their own character, showing that it is not moral principle or piety that keeps them what they ination of circumstances, the completely and effectually break them down, as in completely and effectually break them down, as in the case of this poor man. On leaving the place of his nativity, he repaired to the metropolis of Scotland, where, for several years, he dragged out a miserable existence. He wrought at his business for some time, and might have done well, but under the influence of habits of intemperance, all his feelings and affections were perpetually assimilat-ing to a lower and a still lower grade of companionship. All labour was at length given up, and those haunts of wickedness and scenes of dissipa-tion and wretchedness, which, alas, are fearfully numerous in our large cities, became the places of

And who that repairs to these scenes of desolation and death ever returns? "She hath cast down many wounded; yea, many strong men have been slain by her: her house is the way to hell, going down to the chambers of death." But now his last, his worst, companions must be encountered—disease, poverty, mental weekbedness. countered—disease, poverty, mental wretchednes and an untimely death. "If our transgression and our sins be upon us, and we pine away in them, how should we then live?" How can the transgressor escape when God maketh inquisition for blood? "If he that despised Moses' law died without mercy under two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of

his most frequent and favourite resort.

again rose, he was visited by one of those pious country persons whom he had much grieved and offended by his conduct. From this Christian offended by his conduct. From this Christian friend I had the account of his sufferings and the state, of his mind in the last stage of his earthly career. This friend had been indefatigable in seekhim out, and when he found him and attentive in visiting him. The bodily state of Mr. B. was loathsome beyond description, but his mind was still more wretched even than the body was loathsome. His pious friend presented the Lord Jesus to him, in all his freeness and fulness, as "the Saviour of sinners, and able to save to the uttermost all that come unto God by him." He assured him, "that the blood of Jesus cleanseth from all sins." But the poor unhappy man could take no comfort from any thing he said, and found consolation either in the character or work of the blessed Redeemer. He was, to all appearance, left to eat the fruit of his own doings, and was filed with his own devices. Remorse and despair had taken possession of his mind, and the very thought of God caused terror, and the very name of Jesus created the greatest uneasiness. His em-phatic answer to all that was addressed to him was, no relief from it." During the last visit which his truly Christian friend ever paid him, the sufferer begged him not to speak to him any more of these things, as he felt as if the flames of hell were kindling in his soul already. This was his final attempt to exclude the last lingering rays of the Sun of Righteousness. What an awful illustration of that passage of the Word of God:—"If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversa-

# MODE OF PREACHING.

There are two ways of finding subjects and thoughts for the pulpit. One is, to let the wants of the people suggest them; the other, to study truth, and let that suggest—as it will to every well regulated mind-apposite topics and materials for discourses. Both these methods should be adopted. If a minister is not in the habitof strictly observing the state of his people, his preaching will become too abstract, and be often quite inappropriate. If too abstract, and be often quite inappropriate. If he studies the state of his people merely, or mainly, and is not much occupied with divine truth—occupied, we mean, with the thorough consideration of it, in its principles, its leading doctrines, its various departments—his mind will be very likely to revolve in a narrow circle, and his preaching will need here been and variety. soon lack freshness and variety.

"Not for ourselves but for others," is the grand law of nature, inscribed by the hand of God on every part of creation. Not for itself, but others, serves but for others, do the clouds distil, and does the earth unlock her treasures; not for themselves but for others, do the trees produce their fruit, or flowers diffuse their fragrance, and display their hues. So not for himself but others, are the blessings of heaven bestowed on man. He who line hues. So not for himself but others, are the blessings of heaven bestowed on man. He who lives only to himself, and consumes the bounty of heaven upon his lust, or consecrates it to the demon of avarice, is a barren rock in a fertile plain—he is a thorny bramble in a fruitful vineyard—he is the grave of God's blessings—he is the very Arabian desert of the moral world.

have governed Great Britain, would be exiled from the society of honest men. Yet who thinks the society of honest men. Yet who thinks the society of honest men. Yet who the society of honest men. Yet who the society of honest men. Yet who have so who have so who have so who have so who should have

PSALM XXIII. From a version of the lyric poetry of the Old Testament preparing for the press.\* Jehovah is my Shepherd guide, Nought want shall I, whate'er betide; My soul on pastures green he feeds; My soul by tranquil streams he leads.

He sets me free from sin's control. He cheers, he renovates my soul; And for the glory of his grace, The paths of virtue makes me tra

Thent though I traverse death's dark vale,

My table is with plenty spread, With oil my God anoints my head; In vain my foes behold my store— My cup is full, is flowing o'er.

God's love and mercy all my life, Shall follow me with blessings rife, And when it fails and I am free, His heaven my happy home shall be.

\* It has long been the opinion of the author, that the lyrical strains of the Old Testament ought to be used in worshipping assemblies, to the exclusion of the Hymns and Spiritual Songs of uninspired men; adapting themselves as they do to every variety of Christian experience, and every vicissitude of Christian life, and because they are the Word of God, yet, unwilling to offend men of a different one, he forbears argument, aware that their superlative claims will be best advoaware that their superintive claims will be best advo-cated by calling attention to their superior merits, which in turn are to be rendered popular only by a version combining literal sense, with musical rhythm; for this purpose he has attempted the lyrical poetry of the Old Testament in English verse, eager to realize the beau ideal before his mind; this version will emthe heau ideal before his mind; this version will embrace every poetical fragment in the Historical books, together with the Psalms, the Song of Solomon, the Lamentations of Jeremiah, and some passages found in the Prophets.—Connected with the Presbyterian Church, the author is desirous of laying a few brief specimens before her ministers and members, of the work prior to its publication, through the medium of this journal, for their perusal and criticism.

† The Hebrew word gam, translated yra, in the fourth verse of the authorized version, might as well be rendered then, as it possesses both meanings, the latter seems to lend superior point to the preceding sentiments.

New Brunswick, N. J., September, 1838.

UNITARIAN SENTIMENTS. From a Trip to Boston by Mr. E. C. Wines.

Boston, August 12, 1838. I went this morning to Dr. Channing's (Federal street) church, to hear the Rev. Mr. Gannet, the Doctor's colleague, preach his first sermon, after

hesitated, for several reasons, whether or not to make this occasion the subject of a letter; not, however, because I thought there would be any indelicacy in doing so, for, as the occasion was a public one, I know of no law either of morality or good breeding, which forbids to consider and use t as public property.

You will allow that the occasion was one en-

compassed with difficulty, and that to have avoided a failure would be no small praise. Mr. Gannet's effort went far beyond that point; it was completely successful. His sermon was a development of the results of his observations, rather than a statement of the phosphotic statement ment of the observations themselves; an enume ration more of the general convictions which these had left in his mind, than of the particular facts on which his convictions were founded. It contained, according to my notions of propriety, not one seri-ous offence against good taste, and it was marked throughout by uncommon ability. It was fraught with the evidence that the reverend traveller, while abroad, had kept his eyes open, his mind awake, and his powers of induction always in full play. Elegant thoughts and graceful expressions were thickly scattered through the whole of it, and there were not wanting passages of lofty elo-quence and deep pathos. Many, very many of its sentiments and opinions met a full response in my bosom, but there were also not a few in which ] found it impossible to sympathise.

That the preacher should return, more than ever wedded to the Unitarian faith, was perhaps to be expected; that he should say so, was, under the circumstances, in perfectly good taste; nay, it was required of him. I should be the last man to critiise such an expression of sentiment, or to complain of it. But there were other points in the discourse, of which I can praise nothing but the

Among other things, Mr. Gannet declared, that he had returned to his own country with a decided-ly better opinion of mankind than he left it. He had met with kindness and courtesy on every hand, and he believed that there was more of goodness than of badness in the human heart. This is unconcerned: but he is but a superficial observer and thinker, who seeks the elements of moral charac-ter, either solely or mainly, in the developments of social intercourse. The human heart is a deep sea, and actions of the class referred to are but the light wood which floats upon its surface. The indations of character are at the bottom, and hese must be scrutinized by all who would arrive at just views of human nature. It cannot be de-nied, except under the influence of some delusion, the pencil of inspiration has drawn the character of the race, in colours dark and gloomy. And what, upon this point, is the testimony of experi-ence, what the voice of personal consciousness? To what purport are the bloody wars which have isgraced every age of the world and every nation on the globe, and the shrieks of agonized affection which has by them been bereft of every treasured endearment? What mean the more than savage barbarities of the fiendlike Antiochus, the abomina ble Herod, the grasping Alexander, the brutal Nero, the blood-thirsty Sylla, the ferocious Attila, and a long catalogue of brother monsters? What say the ostracism of Aristides, the exile of Demosten thousand patriots, and the blood of the "noble army of martyrs?" What report of human virtue was borne upward to the ears of the Universal Judge, by the mighty groan which ascended from the territories of all France, on that night of tenfold horrors, known in history as the eve of St. Bartholomew's day? What by that wild shout, "Away with him! crucify him!" which rose from the millions that were gathered in Jerusalem on that ever-memorable passover, when the Son of God, the only Being that ever lived on this globe in whom virtue dwelt without alloy, was crucified, to glut the malignant rage of men who laid claim to all the sanctity and worth that blessed the earth? poor, the relentless severity practised towards the widow and the orphan, the ingratitude, treachery, dishonesty, lust, revenge, and pride, which are la-mentably, yet notoriously, so rife among men. What does the official intercourse of nations tes-tify, in this regard? When was ever RIGHT the rule in diplomacy, except so far as it was dictated by INTEREST? We have a case in point, now

faces of things, and his inferences based upon par-tial inductions. For example: he spoke of the happiness of the common people of southern Eu-rope, and, if I do not greatly misremember, consi-dered it little, if any, inferior to that of the same condition of people in the United States. Such an opinion I should expect from a superficial observer, who draws his inferences from the more obvious

A few facts, however, I will take the liberty of nentioning, which are not without a bearing upon the point in hand. A gentleman whom I am proud to call my friend.—a man of transcendant genius mentioning, which are not without a bearing upon the point in hand. A gentleman whom I am proud to call my friend,—a man of transcendant genius and deep erudition, honoured during the reign of the Constitution in Spain with the rank of Sur-geon-General of the Spanish armies, but now de-graded to be the medical head of an obscure garri-son in one of the Mediterranean islands,—this ples, formerly rich, but now in reduced circum-stances. They have in their possession much statuary of rare merit, and, among other exquisite productions of the chisel, a Dead Christ, of inimitastatuary of rare merit, and, among other exquisite productions of the chisel, a Dead Christ, of inimitable beauty. Canova was so charmed with this statue that he offered the nobleman in exchange for it the weight in silver of the entire mass, couch and all. The latter was desirous of selling it, preferring "bread" to a "stone," however beautiful; but the king was proud of having such an ornament in his capital, and the royal vero put an end to the negociation. Many and many a time, in walking the streets of a Spanish city, and conversing with some secret lover of liberty and liberal institutions, have I been checked, as we approached the post of a sentinel, by the gentle "hush!" of my companion, with probably the added remark, "There is a guardia; you must remember, my friend, that walls have ears here." After my return from abroad, through the kind urgency of friends united with my own vanity, my travels were given to the world. They contained an account of a Conversazione at a Neapolitan gentleman's, in which I had committed the indiscretion of alluding to the liberal tone of our host's political sentiments. A mutual friend afterwards met with a copy of my work in Tunis, and immediately wrote to ——, stating the

ment drawn from the numerous public charities which alone the Christian world, and the vest sums which private beneficence expends for the relief and the amendment of humanity. All this can be considered that the control of this I fait is fully relief by a plant that grown astural in the heart I or is it gathered from an office of the control of the control

endeavoured to turn them to the best account I was capable of doing; and such processes of investigation and reflection as my occasions and abilities enabled me to institute, conducted me, in several particulars, to conclusions, differing essentially from his. It struck me, and with deference I would suggest, that, while Mr. Gannet was evidently very busy both in seeing and philosophising, his observations were too much confined to the surfaces of things, and his inferences based upon paraticular in the surfaces of things, and his inferences based upon paraticular in the surfaces of things, and his inferences based upon paraticular in the surfaces of things, and his inferences based upon paraticular in the surfaces of things, and his inferences based upon paraticular in the surfaces of things, and his inferences based upon paraticular in the surface of the surface manity, have been promoted, were to rise bodily from their graves, Boston would not hold one tent part of them. Is there nothing in this to shield the British Church from contempt? Are the English rope, and, if I do not greatly misremember, considered it little, if any, inferior to that of the same condition of people in the United States. Such an opinion I should expect from a superficial observer, who draws his inferences from the more obvious manifestations of national character, and bottoms them upon a single phasis of human nature; but I confess that it surprised me as coming from a man of the grasp and vigour of mind which clearly belong to Mr. Gannet. But wherefore this surprise! Because it is an opinion which involves an entire overlooking of the true elements of happiness. Frolic, fun, laughter, mirth, gaiety, humour, all these appear, and often to the degree of great excess, in the manners and character of the lower orders of the European population. But as to those pleasures which belong to our moral and intellectual nature, those enjoyments which are drawn from the wells of knowledge, that high, spiritual happiness which our soul craves and thirsts for with intense desire,—the lives of these people are well nigh a blank. This position could be easily fortified by facts, but this is not the place, nor is it needful to adduce them.

Bart of them. Is there nothing in this to shield the British Church from contempt? Are the English Church. Are the numerous of the church. Are no apologist for the many and flagrant abuses of the English Church; I am not even a member of

and deep erudition, honoured during the reign of the Constitution in Spain with the rank of Surgeon-General of the Spanish armies, but now degraded to be the medical head of an obscure garrison in one of the Mediterranean islands,—this gentleman some years ago wrote a little work, the sole design of which was to ameliorate the condition of the sick and wounded in the military service, and from which every thing had been carefully excluded which Argus-eyed ingenuity could torture into political heresy. This work, devoted thus exclusively to the interests of humanity, was sent to Madrid, and placed within the clutches of the censors of the press. The author heard of its being received by them, but from the moment their fierce grasp was upon it to the day when he related this history to me, he had neither seen nor heard aught else concerning it, and he had then given up all expectation of being ever so highly favoured. There is an ancient family of the nobility in Naples, formerly rich, but now in reduced circumstances. They have in their possession much But Mr. Gannet not only expressed his utter

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me years ago by an eye witness. A member of the church in B., under the pastoral charge of the

late Dr. B., by the name of Jacob F., was on his death bed. One evening, while his watchers were waiting the issue, as he lay apparently in a gentle sleep, he suddenly broke out into some inarticulate sounds of praise. The watchers, supposing that he

sleep, he suddenly broke out into some inarticulate sounds of praise. The watchers, supposing that he was dying, went to him and attempted to rouse him. He opened his eyes, and looking about the room, said, where is all that good company? They asked him what he meant. Recollecting himself more fully, he said he had been dreaming. They

more fully, he said he had been dreaming. They besought him to tell his dream; but he, having no

man, after premising that it was nothing but a dream, related as follows:—"Methought my soul

burst forth in a song of praise." This accounted for the sounds which alarmed the watchers, and

Why must we hear so much of human efforts, and

human energies, and human measures, and human

NURSERIES FOR HEAVEN.

counsel and encouragement. The whole time

the men were in their working dress, and a most

using their shirt sleeves, instead of pocket hand-kerchiefs, to wipe away their tears. After we retired, I asked my friend if that was

day; and every thing goes on the better for it.
We have been engaged in these buildings upwards
of a year, and we have never missed one morning.

Either myself, or our curate, or some other minis ter, has officiated." "And what are the advantage

connected with it?" I inquired. "O," said he, "there are many, but the following are very evident. In the first place, some of the men have become religious. Two of the poor fellows lately died, who gave us every satisfaction we could be a support of the poor fellows lately died, who gave us every satisfaction we could be a support of the poor fellows lately died, who gave us every satisfaction we could be a support of the poor fellows.

wish that they were prepared for heaven. We often visited them in their affliction, and heard

of their time; and, besides, they always seem happy,

I expressed my hope that he would keep build-

ing at the same rate for seven years to come; for by it his house became a large "nursery for heaven."

down, and as soon as we entered, a signal was

given, and men, women, and children, hastened into "the long room." Some sat, others stood;

presented to me, with a request that I would perform divine service, to which I consented. The

strange and unexpected scene for a moment over-

came me, and I was much affected. In conversing

about it afterwards with the propietor, I said,
"You took me quite by surprise, sir." "Yes,"
said he, "I intended to do so. It is not usual for
such services to be held in factories, and I was almost driven to it from necessity." "Indeed," said

most driven to it from necessity." "Indeed," said I, how could that be?" "I will tell you. I had

some very clever workmen who were much ad-dicted to drunkenness, and other vices which usu-

ally accompany drunkenness. They were a great curse to the factory, as they were not only destroy-ing themselves, but poisoning others. It grieved me a good deal, and I adopted various plans to re-

form them; but all in vain. It is true I could have discharged them; but I did not like to do that on

account of their families. At last I thought, I will

try another plan; so I determined on that you have

and when they were all assembled, a Bible

for they consider me as their friend as well as the

tion to the top stone?

ination to magnify things of that sort, stead y refused. At length he so far yielded to their

ED STEET DATUEDAT HORRING, BY WILLIAM S. MARTIEN. S. E. Corner of Seventh and George streets

PHILADELPHIA.

me to pass, on the morning of a certain day, he middle of the week,—or, to illustrate a subject, we will take the liberty to suppose to pass,—that a Pastor entered his study, mence his preparation for the Sabbath. He

of the forenono—mul. if possible, be inviolate.—
If they are a reasonable people, they will not take it unkindly.

4. Whenever one thinks of calling on his pastor, let him remember, that he is not the whole parish. If he should detain the minister but half an hour a week, yet if fifty or a hundred others should do the same—and it might be as proper for them, perhaps, as for him—what havoc would be made of the Pastor's time. Let him think, therefore, whether he cannot dispense with his meditated call; or, if not, when it would occasion the least inconvenience. And when he does make it, let him come to the point at once, and not to waste time in foreign discourse; especially if there be the least reason to believe, that engagements are pressing upon his pastor. Cotton Mather, it is said, used to have this inscription on his study door—"Be theri," and we have ourselves seeh, in a sinilar place, the following significant words—Short visits: Redeeming the time." Eph. v. 46. Perhaps some similar device might be of service to many ministers.

Let us not be understood, in these remarks. to undervalue pastoral intercourse with the people. It is of vast importance, both as more efficiently performed, and as carried on in less formal ways But in order that all the people may share its benefits, while other ministerial duties are faithfully performed, and ministers leath preserved, there must be green economy of his time both on his own little subordinate sphere. But ont of its in less formal ways But in order that all the people may share its benefits, while other ministerial duties are faithfully performed, and ministers leath preserved, there must be green economy of his time both on his own little subordinate sphere. But ont of its in a continuous product of the people may share its benefits and ministers.

From the Northern Watch DIVINE AGENCY TO BE EXALTED. DIVINE AGENCY TO BE EXALTED.

"Give sate Ged the glory due unto his name."

This is the rule according to which we are to to knowledge and praise the agency of God in the tingdom of grace. And if there is any danger of tiving to God more glory than is due unto his same, then there is danger of going to extremes when we suppose ourselves resisting the popular tror of glorifying human effort and agency, but ot otherwise.

What then is the obvious meaning of this in pired rule? When, in our ascriptions of glory, o we comply with its spirit? To these questions, he following particulars may serve in part as a

Not when we give to God the glory merely of nature and providence. Not when we give to God the glory merely of ruling in the kingdoms of nature and providence. It is true that God is supreme in these kingdoms, so that a sparrow falleth not to the ground without Him, and the very hairs of our heads are all numbered. And there may be those who are willing to acknowledge God in these kingdoms, and yet refuse him the same station in the kingdom. and yet refuse him the same station in the kingdom of grace. Many seem to feel that they have
done enough when they acknowledge their dependence on God as creatures, without any recognition of their dependance as singers. But is this
enough? Here are two distinct kinds of dependence; the former of which may be acknowledged
by holy angels; but has man as a sinner saved, no

the case to pass, on the morning of a certain shiped, we will take the liberty to suppose it came to pass—that a Pastor entered his study, to commende his preparation for the Sabbath. He felt deeply the importance of preparing "beaton off the sanctuary?" certain associated by the importance of preparing "beaton off the sanctuary?" certain associated to the section of the sanctuary?" certain associated to the section of the sanctuary? "certain associated his certain the sanctuary?" certain associated to the section of the services between the sanctuary? "certain associated his certain the sanctuary." Certain associated his certain the sanctuary of the sanctuary of the sanctuary. The sanctuary of the sanctuary of

while others of the pastor's visiters who had heard no cause assigned for his ill health, were full of kind suggestions about it. Mr. N. thought he must be injured by burning anthracite coal in his study. Mr. O. thought it would be a great benefit to him to abstain from animal food. Mr. P. expressed fears that he was suffering from the use of strong coffee, and Mr. Q. felt it his duty kindly to remind him of the sixth commandment, and urge him to take care of his precious life. Still the scenes we have described, and others like them, were enacted over and over again, till the worn out pastor was obliged to abandon, for a long season, the labours of the pulpit.

The picture we have drawn, is, indeed, as to its drapery a fanny sketch, but as to its main constituents, the like has cocurred, in real life, a thousand times. Let us make, in view of it, a few practical suggestions:

1. Let all—both ministers and people—feel the preciousness of a Pastor's time. How important are all his official duties—how numerous are they—enough, with he strictest economy, to fill every hour. He has his own heart to take care of—courses of green's tody to pursue, if he would make the most of himself—his ordinary round of visitation to perform, besides attending on the sick and boreaved—funerals, and week day meetings to attend—two or three discourses to perpare weekly—to are not religious possible, and hours are frittered away by numerous visiters, he will be strongly lengthed to supply the deficiency, at great in through interruptions of whatever kind he fails in through the defici

THE DESERTED PALACE.

man, so many appeals to human energy! Why are we told of the difficulty of steering between Scylla and Charybdis! Indeed, is there then so narrow a strait between God and man, that we cannot easily distinguish their claims! No such thing. There is no Scylla and Charybdis here. The exaltation of God is broad open sea, with room enough to sail for eternity. So think the heavenly hosts. "Glory to God in the highest." "Alleluis for the Lord God omnipotent reigneth." "Not unto us, not unto us, but to thy name give glory for thy mercy and thy truth's sake." "The loftiness of man shall be bowed down, and the haughtiness of man shall be made low, and the Lord alone shall be exalted in that day." Why do not the guardians of human glory express their fears An old castle mouldering in ruined magnificence, is a picturesque but affecting object. When the halls, which once echoed with revelry, are roofless, and tenanted by the owl and bat—when the portals, which one defied an enemy, are open to every footstep,—we have a striking picture of the instability of human pomp and power. "All flesh is as grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever." Still, there is nothing unnatural in the hoary decay of such an edifice. It has bided its time. It stood in its pride for centuries, peradventure, and then by slow and silent steps it crumbled. Perhaps the long drawn line of its ancient lords became extinct; perhaps it passed from master to master, losing at every change something of the dignity it had acquired; perhaps it was quitted because its situation was unhealthful, or was neglected on being added to the domains of some greater chief. Even if it was rained in war, still it remains a noble unonument of the prowess of its defenders, the bones of some of whom are buried, it may be, beneath its fallen atone shall be exalted in that day." Why do not the guardians of human glory express their fears that their brethren of the hosts of heaven, in their great jealousy for the honour of God, should forget the importance of human effort, and thus destroy the practical efficacy of both?

As illustrative of the point under discussion, I beg leave to relate an anecdote, which was told me years ago by an eye witness. m are buried, it may be, beneath its fallen piles.
There is nothing unnatural, I repeat, in such a

destruction, whether it be elected by the hand of time, or by the firebrand of war; and we gaze upon the ruin with the solemn, yet subdued feeling, that every work of man must have its decrepitude, its dissolution. In the still and desolate appearance of its courts and towers, there is a cons a keeping, which harmonises with the repose of our thoughts. We like best to wander there when no foot save our own is heard; and should almost deem it a profanation if busy crowds were again to people those deserted halls.

But it is far otherwise if we see a palace with its

importunity, as to say that if they would send for Dr. B., so that he might be sure no bad influence would follow, he would relate the dream. The original splendour unimpaired, fitted and furnished for the habitation of illustrious tenants—and yet Dr. was sent for, and when he arived, the dying abandoned. Silence beseems not such an edifice. Cheerful voices should be heard therein; and the tide of life and business swell beneath that roof. dream, related as follows:

left the body and entered the mansions of glory.

The first person I met was Dr. Bellamy, my former minister, who welcomed me cordially to that place.

The first person I met was Dr. Bellamy, my former minister, who welcomed me cordially to that place. Near him I saw President Edwards, and having, as I supposed, experienced great benefit from his treatise on the affections, I approached him, and taking him by the hand, I said, President Edwards, I shall always be thankful to you for writing that book on the affections, for it was the means of saving me from fatal delusion. But President Edwards have a president Edwa saving me from fatal delusion. But President Edwards no sooner heard this, than laying his hand on my shoulder and turning upon me his keen black eye, he said, Jacob, you are but a child in black eye, he said, Jacob, you are but a child in the other you behold the rich surrounding country. The exterior of this building is plainly elegant; not of stupendous magnitude, but designed and finished in exquisite taste. It was completed but the stime before the revolution of 1830; and the this world, we talk nothing about creatures here, look yonder! I lifted my eyes in the direction in which he pointed, and I beheld Jesus in his gloriroyal inhabitants had not long dwelt there, when fied body, on his throne, with the hosts of angels and the spirits of just men made perfect, worshipping and casting their crowns at his feet. It was a sight unspeakably glorious. Instantly I forgot by one of those sudden outbreaks of national con-vulsion, in which so many thrones have in our days fallen, they were driven from it. And now tht unspeakably glorious. Instantly I forgot Bellamy and President Edwards, and my heart stands with every token of recent occupation, with all its gorgeous furniture unsoiled, its floors with their perfect polish, every apartment in exactest order, but desolate,—a kind of splendid raree-show, This accounted for the good company which he missed when he awoke. Shortly after, his soul was released and daily exhibited, as a spectacle for strangers to gape at its magnificence, and moralise over the misfor-tunes of its banished lord, despoiled of half his joined the good company forever. If the inhabit-ants of heaven find employment enough to behold and worship Jesus, God manifest in the flesh, why kingdom by popular passion. But amid the tumults of the world the Christian will learn to say, "Blessed be the name of God for ever and ever; for wisdom and might are his; and he changeth is it so important to talk about creatures here?

seasons, he removeth kings and

the times and the

kindred dust,

results, while we hear so little of the work of the Holy Spirit, of the sovereign special grace of God, and of salvation as all of grace, from the foundasetteth up kings." I entered the court yard in company with some friends. Many persons were there waiting for their turn of admittance. At last we were sum-moned and conducted up stairs to view the state-In the north of Ireland stands an old family mansion, the proprietor of which is well known for his
generous deeds. Early one summer morning, in
the year 1836, I passed that way, and called, and
was received with true Irish hospitality. After
breakfast, my host said, "Now, Mr. —, I will
give you some work: follow me." I arose and followed, and soon found myself in a large room, in and soon found myself in a large room, in In one room, greatest value. which were gardeners, masons, carpenters, pain-ters, &c., to the number of about one hundred and in another was a table of lapis lazuli, estimated we twenty; who were all employed in enlarging the house and improving the gardens. They had been collected at the sound of the bell for morning prayers. I read and prayed, and gave them a word the palaces of Europe, and I have visited many, I of service was one quarter of an hour. Of course, more complete in its decorations, or evincing more exquisite taste in every arrangement. But it was this, its fresh and perfect finish, which raised most of all in my mind a melancholy feeling. It was just as if a corpse, instead of mouldering as it rested interesting sight it was; for I saw many of them use, were to retain in its limbs and his practice every day: "Yes," said he, "every lineaments its glow and colour, and yet no life: while crowds of gay and thoughtless creatures were come to gaze upon the unwonted spectacle of mor-

to wonder that it had not returned to its

And here, I thought, is a lesson for those that

rust in riches. Men rise up early, and late take est, and eat the bread of carefulness, to obtain pre-eminence and power in the world. Even if hey are successful, their possessions are unstable riches make to themselves wings, and flee away; "man being in honour abideth not." How much better to secure an inheritance "incorruptible, unthem bless God that they ever came to work at 'the hall;' for their minds were first impressed at the morning service." I said, "This is a rich reward for the time thus spent." "Yes," he replied, "it kingdom which no rebellion can overturn, there is sovereignty which no discontent can shake it is a kingdom not of this world. It shall indeed be set up in the earth; but its nature is spiritual, is a rich reward; but even apart from this, I am no loser, nor will any man be who is seeking to improve the temporal and spiritual condition of his people, for it promotes sobriety, by which they save more for their families; it makes them more careful its power rules in the heart. The Prince of that dominion was once reduced to a low estate. He was despised and rejected; nay, he was crucified and slain by the wicked hands of those who ought to sain by the wicked hands of those who ought to have honoured and obeyed him. Yet he returned again with glory to the palace he had left, having obtained in weakness everlasting strength, and laid, by his very degradation, the foundations of an empire that shall not pass away. His kingdom is "righteousness, and peace, and joy in the Holy other." And he is a review to wis subjects it is it. The following summer I visited the south of England, and took up my abode for a night in the house of a pious manufacturer. A little before ten the next morning, he said to me, "Would you like to see 'the works?" "Yes." So we walked Ghost." And he is anxious to win subjects into it.
These he invests with somewhat of his own royalty, making them kings and priests unto God."— His servants may for a time be opposed or disgraced by men; but their record is on high, and their names shall one day be acknowledged with honour before the assembled universe. Their enemies shall be put beneath their feet, and they shall live and reign for ever. O let us strive to attain an inheritance in the kingdom of Christ: let us enter at that open door into which he invites us! Then the world may do its worst. It cannot really harm us, or deprive us of our possession. And let us look forward with holy hope to the period when Jesus shall fully take to himself his rightful power, when he shall go forth "conquering and to conquer," and the kingdoms of the earth shall become the kingdoms of our God, and of his Christ. That time shall surely come: it may peradventure be ushered in by judgments upon those his enemies, who would not that he should reign over them; but the event is certain. And even now the stone cut out without hands is swelling, giving augury f its future growth into a mighty mountain that shall fill the whole earth. The Christian's humble petition will be, "Accomplish," O Lord, "the num-ber of thine elect, and hasten thy kingdom:" the Christian's anxious care will be, that when his Master comes, he may be found watching.— Church of England Magazine.

seen this morning, and God has blessed it. The men are reformed, and I have peace, and if my ex-perience goes for any thing, I would recommend RELIGIOUS EDUCATION. the plan to every manufacturer in the world."

Now I wish to see what this gentleman has tried, and found to be so beneficial, universally adopted; and were this done, I have no doubt but it would quickly convert many a manufactory into a "nursery for heaven." Parents are bound to employ no instructer, who vill not educate their children religiously. To commit our children to the care of irreligious persons, is to commit lambs to the superintendence of wolves. No sober man can lay his hand upon his Pearls, says Cowper, are not procured but from the bottom of the water; and gold is digged, not from the surface, but from the deep places of the earth. So the joy of God is not to be found, but in the inward recesses of a broken and contrite spirit.

Direast, when he has placed his children under the guidance of an irreligious teacher, and say that he has done his duty, or feel himself innocent of the has done his child. No man will be able, without confusion of face, to recount this part of his conduct before the bar of the final Judge.—-President THE DOCTRINE OF ELECTION.

1. From the view we have taken of our subject, we cannot fail to discover some of the reasons why the doctrine of election is so much and so violently opposed. This doctrine has drawn forth more opposition than any other single truth in the Scriptures. We are constrained to believe that it is whom he will have mercy, and whom he will he hardeneth." It is because they see it in a light that disturbs their sins and their hopes, that they hate it, and oppose it when it is preached. This was the case when it was preached by our Saviour On one occasion, when he preached it with great clearness and power, very many of those who had for a considerable time followed him, "went back and walked no more with him." On another occasion, when he preached it in the synagogue at Nazareth, his hearers were so exasperated that they made a bold and desperate attempt upon his life. This is the secret spring of disaffection to the doctrine; wicked men do not love the sovereignty of God; they murmur, and repine, and contend, because they are in his hands, as the clay life. This is the secret spring of disaffection to the doctrine; wicked men do not love the sovereignty of God; they murmur, and repine, and contend, because they are in his hands, as the clay in the hands of the other street and because they are in his hands, as the clay in the hands of the potter, and because it depends on his mere good pleasure, whether they shall choose life or death; whether they shall go to heaven or hell. They cannot bear to submit to a They wish him to alter his purposes respecting the salvation of men; and they are dissatisfied, because they cannot dethrone him; because they cannot hinder his working all things after the counsel of his own will, and because they know his counsel shall stand, and he will do all his pleasure. It is not, therefore, because the doctrine of election is not true, that wicked men oppose it, but because gives them no peace till they are reco It is because it arrays the Holy God against them, and gives a death-blow to all their selfish desires and selfish hopes. The same disposition that hates the law and the Gospel, that hates God and rejects his Son, that loves sin and hates

you and I are now out of hell. That we enjoy a cruing to those who use it. you and I are now out of hell. That we enjoy a day of grace, and the means of salvation, is owing to God's eterral purpose to rescue from perdition, a part of our. 'len race. Not a soul would have been spared from the desolation of the fall; not a sinner would have been converted and saved; not a ransomed rebel brought home to glory; not a note of the everlasting song have vibrated on the ear; but for the eternal purpose of God to save his people. And yet, it is against this fundamental, this glorious truth, that all the enmity of the selfsh mind is set in array. It is against this glorifish mind is set in array. It is against this glorious truth—that gives ministers all their encouragenent to preach, Christians all their encourage to pray, and sinners all their encouragement to reent and believe the Gospel, that the seed of the serpent spit out all their venom. O, what would become of our world, if those who hate the doctrine of election could gain the object of their wishes, and blot this day-star of hope from the sacred page! Well might we "cry to the rocks and mountains to fall upon us and cover us from the wrath of him that sitteth on the throne."—Which of you, my hearers, is prepared to bear the guilt of hus tearing away the last hope of a ruined world! O sinner, it is the hidden opposition of that rebellious heart to this precious truth, that of an inclination to strike the doctrine of election eing, that you have not done it, and thus defeated the purpose of redeeming mercy, and ba-thed Heaven in tears. Are you this side eternity?

We may add, 3, The doctrine of election ought to be loved. God loves it. He takes infinite delight in conemplating the designs of eternal mercy. Christ oves it. There was an hour when his soul broke

clearest, fullest manner, and in a manner calculated to awaken the attention of the universe, and fix it upon his great and amiable character. That character is perfect. Every thing that can render a being lovely and adorable, worthy of commendation and confidence, belongs to God without the shadow of imperfection in kind or degree. There are some faint resemblances of excellence in creatures; but they are the mere rays scattered from the fulness of his glory. When from this atom world, I look up, and look around me, and look every where, and every where behold the living Deity, I see perfection combined with perfection, perfection. and cannot but feel that it is infinitely desirable that this matchless excellence should be made to appear. Every truth that illustrates it, claims my highest regard. Not to delight in God. Not to feel my obligation to love the truth that illustrates it, is not to feel my obligation to love the truth that illustrates it. my obligation to love the truth that illustrates it, is not to feel my obligation to love him.—Dr. looking-glass will give you a very fair likeness of his face.

A POOR WOMAN IN AFFLICTION.

"It is good for me that I have been afflicted," are the words of many of the Lord's people, "Before I was afflicted I went astray: but now have I kept thy word." It has been my happiness to hear this devoat exclamation from the lips of numbers, position than any other single truth in the Scriptures. We are constrained to believe that it is opposed by some, because it is not clearly understood. We would fain hope that the opposition of many arises from no more corrupt source, than a prejudiced and darkened understanding. But by far the greater number of those who reject and oppose the doctrine, must trace the source of their opposition to some other cause. There are those who not only do not understand it, but who are unwilling to understand it. They do not choose to understand the nature and import of so trying, so humbling a doctrine. They are really unwilling to know what it means. They manifest more solicitude how not to understand, than how to understand it. They are afraid to see this great truth of the Gospel, in its nature, in its connexions, in its importance, and in its obligation. But there are very many who, notwithstanding all their efforts to pervert and misunderstand it, cannot help understanding it, and feeling its searching influence; and when they do, it calls forth the malignity of their unhumbled hearts. Of this description are the great mass of those who are hostile to the doctrine. With multitudes, the very reason why they are hostile to it, is because they understand it. They see how it affects their interest for time and eternity. They see how it throws them into the hands of that God who "hath mercy on whom he will have mercy, and whom he will have mercy and whom he will have mercy, and whom he will have mercy and whom he will have mercy, and whom he will have mercy and home here are the control of the more

troubles bring me nearer to him, and though it seemeth grievous to my flesh, my soul is fixed in perfect humble trust on the Rock of ages, on Him choose life or death; whether they shall go to heatwen or hell. They cannot bear to submit to a
sovereignty that is so absolute. They are not
willing that the destinies of eternity should be in
the hands of God. They wish to be above God.
They wish him to alter his purposes respecting the
salvation of men; and they are dissatisfied, begraph of the Kock of ages, on Him
that hath said, 'As thy days, so shall thy strength
be.' I am graciously kept quite happy by the
will lay on me no more than I can bear, and it is
his love that now chastises me.' Christ was her
only hope, and she sought to be saved by free
salvation of men; and they are dissatisfied, begrace. She expressed the greatest aversion to worldly conversation and visits of such nature, praying that none but those who love Christ, or disired to talk of the wonders of his redeeming love

REFLEXIONS ON THE BOOK OF PSALMS.

should visit her.

To a reader of any taste or curiosity, the Book against thein, and gives a deal-blow of the selfish desires and selfish hopes. The same disposition that hates the law and the Gospel, that hates God and rejects his Son, that loves sin and hates holiness; opposes the doctrine of election.

2. We are taught by our subject, that the opposition which is made to the doctrine of election, is exceedingly sinful. It is always sinful to oppose the truth as it is in Jesus. And the sinfulness of opposition rises in proportion to the malignity of the opposition, and the importance of the truth against which it is directed. But there is no truth that is opposed with greater bitterness by the carnal mind, than the truth we have this day set bethat is opposed with greater bitterness by the tall manual, during his stay upon earth. St. matthew had mind, than the truth we have this day set before you. Sometimes the wicked feel when they hear it, as the murderers of Stephen felt, when they gnashed upon him with their teeth. What is this gnashed upon him with their teeth. What is this gnashed upon him with their teeth. gnashed upon him with their teeth. What is this but the very spirit of the damned? Against what is all this hostility directed? Against a truth that gives the fullest and clearest view of the divine glory. Against that eternal purpose, to which must be traced the gift of a Saviour—the descent of the Holy Ghost—the offer of mercy—the exof the Holy Ghost—the offer of mercy—the existence of the church, and the happiness of heaven. No, not a drop of mercy would have ever fallen upon our desolate world, but for electing love. It is owing to this blessed and eternal purpose, that you and to this blessed and eternal purpose, that you are the sound to th

tree of life in the midst of the garden."-Banke's

# THE ICELANDERS.

A winter evening in an Icelandic family presents A winter evening in an Icelandic family presents a scene in the highest degree interesting and pleasing. Between three and four o'clock, the lamp is hung up in the principal apartment, and all the members of the family take their stations, with their work in their hands. One of the family advances to a seat near the lamp, and reads aloud. Being but badly supplied with printed books, the Icelanders are under the necessity of conving such as they can horrow. The reader is copying such as they can borrow. The reader frequently interrupted either by the head or some intelligent member of the family, who makes remarks, or proposes questions on what is read, to exercise the ingenuity of the children and ser-

In some houses the sagas, or historical poems are repeated by heart; and instances are not uncommon of itinerants gaining a livelihood during the winter, by staying at different farms till they have exhausted their stock of knowledge. This custom appears to have existed from time imme-

lempating the designs of eternal mercy. Christ loves it. There was an hour when his soul broke out in high expressions of joy, while contemplating this truth in the days of his incarnation: "At that time Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hash hid these things from the wise and prudent, and revealed them unto babes. Even so, Father, for so it seemed good in thy sight." The Holy Ghost loves it. With ineffable delight does he enter our world, as the great agent to carry on the designs of electing grace. All holy beings love it; and all beings, whether sinful or holy, ought to love it. They have no reason for hating it, but every possible reason for loving it.

If they are bound to love God, they are bound to love the doctrine of election. This doctrine, more than any other in the Gospel method of salvation, brings God into view. He formed the purpose of saving the elect, because this was the method in which he could manifest all his perfections in the clearest, fullest manner, and in a manner calculated to awaken the attention of the universe, and fix it and awaken the attention of the universe, and fix it and any other in the clearest, fullest manner, and in a manner calculated to awaken the attention of the universe, and fix it and awaken the attention of the universe, and fix it and awaken the attention of the universe, and fix it and awaken the attention of the universe, and fix it and awaken the attention of the universe, and fix it and awaken the attention of the universe, and fix it and awaken the attention of the universe, and fix it and awaken the attention of the universe, and fix it and awaken the attention of the universe, and fix it and awaken the attention of the universe, and fix it and awaken the attention of the universe and fix it and awaken the attention of the universe and fix it and awaken the attention of the universe and fix it and awaken the attention of the family he historical books. At the conclusion of the family labours, whic

God has enjoined it, not only under the Old, but New Testament dispensation. Christ has not only given us his example, by obeying the law and making it honourable, but all his instructions tended to impress upon the public mind the necessity of a high grade of virtue. The Apostolic writings also fully illustrate the consistency between the doctrine of salvation by grace and a pure morality; the former is vindicated from the charge of licentiousness, and is set forth as always accompanied by the latter. If faith is insisted on as the doctrine of salvation by way of pre-emi-God has enjoined it, not only under the Old, but the doctrine of salvation by way of pre-emice, yet faith unaccompanied by works is repre-ted as dead and worthless. So far from the el intimating an apology for sin, it sets forth life as the criterion of a sound and honest n. Christians are to be known by their mits, and it is not those who say Lord, Lord, but who do the will of God that are to be accredited. The efficacy of divine grace cannot be too much exalted as exclusively concerned in our salvation from beginning to end, but the freedom it effects is very different from Moertinism; it saves not in ain but from sin; it delivers from the penalty of the law, but not from its moral restraints. One of the special objects of Christ in dying was to "purify unto himself a peculiar people zealous of good works." It is the lavariable impulse of a regenerated soul to live in a holy and unblamanner: it is aware that in this way alone it can be conformed to the image of the blessed Saviour; it is sensible that by a holy life alone, it can afford satisfactory evidence of a real change of heart and of the presence of a genuine faith; while it is its abiding conviction that outward immorality is the proof of unsubdued internal corruption. A stronger evidence of an obdurate heart and blinded conscience could not be furnished, than the adoption of the Antinomian creed; for he that can find in the pure doctrine of Christ a license for Calvinism holds that nosin, must have first closed all the avenues by thing short of Almighty that human depravity which truth reaches the mind. The law is holy, power can rescue the may be overcome by and the commandment is holy, and just, and good; soul, and by regenera- man himself whenever and Christ came not to destroy this law, but to tion, fit it for heaven. he wills a change, and confirm and fulfil it. The simple doctrine of the Gospel is, that we are justified by faith, but it is a faith which works by love, overcomes the world and purifies the heart. He must therefore be cherishing a dangerous delusion, who supposes, is living in the indulgence of any of his heart's conversion takes place, conversion takes place agreeably to the Calvinaccording to the Pelafor whatsoever a man soweth, that shall he also stic scheme, the subject gian view, the convert reap. For he that soweth to his flesh, shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting."

PRESBYTERIAN TRACT SOCIETY .- It will be recollected that the last General Assembly establish. ed a Society for the publication of Tracts, and Sabbath School Books, and authorized their Board not regenerate himself, converts himself, regards of Managers to receive a transfer, should it be and who acknowledges the Calvinist as a slugmade, of the "Presbyterian Tract and Sabbath that the work is beyond gish drone, boasts of his School Book Society," now under the care of the his power, walks quietly own performances, and Synod of Philadelphia.

The Board, after their organization, agreed to ly to mourn over his own glorification. hold their next meeting during the sessions of the Synod of Philadelphia, which will meet in Lancaster, Pennsylvania, on the 17th of October next. For the information of those concerned, we subjoin a list of the Assembly's Board.

President—Ashbel Green, D.D. L.L.D. Vice-President—James Lenox, Esq. Secretary—Rev. Joseph H. Jones, Treasurer—A. W. Mitchell, M. D.

Executive Committee.

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James Russel. John H. Church, D.D.
John N. Campbell, D.D.
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Ohn M. Krebe, Nicholas Murray, Samuel Miller, D.D. Namuel Miller, D.D.
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John Le Roy Davies,
T. S. Witherspoon,
S. G. Winchester,
A. B. Lawrence.

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George Morris,
Harmer Denny,
H. H. Leavitt,
Nathaniel Ewing,
J. C. Stockton,
James Johnson,
John Mollyneaux,
Victor King,
James M. Rea,
W. A. G. Poeey,
Ebenezer Flinn,
Abijah Bayless,
James Weir,
P. C. Venable, M. D.
J. B. Martin,
J. W. Paine,
R. H. Burton,
R. H. Burton, R. H. Burton, R. H. McEweu

LAYMEN.

ow divided the Presbyterian Church." is with much pleasure that we announce the apand so long needed. The very object which Mr. Wood has accomplished, has often been suggested to us by our correspondents as very desirable, as a means of information to the people at large, who a meshe of information to the people at large, who could not possibly have access to all the original works which have furnished materials for this compend. The bold disavowal of error by the New-school, has deluded many honest and upright Presbyterians, and has induced many more to believe, that if there was error, it must be of a comthe case in many congregations at the present time, who cast in their influence with the New-school, who cast in their influence with the Newscard, as he, who avowedly rejects the atonement, under the impression that they have been unrighted to and in a social point of view the latter and in a social point of view the latter the more estimable character. Althe law is no longer a covenant of works, leading them into fatal error, or were at least aidbedience to which we can secure our salvaing and abetting those who have broached the
yet it ever must remain the perfect standard
which our whole moral being should be conmed. This is the right use of the law and obetee to it in this view is enforced by various conerations.

Leading them into fatal error, or were at least and
ing and abetting those who have broached the
most dangerous heresies. Had we access to such,
we would say, read Mr. Wood's book, in which
you will see in the very language of their authors,
the errors which have rent the Presbyterian
Church, and which are now to be the creed of

> creed of our Church.
>
> In the execution of his plans, Mr. Wood ha fully answered our expectations. He has not said all he might have said, in strengthening his points, but he has, without being voluminous, exhibited enough to satisfy every candid inquirer, that the recent controversy involved some of the most precious articles of our Christian faith. As we can not promise our readers extracts from the work, which would indeed be to mutilate it, we earnestly recommend them speedily to procure copies and read and circulate. Those at a distance may be supplied by applying to the publishers-William S. Martien, Philadelphia; Robert Carter, New

Seceders, are utterly at variance with the orthodox

## A CONTRAST.

CALVINISM. Calvinism, in accordas totally depraved.

PELAGIANISM. Pelagianism, in de ance with Scripture, re- spite of Scripture, main presents the race of man tains that this depravity is not inborn, that it is not total, and not very desperate.

nation.

other men.

ordinate person.

It follows, that when

that regeneration is nothing more than the result of his own determi-

It follows, that when favour, and second, deep- cond, very confident of ly humble from a con- his own powers for any sciousness of his own future achievement.

and refers to himself on- postpones every thing to

The Calvinist has the The Pelagian has the ground of his rejoicing ground of his rejoicing

in God. in himself. The Calvinist believes The Pelagian trusts that no work can pros- in his own zeal to give per without God's bles- success to his undertaksing. ings.

The Calvinist, like The Pelagian holds the publican prays, "God up his head before God, be merciful to me a sin- as being better than

In revivals, the Cal- In revivals, the Pelavinist exclaims, see what gian sings the praises of God has wrought! their revival preachers.

The religion of true The religion of Pela-Calvinism places the gianism bustles, blusmaster at the head, and ters, boasts, denounces, is quiet and unostenta- and the master is a sub-

There is perpetuity Pelagian error produin the religion which ces only flashy excite-God produces in the ments, and its converts heart through the truth. are notoriously unstable.

The Christian may But into the secret

well rejoice in being as- machinations of the Pasociated with those who lagians, or unto their make Christ all in all. Assembly let no true Presbyterian's honour be united.

CORRESPONDENCE,—A correspondent living with-in the bounds of one of the disowned Synods (Geneva) in New York, in requesting the Presbyteyou will ever use a form of sound words; and ever contend earnestly for the faith once delivered to the saints, and oppose error in every form. Sir, I believe before God, that it is the duty of the churches with their pastors in this vicinity to in-quire seriously for the old paths and walk therein. Zion here mourns; few comparatively attend upon her selemn feasts. God's people are not fed with knowledge and with understanding. The distinguishing doctrines of the Gospel are withhold from the hulest. Error symeth in like a flood and ter only hope is in that precious promise, that the Spi-rit of the Lord will raise up a standard. Instead

ions from the Executive Committee of the Board of Foreign Missions of the Presbyterian Church, before proceeding to form a Mission among the Ottawa and Chippewa Indians. The religious pervices were held in the Rev. Dr. McElroy's services were held in the Rev. Dr. McElroy's church, New York, where a large congregation was assembled. The Rev. Dr. Campbell, of Albany, and the Rev. Messrs. Krebs, of New York, and Smith, of Charleston, South Carolina, conducted the devotional exercises; the instructions of the committee were read by the Corresponding Secretary, and addresses to the audience were made by Messre. Dougherty and Fleming. The services were solemn and interesting; and a serious, and very favourable impression, it is believed, was

New School Convention .- The account of the will be read with interest. It is confirmed by the Watchman of the South, the editor of which says in a review of their proceedings.

"Our most judicious friends, who were at, and in the neighbourhood of the Convention, all think for we lose those also, who love her funds more than her truth. that the party did themselves no good, nor made any impression in their own favour. All the conversions that we have heard of are the other way. The truth is, the party have now avowed what we charged them with the intention of doing long ago. They have avowed an intention, in a certain contingency, of quitting the Presbyterian church."

"We think there is now some prospect too of work in our Synod for some time, and with it the new measures, and the evangelists, who propose to evangelize the ministers and elders of our Synod. BOUNDS AND ONE ELDER FROM EVERY SOUND SES-SION WILL COME UP, IN THE SPIRIT OF THE GOSPEL AND WITH INVINCIBLE FIRMNESS, TO THE NEXT MEET-The convention for which it has been calling for AND WITH INVINCIBLE FIRMNESS, TO THE NEXT MEET-INGS OF OUR PRESBYTERIES AND SYNOD."

EPISCOPAL CHURCH .- Bishop Kemper has declined the Episcopal jurisdiction of the diocese of Maryland, to which he was recently appointed. He still remains a Missionary Bishop in the West. The diocese of New York has been divided and the State will now have two Bishops. The Rev. Leonidas Polk, of Tennessee, has been

elected Missionary Bishop of Arkansas.

POWER OF CONSCIENCE. When Smith the barkeeper, and accomplice of Mrs. Doyle, in the murder of the unfortunate sailor in Girod street, surrendered himself to the police, he confessed that he had been forced to give him
New-school party in it, voted for each other characters. self up by the terrors of a guilty conscience. Ever since I fled from the house, said he, the corpse of that murdered man has been by my side—wherever I go the spectre haunts me, and not for a single moment can I shut my eyes against the frightful apparition-sooner than suffer as I have do the last few hours, let me be hung. I would rather face the gallows than be tormented by the direful images of remorse and guilt. Such, we are told, was the substance of his statement. Had he listened to the warnings of his friendly monitor, when the first step in crime was taken, he might have escaped the horrors of unavailing regret, and the shame of an ignominious death.

# SINGULAR RETRIBUTION.

Our readers will recollect the afflicting murder of the missionaries, Lyman and Munson among the Battas, a year or two since. By an extract from the Annual Report of the American Board, read at their late meeting in this city, we learned the fol-lowing fact. A missionary of the Board recently made a tour in that country, and ascertained that these devoted men would not have been killed had their object been known. The tibe, and being out them was at war with another tribe, and being out them was at war with another tribe, and being out their object been known. The tribe that destroyed upon a warlike expedition, they discovered the strangers. In the excitement of their feelings, they immediately killed them. When the news of this affair reached the neighbouring villages and tribes, and they ascertained from various sources that the missionaries were good men, and came to do them good, they were filled with indignation. Assembling their forces, they marched against the village, burned the houses, destroyed the gardens, killed some of the inhabitants, and dispersed the rest. The place was called Sacca, is now no more inhabited. A jungle is growing thickly over its ruins. How soon did their wicked deed recoil, in struction, upon their own heads! It is indeed singular circumstance, that heathen tribes should troy one of their own villages, in revenge for the murder of Christian missionaries. A mission will probably, be established among them.—Zion's

THE LAW SUIT

the build. Error cometh in little flood; and for only hope is in that precious promise, that the Spirit of the Lord will raise up a standard. Instead of the doctrins of man's dependence, is preached, human ability—make yourself a new heart—the self determining power of the human will, &c. and all are urged from motives entirely selfish in their nature and tendency."

Another correspondent within 'the bounds of the Synod of Michigan, writes, "We have 'Triangles,' 'New York Evangelists,' and 'Detroit Observers,' besides well trained women and deacons to write, argue, expound, and explain the absona to the first the Cld-school the Presbyterian Church?—and that the civil Courts can decide the question "Who that the civil Courts can decide the question "Who that the civil Courts can decide the question "Who that the civil Courts can decide the question that the civil Courts can decide the question that the civil Courts can decide the the civil Courts can decide the two that the civil Courts can decide the two that the civil Courts can decide the the civil Courts can decide that the civ

angles," New York Evangelists, and Detroit Observers, besides well trained women and deacons to write, argue, expound, and explain the absurdities of Old-school divinity. I have conversed with many of this party and find them utterly unacquainted with the Confession of Faith. That each and every one may be pious, I say not a word, but to give a reason of the hope that is within them, or to tell what they believe, or what the standards of the Presbyterian church enjoin them to receive, is not alas! within their reach. To my certain knowledge, many have been driven into Universalism, Deism, and all other isms, rather than Presbyterianism, by their new doctrines and measures."

PRESBYTERIAN FOREIGN MISSIONS.—Mission to the Ottawa and Chippewa Indians.—On Sabbath evening, Sept. 23d, the Rev. Messrs. John Flemevening, Sept. 23d, the Rev. Messrs. John Flem-ling, and Peter Dougherty, received their instruc-tions from the Executive Committee of the Board case as this, the Church, while she would maintain her rights and defend her property, must say to every one who would advise a confederacy with error, or a timid policy to preserve her funds, "Thy money perish with thee."

Is our Church character, and are our ecclesiastical wights subject to the design of civil courts?

wery favourable impression, it is believed, was made in behalf of these brethren and their mission. They proceeded on the 25th inst., to the field of their labour,

Bible, and our God, will accord. The New-school indeed, seem to lay great stress upon the advantage to be gained by a decision in their favour. But if they are willing to get their name from "Cæsar," so are not we. And yet "Cæsar," may Mr. Dougherty spent several weeks, during the summer, in visiting these Indians, and his report, as well as the information derived from other sources, induce the Executive Committee to entertain encouraging hopes as to the success of this mission. Its interests are commended to the prayers of the people of God.

"Cæsar," so are not we. And yet "Cæsar," may say they are the Church, and give them the property of the Church. But will this make them the Church! Look what has been done in Massachusetts—the orthodox stripped of their property, and the Unitarians enjoying it, by the decisions of the courts given to them the property which belonged to them! No!—our name, and truth, do not depend on such changes.

not depend on such chances.

But what if the law suit goes against us?—We New School Convention.—The account of the meagre convention held by the New-school in Virginia, furnished by a southern correspondent, will be read with interest. It is confirmed by the Watchman of the South, the editor of which says in a review of their proceedings.

But what if the law suit goes against us:—We have contended not for money, BUT FOR THE GOSPEL OF GOD. The Church is safe. We have been permitted to rescue truth. "Jehovah has triumphed, His people are free." We have gained the object of our strife. The Presbyterian Church has been delivered. Let her children remember this. And while we hope and pray that her preparty may not be prevented to the cause of her property may not be perverted to the cause of error—yet even if it be lost, we are still the gainer,

For the Presbyterian

ANOTHER NEW-SCHOOL CONVENTION. Mr. Editor .- Thinking that it might be gratifying to the readers of the Presbyterian to be advised of the progess of schism in the Church in Virginia, I have concluded to ask space in your

columns for the following communication.

The Southern Religious Telegraph, that lonely organ in the South which advocates the cause of the Pelagian party, has since the General Assembly getting rid of the Pelagianism which has been at bly been endeavouring to enlighten the public, by work in our Swood for some time, and with it the minent acts and actors in the reform, and zealed pleading the claims of the New-school Asseu On the whole, the Presbyterian church in the Synod of Virginia has not had half so fair prospects for some time as she has now; PROVIDED ONLY THAT EVERY INDIVIDUAL MINISTER IN ALL OUR South would prefer that to Dr. Fisher's Assembly. together with those voluntary societies which have But true to the car which it has

some weeks past, met in Farmville, Prince ward county, on Thursday, September 6th, and was opened with a sermon by the Rev. Dr. Hill, from Romans xvi. 17. "Now I beseech you, brethern, mark them which cause divisions and offences contrary to the doctrine which you have learned; and avoid them." The drift of the discourse was to show the manner in which heretice were treated in the earlier ages of the Church, which was, to let them alone until they became ashamed of themselves!! The meeting it is said was discouragingly small, only about forty dele-gates—perhaps fifteen clerical and twenty-five lay delegates. No delegates I believe out of the state. The minority of the church in which they met, POWER OF CONSCIENCE.

held a meeting and appointed four delegates. The
Mew Orleans Commercial Bulletin says:
meeting consisted of about eighteen persons. Anomembers of another church, the strength of the New-school party in it, voted for each other, and finally both concluded to attend. On such principles of representation they ought to have had a huge Assembly. Dr. Hill was chosen president of the convention, or rather of "the coming together' as they preferred to call it. The Doctor's exquisite es were no doubt so shocked by the Newolfactor school convention in Philadelphia, of which he was a member, that the name has now to him a very unsavourish odour. A committee of five were appointed to report on the tendency of the reform measures of the last two Assemblies. The scope of this report was to show, that the General Assemblies of 1837—8, had assumed powers not granted in the constitution, and which had never been claimed or exercised by any previous Assembly; that they evinced a spirit of ecclesiastical domination in attempting to control the funds of the Church; and that in recommending a change in the time of holding the monthly concert for missions, and in establishing a Board of Tract and Sabbath School publications, they manifested a spirit of narrow-minded sectarianism, and an unwarranted hostility to the noble voluntary institutions of the country. unsavourish odour. A committee of five were ap

tions of the country.

A committee of fifteen were appointed to report resolutions expressive of the views of the convention, as to the best course for the minority to pursue in the present novel and difficult posture of the Church. This committee presented two sets of resolutions, the important ones of which I will

endeavour substantially to state.

1. Resolved, That whereas the General Ass blies of 1837—8, passed certain acts affecting Synods, Presbyteries, and Churches, without first submitting them to the Presbyteries for their approval, these acts are unconstitutional and una thorized, and therefore not binding on the Presbyerian Church.

2. That we feel desirous to promote the purity and peace of the Synod of Virginia, and will meet our brethren on any reasonable grounds of com-3. That in order to effect this important object, we propose to the Synod and Presbyteries to defer sending up commissioners to either of the Assem-

Our frail bodies are tottering habitations; every beat of the heart is a rap at the door, to tell of our danger.

Whether we go backwards, or forwards, to the right hand, or to the left, every step we take is a step towards the grave.

blies.

Through the whole meeting the New-school Assembly was distinctly acknowledged to be the true General Assembly; and when they came to vote on the third resolution, it was stated that this resolution contained the concession, which, for the sake of peace, they were willing to make. They would renounce the jurisdiction of the New-school Assembly, if their Old-school brethren would re-

nounce the Old-

For the Presbyterian PRESBYTERY OF SUSQUEHANNAH.

Extracts from the proceedings of the Presbytery of Susquehannah, at their meeting at Towanda, August 30th, 1838.

The Rev. Alexander Denoon, previously a mem-

ber of the Presbytery of Genesee, appeared in Presbytery and requested admission to this body. Whereupon he was examined in accordance with a standing rule of this Presbytery, and his examination being unanimously sustained, it was

Resolved, That the Rev. Alexander Denoon be

received as a member of this Presbytery. When he

September 1st.—Mr. Platt, from the committee on the minutes of the last General Assembly, presented the following resolutions which were unanimously adopted.

Resolved, 1st.—That this Presbytery know no

other General Assembly of the Presbyterian Church in the United States of America, than that which met in the Seventh Presbyterian Church of Philadelphia, on the 17th of May last, and continued to meet from day to day in the same place until the first of June.

place until the first of June.

2d.—That this Presbytery feel determined, in reliance on the grace of God, to adhere to the said General Assembly, whatever may be the result of any suits at law which have been, or may here-

after be, instituted against it.

3d.—That this Presbytery view that body of men, which assembled on the 17th of May last, in the First Presbyterian Church of Philadelphia, asof the General Assembly of the suming the name of the General Assembly of the Presbyterian Church, as a body of men who by Presbyterian Church.

A true copy. Attest,

John Dorrance, Stated Clerk.

From the Watchman of the South. WHO SHALL GOVERN?

LETTER III. Rev. and Dear Brother,-You request me to communicate to you the substance of one of my-Lectures on Church Government, of which I hap pened to speak in the presence of a common friend, as having been delivered by me, annually, for the last twenty-four years, in the prosecution of the duties of my office in this Seminary. I mentioned it to the friend alluded to, not as a proof of the truth of the doctrines which I had taught; but only as showing, that the new theory of Presbyterianism. as set forth by "A Member of the New York Bar was diametrically opposed to what had been al-ways understood and taught as genuine Presbyteriways understood and taught as genuine Presbyteri-anism in this Institution, many years before the controversy which now agitates the Church, was started. I had no thought of publishing any thing on the subject; but since you urge me to furnish you with the substance of what I communicated, in the freedom of intercourse, to our friend, I know not that there is any good reason why I should put

a negative upon your request.

The theory of Presbyterianism, I understand The whole visible Church is one, in an interesting and important sense. But that portion which bears the same name, and which has agreed to walk together according to the same principles of truth and order, is peculiarly one. All the particular worshipping assemblies which compose it, however numerous, and however large the territory over which they are scattered, if they have adopted the same Confession of Faith, and the same form of Church Government, and agreed to live and act together under the same setter of rules are "one body in Christ and system of rules, are "one body in Christ, and every one members one of another." unity a mere ens rationis. It is a real, practical, and most important matter; and intended by Great Head of the Church to answer most important purposes. As the individual members of each particular church are associated together for their mutual instruction, edification and comfort, to watch over each other's faith and conduct, for the benefit of the whole—so many particular churches, organized under a number of Presbyteries, Synods, and a General Assembly, are still one body, asso-ciated for the purpose of watching over each other's orthodoxy, purity, and order, and securing the union and co-operation of every part, to form a ho-mogeneous and harmonious community. Such is the representation which the New Testament every where gives of the visible Church. It is constantly spoken of as one; and the maintenance of unity, harmony, and love, are represented as no only beautiful and lovely, but essential to the edifi-cation and comfort of each part, and of the whole. As Christ is not divided, so the more nearly his people walk together—speaking the same thing, and governed by the same rules—the more they conform to the will of Christ, and the more they glurify his name.

conform to the will of Christ, and the more they glorify his name.

It is evident, moreover, from the New Testament, that, as the aggregate spiritual body thus united, is bound to maintain the same system of truth, and the same order, as, in fact, the Church was founded for this very thing—for holding first for themselves, and imparting to others, such doctrines, worship, and ordinances, as God hath revealed in his word; so the Head of the Church has given her commands, and invested her with authority, to maintain this unity, and to cast out from her communion all who grossly violate it. Thus when a question arose in the Church at Antioch about the obligation of Jewish observances, it was not

nounce the Old-school Assembly. This overture of compregnies is nothing but a trap for the Old-school. For this treatmentary that there was a least one when the short of the State that personally eye and ear witnesses? Whenever a judicatory has always before it the best evidence of which the nature of the case admits, it is prepared to proceed to all those ultimate steps for which the nature of the evidence calls.

The same principles apply when a Presbytery becomes disorderly in its proceedings, and those proceedings are reviewed by its proper Synod.—Suppose a Presbytery should refuse to discipline one of its members, a minister, publicly known to be a Socinian? Or suppose, after formally instituting process against him, it should acquit him, in tuting process against him, it should acquit him, in the face of ample and unequivocal testimony, establishing his guilt? The Synod would have a perfect right, and would be bound, in duty, to order the Presbytery to institute a new trial. Suppose, on this being done, the result were to be found the same as before. Could the Synod, consistently with sound Presbyterianism, allow the affair to rest here? By no means. It would be bound, in virtue of the Constitution, immediately and authoritatively to interpose. And it ought to take one or another of two or three different courses, according to the circumstances. It ought, after receiving legitimate proof of the facts supposed, instantly to declare the acquitted Socinian deposed from the ministry, and his congregation vacant. It may, then, either allow the Presbytery to go on for further the ministry, and his congregation vacant. It may, then, either allow the Presbytery to go on for further trial of its soundness and fidelity; or, if the spirit of heresy and disorder should appear to have taken deep root, dissolve it, and attach its members to neighbouring Presbyteries, provided that should seem to promise a more safe and wholesome organization. Or, if a majority of the members of the Presbytery in question, should be found in the course of the inquiry, to be deeply tainted with Pelagian and Socinian opinions; if, for example, in the course of discussion, they avowed such opinions on the floor of the Synod, they might immediately be deposed, or declared no longer to be condiately be deposed, or declared no longer to be con-nected with the Presbyterian Church, and the sound minority, if such there be, constituted the true Presbytery. But if no such sound minority should appear, and the whole Presbytery be found too corrupt to be any longer in connexion with our body, the members may all be deposed, or the whole body exscinded, as may seem best to the Sy-

It may here be asked, does our Constitution, in It may here be asked, does our Constitution, in so many words, allow this to be done, simply on that review of records which every higher judicatory is bound to exercise toward the judicatory immediately below? I answer, it does not. On the contrary it declares that "No judical decision of a judicatory shall be reversed, unless it be regularly brought up by appeal or complaint." But, on the other hand, the same constitution declares that any there are not complain of what he deems other hand, the same constitution declares that any person whatever may complain of what he deems an erroneous decision of an ecclesiastical judicatory. So that if there be even a single member of a judicatory which has passed an erroneous sentence, who dissents from that sentence, and is faithful enough to complain, the matter may be regularly brought up. But suppose the act of the Presbytery to be exceedingly wrong and injurious, subverting the very fundamental principles of truth and order, and yet no one is faithful enough to complain, is the Synod, in such a case, bound hand foot, and prohibited from applying an advente. complain, is the Synod, in such a case, bound hand and foot, and prohibited from applying an adequate remedy? Not at all. The Synod is not only empowered, but under obligation to take up the dis-orderly proceeding on the ground of common fame, and, if the facts be well established, and there is found no other method of remedying the evil, the Presbytery, as before stated, may be dissolved, or disouned, as no longer Presbyterians, or the cor-rupt majority separated from the other members of the body, and declared to be out of our communion.

the body, and declared to be out of our communion. It is hardly necessary to add, that the same principles apply to the case of a Synod found to be disorderly and contumacious. When the General Assembly reviews, annually, the proceedings of each Synod, it sits in judgment on the constitutionality and propriety of those proceedings, and is authorised to "approve or censure them," as the case may be. And if any Synod should not only prove disorderly, but obstinately and contumaciously persist in its disorder, after proper admonition, it may be divided, dissolved, or declared no longer in connexion with the Presbuterian Church, as the may be divided, dissolved, or declared no longer in connexion with the Presbyterian Church, as the nature of the facts, the evidence of the circumstances may dictate. If it were not so, if a minority of the Presbyterian Church could, under our Constitution, trample on our doctrine and order, and still insist on holding its place, and corroding "as doth a canker," the vitals of our system; could still set at defiance the majority; then, indeed, the Presbyterian system would be a very different thing from what I have ever supposed it; and its power to preserve the purity and order of the Church far inferior to what has been hitherto believed.

The fundamental principle upon which all these

The fundamental principle upon which all these details are founded, is that, in all regularly consti-

rs on Presbyterian Church Government, for a moment doubt. That those who the laxest form of Congregationalism, should not be able to reconcile themselves to such a system, anot wonderful. But it is self-evident, that if the uperior judicatories have not the full power of seview and control over the inferior, which has see described, it would be in the power of a single Presbytery or Synod to corrupt and destroy the chole Church.

Yours, truly,

SAMUEL MILLER.

Princeton, Aug. 29, 1838.

## From the Watchman of the South. FARMVILLE CONVENTION.

FARMVILLE CONVENTION.

Mr. Plumer,—The meeting of the Farmville Convention is just over. Sometime before the meeting, I saw an article in one of their papers, complaining that they were slandered by an attempt on the part of the Old-school, to make the impression, that they intended to divide the Church; but if I may judge from what I have heard of their proceedings, their measures have certainly a tendency to disorganization and division. I was not myself a spectator, but I have received my information through channels worthy of confidence, and if in any thing I should be mistaken, I am willing to be corrected by the minutes of the body, which will soon be laid before the public.

public.

The very first step in this meeting was plainly unconstitutional. Our Constitution, chap, 6, sec. 6, of our Directory for Worship, says, "It is expedient that no person be introduced to preach in any of the churches under our care unless by the consent of the Pastor or Session." This provision of the Constitution is very important for maintaining the harmony of our churches at all times, and especially in times of aritation: it places the pulsucconstitutional. Our Constitution, chap. 6, sec. 6, of our Directory for Worship, says, "It is expedient that no person be introduced to preach in any of the churches under our care unless by the consent of the Pastor or Session." This provision of the Consent of the Pastor or Session." This provision of the Consent of the Pastor or Session." This provision of the Church in the hands of those entrusted with the immediate spiritual care of the Church; and a violation of the rule, might lead to indefinite lengths of confusion. This provision of our Constitution, was openly and in the very letter of the Violated by this Convention. It seems strange that those who call themselves the "constitutional Presbyterians," when they meet for the professor on the Church is and a violation of the rule, must be presented purpose of preserving the Constitution, should palpaby violate that instrument in their very first stop. But they actually did appoint their meeting and their preaching in the Presbyterian church at Earmville, without consulting either the Pastor on Session of that Church. Such a measure might appear immaterial in peaceful times; but when the Convention met for the support, if not the formation of a party, in opposition to the views of the Pastor and Session of that Church; and when their proceedings were intended to give full vent to the spirit of party, in opposition to the views of the Pastor and Session of that Church; and when their proceedings were intended to give full vent to the spirit of party, in opposition to the views of the Pastor and Session of that Church; and when their proceedings were intended to give full vent to the spirit of party, in opposition to the views of the Pastor and Session of the trangel down; and be sides an effort would be made to inflame and division. One of their most important resolutions is intended to induce the Presbyteries of our Synod, to resolve on sending no more delegates to the General Assembly. Could this is effected, it would certainly amount to a division of

adiately rushed on deck to his assistance; the captain had at the time a cutlass, and the second mate had nothing at the time a cutlass, and the second mate had nothing at the time a cutlass, and the second mate had nothing at the time a cutlass, and the second mate had nothing at the time a cutlass, and the second mate had nothing at the time a cutlass, and the second mate had nothing at the time a cutlass, and the second mate had nothing at the time a cutlass, and the second mate reaching the inhibitod; he afterwards succeeded in gaining the captain in the captain and second mate reaching the deck, they were immediately attacked by all the crew, who, being five in number, soon overpowered them; they were immediately attacked by all the crew, who, being five in number, soon overpowered them; they have the second mate over the side, but he fortunately caught a rope, and regained the deck again, and retreated to the cabin completely disabled. In the mean time the crew succeeded in overpowering the captain, and threw him overboard."

Interesting Occurrence.—On Tuesday last, a lady, 105 years of age, residing in the city of New York, must be understood as a formal resolution to fortake that body. I hope all our-members will consider the captain had the time a cutlass, and the second mate had nothing at the time whatever to defend himself with. They found the first mate lying at the cabin complaining the cabin.—On the captain and second mate reaching the cabin.—On the captain and second mate reaching the cabin.—On the captain and second mate reaching the cabin.—On the second mate outlass, and the first mate lying at the cabin complaining the cabin.—On the captain and second mate reaching the cabin.—On the captain a ark. She got into the stage, and alone without attendant body. I hope all our-members will consider this matter well before they act upon it. Besides such a resolution would violate the Constitution, for if our Constitution is any thing, it certainly obliges the Presbyteries to maintain their representation in the Assembly, which is the Bond of Union" of the Presbyterian Church. And further, if our delegates cease to go to the Assembly, our reports and appeals must also cease; we shall be completely removed from the oversight of the General Assembly, and our separation from that body and from the churches under its care will be complete.

be complete.

The Convention passed another resolution, intended to prevent the Synod of Virginia, from carrying out the act of the Assembly in the case of the Presbytery of the District of Columbia. But should the Synod refuse to obey that act, in present circumstances, their refusal would be rebellion against the Assembly, and would place us in the predicament of those who have forsaken the Presbyterian Church. They tell us the act of the Assembly is unconstitutional;—this many of us do sembly is unconstitutional;—this many of us do not believe to be the fact;—but supposing that were the case, even an unconstitutional law must be obeyed, until set aside by the proper authority.

The Crops.—The Cincinnati Gazette of Wednesday be obeyed, until set aside by the proper authority. A subordinate body may pronounce a law unconstitutional, by way of argument, in order to procure its repeal, or abrogation by the proper authority; but if a subordinate body should assume the right of disobeying a law, whenever they might think proper to pronounce it unconstitutional, there would be an end of all government. I trust the Synod of Virginia will act no such part; and I hope the brethren of the District Presbytery will not ask us to do it. It would certainly be painful to our feelings, to be requested by those brethren to rebel against the supreme authority of our own Church. Besides there is no necessity for such a course; if that Presbytery does not intend to be bound by the act of their delegates, or to let it stand as their act, they have nothing to do, but to take order on the subject, and report their adhesion to our body to the next General Assembly. This will set every thing right in a friendly manner.

pline of the Church; but II any uninsection to leave us; or if they distinctly renounce our General Assembly, they must not be surprised if we take them at their word. It would be childish for such to complain, after choosing another church and another General Assembly; that we did not any longer consider them as members of our Church. To avoid confusion it will be necessary in such cases, that their names be taken from our list, and that they be afterwards considered as ministers of the gospel of another denomination other words, their authority to preach the matter time will not be from our chart twenty buildings. A portion of the property in some of the stores was saved. Both the printing offices in the town were destroyed.

Great Profit.—A Fact.—A farmer in Belchertown is the stores was saved. Both the printing offices in the town were destroyed.

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be at their posts.

GEO. A. BAXTER. September 11, 1838.

## DOMESTIC INTELLIGENCE.

Mutiny and Murder.—A letter received at Isloyd's from their agent at Emden, dated the 1st of Sept. says:
"On the night of the 24th ult, a ship was driven on shore near the Isle of Juist. The 30th ult, five men of the crew arrived here, and upon our inquiring, reported it to be the Ceres, Captain Wight, bound with a cargo of sugar from New Orleans to Hamburgh, which was established through the newspapers of this city, but which afterwards appeared to be false. Strong suspicion of baratry and mutiny arising, the said five men were arrested and put to trial, and we can now, from their depositions, give the following authentic account:—

men, were arrested and put to trial, and we can now, from their depositions, give the following authentic account:—

"The coppered brig Braganza, from Philadelphia, Capt. G. A. F. Turley, left Philadelphia on the 8th of July last, with a cargo of sugar and logwood bound to Genoa. About three weeks afterwards when the vessel was in the Atlantic, a mutiny was raised by a part of the crew, being four of the sailors arrived here, viz. Cornelius Wilhelms, (surnamed Wilhelm Hamburger) from Holstein; John Adams (who hanged himself in prison the day on which he was arrested,) Jos. Verbruggen, from Belgium; Hans Kundoen, from Sehleswig; the fifth, James Danvoys, from Aberavon, Glamorgenshire, a boy of 16 or 18 years, has been inactive, and will, in all probability prove innocent.

"The captain was beaten and wounded, thrown overboard and drowned, under horrible circumstances. The mate, Vanderslice, was wounded to death, and afterwards died on board the vessel; the second mate, Moore, after having been thrown overboard, mounted the vessel again and reached the cabin, where he was then locked up, together with the captain's wife, (Mary.) Mr. Deal, from Philadelphia, the owner of the vessel and perhaps of the cargo too, and Mrs. Deal, his wife, and kept prisoners during a se'night, as well as the cook, called Brown, a negro, who was locked up in the forecastle. The mutineers intended to suffocate the four persons in the cabin, but left, or failed doing so, afterwards agreed to let them live, and to leave them; together with the negro, to the mercy of the waves in the long boat, on their swearing never to denounce them.

This was executed, and the said five persons left

Steamboats.—A correspondent of the Vicksburg Sentinel, who calls himself a stockholder in steamboats, expresses great dissatisfaction with the law of the late session of Congress for the protection of passengers. With a view to procure a repeal of the law, he propo-With a view to procure a repeal of the law, he proposes a convention of steamboat owners to meet in Louisville on the first of October next, that being the time when the law is to go into effect. He also recommends that the price of freight shall be raised, and an additional charge be made for passengers.

Western Mails.—The Postmaster General has authorised the Postmaster at Wheeling to contract for sending the western mail from thence by steamboats, during such season of the year as the roads are in a

during such season of the year as the roads ar bad state, and the river is in navigable order.

The Crops.—The Cincinnati Gazette of Wednesday says: In Ohio the corn crop is about an average, the says: In Onto the corn crop is about an average, the oat crop over an average, in consequence of increases secding. Buckwheat and fall potatoes are almost entire failures. There is a very poor crop of apples. The destruction of the fall pasturage is most severely felt—and this can be but partially restored even by fa

vourable rains.

The New Orleans American of the 11th inst. states that the Sugar and Cotton crops look remarkably well, and promise to be most bountiful, if not injured by

on the evening of the 12th inst., on board the steamer Platte, from the Missouri river. We understand through the Bulletin, that he received information on his way up, that the principal chiefs of the different tribes had refused to attend the Cherokee council from a source that induced him to return.

More Fire in the Woods .- The Dunkirk, (Chautau

This will set every thing right in a friendly manner.

The act of our General Assembly has been complained of, and pronounced unconstitutional, but certainly without any reason. When a part of our for ascertaining who belonged to our Church and who did not. If those Presbyteries whose delegates had left us, did not intend themselves to leave us, it was certainly not too much to require them to let us know their determination; and this is all the hardship which the rule imposes.

I will suggest one thing here which if duly observed may save some trouble. I believe the Oldechool members are fully agreed upon their plan of operations; we will force none to leave us whose conduct does not subject them to the discipline of the Church; but if any ministers give notice of their intention to leave us; or if they distinctly renounce our General Assembly, they must not be surprised if we take them at their saved in a friendly que Co. N. Y.) Beacon says that for more than a week, quite a destructive fire has been raging a few miles below that village, on what are called the Lake and Middle roads; and so very dry is the earth, and in fact every thing that can be burned, that it has, as yet, baffled all human exertions to stay its progress. Horrible Catastrophe.—On Friday evening last whilst the public hands were engaged at work upon the lower sewer near the Old Market House, the banks caved in and buried six of their number—three white men and three negroes! Every effort was made to rescue the unfortunate creatures from their untimely face; but we regret to state that three only were saved. One white labourer and two blacks were not discovered until the spark of life was extinguished. How true, that "in the midst of life was extinguished. How true, the time of the church; but if any ministers give no-tice of their intention to leave us; or if they distinctly renounce our General Assembly, they must not be surprised if we take their each of the church is the first that the newdow.

three-fourths of an scre of ground, only. He has just sold the product of that three-fourths of an acre for six thousand dollars—making a neat profit of nearly five thousand dollars! If any one of our agricultural friends have a stouter story than this to tell, we should like to hear it. We had the fact from the lucky man himself.—Hampskire, Mass. Gas.

Tennessee Volunteers.—The Nashville Whig of the 13th inst. has the following: Gov. Cannon, under the date of yesterday, replied to the letter of the Secretary of War, in regard to Gen. Gaines' call for Volunteers. After stating that the publication of the Secretary's answer to Gen. Gaines' call will arrest in this State the rapid progress which is making in the organization of Volunteer companies, his Excellency informs the Department that a large number of companies have been organized and reported in readiness for service, in anticipation of an official proclamation.

Killed by a Heifer.—On Tuesday morning last Mr.

ticipation of an official proclamation.

Killed by a Heifer.—On Tuesday morning last Mr. George Skinner, a respectable citizen of Monson, Mass., and head of a family, was found lying in a road near his residence, shockingly mutilated, and dead. From the situation in which he was found, and the nature of his injuries, the conclusion was drawn that he had been killed by a heifer which he was leading home by a rope round its horns the previous evening, and which, it was supposed, becoming enraged, had attacked him, and so gored and bruised him as to cause his death before his melancholy situation was discovered.

Great Suit .- The heirs of Duoreuisl and others ha Great Suit.—The heirs of Duoreuisl and others have brought suit in the New Orleans first District Court, against the first Municipality, for the restitution of the property situated between Ursuline and Esplanade, Levee and Rampart streets, and for \$500,000 damages. The suit is brought on a claim founded upon a grant made by the French government in 1745. The attorney for the claimants is Christoval G. De Armas, Esq. The property claimed is estimated to be worth \$4,000,000.

Rail Road .- Sixty-five miles of the Louisville, Cincinnati and Charleston rail road have been completed and in active operation, being the portion between Charleston and Hamburgh. As much more is under contract, which is expected to be finished in the

Lamentable Event.—Two young men, sons of Mr. Henry Lawrence of Barnstable, Mass., were lately out in the marshes in that neighbourhood in pursuit of birds, when the gun of one of them was accidentally discharged, and the contents lodged in the head of the other brother, causing his death.

Sickness .- The New Orleans Bulletin of the 17th mentions four cases of yellow fever as having occurred.
Two extensive medical practitioners of that city admit
the development of scattering cases, but assert that
New Orleans was never more healthy at the present
season, or more free from the epidemic.
The Mobile Board of Health announce several cases
of yellow fever in that city during the week ending on
the 14th inst.

Accounts from Louisville, Kentucky, represent tha city as extremely sickly, " and that many persons are dying daily of a fever which carries off its victims in

from one to two days."

There is a fearful pestilence raging at Knoxville There is a fearful pestilence raging at Knuxville, Tennessee. The Register of that town, of the 5th, was published with difficulty; and the Mayor had issued a proclamation for the observance of a fast day, on Friday, the 7th inst.,—requiring that "the citizens abstaining from their ordinary pursuits, should humble themselves before Almighty God, and ask that his anger be graciously averted."

Steamboat Disasters.—The steamboat De Witt Clinton, ran upon a reef in the straits of Michilimackinad on the 11th inst., where she remained forty eight hours.

After throwing overboard about fifty thousand dollars of freight, including three pianos, the boat got off without much injury and returned to Mackinaw. One passenger, whose name, is not known, was drowned.

The steamboat Erie, struck on a rock near the harman of the possible of the property of the possible bour of Buffalo, on the morning of the 20th. The steam-boat Red Jacket, took off her passengers the same

French Frigate.—The French frigate L'Astree, Commandant Garnier, belonging to the West India station, anchored in Hampton Roads on Friday night. She was from Havana, bound to Martinique, and having encountered the late severe weather, put in for a supply of water and provisions.

Friction Matches Should be carefully handled, a they are dangerous. Several cases have occurred lately in which they have nearly been the cause of firing buildings, discovered in time to prevent serious consequences only by mere accident. A person in Salem, a few nights ago, had occasion to rise from bed to get a light, and going to another room, and taking a friction match, he rubbed it underneath the shelf, and lighted his least the water training for the same contents. and lighted his lamp. As he was returning from the room, and shutting the door, he happened to discover that the shelf was on fire, by the match which he had used. But for this timely discovery, the house would have been in flames in a short time.—Boston Herald.

Steamboat Law .- After the first day of October, i shall not be lawful for the owner, &c. of any steamboa to transport goods or passengers in or upon the bays, lakes, rivers, or other navigable waters of the United

Mineral Spring.—A remarkable mineral spring has been discovered on the land of Mr. Robert Brinkley, at the eastern base of the Warm Springs mountain. It is strongly impregnated with alum, copper, and iron, and it is thought will be valuable in cutaneous diseases. We tasted it a few days ago, but found it entirely too strong to drink.—Staunton (Pa.) Spectator.

Fur Trade.—Persons are not generally aware of the value of the fur trade to St. Louis, Missouri, and will be astonished to learn that the skins shipped dur-ing the last year were worth \$400,000. Among the various kinds the hides of the Buffalo form the most important item, the number being 50,000, estimated at \$4 a piece, or \$200,000. The prices at which various furs are obtained from the Indians, must make the profits very great.

Army Movements.—The Fourth regiment of artillery, now at Governor's Island, in the harbour of New York, and also four companies of the second Infantry at Hancock Barracks, Mainc, are ordered to Garey's Ferry, Florida. They are to be there by Oct. 10.

The Cherokees .- A letter dated Athens, Tenn., Sep The Cherokees.—A letter dated Athens, Tenn., Sep. 5, states that the emigration of the Cherokees is going on very rapidly. The censures upon General Scott, and the statement of the unpopularity of John Ross among his brethren, which were given in the Western Georgian, published at Rome, (Geo.) are pronounced to be entirely false, as well as the story of dissensions ex Scott for his humane and correct course, and John Ross is said to be the most popular chief in the tribe—the

# FOREIGN INTELLIGENCE.

The steamer Great Western arrived at the Quarantine in New York, at half past ten o'clock on Monday evening, having made her passage in sixteen days, an experienced boisterous weather to a degree, and sur mounted the difficulties with a success that satisfie the most skeptical of the practicability of navigating the Atlantic with steam. By this arrival London and Liverpool papers to the 7th and Bristol to the 8th of September have been received.

The Great Western brings one hundred and forty

cabin passengers. All her berths were engaged before she arrived at Bristol. She made her passage out in 13½ days. The Royal William was but one day longer, the greater distance up the channel to Liverpool, just making that difference.

At a meeting of the Cabin Passengers held on boar the steam ship Great Western, the 24th September, 1838, Judge Woodward was called to the chair, and Robert F. Maitland appointed Secretary, when it was

Robert F. Mattland appointed Secretary, when it was unanimously resolved,

That the Cabin Passengers of the steam ship Great Western have great satisfaction in expressing their decided approbation of the performance of this vessel during her present voyage, and that notwithstanding her time of arrival has been protracted one or two days in consequence of head winds and heavy seas for thirteen days, they feel it due to Captain Hosken to express their full conviction of her perfect strength and safety as a sea boat, and of his skill as an able and vigilant commander.

The London papers announce the death of Sir John Nicholl, the distinguished Admiralty judge, at a very advanced age; of General Onslow; and of the Earl of Annesley. Also of Dr. Barnes, an eminent professor Annesley. Also of Dr. Barnes, an eminent professor at Cambridge, aged 93. He was considered one of the best living Greek scholars.

From the Court Circular, Aug. 30.—His Excellency,

the American Minister, and Mrs. Stevenson, left London yesterday for Scotland. John Van Burgn, son of the President of the Unitee States, accompanied by Mr. Richard Vaux, of the United States Legation, left London yesterday for Cheltenbam, on a tour through Ireland and Scotland.

Money is plentiful in England, at two and a half per cent, and large loans have been made.

different from that by previous arrivals. A part of the harvesting had been done in "glorious weather." Advices have been received by the Great Western, from the Directors of the British and American Stesm Navigation Company of London, that the British Queen is expected to be at sea in November. The steam ship President, building by the same company, was in frame, and was expected to be ready for her station in the line in the course of the next summer or winter at farthest.

Messrs. Curling and Young, of Limehouse, the builders of the British Queen, have begun a steam ship of 2000 tons; being 400 tons more than the British Queen; she is not to be so long as that vessel, but much wider.

The steam packet Royal William, Captain Swain-

The steam packet Royal William, Captain Swain-The steam packet Royal William, Captain Swainson, arrived out at Liverpool on the 19th August, having made the passage in fourteen days and a half. The Liverpool Albion says, she has made a most beautiful run, having performed the voyage home in fourteen and a half days. The distance run four successive days was 1005 miles, a rate of speed scarcely ever exceeded by any other steamer. The Royal William has made the voyage out and home in 45 days, 11 of which were spent in New York.

The steam ship Royal William is advertised in Gore's Advertiser, to sail on the 20th of September, and the Liverpool about the 20th of October, for New York.

and the Liverpool about the 20th of October, for New York.

A letter from Constantinople, in the Morning Herald, dated the 25th July, gives the important information that Mr. McNeill, the British envoy to the Court of Persia, had broken off all communication with the Shah, and was on his way to Constantinople, there to await further instructions. This step was caused by the obstinacy of the Shah in keeping up the war upon Herat, which was believed to be the effect of Russian influence.

There was a dreadful storm in the neighbourhood of Smyrna, July 27th. No less than 130 bodies of ship-The manufactory of C. Nacintosh & Co. at Man

chester, was destroyed by fire, Aug. 25th, and five men perished in the flames. Loss of property £20,000. nsurance £5000.

## GREAT BRITAIN.

GREAT BRITAIN.

Parliament was prorogued on Thursday, August 16, to October 11. The young Queen delivered her speech in person with great grace. The house of lords was perfectly thronged with ladies of the ton, arranged in their richest costumes and plumes; among them a quakeress in her plain garb. But thirty peers were present. Her majesty wore the imperial crown and robes, also a superb diamond necklace, and a magnificent stomacher of the same deziling materials. Her dress was of white satin, trimmed with the finest lace, over which was thrown a flowing mantle of crimson velvet. Her train was borne by the duchess of Sutherland and the marchioness of Normandy.

The claim of the parish of St. Martin against the Queen Dowager, for the rate upon Marlborough House, has been compromised, the Queen paying the money and the parish accepting it, but without entering her Majesty as a rate payer on the parish books.

and the parish accepting it, but without entering her Majesty as a rate payer on the parish books.

The Harvests, &c.—The Grain trade has continued to occupy a considerable share of public attention, as, under existing circumstances might be expected. Although the weather has been fine generally speaking, the prices of wheat have not gone down any thing like what might have been expected, which circumstance attended that the what might have been expected, which circumstances strengthens the belief previously entertained, that the harvest will be deficient. Those who are of the opposite opinion believe that prices will come down and that shortly. This, of course, is all matter of opinion at present. The duty on Foreign Wheat is now two hillings and eight pence per quarter. Whether it will come down to one shilling per quarter is at present a matter entirely of speculation. The speculations for

ow duties have been very extensive.

The unfavourable state of the weather, remarks the ritish Journal of the 8th, which within the last two british Journal of the cit, which within the last to or three days has interrupted the progress of the corn harvest, begins to create much anxiety among those farmers that have not yet secured their crops, who, ere they can bring their produce to market, will have to contend with an influx of foreign corn, which is now admitted at an import duty of only four pence per bushel.

Mr. O'Connell reached Dublin on the 14th of August Mr. O'Conneil reached Duchin on the Patto Raguan and immediately issued a call for a great meeting to be held the next day. At this meeting he made one of his characteristic speeches, declaring the necessity of more "agitation,"—that he was now for a repeal of the union, after one more trial for justice to Ireland—and concluding by moving an adjournment to the 18th, when he promised to unfold his plan for a new associa-

and concluding by moving an adjournment to the 18th, when he promised to unfold his plan for a new association, to obtain justice or repeal.

Steam Navigation to America.—A meeting of the Great Western steamship company was held at Bristol, on Wednesday, by adjournment, for the purpose of confirming or otherwise, the resolutions passed at the last meeting, which went to the creation of new shares and the extension of the capital of the company to 1,000,000L. The chairman explained, that, in consequence of the objections of a portion of the proprietors quence of the objections of a portion of the proprietors to the admission of new shareholders, until the year 1839, the directors had determined to abide by the deed of settlement, and only, at present, to fill up the capital to the amount stated in the deeds. The debtor and States without having first obtained from the proper officer a license, and without having complied with the which it appeared, that the prospects of the company which it appeared, that the prospects of the company were so excellent, that after setting down the first voy-age to the cost of the ship, the actual profit on the two others has been sufficient to admit of a very handsome dividend, which would be declared according to the deed of settlement on the 6th of September. It was also stated that 97 berths for her next voyage were already taken, and that the keel of another steamer to be called the City of New York, would be laid down in the course of few days, all the preparations being

llready in progress.

The Leeds Times gives some farther particulars of the narvellous piece of good fortune that has befallen a stocking knitter of Nottingham, in coming into possession of a baronetey and estates valued at two millions of dollars per annum, besides an accumulated fund of about ten millions. His name is John Leman—now Sir John—and he is 54 years old. He comes into the title and estates by a remote descent, being the grand-

on of a cousin to the late possessor.

The London papers contain the following correspondence between the American Minister and Mr.

23 Portland Place, Aug. 9. Sir-My attention has been called to the publication n the last Spectator, of a speech which purports to have seen delivered by you at a public meeting in Birmingbeen delivered by you at a public meeting in Birming-ham, in which you are reported to have used the follow-ing language in relation to myself:

"I believe their very Ambassador here is a slave breeder, one of these believe the

breeder, one of those beings who rear up slaves for the purpose of traffic. Is it possible that America would send here a man who traffics in blood, and who is a

disgrace to human nature?"
I desire to know from you whether this is a correct report of what you said on that occasion, and with that view address to you this communication. 1 am, Sir, very respectfully, your obedient servant, A. STEVENSON.

# To Daniel O'Connell, Esq. &c. 16 Pall Mall, Aug. 10.

Sir—In consequence of your letter of yesterday's date, I examined the report of my speech at Birmingham in the Spectator of the 4th inst., and have no hesitation in saying that the paragraph you have selected is not a sorrect report of what I said on that occasion. The very next sentence, does, to my mind, show at the report could not be correct, and having examined another report since, as well as from distinct ecollection, I repeat, that the report is not correct. I have the honour to be, Sir, your very obedient ser ant, DANIEL O'CONNELL. 23 Portland Place, Aug. 11.

Sir—I have the honour to acknowledge the receipt of your note of last evening, in answer to the one from myself of the preceding day.

Presuming that you intended your reply as a disavowal of the offensive expressions contained in that part of your reported speech which had allusion to myself, and to which your attention was called, I am satisfied with the answer you have given.

As an incorrect report of your speech has been made public through the press, I beg to inform you that I deem it due to myself that the correspondence which has taken place should also be published.

I am, Sir, very respectfully, your obedient servant.

I am, Sir, very respectfully, your obedient servant.

# To D. O'Connell, Esq. &c.

The Duchess of Orleans gave birth to a son, on the 24th of August, who was immediately baptised and received the name of Louis Philippe Albert, and the title of Count of Paris. The Duchess ordered liberal donations to various charitable institutions; and a gift of

tions to various charitable institutions; and a gift of 100 francs to every child of either sex born in Paris on the same day with her own.

It appears that the Diet of Switzerland has refused to expel Louis Bonaparte, but a proposition was offered, and strongly supported in the Diet, that the state of Thurgovia (in which he resides) should charge itself with the duty of requiring from him a disavowal of his pretensions as a French citizen, and a promise that he would never put forth such claim. This proposition was to be determined on the 10th of September, and if

arried, it was believed that it would satisfy the Fren government. Nevertheless a despatch from Count Molé to the Duke of Montebello had been communicated of the Swim Vorort, in which the Duke was ordered to demand his passports if Switzerland should refuse to expel the Prince.

French affairs with Mexico.—The government have adopted vicerous measures in order to terminate

French affairs with Mexico.—The government have adopted vigorous measures in order to terminate promptly the demele with Mexico. The blockading squadron is to be raised to 22 vessels. Three men of war, the Nereide frigate, corvette Creole and brig Cuirassier, sailed from Brest for the coast of Mexico, on the 1st instant. The Creole is commanded by the Prince de Joinville. Admiral Baudin comes out in the Nareide to take commanded with the commanded by the Prince de Joinville. Nereide, to take command of the blockading squadron Phese vessels were to touch at Cadiz, and there be oined by the frigates Gloire and Medée.

## SPAIN.

The advices from this unhappy kingdom are disastrous for the Queen. Oraa has been terribly defeated and repulsed in his attack upon Morelle, and compelled to retreat with severe loss of men and munitions. A great impulse was given to the Carlist cause by this success. Cabrera had been enabled to advance with eighteen battalions into Valencia where there was no adequate force to oppose him, and it was feared that the city of Valencia would fall into his hands. His march was very rapid.

PORTUGAL.

The advices from Lisbon are of August 28th. The elections were nearly over, and it was confidently believed that the charterists had prevailed, and their success, it was supposed, would cause a change of ministry. Remechido, the guerilla chief, had been shot; but his death is said to have only stimulated the Miguelite guerillas to greater activity. A successor to Remechido has arisen in the person of a bold and active partizan named Baioa, and the band of Remechido had reassembled under the orders of his son. a gallant

The accounts from Athens do not improve. The singdom is represented to be going on from bad to worse. The Queen was about to leave Athens on a worse. The Queen was about to leave Athens on a visit to her parents, and the King was setting out for Roumelia, where he was going to try the effect of his presence on his refractory subjects. A supply of cash had been received, it was said, from Russia, with assurances that further supplies should not be wanting.

an exploring expedition to the region near the mouth of the San Baba. They followed the course of that stream to the distance of 40 miles above its junction with the Colorado. They represent the country as among the finest they had ever seen. They found some specimens of gold and silver in the mountains, and state that the section of the neighbourhood of Sandy clearly recording the gold region of Georgia. closely resembles the gold region of Georgia

# BOARD OF EDUCATION.

onies received by the Acknowledg ral Assembly's Board of Education, from the 10th of August to 13th of September, 1838, inclusive.

Collections in W. Pa. per Rev. W. Chester, \$318 75
Great Valley and Charlestown cong. per Rev. Wm. Latta, Paul T. Jones, 10th ch. per Rev. F. McFarland,
Miss Wyly,
do. per do. Miss Margaret Hemphill, in part of Gibson's scholarship, adies' Education Soc. New Castle, Del. per Mrs. P. A. Scott, 1st ch. Steubenville, per

Rev. C. C. Beatty,

Stille, 10th ch. per. Rev. F. McFarland, Jos. Patterson, 10th ch. (sub. 1837) per do. Pres. ch. Marietta (in part) per Rev. J. M. Boggs, anded by a former candidate, by Rev. F. McFarland,
McFarland,
Cong. of Windy Cove, Va. by Rev. S.
Brown, per do.
Do. of Bethesda, Va. by Dr. J. W.

Paine, per do. Falling Spring, Va. by Rev. J. D. Do. Falling Spring, Va. by Rev. J. D.
Ewing, per do.
Do. Fairfield, Va. (in part,) by Rev.
James Paine, per do.
Do. New Providence, Va. (in part,) by
Rev. J. Morrison, per do.
20 30 New Providence, va. (in part,) by Rev. J. Morrison, per do. urch of Union in Augusta, Va. by Mr. M. Blair, (in part,) to con-stitute Rev. John Hendrin hon.

stitute Rev. John Hendrin hon.
member, by do. per do.

Do. of Waynesboro' and Sinking
Spring, Va. by M. Blair, to constitute Rev. James C. Wilson
Hon. mem. of the Board, per do. 100 00

Do. of Hebron, Va. by M. Blair, to
constitute Rev. Isaac Jones Hon.

mem. of the Board, per. do. of Staunton, Va. by do. to consti-tute Rev. Paul E. Stevenson Hon. mem. of the Board, per do. 122 15 Robert and Joshua Elder, Hummelstown, by Mr. Hershey, per Rev. Jas. R. Sharon, Ex. Com. Louisville, Ky. per Wm. Nesbit, Wm. Wallace, Young Men's Ed. Soc. Hun-

tingdon county, Gen. Robert Patterson, 10th ch. per Rev. F. Gen. Robert Patterson, 10th ch. per Rev. F.
McFarland,
Wm. C. Patterson, 10th do. per do.
Sacred Fund of Belvidere ch. N. Y. Rev. J.
N. Candee, per C. Paul,
Mansefield ch. N. J. per do.
Ch. Shepherd \$2; A. J. Pilkin \$1; Mr. Foster \$1.50; Mr. Lamb \$2; Mr. Higby \$2;
Mr. Hopkins \$2; Mr. Elliott \$1; Mrs.
Bell \$1; Mr. Turner \$4; Mr. Dix 50
cts; Mr. Atchison 50 cts; Mr. Rosel

\$5; Mrs. Church 50 cts.; Mrs. Coals \$1; Mrs. Church 50 cts.; Mrs. Coals \$1; Mrs. S. Shepherd \$1; Hon. John Fine \$20, all of the Pres. ch. Ogdensburgh, N. Y. per. Rev. J. A. Savage, mon Allen, 10th ch. Philadelphia, per Rev. F. McFarland,
Miss Hawks, 10th ch. Philadelphia, per do.
Benevolent fund of New London ch. Pa. per Rev. R. P. Dubois, s. ch. Faggs Manor, Pa. (in part,) per J.

A special meeting of the Board of Managers of the Presbyterian Tract and Sunday School Book Society of the Synod of Philadelphia, will be beld on the first Tuesday of October next, at 4 o'clock, P. M., in the Missionary Rooms, Sansom street, Philadelphia. By order of the Executive Committee.

## JAMES RUSSELL, Secretary.

PRESBYTERY OF RALTIMORE. The semi-annual meeting of the Presbytery of Baltimore, will be held on Tuesday evening next, the second of October, at half past seven o'clock, in the Fourth Presbyterian Church in Baltimore, and will be orened with a sermon, by the last Moderator, the Rev. A. B. Cross. The Clerks of Sessions are required to hand in their statistical reports, in order that the Presbyterial Report may be presented to Synod.

G. W. Musgaave, Stated Clerk.

SECOND PRESBYTERY OF PHILADELPHIA. A stated meeting of the Second Presbytery of Philadelphia will, with divine permission, be held in Burlington, N. J. on Tuesday next, October 2, at 11 o'clock, A. M. W. D. Howard, Stated Clerk.

## SYNOD OF ALBANY.

The Synod of Albany will hold its stated meeting at Hudson, in the Presbyterian Church, on the second Tuesday (9th) of October next, at 2 o'clock, P. M., when a sermon will be preached by the Rev. Jonathan Cone, the last Moderator.

R. Smith, Stated Clerk.

OBITUARY. DIED, at Philadelphia, on Sabbath evening last, the 23d inst., the Rev. GEORGE C. Porrs, for many years pastor of the Fourth Presbyterian Church, Philadelphia, in the sixty-fourth year of his age. [Obituary

kingdom is represented to be going on from bed to worse. The Queen was about to leave Athens on a visit to her parents, and the King was setting out for Roumelia, where he was going to try the effect of his presence on his refractory subjects. A supply of cash had been received, it was said, from Russis, with assurances that further supplies should not be wanting.

TURKEY.

The London papers have letters from Constantinople, dated August 17. Redshid Pacha, who was said to be in diagrace, was about setting out for England, on a special mission; and this is represented as a control of the control of Bucks, Pennsytanis; in which county she continued to reside till her death. She was born in February, 1749, and deld on the 5th ult, in the 90th year of her age. Her meiden name object is said to be, to gain the adhesion of France, Austria and Prussia to a certain treaty with England, preparatory to the introduction of great reforms, much needed in his dominions.

The erratic Emperor arrived quite unexpectedly at Munich, about the middle of August, travelling inego, under the name of Count of Adlersberg. A number of amusing anecdotes are told, is much more economical.

The German papers contain a new ukase against Polish costume, and commanded to assume the Russian—which they are told, is much more economical.

The Augsburg Gazette (good authority,) affirms that Russia will take sides with Turkey against the Pacha of Egynt, should be attempt to establish his independence of the Sultan.

FROM TEXAS.

The steam packet Columbia, arrived at New Orleans on the 12th instant, from Texas, bringing papers to the 8th. The elections had taken place, and Colonel Lamar and Judge Burnet were apparently elected President and Vice-President, from the very large majorities they received in Houston and Brazoris. The following items were brought by this arrived.

Col. Morehouse had just arrived from the West. He states that the party of Mexicans that recently visited the Bay of Corpusa. Christir, terified in a very precipitate manner, a otice next week.]

Her views of Divine truth were clear and well defined. She was a fine sample of the effects of the old Scottish mode of religious education. The Shorter Catechism was so familiar to her mind, that she could repeat the whole of it, the questions and the answers, without any reference to the book. This, of late years, she was frequently accustomed to do, as she lay upon her bed; beguiling in this way the wakeful hours of night, by running over the whole of it in her mind. She considered it not only an excellent summary of religious truth, but also a valuable help to devotion and spiritual meditation.

and spiritual meditation.

She furnished a striking illustration of the great value of a taste for reading to the aged, as a means of giving them pleasant and profitable employment; when many other sources of enjoyment and occupation fail. For several years she had employed much of her time in useful reading.—Few things were prized more highly by her, than an interesting book. And although she often said that her mind had become like a sieve, her memory, even in her latter years, was considered uncommonly retentive of what she read.

In the cause of christian missions she felt a very lively interest. The biographies of Brainerd, Buchanan, and Henry Martyn, were great favourites with her. Her husband, who was born in 1738 or 9, had, when a child of six years old, frequently seen David Brainerd, and heard him preach at the Forks of the Delaware, near which his parents lived, at a place called the Irish settlement. He distinctly remembered being taken to meeting by his mother, and held up in her arms, that he might see the preacher surrounded by his Indian audience; and he used to mention, as a circumstance that particularly impressed his mind, seeing the Indian women weeping around the man of God.—This account the writer had from his own lips.

Mrs. Simpson had the opportunity in her early years of hearing several of the most eminent preachers of the Presbyterian Church of that day. She could describe the peculiar qualities that marked the preaching of some of them, with great distinctness.—Among those of whom she used to speak, we remember the names of William Tennent, John Blair, and her pastor, Mr. Beatty.

Her piety was active. She evinced much concern

Beatty.

Her piety was active. She evinced much concern

Her pumerous descendants Her piety was active. She evinced much concern for the salvation of souls. Her numerous descendants can bear witness to her fidelity, and the interest she took in their spiritual welfare. She was permitted to see eight of her children come to years of maturity and settled in the world. Two of them were called from life some years before her, John N. Simpson, Esq. late of Princeton, N. J. and the Hon. Josiah Simpson, United States Judge of the district of Mississippi. At the time of her death she could number between eighty and ninety of her descendants then living. As long as she lived, she ceased not to employ her prayers, and her efforts for their spiritual good. That privilege they no longer enjoy. But they may still remember her instructions. They may now imitate her piety, her gentleness, her love for the Bible and the sanctuary; and her faithful attention to every relative duty. Pursuing, such a course they may with confidence hope, that God will be with them, as he was with her; and that he will bring them too, in his own good time to that he will bring them too, in his own good time to that heavenly inheritance on which, we trust, she has

entered. The Rev. GIDEON BLACKBURN, D.D., late of Carlinville, Illinois, departed this life at his residence on Thursday the 23d of August, 1838, in the sixty-sixth year of his age.

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ter. And they judged rightly. Of course, they separated. And each of them virtually established a Creed, which was intended to exclude those who thought with the other, and to embrace all who concurred with himself. Suppose each of the ecclesiastical communities formed by the ministry of these men had formed a Creed perfectly vague and undecisive concerning the points which had divided them? Of what value would that Creed have been, as a bond of union, or as promoter of undecisive concerning the points which had divided them! Of what value would that Creed have been, as a bond of union, or as promoter of harmony! Certainly of none. Each body would be just as likely to be agitated with strife, and to have the advocates of different opinions brought together for contention and conflict, as if they had not pretended to have separate families. The truth is, there can be no doubt on this subject unless in the minds of those who think that the difference between Calvinism and Arminianism is of no importance. It is difficult to see how honest and intelligent Christians can be of this opinion. And until they do bring themselves to adopt so strange a position, they cannot for a moment imagine that a body of ministers and elders, made up of Calvinists and Arminians, can minister with comfort and edification at the same altars, and act together in the maintenance of the same holy discipline. This might indeed be done by men of crude ideas, and little conscience; but the more clear the views, and the more deep the conscientiousness of those who should be called to judge and decide in the case, the more impossible would it be for them, while they entirely disagreed on such points, statedly to commune and worship together with edification. If then the great object of Creeds and Confessions is to bear testimony in favour of the truth, and to promote harmony and peace among those who are united under the same denomination; then they must include, not merely the articles which are strictly fundamental, but also all those which enlightened, and serious Christians believe to be important either to practical god-

cles which are strictly fundamental, but also all those which enlightened, and serious Christians believe to be important either to practical god-liness or the comfort of the spiritual life.

Take another example. The Presbyterian church, and most other denominations, who have a regular system of government, believe that the Christian ministry is a divine ordinance, and that none but those who have been regularly authorized to discharge those functions, ought by any means attempt to preach the gospel, or administer the sacraments of the church. Yet there are very pious, excellent men, who have adopted the sentiments of some high-toned Independents, who verily think that every "gifted brother," whether licensed or ordained or not, has as good a right to preach as any man; and, if invited by the church to do so, to administer the sacraments. Now, no sober-minded administer the sacraments. Now, no sober-minded Presbyterian will consider this as a fundamental question. Fundamental indeed it is, to ecclesiastical order; but to the existence of Christian charac question. Fundamental indeed it is, to ecclesiastical order; but to the existence of Christian character it is not. Men may differ entirely on this point, and yet be equally united to Christ by faith, and, of course, equally safe as to their eternal prospects. But would any real, consistent Presbyterian be willing to connect himself with a church bearing the Presbyterian name, in which, while one portion considered none but a regular minister competent to the discharge of the functions alluded to; as many of the other portion as chose, claimed and actually exercised the right to rise in the congregation, and preach, baptize, and dispense the Lord's Supper, when and how each might think proper; and not only so, but when the ordained ministers occupying the pulpit in succession, differed no less entirely among them in reference to the disputed question; some encouraging, and others repressing the exercises of these "gifted brethren." I do not ask, whether such a church could be tranquil or comfortable, but whether it could possibly exist in a state of coherence for twelve months together?

Another specimen will illustrate the same principle. No man in his senses will consider the question which divides the Pedobaptists and the Anti-pedobaptists as a fundamental one. Though I have no doubt that infant baptism is a doctrine of the Bible, and an exceedingly important doctrine; and that the rejection of its as mischievous error.

the Bible, and an exceedingly important doctrine; and that the rejection of it is a mischievous error, yet I have quite as little doubt that some eminently pious men have been of a different opinion, and have practised accordingly. But what would be the situation of a church, or a body of churches, equally divided, or nearly so, on this point; mini ters as well as private members constantly differ-ing among themselves; members of each party conscientiously persuaded that the others were wrong; each laying great stress on the point wrong; each taying great stress on the point of difference, as one concerning which there could be no compromise, or accommodation; all claiming and endeavouring to exercise the right, not only to argue; but to act, according to their respectively. only to argue, but to act, according to their respec-tive convictions; and every one zealously endea-vouring to make proselytes to his own principles and practice! Which would such a church most resemble—the builders of *Babel*, when their speech was confounded; or a holy and united family, walking together in the fear of the Lord, and lations of the Holy Ghost, and edifying

Spring—Rev A Ponge ille Rev J Culbertson ILLINOIS. one another in love?"

Let me offer one illustration more. The que tion between Presbyterians and Prelatists is gene rally acknowledged not to be fundamental. I do not mean that this is acknowledged by such of our not mean that this is acknowledged by such of our Episcopal neighbours as coolly consign to what they are pleased to call the "uncovenanted mercy of God," all those denominations who have not a ministry Episcopally ordained; and who, on account of this exclusive sentiment, are styled by bishop Andrews, "iron hearted," and by archbishop Wake, "madmen;" but my meaning is, that all Presbyterians, without exception; a great majority of the best Prelatists themselves; and all moderate, sober-minded Protestants, of every country, acknowledge that this point of controversy is one which does by no means affect Christian character or hope. Still is it not plain, that a body of ministers entirely differing among themselves as to this point, though they might love each other as Christians, could not possibly act harmoniously together in the important rite of ordination, whatever they might do in other religious conserved. might do in other religious concerns?

In all these cases, it is evident there is nothin fundamental to the existence of vital piety. Yet is equally evident, that those who differ entirely and zealously concerning the points supposed, can-not be comfortable in the same ecclesiastical communion. But how is their coming together, and the consequent discord and strife, which would be inevitable, to be prevented? I know of no method but so constructing their Confessions of Faith as to form different families or denominations, and to shut out from each those who are hostile to its distinguishing existing the second of the same conference of the same conference of the same except the same conference of the same conferenc tinguishing principles of truth and order. Perhapi it will be said, that all such precautions are unne cessary; that those who materially differ on supoints as have been enumerated, would never at tempt or wish to intrude into churches with which they would not cordially coalesce and co-operate. But the contrary has been found, most notoriously, to be the fact in a multitude of cases. I have my self known a number of instances of men seeking and obtaining a connexion with the Presbyterian church, who disliked her doctrines; openly contradicted her Confession of Faith; and avowed a decisive preference for a different form of government. A variety of personal or prudential considerations induce them, while they think and feel thus, to prefer, on the whole, a connexion with our church; and either prejudice, or habit, or erroneous views of the nature of subscription to articles of Faith, prevent them from seeing the moral ob-

cation or happiness of the church—we shall be desirous of "holding it fast;"—we shall be disposed to "contend earnestly for it;—we shall be pained to see any one chargeable with material error introduced as a teacher and guide in the house of God;—and we shall employ all lawful means for securing an orthodox as well as a tearned and pious ministry. If it were enough that ministers be free from the charge of radical heresy, then it might be sufficient that our Creeds and Confessions should exclude only the errors which constitute such heresy. But every intelligent Christian will see the necessity of going much beyond this in the formation of ministerial character. They will see that the more of truth, and the less of error be imparted by those who are setasteachers and watchmen on the walls of Zion, the better for the church. Of course, if Creeds and Confessions be of any use at all as bonds of union, and as barriers against error, the more completely and effectually we can make them to answer these purposes, the greater their value. The hope, indeed, of banishing all error from the visible church, is a vain hope. It never was, and never will be perfectly realized. But surely it will be regarded by every serious mind as desirable to go as far as possible in the attainment of this object; and especially not only to banish radical error, but all error which approaches that which is radical.

The truth is, whether we examine ecclesiastical

teristic 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 forms of error. On the contrary, it is found to be almost as invariable a characteristic of hostiles both excess and more a characteristic of heretics, both ancient and modern, that they appear lightly to esteem modes of faith; that they manifest a marked indifference to truth; that they are peculiarly apt to prevaricate about it, and explain it away; and hence, very naturally reprobate, and even vilify, all faithful attempts to oppose heresy, and to separate heretics from the church. The former are willing to have Confessions of Faith as full and precise as you please. The latter all the world over, would laye a characteristic of heretics, both ancient and mo-Confessions of Faith as full and precise as you please. The latter, all the world over, would have them consist of only eight or ten articles, and even those expressed in such general terms as would allow of skulking and evasion on the part of all who professed, in any shape, to believe the Bible. Such is, undoubtedly, the state of facts. Let the conscientious Christian judge of its indication.

One more question remains to be considered, with the constant of the considered of facts.

Yours, truly, SAMUEL MILLER. Princeton, September 5th, 1838.

From the London Christian Observer. DEATH-BED OF MRS. SARAH MORE.

While inserting in our Number for May, the nar-rative of the death-bed of Hannah More, we were reminded of the very interesting account given by Mr. Roberts of her sister Sarah, who was, in many respects, a remarkable woman, and of whom we have often lamented that our pages contained no record. We inserted in our volume for 1819, an record. We inserted in our volume for 1819, an obituary of Martha, the youngest sister, who died in her sixty-seventh year, leaving Hannah the sole survivor of the five sisters, the three eldst of whom quitted the world (as Hannah said) in the order in which had been given of her situation were the exaggerations of affectionate alarm. While still so well as to be able in some degree to pursue her seventy-five. Sally died in the year 1817. We survivor of the five sisters, the three eldst of whom quitted the world (as Hannah said) in the order in which they entered it, each at the advanced age of seventy-five. Sally died in the year 1817. We knew her well, and to know her was highly to esteem and affectionately to record her. She oreteem and affectionately to regard her. She presented, both in body and mind, a striking contrast to Hannah and Martha. The two latter were delicate and slightly built; the former was more massy in her frame; and her conversation, though edity ing and deeply serious on serious subjects, was marked by a natural humour, both of style and manner, the like of which, Garrick used to say he had never witnessed in any other woman. Meek-eyed "Patty" (that was the household colloquialism) deeply humble, and winningly unobtrusive; yet possessed of great energy of character; most zeal-ous in her loyalty and patriotism; and indefatigable in works of piety and mercy. She was tenderly attached—as indeed they all were—to Hannah and nothing could exceed the solicitous attention with which she watched beside her couch, or endeavoured to prevent her being disturbed or over fatigued. As for Hannah, her character and the style of her conversation are too well known to require notice. But neither Martha's gentle vivacity, nor Hannah's sparkling wit, were so popularly effective as "Mrs. Sally's" good-humoured originalities, which often provoked more than could be called a smile. The tale of "The Two Soldiers," in the cheap Repository Tracts, which was written by her, shows somewhat of her style, which was road and Doric than that of her Attic sister It must have been irresistibly comic to have heard one of her characteristic dialogues with some old fashioned churlish Somersetshire farmer, whom she was endeavouring to reconcile to the direful scheme of teaching the children of his neighbourhood to read; or with some heathenish village slattern, whom she was alluring to go to church, and to mend her husband's stockings. Rowland Hill or John Berridge, might have envied her shrewdness She would coin the oddest words, and express the most original ideas, and bring them out with unwonted light and shade, sometimes perhaps to the amazement of strangers, who thought that nothing was licit under Hannah Moore's roof, but rounded periods and studied phraseology of books.

In the family arrangements of Barley Wood

gardener; or rather head operative gardener, for Hannah, we think was most skilled in the refinements of landscape skilled in the refinements of landscape gardening, though all of them were fond both of the theory and the practice. We remember, one fine day in June, in visiting Cowslip Green, many years after the Miss Mores had left it for Barley Wood, observing in the hedges and along the lanes, as well as around the cottages, not only wild roses, but cultivated roses in full bloom; and upon asking some of the villagers how they came there, being told that the ladies who formerly lived at the Green used to plant them to adorn the neighbourhood. Our very last recollection of "Mrs. Sally" was being taken by her to inspect the green-house, then in all its—and her—pride; for she was a most ardent practiand her—pride; for she was a most ardent practical botanist. When we next saw it, some years afterwards, she and Martha had followed the two eldest sisters—most estimable women, though less known to current visitors—to a brighter world; and Hannah, the sole survivor, was confined to her room; and the empty green-house, shorn of its honours, like poor Cowper's, told the mournful tale, that "man cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay." Hannah, with all her viva-its mith for the same effect she once said to us (or, dropping the technicality of editorialism, to tous (or, dropping the technicality of editorialism, to er; he fleeth as it were a shadow, and never continueth in one stay." Hannah, with all her viva-

radical.

The truth is, whether we examine ecclesiastical history, or contemplate what is now going on before our eyes, we shall see the enemies of Creeds, and especially the enemies of going into much detail in Creeds, have generally been latitudinarians as to Christian doctrine. It is an invariable characteristic to the last crisis.

mitigate the last crisis. parture of this valuable person was distinguished, has been recorded by a tender friend, (the elder of the two Miss Roberts's, since taken from her sorrowing relatives, now the witness and partaker of her joy, who was constantly in her chamber during her last sickness. The following is her account: "The last hours of our dear friend, Mrs. Sarah

"The last hours of our dear friend, Mrs. Saran More, afforded so wonderful a manifestation of the mercy and faithfulness of God, and of the efficacy of the Holy Spirit's operation, that I have felt it a solemn duty to set down as many of the particulars (too many have escaped) as I can recollect; both for my own edification, and for the consolation of those friends who are more peculiarly interested in this display of the power and goodness of the

Lord.

"From a very slight indication which appeared about six weeks before her departure, she was able to anticipate the whole progress and fatal termination of her disorder, which she explained to a confidential covered. tal agreant, with a composure and acquiescence in the Divine will, truly admirable, and which never One more question remains to be considered, viz. How far subscription to articles of faith implies the plenary belief of every minute particular which they contain? The discussion of this question must be reserved for another letter,

Me Divine will, truly admirable, and which never for a moment forsook her; adding at the same time, that not an hour of any day passed, in which she did not inwardly send up that supplication of the Litany, 'In the hour of death, and in the day of judgment, good Lord, deliver me.'

"It was a considerable time after the wound broke out in her leg, and began to wear a threatenand broke out in her leg, and began to wear a threatening appearance, before she permitted a groan or
any strong expression of suffering to escape her;
and when at length they were extorted by agony,
she seemed to reproach herself for them, as implying a departure from that submission and acquiescence for which she daily and earnestly prayed. At ne time when she was sitting in the parlour under very sharp suffering, one of her sisters exclaimed, Poor Sally, you are in dreadful pain.' She answered, 'I am indeed, but it is all well.' She still or some time longer continued to enjoy the society usual sedentary employments, she gave a striking proof how entirely she was withdrawing her mind from the things of this world, by refusing to have her chair placed near the bow window, from whence she could enjoy the sight of those plants and flow-ers which it had been her constant amusement and lelight to cultivate, but from which she now turned with an expression of the completest indiffer-

At length it became impossible for her any longer to support a sitting position; and just before she was assisted up stairs for the last time, she threw a look all around her, evidently taking a mental farewell of the scene to which she had been so long ac-customed, with an expression which, though she uttered no word, was full of solemn meaning. The extremity and constancy of her sufferings at length eprived her of the power of attending to a chain f reading which had hitherto been her chief dehight and solace. To supply in some measure this loss, her sisters used to repeat from time to time, a few detached texts, in which she would constantly join with the greatest fervour. During the last two years of her life more especially, she had been so diligent and constant a reader of the Scriptures, as well as of other devotional books, that her mind had become completely imbued with them; her sharpest pain, her attention was instantly excited, and her mind visibly comforted, if any bystander recited a verse from the Scripture, or ort prayer, in which, even when unable to speak, o joined with deep fervour.

"One day when she had lain some time in an

almost insensible state, a friend tried her with a few texts of Scripture; she suddenly burst forth, 'Can any thing be finer than that? it quite make one's face shine!' Towards the latter part of he Towards the latter part of her illness, she asked one day to have a little girl in whom she was interested, brought to her. could only deliver herself in short sentences, but her words were, 'God bless thee, my dear child: ove God, serve God; love to pray to God more than to do any other thing.' One night she com-plained of too much light, adding that 'the small lest light was enough to die by.' Mrs. H. More lest light was enough to die by.' Mrs. H. asked her, 'if she had comfort in her mind.' she replied, 'I have no uncomfort at all.' She the room? 'Oh! yes,' she answered, 'I know every body and remember every thing.' 'Ah, poor deal soul,' said one of her attendants, 'she remembers her sufferings too!' 'No,' she answered in a tone of the most affecting resignation, 'I do not think of them.' When she was supposed to be very near her last hour, on her medical attendant wishing her a good morning, she raised her hands in a holy

\* We agree with Mr. Roberts as to the originality of her sallies; but we think the word humour more char-acteristic of them than wit. We should say that Han-nah could be witty, and Martha playful, and Sally groer; ne neeth as it were a shadow, and never continueth in one stay." Hannah, with all her vivacity, which fourscore years of pain could not repress, had this solemn truth ever prominent in her mind; yet she augured right, that she should survive her beloved sisters. "You always look with pleasure at these grounds," said she to the writer of these remarks, as he was one day walking with her among the laurels which she had planted; "I with pain, for I expect one day to be left alone in them."

We have penned these hasty reminiscences with a view to introduce the account given by Hannah More's biographer (or rather by his much esteemed sister, the late Miss Roberts) of the last days of Sarah More; which will be read with the greater interest and edification in connexion with some previous knowledge of her character. Her patience and meek resignation under intense pain, and her deep-toned spirituality and ardent breath-

transport, exclaiming, 'Oh, for the glorious morning of the resurrection! but there are some grey cloude between!' She then blessed him with all his family, and exborted him to love God, and to take care of his soul. 'Oh,' she exclaimed, 'if this should be the blessed hour of my deliverance, may I die the death of the righteous, and may my lest thoughts be thoughts of faithfulness!' The following day she awoke suddenly out of a trangul sleep, crying out in rapture, 'Blessing, and honour, and glory, and power, be unto the Lamb. Hallelujah!' Another morning when she was imagined to be in the very act of dying, recovering herself a little, old water, and truning her head towards a nurse who was attending her. 'Do you know who it was that said, 'A cup of cold, water given in my name?'

"Again, in the intervals between her wanderings and the extremity of pain, she exclaimed incessantly, 'Oh the blood of Christ! he died for me. God was man! May his blood be shed om me!'

'Lord let the light of thy countenance shine upon me.' 'When shall I appear before God?' And then half bewildered again, she cried out earnestly to her sister, 'Patty, do love the blessed God! Lord, shield me with the wings of bly love.' After a little interval, she said to Mrs. H. More, 'I hope I have had all my stripes; Lord! I am ready, finish the work!' On awakening in the afternoon, she again poured forth this ejaculation, 'Lord look down upon me with the light of thy salvation; let thy Holy Spirit shine upon me. Look, O Lord! upon thy afflicted servant.' Somebody prevent saying to her, 'The Lord will release you and take you out of your pain,' she seemed to feer, let a she had betrayed some impatience, and immediately answered, 'Aye, in his own good time.' She then broke out into the Gioria Patri, and added, 'Lord, look down upon a poor penitent, humble, contrite, sinner,' look down upon a poor penitent, humble, contrite,

"Nearly three days now passed, either in strong

"This day se'nnight my dear sister Sarah ex-changed this sorrowful sinful world, for a world, I humbly trust, of everlasting happiness. Four months we had watched over her increasing disher whole time was spent in prayer, or, what was will I bring into the land whereunto he went, and still more affecting, in praise. Miss Roberts, who his seed shall possess it."—Christian Intelligencer. kindly came to us in our affliction, which sheet full of her sayings, replete with faith and shope. Owing to the immense quantity of laudanum she took, she was frequently in a kind of delirium; but the habit of pious thought was so confirmed, that even in that state she was always repeating broken portions of Psalms. She was earpeating broken portions of Psalms. She was earned by the solution of the present seemest to depart and to be with Christ.

And though "no chastening for the present seemeth to be joyous, but grievous—nevertheless, afterenth to be joyous, of mortification. We were frequently roused in the night by her piercing groans, which she vainly endeavoured to restrain, fearing, they would offend God. Our prayers for a gentle dissolution were granted: she expired in great tranquility. ner example sink deep in the hearts of all wh witnessed it. She commonly sent away her sur-geon in tears. Patty and I have seen none of her friends since her death, though they constantly call at the door. I hope we shall now be able to

get a little air, having been confined to the house since the middle of September last. Patty is in a weak declining state. I am better than in the winter. Pray for me that I may be enabled to do and to suffer the whole will of God. My three departed sisters have quitted the world in the same order of succession in which they entered it. My turn in course would be next. But all is in the hands of infinite wisdom and mercy. ON THE LEADING OF THE SPIRIT.

For as many as are led by the Spirit of God, they as the sons of God.—Rom. viii. 14. No doctrine is placed in the sacred scripture in

higher prominence and importance than that of the agency and influence of the Holy Spirit. This is represented in a variety of ways. The leading of the Spirit is one branch of his agency. This is a privilege peculiar to believers. Unregenerate men may experience the common operations of the Spirit is one branch of his agency. This is a privilege peculiar to believers. Unregenerate men may experience the common operations of the spirit is one branch of the author of it; which, by the grace of God, Spirit which are not constituted.

guide us into all truth." When God "who commanded the light to shine out of darkness, shines into the hearts" of men, they behold a beauty, evidence, and glory in the doctrines of the Bible, of which the unrenewed man can have no conception, however distinguished he may be for learning and acuteness. When the Spirit of God opens a man's cyes, he is made to see the wonders of God's law. Infidelity may open her page to such a man, filled with the most plausible reasonings, and the strongest objections, but she cannot impress his mind, who is convinced of the scriptures, by the demonstration of the Spirit. So also in reference to the DUTIES of religion. The Spirit is the light and truth that leads Christians to God's holy hill, and to his tabernacle. He conducts them to the throne of grace, teaches them to cry Abba Father, fills their mouths with arguments, and makes interces-

manner, but had reason sconer or later to say,
"God has given us of his Spirit."

The leading of the Spirit is continued with
Christians through life. If this blessing should be "Nearly three days now passed, either in strong delirium, or total stupor, at the end of which time she became more composed, and as at every other time, uttered no sentence in which supplication or praise was not mingled. Her chief cry, on this day, was for pardon and sanctification, and she charged her sisters to strive for the gift of the Holy Spirit. Her wanderings were frequent, but whether sensible or incoherent, calm or agitated, still the names of her God and her Saviour were constantly on her tongue.

"Her sister asked her if she knew her; she answered, 'I know nobody but Christ.' In the evening of her last day but one, though scarcely able to articulate, she murmured out to those who stood round her. 'Talk of the cross—the precious cross—the King of love.' On the morning of her blessed and quiet release from an earthly existence, though no longer able to swallow food, or discern any earthly object, she was still enabled to give an evidence of the heavenly frame of her mind; a friend repeating to her, that heart-sustaining assurance, 'The blood of Christ cleanseth from all sin,' she pronounced, with a devout motion of her hands and eyes, 'Cleanseth,' and a moment after, 'Blessed Jesus!' and these were the last of her words

"Nearly three days to wall be east through life. If this blessing should be withdrawn, it is impossible to say how far they withdrawn, it is impossible to say how far they withdrawn, it is impossible to say how far they withdrawn, it is impossible to say how far they withdrawn, it is impossible to say how far they withdrawn, it is impossible to say how far they withdrawn, it is impossible to say how far they withdrawn, it is impossible to say how far they withdrawn, it is impossible to say how far they withdrawn, it is impossible to say how far they might and perce. It is the perpetuity of this gift, as a leader, that sustains the hoopes, animates the exerctions, and supplies the comforts of the children. It is the tornown, it is is impossible to say how far they sudder. It is the p

she pronounced, with a devout motion of her hands and eyes, 'Cleanseth,' and a moment after, 'Blessed Jesus' and these were the last of her words that could be collected. It is scarcely necessary to repeat, after such a relation, that her whole conduct during her conflict with this last enemy, was one uniform and uninterrupted display, (when she was in possession of her faculties,) of those fruits of the Spirit; enumerated by the apostle 'Love, peace, meekness, long-suffering, faith: and it only remains for us to pray that our latter end may be like hers.'"

Mrs. H. More, writing to Mrs. Kennicott upon the occasion, says:

"This day se'nnight my dear sister Sarah exthe occasion, says:

"This day se'nnight my dear sister Sarah exchanged this sorrowful sintul world, for a world, I humbly trust, of everlasting happiness. Four months we had watched over her increasing disease; for the last two it far exceeded in agony any thing I ever witnessed. Poor Patty and I closely attended this bed of suffering, but our distresses were mingled with much consolation. This sprightly, gay-tempered creature, whose vivacity age had not tamed, exhibited the most edifying spectacle I ever beheld. I cannot do justice to her humility, her patience, her submission. It was a sort of spiritual triumph over the sufferings of her tormented body. She often said, 'I have never prayed for recovery, but for pardon. I do not fear death, but sin.' When she was herself, almost death, but sin.' When she was herself, almost that of the world) and hath followed me fully, him

eth to be joyous, but grievous—nevertheless, afterwards, it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—

How beautiful and instructive is the example of these truths, as displayed in the subjoined extract from Home's Life of Bishop Wilson:

"In 1693, a dangerous illness, from which he re-

covered by the mercy of God, drew from him th following reflections: "1st. That very day se'nnight before I was guilty "1st. That very day se'nnight before I was guilty of a very great fault, which I am sure was very offensive to God, and which I had not repented of, and perhaps had not done to this day, but had gone on in my wickedness, if God had not by this, or some other fatherly correction, diverted me.

"2dly. I began my journey (contrary to a former resolution) on a Sunday, which, without great necessity, I think I ought not to have done: that day being appointed for God's service.

day being appointed for God's service.
"3dly. I cannot but reflect how very dangerous a thing it is, to leave the settling of a man's tem-poral and spiritual affairs till he is seized with

sickness; since I find by just experience, how very unfit one then is for any manner of business.

may experience the common operations of the Spirit, which are not sanctifying and saving, but remaining in this state, they must be strangers to his leading. "For as many as are led by the Spirit of God, they are the sons of God."

The leading of the Spirit may be considered in reference to the doctrines, the duties, and the enjoyments of religion. As to the DOCTRINES of religion, it is said that "the Spirit of truth shall guide us into all truth." When God "who commanded the light to shipe out of darkness, shipes."

"And may the good and merciful God, who has "And may the good and merciful God, who has "And may the good and merciful God, who has "And may the good and merciful God, who has "And may the good and merciful God, who has "And may the good and merciful God, who has "And may the good and merciful God, who has "And may the good and merciful God, who has "And may the good and merciful God, who has "The command of the surface of God, they are not sufficient."

The leading of the spirit may be considered in the considered in the surface of God, and the sufficient in the suffi

of grace, teaches them to cry Abba Father, fills their mouths with arguments, and makes intercession for them according to the will of God. He leads Christians not only to the practice of the public duties which lie open to the inspection of the world, but likewise to the duties of family religion, and to those contemplations and breathings of the closet which are the most certain evidence, and the firmest props of personal piety. So also it is in reference to the ansurance of religion. The Spirit leads believers to the precious promises; the wells of salvation, that from them they may draw

## ARKANSAS. MASSACHUSETTS. Newburyport - Moses Pe. t MAINE. Portland - A Morehead Toronto-Rev A Bell NEW BRUNSWICK, B. P.

From the Watchman of the South.

LETTER IV. Rev. and Dear Brother,—Many find fault with Church Creeds on account of their length and minuteness. They acknowledge that Creeds and Confessions, under certain limits, are useful, if not necessary; but they contend that every Formulary of this kind ought to be very short; that a Creed intended to be subscribed by all candidates for office in a church, ought never to contain more than a very few articles, and those strictly fundamental expressed in very general terms. This is mental, expressed in very general terms. This is a point of real importance, which deserves to be

CREEDS AND CONFESSIONS.

That it is possible to make Confessions of Faith too extensive and minute, none, probably, will deny. But what, in each case, is the proper limit, is a question not so easily settled. I have no hesitation, however, in avowing the opinion, that a Creed intended to be a bond of union, and a valua-ble testimony in behalf of truth and order on the part of a particular denomination, ought always to include a far greater number of articles than those which are strictly fundamental. And to establish this, as it appears to me, no other proof is necessary than simply to remark, that there are many points confessedly not fundamental, concerning which, nevertheless, it is of the utmost importance. ry than simply to remark, that there are many points confessedly not fundamental, concerning which, nevertheless, it is of the utmost importance to christian peace and edification, that the members, and especially the ministers of every church should be harmonious in their views and practice. As long as the visible church of Christ continues to be divided into different sections or denominations the several Creeds which they employ, if they are to answer any effectual purpose at all, must be so constructed as to exclude from each those teachers whom it conscientiously believes to be unscriptural

constructed as to exclude from each those teachers whom it conscientiously believes to be unscriptural and corropt; and whom, as long as it retains this belief, it ought to exclude.

To exemplify my meaning—the difference between George Whitfield and John Wesley, was not a difference in regard to fundamentals, as that word is commonly understood. That is, the Arminian system, as held by the latter, though deplorably erroneous, will not be considered by most theologians as necessarily destructive to the soul of him who holds it. Fact of these men regarded the other as a real christian; but they differed so widely that they considered it as impossible that they considered the content of the content of the content of the more correct and sound part of the content of the content of the more correct and sound part of the co

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NEW YORK Philament of the space of the special and the special of the special and the special of the sp of their divine Lord, is that they are so wavering and unsettled in their religious views, and withal so ignorant. With these impressions, I have wondered not a little at the growing prejudice against creeds and confessions of faith. By nothing has the baneful influence of error been so generally promoted, as by these judicious confessions. New England owes her orthodoxy, under God, to the Assembly's Catechism; and not until that excellent summary of doctrine fell into disuse, did her churches decline from the faith of their fathers.—Old England too, owes its remaining orthodoxy to the thirty nine articles. And, where will you find a formula which more clearly ascertains and defines the system of doctrines taught in the Holy Scriptures, than the Catechism and Confession of Faith of the Presbyterian Church? Let it be a maxim with Christians to have no views of truth but such as are definite. It were unspeakably better to understand a few truths well, and to know them certainly, than to expatiate vaguely in the will contrage will solk and to expatiate vaguely of his life will run down without effort. His hope and courage will saik and die away, if he has no with of the prespondent results. His error accomplished by any other man. The life of a useful Christian is an eventful life. It the fathers were accomplished by any other man. The life of a useful Christian is an eventful life. It is fruitful in benevolent results. His energy is not developed as much upon set occasions, or by studied efforts: his whole life is full of labours and events forts: his whole life is full of labours and events that are intimately connected with the best interests of men. There are pious men, who are called to contend with most inactive and sluggish habits, both of body and mind; and there are those who are never satisfied and happy unless they are in some way actively employed; and the difference in the aggregate of good accomplished by these two classes of men, will be found, in the course of years, to be immense, and almost incal but such as are definite. It were unspeakably better to understand a few truths well, and to know them certainly, than to expatiate vaguely over the extended fields of Christian science. The certainty of knowledge is a very different thing from the extent of knowledge. Because you may have but a partial and imperfect view of divine truth, it does not follow that you must of necessity be in darkness and uncertainty in relation to those truths with which you are familiar. Though no man that ever lived, should perfectly know all that God has revealed, this would not prove that he does not know many things with perfect definiteness and certainty. Though our natural eyesight is limited, so that we cannot see beyond a certain circle, nor all things at once in any circle, yet we can see one thing at a time, and that clearly. The same is true of the understanding. Though we may same is true of the understanding. Though we may have no knowledge about some truthe, and though better things of them, and things that accompany salvation to their own soul and to this dying world.

To be eminently useful Christians must also be men of prayer. Nothing has so powerful a tendency to subdue the unhallowed affections of the mind, and the grosser appetites and passions of the body; nothing will so certainly control and direct the thoughts, and elevate them above all that is base and grovelling, trifling and little, as frequent and intimate fellowship with God. The great secret of mortifying a worldly spirit is to cultivate a heavenly one. "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." "Be not conformed to this world, but be we transformed, by the rehave no knowledge about some truthe, and though we cannot contemplate and compare many truths at once; yet we can contemplate one thing at a time, and compare a few things together, and hence come to a definite and certain knowledge of such And thus it is that we shall see clearly, the harmony, connexion, and consistency, of the the great truths which the Gospel reveals. It is this definiteness of view which we affectionately and urgently recommend to you. One doctrine of the Bible consistently understood, will almost necessarily lead a devout and inquiring mind to perceive and appreciate the harmony and connexion which rou through all the peculiar and essential doctrines of the Gospel. The Christian who thoroughly understands one doctrine of the Gospel will be very apt to understand another and another.—Once let his views of divine truth be definite, and there is little danger but they will remain

practical utility to the Christian character. Aum at high attainments in Christian knowledge.—
If you cannot excel in every thing, excel in this. Labour, study, pray, to excel in this. To be burning and shining lights, you must feel the pre-eminent claims of religious truth. Every Christian, in his place and proportion, is the instructor and guide of his fellow men, to lead them to the day spring from on high, to illumine those who dwell in the darkness and shadow of death, and to show them

and there is little danger but they will remain distinct and prominent. Clear and definite views of God's truth, combined with ardent piety go

far to make a useful Christian. The treasures which infinite wisdom has accumulated in the Bible abundantly enrich, and adorn, and give ractical utility to the Christian character. Aim

The way of peace.

To be extensively useful, a Christian must possess ardent and uniform piety. His usefulness will, in a great measure, depend upon the power

PHILADELPHIA AND NEW YORK, SATURDAY, OCTOBER 13, 1838.

ness, it takes its rise from the meek and gentle spirit of holy love. It is warmed and fanned into flame by every breath of heavenly affection. It is simple, because it has nothing to disguise. It is strong and steady, because it is deliberate and cautious. It is unwearied, because, like the heaven-born charfty from which it flows, "it seeketh not its own." And where shall we look for such a spirit, if not in Christians? Where are the incentives to such a spirit, if not in the green of a spirit, if not in Christians? Where are the incentives to such a spirit, if not in the cross of Christ? Where did Paul find it, where did the primitive Christians find it, but in the love of Christ? What can support such a spirit, but those awful and touching realities, those weighty and tender truths which are exhibited with such irresistible energy and vividness, in that wonderful redemption which is the foundation of all your hopes? A light and cursory view of duty will not answer the purpose of your high calling. The mind must be roused to the importance of it; you must think intensely, and feel deeply; every power of body and mind must be awakened and invigorated in the service of the divine Master.

There is another topic on which I will make a few observations: and that is the importance of itms, books of amusement, and playing whist! Not

"If a man say, I love God, and hate his brother, he is a liar; for if he love not his brother whom he hath seen, how can he love God, whom he hath How often have we seen the useful ness of Christians lamentably circumscribed through the want of a kind and affectionate spirit? There are those who need nothing but brotherly kindness to make them patterns of every thing that is praiseworthy. I know that the constitutional tempera ment of good men is various; but there is no apology for the man whose external light is on the wane, because the glow of kindness declines with in. You live in such an evil world-a world where there are so many occurrences that are unavoidably painful—so many wrongs to be encoun-tered and forgiven, and where there are such frequent requisitions for the exercise of a kind spirit, -you do not take special pains to cultivate it, all the better feelings of your hearts will be sup-pressed, and the manly and generous spirit of a heaven-born religion will lose its glory in the en-vyings and suspicions of an earthly and selfish mind.

Would Christians be useful, let them beware of an earthly mind. Let them cherish an habitual impression of the vanity and unsatisfying nature of all earthly things. Let them set their affections on things above, not on things on the earth. Nor is the providence of God in this respect at all at war with his word. God does not require Chris-tians to depreciate worldly good; to exclude themselves from human society; to immure themselves in cloisters, for the sake of mortifying an earthly, and nurturing a heavenly mind. It is altogether a mistaken view of their duty that has induced some persons to retire altogether from the world, and to nce all the intercourse and activity of social life. The author of our nature has with wonderful wisdom adjusted the claims of eternity and time to the relations which his people sustain to both worlds. He does not require them to disregard the claims of earth. He does not require any such divulsion of our nature as necessarily sets the parts of it in perpetual warfare. The design of the gospel is to elevate and sanctify the whole man; to give the best and most benevolent direction to our entire existence; to raise up from the ruins of the apostasy a new creature: and to show its power, not in destroying man, but in regenerating him. Regenerated man is fitted for both worlds. A due regard to the engagements of time does not interfere with the most direct, and quiet course toward heaven. The Christian never appearance in the true cleave of his received at the pears more in the true glory of his renewed nature than when he carries his religion into the world, and lets his light shine on all the departments of active and secular duty, and there amid the dust, and noise, and conflicts of earth, pursues his way toward the skies. It is a much more difficult thing wonderful system of truth, that "mighty range of motive," disclosed in the Bible, obtain its sure and certain dominion over the soul, if not in the frequency, seriousness, and joy of familiarity with God. Were the history of Christians made known, I have no doubt that you might trace the distinguished usefulness of the most distinguished men to their closets. If you will review your own history, I think you will not fail to see that those periods of it have been most distinguished for usefulness, that have been most distinguished for prayer. The late Dr. Payson, in suggesting a few hints to a youthful brother in the ministry, among other most valuable remarks, has the following: "The disciples, we read, returned to Jesus, and told him all things; what they had done, and what they had laught. I think that if we would every the retirement of the closet. It is deep in our own rather the necessary means of its more earts. We shall find the world wherever we find union and communic

tions that are gone have never witnessed, expects better things of them, and things that accompany

ed to this world, but be ye transformed, by the renewing of your minds." No where does the world

newing of your minds." No where does the work appear so much like an empty shadow, and no where is its baleful influence so certainly counter

Prayer furnishes the strongest stimulus, the most powerful incitement to self-denying duty and toil. And who has not observed that intelligent earnest prayer improves all the powers and properties of the soul, and wakes the mind from her sluggish-

ness and apathy to the exercise of the best and most ennobling affections? No where does that wonderful system of truth, that "mighty range of motive," disclosed in the Bible, obtain its sure and

acted, as in sweet communion with thin

evening come to our Master's feet, and tell him where we have been, what we have done, and what were the motives by which we have been actuated; it would have a salutary effect upon our whole conduct. While reading over each day's page of life, with the consciousness that he was reading it with us, we should detect many errors and defects which would otherwise pass unnoticed." It is this familiarity with Jesus—they are these unaffected approaches to the throne of grace, through all the sins and duties, the mercies and trials of his course, that make the useful Christian. I have seen Christians of very reserved habits in their intercourse with men, who were eminently useful because they conversed with God. You will greatly abound in the duty of prayer, if you are ever eminently useful.

It is also indispensable to distinguished and permanent usefulness in a Christian that he mortify an aspiring spirit. Do not contend for preeminence. If you are thrown among those who contend for it, retire from the conflict. Strive to do good, and if your motives are impeached, let your babitsal decertment he was a sultary effect upon our whole conduct. While reading over each day's where so set their affections on fusicians will find, amid all the complications and cares of business, a solitude in his own bosom, a little world of tranquillity within, a retreat more inaccessible than his closet, where, while his body is occupied in its ten thousand labours, his soul lives for God, and where amid all the confusions of earth, he possesses his mid in peace. There is such a thing as being in solitude; and there is such a thing as being in solitude; and there is such a thing as being in solitude; the world. What Christians have to guard against is a worldly spirit. This will destroy their usefulness. If they would be useful, their great end and aim must be things unseen. They must not forget their whom they were sent into the world, but every whom they were sent into the world, but every whom they were sent into the world, but every

tend for it, retire from the conflict. Strive to do good, and if your motives are impeached, let your habitual deportment be your only defence of them. I say again, beware of an aspiring spirit.—

There is scarcely any thing that has a stronger tendency to neutralize and counteract the benevolent designs of good men, than a self-complacent, lent designs of good men to cultivate every alteth himself shall be abased, and he that humbel himself shall be abased and lent lent tian depends much on this uniformity of character.

As " dead flies cause the ointment of the apothefore destruction, and a haughty spirit before a fall."

A Christian to be eminently useful, must also be distinguished for no small share of earnestness and zeal. On this point I feel afraid of leaving a wrong impression. Zeal, without judgment and discrimination, spoils a man for a Christian. A man may possess exemplary piety, and distinguished talent, but without practical wisdom he cannot become useful. And yet discretion may degenerate into timidity; may even lead to a trimming and calculating servility. A character that is formed on the highest models of usefulness, must be distinguished for decision, energy, and zeal, as well as self-diffidence and discretion. There is no danger that zeal will be too ardent, so long as it is the expression of simple benevolence. Only be sure that your heart glows with the benevolence of the Gospel, and the flame cannot rise too high. True zeal will find its choicest aliment in cultivating the spirit of Jesus Christ. At a great remove from that false fervour and electric fire which has its origin in a selfish and ambitious mind, which is discretian will be come the source of light to others. He will be like a city that is set on a hill. Men will see him, and see him from afar. And Men will see him, and see him from afar. And Men will see him, and see him from afar. hurries men on to act without consulting the sober dictates of their understanding, and which is distinguished for its subtility, turbulence, and fickleness, it takes its rise from the meek and gentle ness, it takes its rise from the meek and gentle it will be seen that one of the lights of this world its extinguished, it will be gratefully confessed that bosom; but he will become the source of light to others. He will be like a city that is set on a hill.

There is another topic on which I will make a few observations: and that is the importance of exercising a kind and fraternal spirit. Charity suffereth long and is kind. Charity is not easily provoked. Charity thinketh no evil. Charity beareth all things, hopeth all things, endureth all things. O, if this spirit of kindness—this mutual forbearance—this patience of injury—this freedom from suspicion and jealousy—this spirit of fraternal love and confidence were more prominent in the character of Christians, how would they adorn the doctrine of God their Saviour, and recommend religion to the world! If I do not misinterpret the doctrine of God their Saviour, and recommend religion to the world! If I do not misinterpret nor pervert the signs of the times, the day is near when there will be a peculiar demand for the culvapors which every wind may dissipate and ever sunbeam dissolve. What, then, is the sure groun of confidence in the dying hour? We reply,
I. A consciousness of the protection of
Good Shepherd. David well remembered the terest he took in the welfare of the sheep of his father Jesse. He was a good shepherd. He carried the lambs in his arms—he took care of the sick and the diseased—he led them into the green pastures when hungry, and by the still waters when

thirsty; when any wandered away from the flock, he sought them out and brought them back to the fold with rejoicing; and when attacked by wild beasts, he rescued the sheep at the risk of his own life, from the jaws of the lion, and from the paw of the bear. He was a good shepherd to the flock of his father; but he felt that he had a more vigorous and powerful Shepherd, from whose hand not one of the flock could be seized. And hence his comosure in the view of death. Shepherd;—and though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they com The Lord Jesus Christ is frequently called in the

Scriptures a shepherd, the good shepherd. He himself says, "I am the good shepherd, and know my sheep, and am known of mine." "The good hepherd giveth his life for the sheep." sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluci them out of my hand. My Father which gave them me is greater than all; and none is able bluck them out of my Father's hand." So tha when satisfied on scriptual grounds that we bear to Christ the good shepherd the relation of sheep we can say, "though I walk through the valley of the shadow of death, I will fear no evil." Then

is then a sure ground of composure in death.

Nor is it so difficult a matter as many make i to know whether or not we have an interest in the Shepherd's care. Matthew Henry remarks that the Lord's sheep are marked in two ear, and on the foot. They hear his voice, and they follow him. Do you hear the voice of Christ, in his word, and in his providences? Do you follow Christ? Is he your master? Do you obey him in all things? Is he your life, your all? Whilst distinctive marks like these exist, is it difficult to ascertain whether we possess them or not And whilst it is our privilege to know in whom we believe, why do Christians live in such uncertain ty? Why do they ever go down amid fogs and shadows to the dark valley? It is the privilege of every true believer to say, "the Lord is my shepherd;" and if he can say this, he can meet death

with confidence and composure.

II. When thus assured of an interest in the distance from the conflict. Religion does not consist in living at a distance from temptation, any more than in running needlessly into it; but rather in encountering and overcoming temptation when it plainly meets us in the path of duty. By becoming Christians, we do not cease to be men. it plainly meets us in the path of duty. By becoming Christians, we do not cease to be men. The world has its temptations, and the world is every where. It is in the recesses of the wilderness. It is in the solitude of the ocean. It is in rate the soul of the believer from Christ. It is with Christ. What real evil our own unhallowed passions—passions which no solitude extinguishes, and which often gather strength from seclusion. No man can run away from the world without running away from himself.

The presumptuous Christian will find the world converted into a celestial messenger to open this

As the view which moses work from the summer of Nebo, just before his death, was the brightest and sweetest that ever gladdened his eye, so the most comforting views of Christ are frequently withheld from believers until they come to die. or Nebo, just before his death, was the brightest and sweetest that ever gladdened his eye, so the most comforting views of Christ are frequently withheld from believers until they come to die. The fact has given rise to the proverb that "dying grace is reserved for dying saints." And not unfrequently, the sun of righteousness which darted but an occasional ray upon them through life, pours its unobstructed and effulgent light upon them when they come to die. Jesus is with them in their dying moments; his rod and staff comfort them. They are enabled to rest with unwavering confidence upon the promises, and to look with bright anticipations of hope into the future. With the eye of faith they are enabled to look through the thin veil that hides that future from observation, and to see awaiting them stars and amaranths, and crowns of rejoicing. Instead of a court of justice frowning upon them, they see a throne of grace; upon that throne they see not a stern lyding, but their elder brother and advocate; their Saviour who redeemed them with his own blood. And they can say, now I am ready to depart And they can say, now I am ready to depart and be with Christ, which is far better. All fear is removed; unwavering confidence in God takes full possession of the mind and heart, and the truth, may safely subscribe the same Creed, al-

severy minute article comprehended in the whole formulary? In the Confession of Faith of the Presbyterian Church there are thirty-three chapters, and each of these chapters consist of a number of sections. Now, of the near two thousand ministers included in that Church, is it to be supposed that every man ex animo receives and adopts "every jot and tittle" found in those chapters and sections? Can it be imagined that so many individuals can be found entirely concurring in every minute point of doctrine comprehended in the Creed? And must we reject every candidate for admission who cannot conscientiously, in this rigid sense, subscribe the whole? I answer, my doctrine of the fair import of subscription to a Creed is not so rigid as this. Nor does the language of our Formula of subscription appear to me to call for a construction so rigid. It is in these words: "Doyou sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught, in the Holy Scriptures?" The grand question is, what does the phrase system of doctrine mean? Does it mean every doctrine, without exception, which the Creed contains? or, may it be understood to import only a general reception of some leading articles? I am persuaded that neither of these modes of construing the Formula is the true one. To demand absolute uniformity in regard to every particular embraced in an extended Creed, is to require what can never be realized. But, on the other hand, to say that nothing more can be required, than a substantial concurrence of the sent of the substantial concurrence of the s feat the great purpose which Creeds and Confes-

Scriptures," were submitted to any intelligent and impartial jury; to twelve men of plain, common sense, who had never heard of the refinements and quibbles of modern cavillers—I cannot doubt that they would be unanimous in their verdict, without quitting their seats. They would naturally decide thus: "Since the primary object of subscribing are ecclesiastical Creed is to draw a clear line between those who entertain different views of evangelica truth; since the manifest design of the Confession of Faith of the Presbyterian Church is to maintain what is commonly called the *Calvinistic system*—in opposition to the *Socinian*, the *Pelagian*, and the rminian systems; we judge that no man who is not a sincere Calvinist;—that is, who does not ex animo receive all the distinguishing articles of the Calvinistic system, can honestly subscribe it. In regard to points confessedly minor, some diversity of opinion may be allowed. A man may not feel degrees of relationship within which marriage is prohibited; in regard to the consistency of capital unishments with the spirit of Christianity; or the lawfulness of having recourse, in any case, to the lot. On such points as these, some diversity of views may be allowed without invading the "unity of the spirit." But we cannot resist the as fair and honourable men, that unless a candidate or admission does really believe the doctrine of the Trinity; the incarnation and true deity of Je-Spirit; the personality and deity of the Holy Spirit; the guilt and total depravity of man by nature, in virtue of a covenant connexion with Adam, the progenitor of our race; the vicarious atoning sacrifice of our Redeemer, justification solely on account of the righteousness of Christ, imputed to us, and made ours by faith alone; sovereign and unconditional personal election to eternal life; resanctification by the power of the Holy Spirit; the eternal punishment of the im-penitently wicked, &c. &c.; unless he sincerely pelieves all these, and the essentially allied doc trines, which have ever been considered as the distinguishing features of the Calvinistic system, and believes them as they are laid down in the Confession, our verdict is, that he cannot honestly subscribe it; and that if he professes to do so, he schargeable with a deception as dishonourable as e who is acquainted with the authors

he date, and the history of the Westminster Conssion of Faith, knows that it was formed with the express and special view of excluding from the mmunion of those who adopted it, all Pelagians ad Arminians. It is equally well known, that our Church, in receiving it as her Creed, and in propo-ing it as a test to all candidates for admission into her body, has avowed a peculiar desire to guard against the admission of Pelagians and Arminians into her ministry and eldership. This being the case, when he who is tinctured with Pelagian or Arminian errors, nevertheless subscribes it, without any disclosure of his real opinions; or subscribes it at all, however such an act may be wink-ed at by unfaithful members of judicatories—he is

cage, and to permit the bird of paradise confined within to plume its wings and to fly away to its eternal rest? Well, then, may the believer say in the dying hour, feeling the everlasting arms of a Saviour beneath him, "though I walk through the valley of the shadow of death, I will fear no evil." We would only remark.

III. That the presence of Christ with his people in death is a sure ground of confidence. The good Shepherd has promised never to leave or forsake his sheep. And although some of God's hidden ones are left to pass through the last conflict without any sensible tokens of his presence, he is yet present with them. They may not see the Shepherd, but his rod and his staff are defending them. And in this case as in others, happy experience will teach them that,

"Behind a frowning providence He hides a smiling face."

When the conflict is over, and the soul has broken forth from the walls of its clay tenement, it finds guardian angels ready to conduct it to Abraham's bosom.

As the view which Moses took from the summit of Nebo, just before his death, was the brightest and sweetest that ever gladdened his eye, so the most comforting views of Christ are frequently withheld from believers until they come to die.

Whole No. 400.

takes full possession of the mind and heart, and the entire language and sentiment of David in the 23d paslm, they can appropriate to themselves.

From the Watchman of the South.

CREEDS AND CONFESSIONS.

LETTER V.

Rev. and Dear Brother,—One of the most vital questions in regard to Church Creeds, is, How are we to construe the act of subscription? Does it imply that he who subscribes, professes his belief of every minute article comprehended in the whole formulary? In the Confession of Faith of the Presbyterian Church there are thirty-three chap-

the Socinian, in his turn, acknowledges the same alized. But, on the other hand, to say that nothing more can be required, than a substantial concurrence in a few leading doctrines—is entirely to determine the social support in the Scriptures the way of salvation. I ask, is the social support in the Scriptures the way of salvation. I ask, is the social support in the Scriptures salvation. nominal fact sufficient here? May not—nay is not, a mode of explaining it adopted, which completely nullifies it, as a ground of christian hope? Or rather, which makes it an entirely different sort of fact from that which the Bible exhibits? If the question, what is the meaning of the words "the system of doctrine taught in the Holy Further; suppose the fact under consideration to be, that men are saved through the atonement of Christ. Almost all denominations of christians will christ. Almost all denominations of christians will readily concur in this statement, as announcing a great fact. But is this enough for him who would contend earnestly for the faith once delivered to the saints?" Some mean no more by the statement just made, than that Christ by his instruction has revealed to men a future life, and by his suffering revealed to men a future life, and by his suffering the content of the con ings and death, intended to benefit them simply in the way of example. A second class understand the nominal fact in question, to mean, that Christ, by his obedience, sufferings, and death, has procured a mitigation of the demands of the law; so that the believer can now purchase eternal blessedness by his own imperfect obedience; whereas anterior by his own imperfect obedience; whereas, anterior to the atoneing sacrifice of the Son of God a perfect obedience only could avail to this end. Ac-cording to these, Christ died, not to satisfy the decording to these, Christ died, not to satisfy the de-mands of the law and justice; not to pay the debt of his people, and thus to set them free from con-demnation; but simply to lower the terms of ac-ceptance, and to bring the required payment with-in the reach even of sinful creatures. But a third class interpret the fact of which we speak in a totally different manner. They suppose that the sacrifice of Christ was truly and properly vicarious; that the Father "laid on Him the iniquities of us all;"—that He "bare our sins in his own body on the tree;" and that he delivers his people from the curse of the law by being made a curse for them."
I ask again, is the alleged fact the same in the systems of all these people? Let the humble believer, who can find no rest for his soul but in the all-perfect and all-sufficient righteousness of his Divine surety, answer the question. The truth is, what is called the fact in question, is in each of these cases, an entirely different fact in the estimation of the different classes enumerated. Each erroneous theory perverts the fact as found in the Bible, and transforms it into a fact of totally different. Bible, and transforms it into a fact of totally different aspect and bearing. Let me then respectfully entreat the friends of Bible truth to beware of those who talk of Calvinistic facts explained by Pelagian or semi-Palagian philosophy. It is an utter and ruinous delusion. The Pelagian philosophy never fails to transform all the facts which it perverts and tortures, into Pelagian facts, with this dangerous circumstance attending them, that they are really Pelagian under a deceptive name, and false colours. Let Pelagian philosophy prevail in the church for a few years, and he is an infatuated man who flatters himself that Pelagian doctrines will not come be the reigning asset. will not soon be the reigning creed. I repeat, then, no man of christian integrity and

honour will ever subscribe the Confession of Faith of the Presbyterian church unless he is a sincere Calvinist. Whether we consider the nature of racter and history of the Confession adopted—we are irresistibly led to the same conclusion; and constrained to believe that any other course is scribes it at all, however such an act may be winked at by unfaithful members of judicatories—he is guilty of something which appears to me to approach more nearly to what the Scriptures call "lying to the Holy Ghost," than most acts of ecclesiastical dishonesty.

The various apologies which are framed for this conduct appear to me utterly unworthy of honest or honourable men. I will take notice of two or three of the most common and plausible.

And first, when Pelagians and Arminians sub-

## PRESBYTERIAN

SATURDAY, OCTOBER 13, 1838.

Trans Three Dollars if paid within six months, or Poo Dollars and Fifty Cents in advance.

To CORRESPONDENTS .- Several comm were received after our paper was full.

mation of the members of this Presbytery residing in Philadelphia, we would state, that in attending the meeting at Greenwich, they can either take the

CLAIMS OF AFRICA.-The general spirit of the article with this title, we approve, yet we are fearful it may convey a wrong impression on one point. Even admitting that the Colonization Society is a nlar institution, and has for its principal object the temporal comfort of the colonists, still it may have a direct claim upon the support of Christians. ts. still it may and may be sustained by collections made in the churches on the Sabbath, without any infringement of their annetity. Benevolence is a part, and a very prominent part, of Christianity; the spirit of our religion is glory to God and good will to men; and our Divine Lord thought it no breach of the Sabbath to minister to the temporal comfort of man on that day. Colonization we regard as a project of pure benevolence, and in its present form it has strong claims upon Christians. But when we reer that it encourages the planting of churches. and is opening the way for the evangelization of Africa, its claims are greatly strengthened. The suggestion of our correspondent, to engraft mistions on colonization, we commend; the way for this is already fully open; but we cannot see any propriety in an attempt to convert the Colonization Society into a Missionary one.

RESPECT TO AGE .- Although our correspondent who writes on this subject, may over estimate our and veneration should be paid to it; and accordingmpt. The very circuit in their favour, and excite the benevolent desire to kind; but he loved money and it became his rulful sympathy even for old age when associated ed the whole camp of Israel to the divine displeais found in the way of righteousness, it is a crown family. Indeed we can place no limit to the evil. of glory which should be loved, honoured, and ve- He that will be rich, cares not much for the charnerated. It was a feeling which we imbibed in acter of the means he employs; every consideravery early youth, that they who could dishonour tion of right and mercy and fair dealing are borne marked with personal deformity, were sinners of a cares not whether he levies on the rich or grinds high grade; and we still think that they are the the faces of the poor, if he may succeed. "They

is proportioned to the moral refinement and reli- which is evil and expose themselves to every gious sensibilities of an individual, and the ab- thing which is destructive. sence of it is a sure indication of a bad state of feeling. As a duty, it is implied in the whole sys- lieve that this passion can lead them into the comtem of Gospel ethics, and the Almighty sufficiently mission of positive crime. To such then we evinced his indignation at the breach of it, by the would indicate another train of evils which signal judgment which he inflicted upon those who contemptuously mocked the bald head of his venerable prophet. It is God's express command, mately with this grasping passion. The rapacious "Thou shalt rise up before the hoary head, and worldling generally fails in his highest wish and honour the face of the old man and fear thy God; tortures himself with gloomy reflections as he con-I am the Lord."

publican principle, for young men to suppose that of his disappointment; and his appropriate excla they endanger their independence by acknowledging the superiority of their elders. They judge it what have I left." How many who have sailed to be manly, to treat with indifference the experi- with the tide and made large acquisitions, have ence and counsel of those who have grown gray in suffered the sudden reverse, and seen all their the pilgrimage which they have just commenced; brilliant prospects swept away as by the wind and this is a disrespect shown not only to stran- That support upon which their heart rested with gars, but even to parents. The evil is one of the greatest complacency is removed, their most Striplings in politics presume to scorn the opinions of such demands commiseration. Amidst the of the most experienced statesmen; and novices wreck of their earthly hopes, they have no Gospel in theology, affect a pity for the ignorance of men venerable for years, for experience, and piety.

The order of things is subverted, and hoary age must take the form to be schooled by beardless youth. It is a deplorable sign of the times, and it is easy to predict the consequence. God's order catalogue. Not only do harrassing cares and dismust be restored; the young must honour the face appointments destroy the peace of the individual, of the old man; age must always be respected, and when sanctified by wisdom and piety, it must time by a penurious economy which curtails the receive profound homage. To effect this, parents must carefully instil the sentiment, and instructers must inculcate a due subordination in youth. The is, too, an every day observation that wealth accu esson should be early and deeply impressed, that mulated in this spirit is cursed of God; it faile youth never appears more am ble than when to the comfort of those who in the downhill of life, have many sorrows, and few frequently is the cause of the deepest family afflicenjoyments, and who are painfully sensitive to the neglect and disrespect of their juniors in years.

meetings held in Philadelphia, but have faid it saids to give place to a fuller account by a correspondent. We rejoice to see the Presbyterian Church fulfilling its pledge; it has sent forth to the fields of heathenism another interesting corps, to be enstained in their arduous labours by the liberality and prayers of the Church, as well as by the Spirit of the Lord. Let them be accompanied by the fervent supplications of Christithem be affectionately remembered on the field of their benevolent efforts; let their health, their life, their abundant success, be the subjects of earnest petition to the Lord.

APPOINTMENTS,-The Rev. Erasmus D. M'Mas rs, of Ballstown, N. Y. has been elected Presi ent of South Hanover College, and has accepted he appointment. In our opinion this is a judi-

The Rev. S. L. Graham, D.D. has been elected Professor of Biblical Literature in the Union Theoogical Seminary, and has accepted the appoint-

The Rev. N. H. Harding, has been appointed Professor of Church History and Government in the same institution, but has declined the appoint-

Wm. Maxwell, Esq. of Richmond, Va. has been appointed President of Hampden Sidney College, and has accepted the appointment.

THE ROOT OF EVIL .- Having in our last characterized the passion, we now proceed to show in what respects the love of money is a root of all

It awakens insatiable and covetous desires. It oney be our idol we will love it wherever we see it, and desire it, whoever may be its possessor Bridgeton stage, which leaves Camden every day and thus the heart which is under its influence at ann rise, and from Bridgeton take a private is led in the very first step into a breach of one of conveyance; or they can go by the steam boat to Salem, from which place a stage will take them to Roadstown, near the place of meeting. By inquiring at Arch street wharf, the time of departure of the steam boat may be ascertained.

Is led in the very first step into a breach of one of God's positive precepts—"thou shalt not covet."

This in its turn is a direct advance to dishonesty, and if not quickly discountenanced, will end in fraud. All moral considerations are apt to give way before a feeling so domineering. Ahab first desired to possess the vineyard of Naboth; the difficulties which opposed the gratification of his wish only tended to increase its intensity; until the acquisition was finally determined upon at all hazards; and in this instance, covetousness led to the most cruel injustice and the most inhuman murder. Like unlawful desires may still lead to similar crimes. In almost every branch of secular business, the desire of profit has originated tricks of trade, which however sanctioned by custom, are properly characterised as frauds. He is styled a shrewd man of business, who by eloquent exaggeration, can impose a worthless article on the purchaser, or extort from him a double price. It is perfectly fair too, according to the code of money lovers, to create monopolies which promise large gains, however great the public inconvenience and suffering arising from the transaction. The same feeling indulged to a little larger extent, ofter leads to fraudulent bankruptcies, embezzelment o funds by public officers, as well as to the thousand less conspicuous arts of cheating creditors. Tracing it still further, we see it originating the most revolting crimes. It impels the gambler to the use of all the arts and dishonesties of his trade; it inspires with daring the midnight depredator who clandestinely filches his neighbour's property; it points the steel of the assassin; it directs the purposes of the bloody minded pirate, who stains the high-way of nations with the blood of nce, yet great or small, we are ready to em- the unoffending; it places a price upon virtue and ploy it in promoting the object of his communica-tion. The evil he deplores, has often been re-the fomenter of wars which desolate the earth; i leads to the most debasing prostitution; it is often marked by us with the greatest pain. Accustomed, is the great stimulant to the oppressor of humanas we have been, to associate with old age, experiity; and, in a word, there is scarcely a crime or a ence and wisdom, we have supposed that honour misery which mars the purity and happiness of the world, which may not, and which often have not ly have felt indignant that it should be treated sprung from this polluted source. While this root with indifference, much more, with positive disrethe aged have weathered many of the storms of greatest crimes. Let the example of Judas be life, have outlived many of their dearest and earli-eat friends, and are now trembling on the verge of he had the confidence of his associates; his relilife, are calculated to create a melancholy interest gious opportunities were of the most enviable help their infirmities, and to impart comfort to the ing passion, which impelled him at length to set last days of their toilsome pilgrimage. Such considerations may command a sorrowful and respecttoo, in the indulgence of his covetousness, subjecttion and vice; but when the hoary head sure, and at length brought ruin upon himself and ed, or turn into ridicule those who were down in following up his determined purpose. He ons of more than mere thoughtlessness and that will be rich," says the highest authority. " fall into temptation and a snare and many foolis It is very certain that a veneration for old age, and hurtful lusts," they are tempted to every thing

There are many, however, who will never be templates his defeated plans. In proportion to In our own country it is a perversion of the re- the ardour of his love for money, is the poignancy reat magnitude and prevalence; it infects not cherished prospects have been blasted, and their the family, but the State, and the Church. spirit is left crushed and broken. The condition consolations to tranquilize and cheer them, and their sorrow is one that worketh death. Broken hearts, intemperance, and suicide not unfrequently follow in the train of such sorrows.

There are family evils too which swell th catalogue. Not only do harrassing cares and disbut through him the peace of the family. At one comforts of his home; at other times by a neglect of and a distate for all the social enjoyments. It utterly in imparting the happiness which was supposed to be its necessary consequence, and more Who has not observed its influence on tions. Who has not observed its influence on children in awakening pride and vanity; in sedu-

ciag them into habits of idleness; and in sempting them isto every form of dissoluteness. Thousands of sons have been betrayed into profigacy by the wealth of their fathers; and what has been accumulated by the one with the most corroding anxiety and toil, has been squandered by the other, in scenes of disgraceful debauchery.

There is one other class of evils to which we will advert in completing this picture—we mean those which affect their religious prospects.—Where it takes possession of the heart of a professor of religion, it not only prevents the power, but soon effaces the form of religion. Distaste for serious godliness; restiveness under its observances; casting off restraint, and utter apoetasy are usually its fruits. Judas, for the love of filthy lucre, abandoned the Apostleship and became a traitor to his Lord. And should a child of God ever suffer the passion to become predominant, he will find it cooling his religious affections, impairing his faith, and obscuring his prospects; and in the sore chastisements to which God will subject him to restore him from his backslidings, he will have reason to say, "the love of money is the root of all evil."

Its effect on the irreligious is still more marked. It prevents sinners from receiving salutary impressions; it makes them regard religion with contempt, and to treat its promises and threatenings with indifference; it blinds their understandings and hardens their hearts; it renders them insensible to all the solemnities of their last account;

ngs and hardens their hearts; it renders them insensible to all the solemnities of their last account: it so greatly increases the difficulties of conversion. that their entrance into the kingdom of heaven is epresented as next to impossible; and if not oted out of their hearts, it will drown them in erdition! Dreadful will be the doom of such dolators! Their money will perish with them, and they will weep and howl for the miseries which shall come upon them, when the rust of heir gold and silver shall be a witness against hem, and shall eat their flesh as it were fire.

"But thou O man of God, flee these things; nd follow after righteousness, godliness, faith, ove, patience, meekness."

## ACTION OF PRESBYTERIES.

The Presbytery of Indianapolis adopted the folowing resolutions. Three members only favour-

"Resolved 1. That in the judgment of this Pres-lytery, the General Assembly which was regularly organized in the Seventh church, according to the organized in the Seventh church, according to the letter and spirit of our constitution, was the true and proper General Assembly of the Presbyterian Church in the United States.

2. That the body reported to have gone out of the Assembly, and to have held their meetings in the First church, and who have seen proper to

Presbyterian Church in the United States, being a ninority, having left the true General Assembly in a disorderly way, and organized themselves with-out any regard to our form of government, are to considered as a secession from the Presbyterian arch in the United States, and as having forfeitad all claim to the Presbyterian name.

3. That this Presbytery renewedly express their

3. That this Presbytery renewedly express the distribution of the Assembly of dherence to the reforming acts of the Assembly of least, and as now more fully carried out by the Assembly of and to the cause of Christ.

2d. Resolved, That by their said conduct and by the Assembly of the cause of Christ.

The following is the resolution of the Second

Presbytery of Philadelphia. Resolved, That this Presbytery recognize the General Assembly which organized and continued their sessions in May last, in the Seventh Presbyterian church, Philadelphia, as the regularly organized, and the only true General Assembly of the Presbyterian Church in the United States.

Extract from the Minutes of the second Presbytery of Philadelphia, at their stated meeting in the city of Burlington. Oct. 3d. 1838.

of Burlington, Oct. 3d, 1838.

Attest W. D. Howard, Stated Clerk.

The Presbytery of East Hanover, which it will perceived includes the editor of the Watchman the South, (Dr. Plumer) and the editor of the Southern Religious Telegraph, (Mr. Converse,) adopted the following resolution:

Resolved, That the Presbytery doth cordially nrove and will effectually quetain the acts of the last General Assembly for the reform and pacifica-tion of the Church, as necessary and proper, in orler to restore and preserve its integrity and peace.

Ayes—Rev. Messrs. Pryor, Spotswood, Atkin-

n, Neill, Matthews, and Plumer. With Elders Maxwell, R. Soutter, Sr., Dunn, Wilkes, Jones, Batte, Winfree, Bolling, and Wills-total 16. Nays—Rev. Messrs. Converse, A. S. Smith, and H. Smith.

With Elders Hutchinson, Williams, Rennie, and looper-total 7.

The Presbytery of Shiloh which has been put own as a New-school Presbytery, and whose ommissioner to the last Assembly declined sitting ceedings. with either body, has virtually declared its independence, acknowledging neither the General Asembly or the seceders. This, of course, weakens the cause of secession.

The Presbytery of the District of Columbia, lso New-school, and of which Dr. Hill is the Magnus Apollo, has also shrunk back from declaring itself. It, like Shiloh, wishes to wait for further developments"-it seems to be aware that the alternative is, orthodoxy, or the ditch of ecession. Four ministers and an elder protested gainst their refusal to act decisively.

The following we have received as the action of e Presbytery of New Castle. We understand here were but three or four votes dissenting from he resolution which approved of the proceedings the Assembly of 1837, and there was no dissent approving of the course of their orthodox comissigners to the Assembly of 1838.

THE PRESETTERY OF NEW CASTLE, at their essions in Chanceford, Pa., September 26th, 1838,

lopted the following paper:

Whereas, The General Assembly of the Presbyrian Church in the United States of America, a sessions in May and June A. D. 1838, passed an act recorded on pp. 34, 35, of the printed Min-utes, a part of which is as follows: viz.—"That in the present state of the Church, all the Presbyteries in our connexion ought to take order, and are hereby enjoined to take such order as is consis-tent with this Minute, for the general reform and o do some time between the dissolution of the preent Assembly, and the fall meetings of Syn either at stated or pro-re-nata meetings of the Presbyteries, as shall seem most advisable to them

espectively. And
Whereas, The said General Assembly of 1838, has directed that the General reform and pacifica-tion of the Church shall be made on the basis of mblies of 1837 and 1838, the Presbytery f New Castle feels itself called upon to expre its unanimous and cordial acquiescence in, and co-operation with all those important measures of rem, both as to doctrine and order, adopted by the

said Assemblies of 1837 and 1838. 1st. Whereas, The General Assembly of 1837, adopted the following resolution, recorded on p. 421 of the printed Minutes, (accompanied with reasons not personne to be been accompanied with reasons not personne to be accompanied with the personne to be accompanied with the personne to be accompanied w ons not necessary to be here enumerated) viz.— That the act of the Assembly of 1801, entitled, "That the act of the Assembly of ICUL, entitled, A Plan of Union," be, and the same is hereby aborded."—And a resolution recorded on p. 440, of the printed Minutes, viz.—"that by the operation of the abrogation of the Plan of Union of 1801, the Synod of the Western Reserve is, and is here."

And strifes, and contentions, in the household of faith. Every trifling difference of poinion will be a bar to that Christian intercourse, and confidence, and the same denomination will be a bar to that Christian intercourse, and confidence faith. Every trifling difference of opinion will be a bar to that Christian intercourse, and contentions, in the household of faith. Every trifling difference of opinion will be a bar to that Christian intercourse, and contentions, in the household of faith. Every trifling difference of opinion will be a bar to that Christian intercourse, and confidence, of the printed Minutes, viz.—"that by the operation of the Synod of the Plan of Union of 1801, the Synod of the Western Reserve is, and is here."

Foreign Missions of the Presbyterian Church by a Board appointed for that purpose and directly amenable to said Assembly." Therefore, Resolved, That this Presbytery does most cordially approve and acquiesce in each of the above resolutions, and solemnly engage to carry out, so far as it is in their power to carry out, the said resolutions of the Assembly of 1837. And whereas the General Assembly of 1837, as is recorded on pp. 468, 469, and 470, did most earnestly and solemnly testify against certain enumerated errors in doctrine, and disorders and irregularities in practice, contrary to the Word of God and the standards of the Presbyterian Church. Therefore, Resolved, That this Presbytery does most earnestly and unanimously approve of, and unite in,

nestly and unanimously approve of, and unite in, the said testimony against each and all the specifi-ed errors in doctrine, and against each and all the ed errors in doctrine, and against each and all the disorders and irregularities in practice referred to which may have been tolerated in any part of the

Church. And, Whereas the General Assembly of 1838 adopted certain resolutions recorded on p. 19 of the printed Minutes, viz.—"That those commissioners to the General Assembly, viz: Wm. Patton, D.D., Erskine Mason, D.D., Rev. John P. Cleaveland, Nathan S. S. Beman, D.D., and others, who, according to order and usage, had presented their commissions to the Permanent and Stated Clerks, prior to the meeting of the body on Thursday last, the 17th instant, and afterwards on that day, while and proper General Assembly of the Presbyterian Church in the United States.

2. That the body reported to have gone out of the Assembly, and to have held their meetings in the First church, and who have seen proper to style themselves the General Assembly of the Presbyterian Church in the United States, being a minority, having left the true General Assembly in a disorderly way, and organized themselves with and subsequently, valuntarily, and without leave and subsequently, voluntarily, and without leave asked or obtained, left the house, to convene in the First Presbyterian Church in this city, in so doing committing an act, which, however intended, can only be considered as a plain and palpable violation of order and decorum, and in derogation of the duty which they owed to the House, and to the Church,

their subsequently neglecting to attend the sessions of the General Assembly since that day, and at the same time notoriously attending the sessions of another body, convening from day to day in the First Presbyterian church, calling itself the Gene ral Assembly of the Presbyterian Church in the United States of America, the said commissioners appear to have wilfully and deliberately vacated their seats in this House, the only true and proper General Assembly of the Presbyterian Church in the United States of America, and to have original to the United States of America, and to have original to the United States of America, and to have original to the United States of America, and to have original to the United States of America, and to have original to the United States of America, and to have original to the United States of America, and the United nated and organized a schismatical secession the body to which they belonged. 3d. Resolved, That the names of the said

missioners be now called and recorded in order that they may be reported to the Presbyteries of which they are members respectively," Therefore,
Resolved, That this Presbytery do cordially approve and acquiesce in all the principles of the
said resolutions, and do hereby declare our unanimous adherence to the General Assembly which adopted them, and our sincere determination vidually and collectively, to use our utmost efforts, so far as it comes within our province, to sustain and carry out those measures of pacification and reform which the said general Assemblies of 1837 and 1838 have so happily begun. Therefore,

Resolved, finally, That this Presbytery expresses

its cordial and unanimous approbation of the course pursued by our commissioners to the General As-sembly of the Presbyterian Church of the year 1838. A true extract from the minutes of Presbytery.

JOHN H. SYMMES, Stated Clerk.

Columbia, Sept. 28th, 1838.

From the Presbytery of New Brunswick we have received the following minute of their pro

Extract from the Minutes of the Presbytery of New Brunswick, in session at the village church in Freehold, N. J. Oct 2d, 1838.

1. Resolved, Unanimously, That this Presbytery approves the course pursued by its commission in the last General Assembly.

2. Resolved, Unanimously, That this Presbytery

hereby declares its cordial adherence to the Presbyterian Church in the United States of America, on the basis of the acts of the General Assemblies of 1837 and 1838, for the reformation and pacification of the church.

Ordered, That the above resolutions be pub-

lished in the Presbyterian and New York Obser-Attest ver. R. K. Rodgers, Clerk.

At a called meeting of the Presbytery, of Abing don. August 17, after a clear decision in favour of the proceedings of the true General Assembly of last spring, three of its ministers second from their brethren, and gave notice that they would not again meet with that body as a judicatory of the church. The majority therefore passed seve-ral resolutions, declaratory of the secession, and of the fact too that these men were no longer entitled to the office of ministers of our Church. bytery also published several directions to the churches under their care, accordant with the directions of the General Assembly, how to proceed in cases of secession from among themselves.

THE OPPOSITION AT THE SOUTH.

From the best information we can obtain, some o the opposers of the Acts of the Assembly of 1837 are now disposed to let the matter rest. Though they do not approve of these acts, they are still altogether opposed to dividing the church. They see that a division must inevitably ensue, should they unite with the Seceding Assembly; and to declare themselves independent would in fact effect It is not to be expected that all men should take

the same view of a subject so important as the acts in question. And though we have never wavered at all, as to the constitutionality and expediency of these acts, we are far from wishing to compel other men to think as we do respecting them. It has been usual in our church, till of late, to acquiesce in the decision of the majority, and especially in the decisions of our highest Ecclesiastical Judicatory. Every Minister, when he is ordained, so-lemnly promises "subjection to his brethren in the Lord." And unless this promise is fulfilled in its

spirit, as well as in its letter, there will be divisions and strifes, and contentions, in the household of faith. Every trifling difference of opinion will be

For the Presbyterian.
PASTORAL CONNEXION DISSOLVED.

Extract from the Minutes of the Second Presby-tery of Philadelphia, held at Burlington, N. J.,

The painfulness of this act is much alleviated by The only hope for Africa, humanly speaking, is the fact, that the separation arises not from disaffection or dissatisfaction, on either side; but from my inability to perform a pastor's duty, in consequence of a distressing disease in my throat, which has now continued for eighteen months withwhich has now continued out any prospect of relief.

ROBERT B. BELVILLE.

Mr. Wm. M. White, appeared in Presbytery and

presented the following written communication from the congregation of Neshamony: viz.

At a meeting of the congregation of Neshamony held in the church October 1st, 1838—William R. Blair in the chair, and Charles Long, Secretary, the Whereas, our beloved pastor, the Rev. R. B. Belville, has for the last eighteen months been afflicted by a disease, which has rendered him in-

ven, that this mysterious event has been in mercy to the parties immediately concerned, and for the glory of Him who worketh all things after the

On motion, Resolved, That Wm. M. White, and Samuel Craven, be the commissioners to forward these pro-ceedings to Presbytery.

Attest, Wm. R. Blair, Chairman.

Attest, Wm. R. Blair, Chairman.
C. Lone, Secretary.
The Presbytery proceeded to consider the above application of Mr. Belville, when it was,
Resolved, That while the Presbytery deeply regret the cause, and sympathize with their brother and congregation in the affliction with which they have been visited, they feel that the indications of

providence are plain; therefore,

Resolved, That the pastoral relation of the Rev. Robert B. Belville, to the congregation of Neshamony be, and it hereby is, dissolved; this dissolution to take effect on the tenth day of November ensuing. Attest,
W. D. Howard, Stated Clerk.

For the Presbyterian

CLAIMS OF AFRICA. Mr. Editor-You called the attention of your readers, a few weeks ago, to a subject of exceed-ing great importance and interest at the present I refer to the colonization of coloured people

n the coast of Africa,
We are deeply concerned, in this country, but continent, in the success of this enterprise. And any thing that would retard its progress is to be

That there is less interest felt in this cause than its merits deserve, is too manifest to require proof. The claims do not press on the minds of Christians, with the weight of Scripture precepts. They seem to regard it as a benevolent scheme which may or may not succeed, without having any great bearing on the cause of religion. Some even doubt the propriety of it. And others go still farther, and oppose the whole system. Whence is ther, and opposes the whole system. Whence is this diversity of sentiment? Let us inquire, whether a sufficient reason can be assigned for this difference, among those of the same faith?

What is the real character of the Colonization is it benevolent merely? Or does it embrace both in its plan? If it is the former, no follower of Christ can, consistently, withhold from it, his support. Members of the church, who oppose, or hinder its progress, are guilty of violating the last command of our ascended Lord. They are cutting off from benighted Africa, her only hope of receiving the light of the Gospel. - For it must be confessed, that our Missionary Societies, are almost in despair of establishing Christianity in that country, by the instrumentality of white men. But if, o the other hand, it is not a religious society, if its object is merely to restore to their homes, some exiles; and by introducing the arts of civilized life, it may well be asked, are we bound, as Christians. to sustain it? Is it right to take up collections in the churches; and employ the Sabbath for advocating its claims? Should it be so presented as to leave the impression, that it is for se nding the Gospel abroad, we are contributing? Should we be called upon as a church, and as Christians, to car-

lieve the temporal miseries of our fellow men.— But that it is proper, to carry on from year to year, a regular system of collections in the planting a secular colony, is questioned. It is, undoubtedly, a good work, but what has the church to do with it? The proper design of the church is to perpetuate and extend the Gospel. This is the by Rev. Mr. Warren. Singing, and benediction by Rev. Mr. Boardman. The exercises commen main or leading object, in her efforts. This is the end, which our Boards of Missions, have in view. While other objects are contemplated, such as the instruction of the ignorant, raising to civiliameliorating the condition of the people these are all subordinate, and follow as as natural

consequences of the grand object.

How is it with the American Colonization Society? What is its prominent object? Is it not entirely secular? While the diffusion of religion is a mere secondary affair. This, the constitution, and pub-lished documents of the Society, clearly show is the case. We have had experiments enough tried, to con-

vince us, that all attempts to civilize barbarians and ministers of the churches, as one solemn and without the Gospela are perfectly futile. So that, independent of the other objection, this alone would be sufficient to cool our zeal in this cause. Colonization Society. My object is to secure for dwelt on the necessity of prayer, in the to a more general support. And to this end, I will require to make one or two suggestions. Let it it is so modified, as to become a Christian institution, or rather a Missionary Society; having for its officers men fearing God, with an eye to his glory in what the spirit of missions consisted. After mental that the spirit of missions consisted. After mental that the spirit of missions consisted.

tians to this cause; and place its claims on the same ground, as those of the Missionary Society. You will not then hear, that the Episcopalians, Methodists, and Baptists, have their Missionaries in Liberia, while we have none; (though there are two Presbyterian churches in the colony.)

The large church, above and below, was full,

They, very wisely, have societies of their own.
While we, in the extravagance of our liberality, spend our energies on the general cause, which is

mainly secular.

Besides, you will then be furnished with an unanswerable argument against Christian Abolitionists. Can a follower of the Saviour denounce the kind as above, excepting that no portion of the

project of sending the Gospel to the heathen? Dare he retard the work of God? Can he withhold his support from the only plan for evangelizing Africa.

October 2, 1838.

The following communication and request was made in writing, by Rev. Robert B. Belville: viz.

Dear Brethren.—I am under the painful necessity of asking your permission to resign to your care the beloved charge with which I have been happily connected row for more than twenty-five things, feel an honest reluctance, to aid that so-

out another.

As to the plan of sending out all who offer, without regard to character, it will rather hinder, than promote the spread of the Gospel in that country.

These thoughts J beg you to submit to your readers, in hope that some plan may be devised, for carrying on this good work more efficiently.

For the Presbyterian EXTRACTS FROM CALVIN.

Vows. It is of great importance with what

xiii. On Vows.

Baptism.—" Now if it be true, as we have stated,

that a sacrament is to be considered as received, not so much from the hand of him by whom it is administered, as from the hand of God himself, from whom without doubt it proceeded; we may conclude that it is not capable of any addition or conclude that it is not capable of any addition or diminution, from the dignity of the person by whose hand it is delivered. And as among men, if a letter be sent, provided the hand and seaf of the writer be known, it is of very little importance who and what the occasion of it may be; so it ought to be sufficient for us to know the hand and seal of our Lord in his sacraments, by whatever messenger they may be conveyed. This fully refutes the error of the Donatists, who measured the virtue and value of the sacrament by the character of the and value of the sacrament by the character of the minister. Such, in the present day, are our Anabaptists, who positively deny that we are rightly baptized by inpious and idolatrous ministers in the kingdom of the Pope, and therefore violently urge us to be baptised. Again: against whose follies we shall be fortified with an argument of sufficient strength, if we consider that we are baptised not in the name of any more that it the area. strength, if we consider that we are baptised not in the name of any man, but in the name of the Fa-ther, and of the Son, and of the Holy Ghost, and consequently that it is not the baptism of man, but of God, by whomsoever it is administered. Though those who baptised us were chargeable with the grossest ignorance or contempt of God and of all religion, yet they did not baptise us into the fellow-ship of their own ignorance or sacrilege, but into ship of their own ignorance or sacrilege, but into the faith of Jesus Christ; because they invoked, not their own name, but the name of God, and baptised their own name, but the name of God, and baptised in no other name but his. Now if it was the baptism of God, it certainly contained the promise of remission of sins, mortification of the flesh, spiritual vivification, and participation of Christ. Thus it was no injury to the Jews, to have been circumcised by impure and apostate Jesuits; nor was the sign on that account useless, so as to render it necessary to be repeated, but it was sufficient to recur to the genuine original. They object, that baptism ought to be celebrated in the congregation of the faithful; but this does not prove that it loses all its value in consequence of being partially wrong. For when we teach what ought to be done to preserve baptism pure and free from every blemish, we do not abolish the institution of God, however idolaters corrupt it. For when circumcihowever idolaters corrupt it. For when circumcision was anciently corrupted with many superstitions, yet it ceased not to be considered as a sign of grace; nor when Hezekiah and Josiah at bled together, out of all Israel, those who had re-volted from God, did they call any of them to a second circumcision."-Calvin's Ins. lib. iv. ch. xv, 16.

For the Presbyterian.

MISSIONARY MEETING AT PHILADELPHIA. Mr. Editor-I have been both interested and instructed by attending the Farewell Missionary Meetings held in Philadelphia within the last few days, with the mission family, sent out by the Board of Foreign Missions of the Presbyterian Church; and as I doubt not many of your readers like to see an account of these meetings, with your assistance

I will try to gratify them. on Family consists of the Rev. Joseph Warren, Rev. James L. Scott, Rev. John E. Fr man, and their wives. The first meeting was held in the Central Presbyterian church, on Thursday evening, the 4th instant. The services were :weening, the 4th instant. The services were:—
y forward the scheme?
It is readily admitted, that we are bound to reeve the temporal miseries of our fellow men.—
that it is proper, to carry on from year to year,
ut that it is proper, to carry on from year to year, Dr. Cuyler. Address by the Rev. Mr. Scott. Prayer by the Rev. Mr. Boardman. Address by the Rev. Dr. John McDowell. Concluding prayer

I was much gratified to see so much of the time wiew. While other objects are contemplated, such as the instruction of the ignorant, raising to civilization the degraded heathen, introducing the arts and sciences among barbarians, and in every way ameliorating the condition of the people. But that was instructive, and under the circumstances, much that reached the heart. It appeared from what Mr. Lowrie said, that these missionaries had already received their instructions at a public meeting in Albany; he gave a short description of Northern India, their destined field of labour; and illustrated the great principle of raising up a native ministry from among the heathen themselves. He adverted to the circumstances of the mission family then present, surrounded by the members, elders, dependent of the other objection, this alone ould be sufficient to cool our zeal in this cause.

Let me not be understood, as condemning the and varied, and of deep interest throughout. what they do, and sending out only such, as will promote the interests of true religion.

Or if this is impracticable, let us form a Board in the church; auxiliary, if you please, to the National Society, or to the Board of Foreign Missions.

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Dr. McDowell explained and enforced the obligation of the members of the Church to sustain this great cause. Although the address of the Secretary and the mission accounts of the secretary and the m of Dr. McDowell the best. I loved to see the past tor of the church in a most earnest and appropriate

but not crowded; and the most undiminished interest was evident to the last. Notice was then