known among the people.

It is one of the glories of the Church of Eng-

nd that she patronized this important work. As on as it was published an order was issued that Jewell's Defence, and the Book of Homilies, should be placed in all the churches of the kingdom at the public cost, in order that the people, who were unable to purchase these works, might be able to read them at all convenient times. To make the work as generally known as possible, it was ordered also to be placed in the halls of the archbishops, bishops, deans, and archdeacons, for the use of all who might choose to peruse it. By another order, the head of every college and hall in the universities was compelled to place a copy in his own hall for the use of students and others, who might not otherwise gain access to it. Now was it that the labours of Fox were so abundantly blessed. It is not too much to assert, that this this work, together with the Great Bible, and Jewell's Defence, and the Book of Homilies, should be placed in all the churches of the kinged. It is not too much to assert, that this Reformers. The flames of Smithfield had been witnessed but by few, in comparison, and the cries of the martyrs were heard only by those who surrounded the funeral pile, but the pages of Fox were read by all who could read, and his statements were heard by those who were unable to read themselves. It was, indeed, to the persecution under Queen Mary that we are indebted for the Martyrology of Fox, a work which, next to the Sacred Volume, was the most instrumental in bringing converts from Popery to Protestantism. Placed in every church, in the halls of the bishops and dignitaries, and in almost every nobleman's and in almost every nobleman's

in the fact, that our beloved church may be said to imprudent couplets on certain persons in the college, which his comrades had collected and enlarged by additions of their own; but that he never had the slightest intention of giving offence.

His education being finished, he became conrecorded by Fox died in communion with the Church; and the work, in which their memories are embalmed, was received as an authentic narrative of facts, in which every Protestant ought to feel deeply interested. Grindal, who succeeded Parker in the see of Canterbury, was the individual to whom Fox was mainly indebted in the composition of his history. On the accession of Mary, Grindal fled with many others, to Frankfort, where he employed his leisure in collecting the narratives of the second the employed his leisure in collecting the narratives of those who had suffered in England, for their attachment to the principles of the Reformation. The materials were collected in England and forwarded to Grindal on the Continent. It appears to have been his wish to publish the accounts as they reached him from time to time, but he was re-strained by the apprehension that such a proceed-ing would irritate the Papists to more vindictive measures against his countrymen. Fox was also cocupied in the same labour; and Grindal therefore relinquished his intention of publishing his materials, and forwarded them to Fox as they reached him from their fellow-exiles. The account of Bradford's martyrdom, that of Cranmer, and many others, were drawn out by Grindal, and inserted by Fox, without alteration. To him, also, was Fox indebted for advice and counsel wall matters connected with his great work.

The various academies offered to young men of the same of rising into notice. These were completely in the hands of the philosophers, who anxiously sought to propagate their opinions, and held out annual premiums to allure young men of anxiously sought to propagate their opinions, and held out annual premiums to allure young men of were completely in the hands of the philosophers, who anxiously sought to propagate their opinions, and held out annual premiums to allure young men of anxiously sought to propagate their opinions, and held out annual premiums to allure young men of anxiously sought to propagate their opinions, and held out annual premiums to allure young men of anxiously sought to propagate their opinions, and held out annual premiums to allure young men of anxiously sought to propagate their opinions, and held out annual premiums to allure young men of anxiously sought to propagate their opinions, and held out annual premiums to allure young men of anxiously sought to propagate their opinions, and held out annual premiums to allure young men of the philosophers, who anxiously sought to propagate their opinions, and held out annual premiums to allure young men of out annual premiums to allure young men of the philosophers, who anxiously sought to propagate their opinions, and held out annual premiums to allure young men of the propagate their opinions, and held out annual premiums to allure young men of the philosophers, who anxiously sought to propagate their opinions, and held out annual premiums to allure young men of the philosophers, who an

Accordingly, "when it first appeared, there was extraordinary fretting and fuming at it through all quarters of England. They charged it with lies; but, indeed they said this because they feared it would betray their cruelty and their lies, as the author speaks in the epistle before this book." At a subsequent period it was violently assailed by the Jesuit Parsons, in his Three Conversions of England, who charged Fox with defacing the bishop's registers. This assertion was, however, entirely false; and we have the testimony of Strype to his general accuracy and fidelity:—"Fox was an indefatigable searcher into old registers, and left them as he found them, after he had made his collections and transcriptions out of them; many Accordingly, "when it first appeared, there was lections and transcriptions out of them; many whereof I have seen and do possess. Many have diligently compared his books with registers and council books, and have always found him faithcouncil books, and have always found him faithful." This the most honest, the most accurate and industrious of our historians, elsewhere observes:

"And as he hath been found most diligent, so most stretty true and faithful in his transcription."

"And as he hath been found most diligent, so most stretty true and faithful in his transcription."

"And as he hath been found most diligent, so most stretty true and faithful in his transcription."

"This the public misfortunes of France. At first he applauded the destruction of the ancient institutions, which he defended in the "Mercure;" but after two years his views were entirely changed.

"Threats were the consequence." strictly true and faithful in his transcriptions. And this I myself in part have found." After all their efforts, the Papists could only detect three or four material errors; a fact calculated to are the consequence. He was obliged to make continual apologies and retractions. At length he could no longer dissemble his sentiments. He then became an object of the could not be compared to the could not be considered to the could not be compared to th material errors; a fact calculated to excite our was arrested, and committed to the Luxembourg, in November, 1793, which from a palace had been relations, which were alleged as falsehoods, were, of Fox, in all those things relating to the persecu-tious under Queen Mary. The attacks so re-peatedly made have fallen hasmless, and the

appointed for the purpose.

During the reign of Charles II., when a new edition, the edition of 1684, was published, the promoters of the work obtained a kind of promise from the King that the order of Elizabeth and James for Fox were so abundantly much to assert, that this e progress of the Reformset of the plans of the country who would never read the old black letter editions. That the Papists are alarmed at its appearance of the plans of the country who would never read the old black letter editions.

poor, and he was left an unprovided-for orphan at the age of seven. But he had already evinced exand dignitaries, and in almost every nobleman's family in the kingdom, it was extensively read by all classes of the community; nor did any single work inflict so deep a wound on the Papal system.

Not only was this great work sanctioned and authorized by the English church, but it may be said even to have emanated from the church hereself. It was supported by the prelates of the Establishment, and in consequence of their sanction, it passed through no less than four editions during the life of its author. It was to one of the bishops that the author was indebted for many of his maniferations. But he had already evenced extraordinary intelligence; and being recommended to M. Asselin, principal of the college of Harcourt, was received among his pupils. His talents were now cultivated with diligence. He distinguished himself among his companions by the excellence of his compositions, and for two successive years carried away every prize. He displayed a decided taste for satire, and was accused of composing ludicrous verses on M. Asselin. He protested his manifestation of the bishops that the age of seven. But he had already evenced extraordinary intelligence; and being recommended to M. Asselin, principal of the college of Harcourt, was received among his pupils. His talents were now cultivated with diligence. He distinguished himself among his companions by the excellence of his compositions, and for two successive years carried away every prize. He displayed a decided taste for satire, and was accused of composing the life of its author. It was to one of the bishops terials, and this circumstance is of too interesting ingly committed for some months to a house of coranture to be passed over. Indeed, I dwell with pleasure ou these topics; for I cannot but rejoice of his tragedies was, that he had composed some imprudent couplets on certain persons in the col-

nected with several literary characters, among whom was Diderot, a confirmed atheist. In 1759 ciety. His fame introduced him into the highest circles. He was appointed one of the editors of were collected in England and forward-the "Gazette Littéraire," the object of which was dal on the Continent. It appears to have distinguished himself as a critic. His former success as a dramatist induced him to make another. though unsuccessful attempt in that way. He then devoted himself to general literature.

matters connected with his great work.

When the Martyrology appeared, it was viewed by the Papists as a public document, rather than as the work of a private individual. Hence it was not to be expected that it would escape censure.

Accordingly the whom it for a processed there was a second to be expected that it would escape censure.

Express where Voltaire resided, and which was a ferney where Voltaire resided, and which was a second to be processed to be a second destitute, they were invited to spend some time at Ferney, where Voltaire resided, and which was

licentiousness which must ever predominate where the wholesome restraints of religion are cast off.

when sifted, proved to be true. And thus the means used to shake the credit of the work, became instrumental in establishing its veracity. In short, it would be impossible to select any work of equal size so worthy of credit as the Martyrology of Fox, in all those things relating to the persecuns, which were alloged as falsehoods, were, transformed into a prison.

sifted, proved to be true. And thus the Many of his associates had perished on the scafe

The general fidelity of Fox, though constantly questioned by the Papiats, has never been disproved. That he may have fallen into errors in his details of the earlier history of the Church, may be admitted without questioning his general veracity. Mr. Meitland has shown that, in the case of the Wallensea, he was misled by his authorities; but, with respect to the persecution of his own time and his own country, though there must be in such a voluminous work some errors, his statements may be fally depended on having been subjected, during the reign of Elizabeth, to the most searching examination by his bitterest enemies, who would have proved him to be unworthy of credit as an historian if it had been possible. Having escaped from such an ordeal unhart, we may be assured that his fidelity rests on too solid a basis to be shaken by the attempts of the ninteenth century. As thus work was so important at the time of its publication in establishing the Protestant faith, and as it and the author was assuited with an authority was as inserted all bounds. They therefore late bourders of every hour, and in its most appalling form. The proved with all diligence to time peach the author's every prish, there was at least one individual who was go important at the time of its publication in establishing the Protestant faith, and as it and the author were assigned with all diligence to to impeach the author's every parish, there was at least one individual who was goalified for the task. We can imagine that the case of the surface and the provent have the case of the surface. The foll; on the other, death—wheich I expectifully in the every him. His bourder was inserted with those of others, in a dead prise priest no longer appeared on the scaffold, to contract the priest no longer appeared on the scaffold, to contract the priest no longer appeared on the scaffold, to contract the priest no longer appeared on the scaffold, to contract the priest no longer appeared on the scaffold, to contract the priest no longer appeared on publication in establishing the Protestant faith, and as it and the author were assailed with so much virulence by the Papists, it may be desirable trace its history, and to mention the sources from which the author's materials were gathered, and the means that were adopted to make it generally known among the people.

who was qualified for the task. We can imagine the people in the same time almost ready to burst. Overwhelm who was qualified for the task. We can imagine the people in the chancels of the churches the people in the same time almost ready to burst. Overwhelm who was qualified for the task. We can imagine the people and protect the churches the people in the same time almost ready to burst. Overwhelm who was qualified for the task. We can imagine the with sighs, uttering loud and broken exclamations. I felt my heart comforted and enlarged, but at the same time almost ready to burst. Overwhelm which the author's materials were gathered, and the means that were adopted to make it generally known among the people. inexpressibly delightful; and that the words 'Here I am, my son,' never cease to echo in my mind, and to agitate all its faculties."

oulpit of the Lyceum, to the power of Christianity. him to be proscribed in September, 1798, and con-demned to be transported for life to Cayenne. The Bishop of St. Brieux, however, procured him an asylum at Corbeil, a few leagues from Paris, where he remained undiscovered. Here he wrote his "Apology for Religion," consulting the Bible alone. Happier hours, he declared he had never spent than now: his feelings were those of the pious and amiable Bishop Horne, when employed in his Commentary on the Psalms. And when he was restored to liberty he wast to Paris when he was restored to liberty he went to Paris, and in public and private still sought to defend the faith he had laboured so seduously to destroy. M. La Harpe, died on the tenth of February, 1803, bearing testimony, in his last hours, to the truth and value of Christianity. It is true, indeed, he died in communion with the Church of Rome; but the fact that he was led to renounce his former infidelity, and to believe on the name of the only begotton Son of God, is the point for our present

His conversion was eth mercy when, and where, and as he will. Like every true penitent, La Harpe sought to repair the injury he had done; he denounced his former works; he expressed unfeigned contrition for the past; he clung to his Saviour as his only hope; and we cannot doubt that he was plucked as a brand

from the burning.

How awful in their character and in their end, are those revolutionary and infidel principles, which deluged France with the blood of the noblest of her sons and daughters-principles which, where ever they are propagated, cause on all sides a moral and spiritual devastation! How often is the public press made the vehicle for the dissemina-tion of licentiousness, anarchy, and avowed con-tempt of the ordinances of God! How melanchoy the reflection, that each returning Sabbath-day, not only in the metropolis and its neighbourhood should be saturated with publications, of the most applied to this growing evil? Is the mind of our youth to be corrupted—all impressions of a serious cast to be obliterated? Are principles utterly at variance with man's present happiness, and entireand may all who are anxious for the furtherance are the matter of their hatred and hu Divine glory, and the good of their fellowmen, do all that in their power lies to discounte-nance all publications which have even the most remote tendency to undermine the faith of the gospel, or to light in the heart one spark of impurity. -Church of England Magazine.

WHAT PRAYERS ARE ANSWERED.

When the armies of two countries come together battle, the Christians of one country will pray for the success of one side, whilst the Christians of the other country will pray for the success of the other.

PUBLISHED EYERY SATURDAY MORNING, BY Wood, who writes with no friendly feelings to in which he would find poetical beauties that Lord does not think himself bound to answer the (for then they would love the height of holiness.) sufficiently intelligible, and the answer of the wise

my grace is sufficient strength is made perfect in weakness;" and he is

from what he asked, how can any believer say that God's word gives him a right to expect that the very thing he seeks in prayer shall be brought to thou in none of the fore-mentioned ranks? O

But, then, it may be asked, what do I suppose to be the meaning of all the strong language which we find in the Scripture as to God's answering prayer? I conceive it gives us the comfortable as-surance that God's ear is open to the cry of his children, that not one wish breathed out to him is Thus brought by saving mercy, not only to a sense of guilt, but to a knowledge of that Saviour by whom the stain of guilt is obliterated for ever, he employed his time in translating the Psalms into verse, which he afterwards published, declaring in the preface his conviction of the truth of the Bible. By the death of Robespierre, he was set at liberty, and speedily bore public testimony in the public of the Lyceum to the power of Christianite. most gracious and the best; and, as he knows that God hears him, he knows he has the petitions His lectures were numerously attended. His zeal God hears him, he knows he has the petitions however again exposed him to suspicion; and his granted that he asks of him, in those answers which work on the fanaticism of the revolutionists caused are most for his own real good and for his Lord's glory.-Christian Examine

MARKS OF THE "UNCONVERTED.

MARKS OF THE "UNCONVERTED.

1. Gross wilful ignorance. O how many poor souls doth this sin kill in the dark! Hos. iv. 6, while they think verily they have good hearts, and are in the ready way to heaven! This is the murderer that despatcheth thousands in a silent manner, when, (poor hearts!) they suspect nothing, and see not the hand that destroys them. You shall find, whatever excuses you make it in the ready way to heaven! It is a soul-ruining evil. Isa. it is a soul-ruining evil. Isa. it is a soul-ruining evil. Isa. it not have grieved a man's heart to have seen that woful spectacle, when the poor Protestants were sut up, (a multitude together in a barn.) and a butcher came, with his inhuman hands warmed in blood, and led them one by one (blindfold) to a block, where he slew them, one after another, by block, where he slew them, one after another, by the string of the

mind—quite the reverse. His conversion was doubtless the work of God's free grace, who show-eth mercy when, and where, and as he will. Like

"This is a hard saying." Some will do much, but liever? Can you evidence that you have some they never come to be entirely devoted to Christ, nor fully to resign to him, they must have the ble; and know that a carnal peace doth commonly sweet sin; they mean to do themselves no harm; prove the most mortal enemy of the soul, and they have secret expectations for life, liberty, or whilst it smiles and kisses, and speaks fairly, doth sider his self-denying terms, nor count the cost, and this error in the foundation mars all, and secretly

ruins them forever.

3. Formality in religion. Many rest in the outside of religion, and in the external performance of holy duties. And this oftentimes doth most effectually deceive men, and more certainly undo them than open profaneness; as it was in the Pharasee's case. They hear, they fast, they pray they give alms, and therefore will not believe bu their case is good. Whereas, resting in the work done, and coming short of the heart, work and the inward power and vitality of religion, they fall at last into the burning, from the flattering hopes and confident persuasions of their being in the ready way to heaven. O, dreadful case, when a man's

out to religious duties, shall be really some carnal sage, for their sakes I have taker end; as to satisfy his conscience, to get the repumake a few observations upon it. tation of being religious, " to be seen of men,"

or, to take a more obvious case, when a beloved object of affection is upon a bed of sickness and pain, one believing member of the family may pray the Lord to take the sufferer from all pain and suffering to a world where there shall be no more pain, whilst another member may be led by his feelings to ask for the recovery of the object of his strong. whilst another memoer may be led by his leerings to ask for the recovery of the object of his strong affection—but they cannot both receive that very as by gross sins; and that is, when a man doth dialogue between an irreligious and a religious answer to prayer which has been sought. But if trust to these as his righteousness before God, for the receive these two verses to contain a dialogue between an irreligious and a religious character. According to this interpretation, the

WILLIAM S. MARTIEN,

Cornar. Seconds and Corney at-cests, between Carwhich he says the writer was unished, but

FHILA DE LP BIA.

TREATM-TODAY MOMENTA,

Cornar. Seconds and Corney at-cests, between Carwhich he says the writer was unished, but

FHILA DE LP BIA.

TREATM-TODAY MOMENTA,

Cornar. Seconds and Corney atCornar. Seconds and C

for thee, for my most unlawful courses.

"sees;" and he is in not granting r of his request.

"seem to be religious, remembers, as by the most unlawful courses.

"Seeigning malice and envy against those that disrespect them, and are injurious to them. Oh! how do many, that seem to be religious, remembers. led to admire the wisdom of God in not granting disrespect them, and are injurious to them. On this prayer according to the letter of his request. "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."

If, then, the thing sought by David was not granted—if that sought by Jesus was not granted—if that sought by Jesus was not granted though "he was heard"—if Paul's prayer was wisely and mercifully asswered in a way different what he asked, how can any believer say that the recommentation of the control o but doth habitually prevail, that person is in the very gall of bitterness, and in a state of death.

search, and search again; take thy heart solemnly to task. Wo unto thee, if, after thy profession, to task. We unto thee, if, after thy profession, thou shouldst be found under the power of ignorance, lost in formality, drowned in earthly-mindedness, envenomed with malice, exalted in an opinion of thy own righteousness, leavened with hypocrisy and carnal ends in God's service, and embittered against strictness; this would be a sad discovery, that all thy religion were in vain. But I

must proceed.

10. Unmortified pride. When men love the praise of men more than the praise of God, and set their hearts upon men's esteem, applause, and approbation, it is most certain that they are yet in men see not, nor complain, nor groan under the pride of their own hearts, it is a sign they are dead in sin. O how secretly doth this sin live and reign in many hearts, and they know it not, but are very

in many hearts, and strangers to themselves.

11. The prevailing love of pleasure. This is a black mark. When men give the flesh the liberty heart mark and please it, and do

begotton son or God, is the point for our present consideration. In his domestic matters, he was block, where he slew them, one after another, by scores, in cold blood? But how much more should state, committed suicide; he married again, but a succession of God, is the point for our present they should have been at the markets. They percent they should have been at the markets. They percent have not their want of oil, till the bridegroom was come; and while they went to buy, the door was come; and while they went to buy, the door was shut. And O, that these foolish virgins had state, committed suicide; he married again, but a separation soon took place.

Various opinions have been formed as to the reality of La Harpe's conversion. By his former associates, as might have been expected, he was esteemed mad: the change in his views was regarded as a convincing token of a weakened intellect. But he showed no proof of feebleness of prince the place is the house almost, where these do not dwell?

Men are willing to cherish in themselves, upon ever so slight grounds, a hope that their condition is good, and so look not out after a change, and by these means perish in their sins. Are you are provided to think of the hundreds, in great congregations, that ignorance doth destroy in successors! Where is the house almost, where these do not dwell?

Men are willing to cherish in themselves, upon ever so slight grounds, a hope that their condition is good, and so look not out after a change, and by these means perish in their sins. Are you at peace? Show me upon what grounds your formed as the place, yea, where is the house almost, where these do not dwell?

Men are willing to cherish in themselves, upon ever so slight grounds, a hope that their condition is good, and so look not out after a change, and by these means perish in their sins. Are you are peace? Show me upon what grounds your formed as the place, yea, where is the house almost, where these do not dwell?

Men are willing to cherish in themselves, upon ever so slight grounds, a hope that their conditions are provided by the place, yea, where is the house almost, where these do not dwell?

Men are willing to cherish in themselves, upon ever so slight grounds, a hope that their conditions are provided by the place, yea, where the place, yea, where is the house almost, where these do not dwell? ler, peace is maintained. Is it Scripture peace? Can they will not have the religion that will save them thing more than any hypocrite in the world ever Many take Christ thus, and never confatally smite as it were, under the fifth rib.—Al-

From the Weekly Messenger. SCRIPTURE EXPLANATION.

Be not righteous overmuch neither make thyself over-wise: why shouldest thou destroy thyself? Be not overmuch wicked, neither be thou foolish: why ouldest thou die before thy time?"-Ecclesias

It sometimes requires wisdom even to under stand the words of the wise. These verses, parti-cularly the first, have perplexed many. It appears strange to warn us against excess of goodness for God, or be too diligent or active in his service. Irreligious persons have gladly availed themselves ly subversive of his soul's salvation—principles as noxious as those set forth even at the French Revolution—to be suffered to inundate the land? Surely, if the liberty of the press is to be regarded as a blessing, the licentianess of the regarded as a blessing, the licentianess of the regarded as a blessing, the licentianess of the regarded as a lessing the licentianess of the regarded as a less of the regarded as a him constantly in public, in their families, and in their closets. Such pious characters they charge blessing, the licentiousness of the press is to be regarded as a blessing, the licentiousness of the press is to be regarded as a curse. May God in his mercy, direct those in authority to adopt such measures as will prove effectual to the removal of this crying evil, and may carnal ends will ofttimes creep in; but they and may all who are anxious for the furthermore. and never come to be habitually prevalent with them, and bear the greatest sway. But now, when the main thing that doth ordinarily carry a man out to religious duties, shall be really some carnal sage, for their sakes I have taken the liberty to

Some have understood the wise man as here givshow his own gifts and parts, to avoid the reproach ing a caution against self-righteousness, as if show his own gifts and parts, to avoid the reproach of a profane and irreligious person, or the like; this discovers an unsound heart. O Christian! if you would avoid self-deceit, see that you mind not only your acts, but withal, (yea, above all) your ends.

5. Trusting in their own righteousness. This is a such a conduct cannot but be displeasing to God, and if persisted in, will issue in the ruin of thy soul." This sense is perfectly consistent with tile doctrines of Scripture, which constituting the conduct cannot be displeasing to God, and if persisted in, will issue in the ruin of thy soul."

there may be opposition between the will and desires of two individual Christians, there may also curing his favour, and obtaining his own pardon; be opposition between the will of the believer and the will of God, between what appears desirable in the wisdom of the Christian, and what appears desirable in the wisdom of God. If God had bound himself to grant every request of his child how. self in part have found." After all their Papista could only detect three or four errors; a fact calculated to excite our was arrested, and committed to the Luxembourg, in November, 1793, which from a palace had been which were alleged as falsehoods, were, ted, proved to be true. And thus the ded to shake the credit of the work, because the trumental in establishing its veracity. In wold be impossible to select any work of sew oworthy of credit as the Martyrology and little of the many of him, the Bishop of St. Brieax, his made have fallen hasmless, and the autegrity remains unimpeached. Anthony

man will stand directly opposed to the absurd cavil of the fool.

of the fool.

But perhaps we may with perfect propriety, consider both the verses as the solid counsel of the same wise and pious person. A misconception of the true nature of religion, frequently leads men into gross errors. Some of our religious opinions may also be pushed so far, and carried to such an extravagant pitch, as to require the restraint of wisdom and sound discretion. We may, for instance, be said to be righteous overmuch, when our zeal, unrestrained by prudence, hurries us on both to rash words and intemperate actions. It is being righteous overmuch, when we lay great stress upon righteous overmuch, when we lay great stress upon matters of inferior moment, and bind ourselves, or endeavour to bind others, to the observance of things which the word of God has nowhere commanded. Thus the church of Rome, under the no-tion of promoting greater sanctity, has forbidden the clergy to marry, and under the pretence of mortifying and keeping under the body, has enjoined fasting to a degree which neither the word of God requires, nor the constitution of man can bear. We are righteous overmuch, when professing to make religion our grand concern, we neglect the duties of life, and give the world occasion to charge us with being slothful in our business, and regardless of our families. We are righteous overmuch, when we make religion the perpetual subject of discussion and dispute. We are righteous overmuch, when tenderness of conscience is allowed to degenerate into unnecessary scrupulosity, so that in matters wholly indifferent, we are harassed in ascertaining the conduct to be pursued, by perplexing doubts and fears, which prey upon the mind and destroy its peace. In a word, we are righteous overmuch, and also overwise, when we too curiously are into the present of the product o riously pry into the mysteries of religion, and are eager to discover what God has thought fit to conceal—labouring to understand and explain what was never meant to be comprehended, but to be

These may serve as specimens of that religious extravagance to which the wise man probably alluded, when he cautions us not to be righteous overmuch. But however needful this caution may be, that in the 17th verse, "Be not overmuch wicked," is of far more general application. expression does not imply that there is a certain pitch of wickedness to which men may proceed without danger to themselves, the word "overmuch" being used only to keep up the correspondence of style between the two verses. On the contrary, every degree of sin is attended with danger, both to our present and eternal interests; and very often, even in this life, the judgments of God overtake the obstinate offender, so that he dies before his time. Many examples might be adduced from Scripture, of persons suddenly cut off in the midst of a sinful course, and sent, loaded with their guilt, to appear before God. These things ought to make the irreligious tremble, as God is the same holy being, sin the same evil thing now, which it ever has been. Take, then, the timely warning: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." expression does not imply that there is a certain

From the Southern Churchman.

GEMS OF PROSE FROM COWPER. Sweet self will always claim a right to be first considered; a claim which few people

Few things are more interesting than death-bed memoirs. They interest every reader, because they speak of a period at which all must arrive, and afford solid ground of encouragement to survivors to expect the same or similar support and comfort when it shall be their turn to die.

comfort when it shall be their turn to die.

How true it is that by increasing the number of our conveniences, we maltiply our wants in exactly the same proportion?

Some describers of modern days smother you with words, words, words, and then think they have copied nature; when all the while nature was an object not looked at, at all.

It is easy to raise expectation to such a pitch, that the reality, be it ever so excellent, must necessarily fall below it.

What is a friend good for, if we may not lay one end of the sack upon his shoulders, while we ourselves carry the other?

ous thing. It often betrays a writer into a worse mistake than it corrects, sometimes makes a blemish where before there was none, and is almos always fatal to the spirit of the performance.

Taste is various; there is nothing so various, and even between persons of the best taste there are diversities of opinion on the same subject, for which

As in affairs of this life, so in religious concern experience begets some wisdom in all who are not too old to learn, or incapable of being taught.

This world is a scene of marvellous events, many of them more marvellous than fiction itself would dare to hazard; and, blessed be God! they are not all of the distressing kind.
We certainly do not honour God, when we bury,

or when we neglect to improve, as far as we may, whatever talent He may have bestowed on us,

whether it be little or much.

Joy of heart, from whatever occasion it may arise, is the best of all nervous medicines.

There is not room enough for friendship to unfold itself in full bloom in such a nook of life as

A good that seems at an immeasurable distance and that we cannot hope to reach, has therefore the less influence upon our affections, but the same good brought nearer, made to appear practicable, promised to our hopes, and almost in possession,

engages all our faculties and desires.

It is dangerous to find any fault at all with what the world is determined to esteem faultless.

As for happiness, he that has once had communion with his Maker must be more frantic than ver I was yet, if he can dream of finding it at a

distance from Him.

A tender conscience is always entitled to repect, but a scrupulous one deserves suspicion.

It is a great thing to be indeed a poet, and does

not happen to more than one man in a century.

Few persons have the art of being agreeable when they talk of themselves.

Man boasts himself wise, yet to man is every

thing inscrutable.

Though my experience has long since taught me that this world is a world of shadows; and that it is the more prudent as well as more

course to possess the comforts that we find in it as though we possessed them not, it is no easy matter to reduce this doctrine to practice. Men eminently wise and good are very apt to

die, because they are fit to do so.

Second thoughts are best, but the third thought renerally resolves itself into the first.

Praise affects us as money does. The more a

an gets of it, with the more vigilance he watch over and preserves it. It is a sort of April-weather life that we lead in this world. A little sun-shine is generally the pre-

ude to a storm.

He who can command admiration, dishe

Troubles and anguish do that for some, which only longevity does for others.

Excessive good nature is a quality, attended with

Excessive good nature is a quality attended with so much danger to a young man, that, amiable as it is, one cannot help pitying the man that owns it. Truth is not the less important for not being accompanied by brilliant thoughts and expressions; neither is God, from whom comes all truth, any more a respecter of wit than of persons.

It was said of Archbishop Cranmer, "Do him an ill turn, and you make him your friend for ever," of others it may be said, Do them a good one, and they will be for ever your enemies. It is the grace of God only that makes the difference.

THE PRESBYTERIAN SATURDAY, FEBRUARY 9, 1839.

Trans.—Three Dellars if paid within six months, or Two Dellars and Fifty Cents in advance.

PRILADELPHIA CHURCHES.—It gives us plea re to announce to our readers that the Seventh Presbyterian Church, so well known as the place of meeting for the General Assembly, is occupied by the Rev. Wm. L. McCalla and his congregation. The prospect of entire success is very flattering. The pulpit talents of Mr. McCalla will always insure attention and respect, and his ministry is attended by a numerous and respecta-ble congregation. This new interest has our cor-dial good wishes.

The Fourth Presbyterian Church, in which Mr McCalla formerly preached is now vacant, and de pendent on Presbytery for supplies, but it is ex-pected that it will not be long before it is provided with a settled pastor.

PHRENOLOGY.-A respected correspondent refers us to some strictures on Mr. Combe's lectures on Phrenology in an article in the New York Observer, which he regards as worthy of republisation in our journal; and adverting to the specu lation and inquiry which these lectures are caus-ing, he remarks, "many of your readers would be much obliged to you for telling them what this new doctrine whereof he speaketh is." In reply we state, that although Mr. Combe presented us with a free ticket to his course, we have been providentially prevented from attending, and therefore we feel bound in courtesy to abstain from en dorsing the criticisms of another on the manner. style, and doctrine of Mr. Combe, who has furnished us with the means of hearing him for ourselves, of which we have not availed ourselves. As to the general doctrine of Phrenology we have on more than one occasion expressed our views. which we have thus far seen no reason to change. As a science we regard it as uncertain and useless; its facts are not well ascertained, its deductions are often visionary, and its religious bearings are, in some respects at least, dangerous,

OUR PAPER .- A friend in Illinois who profes a deep interest in the success of the Presbyterian, remarks that its circulation might be greatly excommending it to their congregations, and offer to act as their agents by opening a correspondence with our office, This neglect he contrasts with the "zeal of the Methodist ministers who faithfully, either once or twice a year, present the Christian Advocate and Journal to their people, and proper effort in this way would not only promote of the Church. We have numerous facts to prove most widely circulated, are the most united, haronious, and orthodox in our communion. This, of course, we attribute not so much to the manner in which the Presbyterian has been managed as to the principles which it has uniformly maintain ed, and held up to the view of the people.

ORGANIZATION OF A SABBATH SCHOOL .- A lay correspondent in the West, proposes some ques tions to us, on matters relating to the organizat of a Sabbath-school in an orthodox church, which we answer, in a general way, as follows: The duty of a Pastor, in relation to a Sabbath-school is to exercise a general superintendence, to visit it frequently, to address the children, and encourage hers, and to prevent the introduction of any irregularity ;-the Elders should also show their interest in the school, by frequent visits, and if possible, act as teachers,—this has had a happy tendent should be selected for his ability in managing, and for his intelligence, and should be entroated, in connexion with the Pastor, in directing the studies of the school; the Assembly's Shorte Catechism, should, by all means, form a prominent part of the instructions, and great care should be used in having it thoroughly committed to memo ry, and clearly explained—the edition published by the Presbyterian Tract Society, with explanations, can, with safety, be recommended; and as to the last question, we do most unequivocally give it as our opinion, that Arminian teachers ld not be introduced into the school of an orthodox church, from mere courtesy. Mixed schools encourage collision and alienation. Union on small scale, is far preferable. Calvinists and Arminians should occupy their respective grounds if they would live in peace. This all experience

THE NON-RESISTANT .- Such is the title of a new paper, just issued at Boston. The ultra prinples, which it proposes to advocate, may be learned from the following specimen:

"We conceive, that if a nation has no right to "We conceive, that it a nation has no right to defend itself against foreign enemies, or to punish its invaders, no individual possesses that right in his own case. The unit cannot be of greater importance than the aggregate. If one man may take life, to obtain or defend his rights, the same license must necessarily be granted to communities, states, or nations. If he may use a dagger, a nistol, they may employ cannon, homb-shells or a pistol, they may employ cannon, bomb-shell land, and naval forces. The means of self-prese yation must be in proportion to the magnitude of in-terest at stake, and the number of lives exposed to destruction. But if a rapacious and blood-thirsty iery, thronging these shores from abroad, with nt to commit rapine, and destroy life, may not be resisted by the people or magistracy, then ough no resistance to be offered to donestic troublers of the public peace, or of private security. No obli can rest upon Americans to regard foreignelves, or to give them a monopoly of wrong-doing with impunity.

"The dogma, that all the governments of the

world are approvingly ordained of God, and that
THE POWERS THAT BE in the United States, in
Russia, in Turkey, are in accordance with his will,
is not less absurd than impious. It makes the impartial Author of human freedom and equality, unequal and tyrannical. It cannot be affirmed, that THE POWERS THAT BE, in any nation, are actuated by the spirit, or guided by the example of Christ, in the treatment of enemies: therefore, they cannot be agreeable to the will of God: and, therefore, their overthrow, by a spiritual resonance. fore, their overthrow, by a spiritual regeneration of their subjects, is inevitable.

rations for war; against every naval ship, every arsenal, every fortification; against the militia sys-tem and a standing army; against all military chieftem and a standing army; against the militia sys-tem and a standing army; against all military chief-tians and soldiers; against all monuments com-memorative of victory over a foreign foe, all tro-phies won in battle, all celebrations in honour of phies won in battle, all celebrations in honour of military or naval exploits; against all appropria-tions for the defence of a nation by force and arms,

ary service. Hence we deem it unlawful to bear structers were Owen, and Flavel, and Erskine, and

there is an extreme which should be studiously comprehended at once, instead of tasking the mind lence of the mind is encouraged, and instead of ority of our Church doctrine and order is sustained urge their taking it." We have no doubt that be no difficulty there is no advance; if the mind satisfy all, that the capacity of understanding in success of the Presbyterian, but the prosperity use a homely figure; the mental powers are not hended; and at all events, truths will thereby to be nourished on pap, but with good solid food; be lodged in the memory, which if not compre that the churches in which the Presbyterian has and hence the absurdity of chewing the provision hended at the time, will be recalled with under which is designed for the intellectual support of standing at a subsequent period of life. those in childhood—they should be permitted to chew R themselves, in the very act of doing which, they gain strength. The oral instruc as well as books designed for children, should always be somewhat in advance of their mental development, that they may, in a sense, be forced to out in his name. This claim is now openly disattend, reflect, reason, and comprehend. Instead puted by Dr. Charles T. Jackson, who declares of condescending too much to their childishness, they should be encouraged to stretch forward to the subject from a conversation had with him is manliness Religious truths, particularly, are often divested of their dignity and impressiveness. by the newly adopted modes of simplification; and serious charge, but the truth of it is utterly denied sometimes, we fear, they are rendered ridiculous. by Mr. Morse, Editor of the New York Observet, As a familiar example of this, how often are young children told that "the good man" lives in the skies, and is angry with wicked children, instead of being told in plain language, that the great God is angry with the wicked. It may be replied that infant minds can form no idea of a spiritual using a phraseology, which is not only totally unauauthorized, but which effectually leads away their thought from the subject-they are taught to think of a man, instead of a God, and it requires thoughts, and aim at something higher. It she be so in religious instruction. More will b tained by forcing the mind up to the truths

minds of their early, and false conceptions. A into the hands of children-an object worthy of a different course will produce better results. Chil- strong and united effort. dren should be regarded as possessing minds which have a tendency to advance, and the instruction which is offered to them, should be of such a kind, as would force them to grasp it. If it is proposed to teach a boy latin or greek, such a course is adopted as will make him lay aside his childieh ligion, than be devising expedients to bring the truths down to childish comprehension. once, in allusion to the many books now provided The Closet: being an aid to private devotion, con for children, asked an aged and intelligent lady, what were the books which she was most conver sant with when a child? She replied, that in ad dition to the Bible, and larger and shorter cate chisms, her favourite books were, Milton's Paradise Lost, and Young's Night Thoughts; and large portions of these were still treasured up in her memory. No doubt the first attempts to understand these were unsuccessful, but every renewed attempt, not only diminished this difficulty, but created a relish for the noble sentiments of these master minds. We have known some judicious parents, who have conversed with their children, from the time they were able to articulate as to companions, and equals, and although we have known the practice to create a smile in others as unsuitable and preposterous, yet we have seen those children in a short time, listening with in terest and manifest intelligence to dignified and manly conversation, and soon learning to imitate it with propriety. The cases on the other side, are but too numerous, in which children are spoken to as children, and in whom, mentally and conversationally, the season of childhood is grievously protracted. Every department in religious knowledge, now abounds in its books adapted to childhood, and the results are beginning to appear. The child of ten, is satisfied with the book that was written for the child of five years of age; he has made little or no advance. He does not this pamphlet, which contains a very satisfactory find that he is willing to lay aside his little story- view of the great litigated question, is proof that book, for more solid reading, because his taste for the minority acted, not merely in compliance with the former has been carefully cultivated; and the authority, but from an intelligent acquaintance with likelihood is, that in after life, novels will usurp the true state of the question at issue. the place of religious books, because they may be read with little mental exertion. To this we know, it is commonly replied, that the system must be good one, as under it, children at the present time are much more intelligent on religious subjects, than they were in former days. This is denied there is no proof of it; but the proof is to the contrary, that children knew more, and grew up more established in the faith, when they were set to published in Baltimore. It is rich in original striking and repu read solid religious treatises-when their first in-

arms, or to hold a military office.

"As every human government is upheld by physical the gifth, and its laws are enforced virtually at the point of the bayonet, we cannot hold any office which imposes upon its incumbent the obligation to do right, on pain of imprisonment or death. We therefore voluntarily exclude ourselves from every legislative and judicial body, and repudiate all human politics, worldly honours, and stations of authority. If we cannot occupy a seat in the legislature, or on the bench, neither can we elect others to act as our substitutes in any such capacity.

"It follows, that we cannot sue any man at law, to compel him by force to restore any thing which he may have wrongfully taken from us or others; but, if he has seized our coat, we shall surrender up our cloak, rather than subject him to punishment."

structers were Owen, and Flavel, and Erskine, and such like. A few years since, the outery against the Assembly's catechism as unintelligible to children, was almost general; this day has passed by we trust forever, and the Church begins to learn, that no uninspired book can be so effective an instructer of youth, as this summary of religious truth. The reform should go onward. While there are some juvenile religious works of recent origin, which are admirably adapted to instruction, there are multitudes which are worse than useless. A much higher standard must be fixed for these books, if Christians of the next generation are to arrive at the full stature of men in Christ Jesus. The corrupt taste of children for easy and light reading must be counteracted. for easy and light reading must be counteracted and the books which are put into their hands in-RELIGIOUS INSTRUCTION OF THE YOUNG .- The stead of simply amusing, must be adapted to patriot and Christian are alike interested in the make them think, and strengthen their faculties. iterary and moral training of the youth of our Not only are their feelings to be awakened, but ration depends materially on the education of the rest great mass of juvenile books if they do not at their union, but it was the union of their bodies ration depends materially on the education of the children of the present. This is a truth so obvious teach any thing positively wrong, certainly omit was soon laid upon his mother's boson; and the that a vast amount of learning, skill, and influence much that is important, on the ground of its being are at the present moment employed, not only in unintelligible to children, and consequently the securing the means, but in devising the best plans of general education. To all such efforts we are fect, and hence not true views. As much eventucordially friendly, and yet we are not blinded to al mischief may be done by omitting to teach the defects in the most popular modes of attain-ing the great end. Without, however, adverting hend much danger to the rising generation from at this time, to the errors existing in the plans of common school education as sustained by individual or legislative patronage; it seems to be peculiarly within our province to remark on one capital defect in the religious instruction of the triaing generation.

This consists in the overstrained attempt to simplify instruction. We do not mean that the same standard should be adopted for all ages and that the same books are alike told that all denominations of Christians hold the suitable for men and children, but in simplification, cardinal doctrines of religion alike, and whose avoided, and which will not be attempted except ation of all controverted doctrines, grow up with-

minds have been carefully kept from the considerunder erroneous views of the capacity of youthful out any well established principles. The consemind. Mental strength depends on exercise, and quence of this is, that they either do not see, or yet the plan of which we speak, removes all in- disregard the important differences of doctrines as centive, as well as opportunity for such exercises taught from the pulpit, and are as ready to become It regards the understanding as it is, not as it may Pelagians and Arminians, as Calvinists; and to be by proper management; it supposes that the regard all forms of Church order as equally good. secret of instruction consists in having a subject We entertain no uncharitable feelings towards our Episcopal, Congregational, Baptist, and Methoto exert its powers in the effort to comprehend. dist brethren; but Presbyterians as we are from The effect is, not only that the thing which has conviction, we are grieved that the children of ou been so simplified as to be comprehended without Church should not have carefully instilled int effort, is regarded with little interest, but the indo- their minds, the arguments by which the superi increasing in strength, remains stationary. A Parents, church officers, and instructers should child learns to walk by effort, and so it must learn endeavour to remedy this defect, and the rule of to think; and frequent failures in the latter at- proceeding should be, that every truth peculiar to tempt are no more discouraging than failures in the Presbyterianism, which is of importance to be former. We contend that the advancement of the known in adult years, should be plainly and dismind in knowledge is, in a sense, dependent on the tinctly brought before the minds of children. The difficulties encountered and overcome. If there application of this rule will, we are persuaded, has not something to do, it will do nothing. To children is much greater than is generally appre

> ELECTRO MAGNETIC TELEGRAPH.—The invention of this apparatus is claimed by Mr. S. F. B. Morse of New York, and a patent has been taken out in his name. This claim is now openly disthat Mr. Morse derived his whole knowledge of the presence of other gentlemen whose names are given, during a voyage from Europe. This is a in the absence of his brother, the inventor.

RECENT PUBLICATIONS.

Tales of Truth for the Young, or Waters from the Living Fountain, flowing at all seasons. By R. Babcock, D. D., Philadelphia . Geor W. Donohue, 1839; 18mo. pp. 144.

The sin of Achan, the history of Ruth, and the restoration of the widow's son to life, are illustrated by appropriate reflexions; and the object subsequent effort on their part to dispossess their of the author is to elevate the class of books put

> A Familiar Conversational History of the Evangelical Churches of New York. New York, Robert Carter, 1839, 18mo. pp. 222.

> The perusal of this little work has afforded us gratification. It is a collection of facts relative to the history of the churches in New York, inroduced to the reader in an easy and pleasing style. We should like to see the counterpart of this history in relation to the churches of Philadelphia.

> taining directions and helps for reading the Scriptures, meditation, self-examination, and By Harvey Newcomb. Boston, James B. Dow, 1838, 24mo. pp. 150.

This is a portable and useful manual for chris-

Little Henry and his Aunt. By a Lady. New York, Robert Carter, 1839. 24mo. pp. 106. A story for young children.

Town's Spelling Book. Strongly recommended, and extensively used.

Peter Parley's Geography of the Bible, and of ncient countries, contains much useful information for young beginners in the study of Scriptural geography.

PAMPHLETS.

Lecture on the Study of the Classics; delivered in Washington College, Lexington, Va. By George E. Dabney, A. M.

A sensible and well written plea, for classical

Pastoral Letter of the Holston Presbytery to the Churches under their care.

The majority of this Presbytery, being twelve, having seceded from the Presbyterian church, the minority, being nine, forms the Presbytery; and

State of the Church, being a minute adopted by the Synod of Mississippi.

This is a very well written report; extracts rom which have already appeared in the Presby-

We have received the January number of the American Museum of Literature and the Arts,"

For the Presbyterian. A FAMILY IN ETERNITY.

Not many years ago, we were present at the parriage of N. N. Elder, Esq. and Miss Margaret marriage of N. N. Elder, Esq. and Miss Margaret Bidleman. The bridegroom was a man of strong and-educated intellect, polished by extensive travel, and possessing a physical constitution, apparently as masculine as his intellectual. The bride was young, accomplished and fascinating. The life which animated her, like the waters of the gush-

which animated her, like the waters of the gushing spring, was at once abundant, limpid and sparkling. Her step was as stately and elastic as the mountain fawn, and her voice was melody. But more than this, she had given her heart and with it all her talents and accomplishments to God.

Who that looked upon her, on that nuptial night, but anticipated for her a long and happy life! The light of her existence appeared like the newly risen sun on a summer's morn, with a long, brilliant day before it. Alas! how deceptive are all human appearances and conjectures! She lived to man appearances and conjectures! She lived be the mother of two lovely boys, the younger

present communication is occasioned by the death of the only survivor,

GEORGE BIDLEMAN ELDER!

George was a boy of more than common pro-nise, morally and intellectually. Though deprive mise, morally and intellectually. Though deprived in very infancy, of father and mother, yet the loss was amply repaid by his maternal relations, who watched over him with a care and tenderness, and the next Tuesday he was no more on earth! The family is now extinct!—every one of them is in

the graveyard!—every one of them is in eternity
To the eye of sense the dispensation is strange To the eye of sense the dispensation is strange and incomprehensible, but we have the character of Him who is infinite in wisdom for our assurance that it is right. Could we read and comprehend the mysteries of Him who is infinite, we would no longer be children and pupils, and finite beings, but in some measure his equals. In this life we must be content to live by faith, not by sight. It is so decreed, and love and wisdom, as well as ne cessity, bid us submit cheerfully to the decree.
"Even so Father, for so it seemed good in thy sight," sufficed to satisfy the "man Christ Jesus," and shall we ask or expect more?

LINES

On the death of Mrs. Elder and Children.

We saw thee in thy early bloom A young and gentle bride;—
We saw thee when thy first-born son,
Lay helpless by thy side;
We saw thee in thy loveliness, A widow left to weep;
And soon we saw thy woes forgot,
In death's long dreamless sleep!

Thy babes were left in orphan state;-Yet never did they know, The sorrows of the fatherless, Or felt the orphan's woe;-Yet if the spirits of the just From their abodes of bliss, May minister to those they love, Left sojourning in this;

No doubt thy spirit in its care,
To earth has often fled,
To watch thy children's daily path,
Or guard their slumbering bed,
And when thy youngest, fairest one
Had laid him down to die,
Say, was not thy maternal form
Unseen, yet hovering by?

To mark the eye's last lingering beam, And watch the struggling breath?

And clasp the spirit as it passed,
The cold, dark porch of death? And when at length thy oldest hope, On dying bed was laid; When tears were shed and prayers w breathed, And science lent its aid!

For what? to bind a mounting soul, To bondage and to clay!

And clip the fluttering pinio To seek celestial day Didst thou not smile while others wept In joyful consciousness, That earth contained no cordial drop To stay a soul from bliss!

The last, last link is broken now. Then hie thee to the blest, Secure within their Father's arms Thy loved ones sweetly rest— And lift aloud thy matchless voice Amid the spirits free, And strike the harp—thy golden harp In boundless ecstacy.

At home! at home! most joyful sound! Sin, sickness, death, o'ercon Unmatched, unutterable bliss, When wanderers meet at home! If praise, transcending, heavenly praise, To Christ the Lamb be given, "Tis sung when kindred sprits meet,
"A family in heaven!"

Easton, Pa.

For the Presbyterian. No. I. S. Miller

Mr. Editor-It is well known to your intellige readers, that Presbyterians consider the title Bishop in its Scriptural sense, as designating the Pastor of a single church, or parish; in opposition to Pre-lates, to whom our Episcopal brethren confine the term. We contend that to those Pastors of the Church, who preach the Gospel, and administer the sacraments, the New Testament gives the names sacraments, the New Testament gives the name of Bishop and Presbyter, or Elder, interchangea-bly. Indeed, our Episcopal brethren themselves, unanimously confess, that the word Bishop is never used in the New Testament to signify a prelate; but always a common parish minister, or a Presbyused in the New Testament to signify a prelate; but always a common parish minister, or a Presby-ter who is invested with a pastoral charge. In other words, they acknowledge, that this title is always used in Scripture in a Presbyterian, and never in an Episcopal sense. This is enough for us. We are quite content with this confession. not from whom they differ. But this is not the main point to which I wish, at present, to call the

attention of your readers.

The point to which I would ask your particular attention is, a use of the term Bishop, by Presby-terian writers and speakers, in a sense altogether different from that which I have mentioned, namely, bestowing it upon ministers who have no pas-toral charges. Thus I have frequently known the title in question, both in print, and in oral speech, title in question, both in print, and with or to be employed as a term synonymous with or Indeed I have heard many a ters. Indeed I have heard many a commission of Delegates to the General Assembly, read thus—"A. B. Bishop without a charge." This is surely inaccurate, and ought not to be admitted. It may be tolerated in the looseness of colloquial intercourse; but certainly ought not to be allowed in official documents, where accuracy is intended to be observed. When our Formularies were first drawn up, most of our ministers were Pastors, and, of course, properly styled Bishops, in the Scriptural sense of that term. But now the number is so great of those who have no pastoral char-ges, that the misapplication of the term, has become striking and repulsive.

The truth is, the etymology of the word, as well

as Scriptural authority, and early usage, confine

the term Bishop to the "overseers of a flock." To this meaning it ought to be confined. When we employ it in a more lax, or in a different sense, we shall, of course, be embarrassed in our controversy tural meaning of the title, to a meaning dictated by human ambition. What would be thought of any one who would speak of A. B. as a "Pastor without a charge?" The solecism would instantly strike every one. No less glaring is the form of speech frequently adopted in regard to the title in question. Let it be avoided, if we would speak as intelligent and consistent Presbyterians.

Nor let any imagine that any disrespect is intended in these remarks, towards ministers without

tants of heaven and earth. On this blessed object of divine care and everlasting love, let us keep our attention mainly fixed, while we mark cursorily the co-incident events and concurrent agencies employed by a wonder-working Providence is a save and rear up the first save and rear up the cies employed by a wonder-working Providence to save and rear up the Hebrew infant that was to write the Pentateuch, and become a temporal iverer of the visible Church.

Moses was a descendant of Levi, Jacob's third son, as well on his mother's, as on his father's side. son, as well on his mother's, as on his father's side.

Amram and Jochebed were cousins; and they had,
probably, been brought up in the nurture and admonition of the Lord. So far as their characters
are made known to us, they appear amiable and
pious. They seem to have had, at least, a strong
natural affection for their offspring; and it must
have been a sore trial to them, to have a son born under the murderous decree which consigned every male child of their tribe to a watery grave. Let us be thankful for the blessings of civil and religious liberty.—That we are subject to the caprice of no ambitious tyrant, that we are permitted to dwell together in families, as heirs of the grace of life-that no sanguinary laws demand our children, and that no popish decretal can wrest from us our Bibles, or disturb our ecclesiastical order, is

owing to the distinguishing goodness of the great Disposer of all things and all events.

There seems to have been something peculiarly engaging in the infant Moses, which encouraged his mother to attempt his preservation from a violent death. "When she saw him, that he was a goodly child, she hid him three months." There may have been some foundation for the extravagant fancies which the Jewish writers advance respecting his personal beauty, his divine counten sionate form the university, his divine countenance, &c. But the parents were influenced by higher motives than those of natural affection, and a passionate fondness for a beautiful child. They had respect to the divine promise, made to Abraham, and repeated to Jacob, that their nation should be delivered from the trace of headers and the delivered from the yoke of bondage; and they manifestly indulged a hope that this infant boy might one day become an agent in effecting their national redemption. The faith of God's elect, has a piercing eye, and a mighty efficacy. It penetrates the darkest clouds; and in that strength penetrates the darkest clouds; and in that strength, which "is made perfect in weakness," attempts great things; and this was the principle that prompted to the concealment in question, though the act must have been attended with the most imminent danger, to those who were concerned in it:
"By faith, Moses, when he was born, was hid
three months of his parents, because they saw he
was a proper child; and they were not afraid of

he king's commandment."

But, at the end of three months, concealment from the malign vigilance of Pharaoh's mercenary spies, became impossible. If the parents' lives done in this critical juncture? Nature feels and trembles; but nature is blind, and full of doubts. What will faith suggest? What ground of hope can she discover, in so dark and distressing a case? Will she tell this distracted mother to sit down and await the salvation of God, without the use of any further means to save her boy from impending destruction? No: but she will teach unskilful hands to attempt the construction of a frail bark in which the precious treasure may be depositedin which it may float, for a little season, on the watery surface, and, in which it may, peradven-ture, be wafted, by the breath of prayer, into the hands of God, and be saved from the hands of the wicked. "And, when she could no longer hide him, she took for him an ark of bulrushes. and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink; and his sister stood afar off, to wit

what would be done to him." Observe, on what a slender thread the most momentous events seem, in human view, to be sus-pended. See the hope of Israel—their future Moses—their leader and lawgiver, sleeping among the flags of the Nile, helpless, and quite unconof the dangers that lurk around scious of the dangers that lurk around nim. Should a breath of wind arise—should the tide prove unpropitious—should some hungry monster descry the reedy cradle, with its feel the child is gone, the believing mother's fond ex-pectations are disappointed; and the hard servitude of Jacob's helpless children must continue. not so; for chance is but a name of nothing that guard the falling sparrow, and protect the Hebrew infant; to guide the floating atom, and to poise the rolling worlds.

But this child of many prayers, and flattering

promise must perish for want of nourishment, if not speedily relieved, even if the winds, and waves, odiles should spare him. True; but it is Heaven's purpose to send him seasonable deliver-ance. And now, let us mark, in the means em-ployed for his relief, a concurrence of volitions and movements of various and opposite agents, which distinctly bespeaks the presence and power of a divine hand. Jochebed and Miriam, Pharaoh's daughter and her train of maidens-the tide, the us. We are quite content with this confession. If our principles, usages, and language, be those of the truly primitive and Apostolical church, we care even, the hour of the day, must all co-operate to even, the hour of the day, must all co-operate to even, the hour of the day must all co-operate to even, the hour of the day must all co-operate to even, the hour of the day must all co-operate to even, the hour of the day must all co-operate to even, the hour of the day must all co-operate to even, the hour of the day must all co-operate to even, the hour of the day must all co-operate to even, the hour of the day must all co-operate to even, the hour of the day must all co-operate to even, the hour of the day must all co-operate to even, the hour of the day must all co-operate to even, the hour of the day must all co-operate to even, the hour of the day must all co-operate to even, the hour of the day must all co-operate to even, the hour of the day must all co-operate to even the hour of the day must all co-operate to eve even, the hour of the day, must all co-operate to save him, whom the Lord designs to employ, as an instrument, in accomplishing the counsels of his will, and the purposes of his immutable love. The Princess comes to the river's brink, precisely at the right time—the ark is discovered—it is opened—the babe weeps—the heart of compassion is moved, and instantly takes the resolution to adopt the foundling; by means of the sister's insured to proper the sabbath morn, in the tent of the opening flower, or in the snowly drapery of winter, the untiring wisdom and goodness of the Cabbath morn, in the tent of the opening flower, or in the snowly drapery of winter, the untiring wisdom and goodness of the Creator. By those mercies, which from their continued presence, we are too prone to pass unnoticed, lead their hearts to that Giver, who forgetteth not the ungrateful. Describe with what delight the gift of the pure is would fill the poor prisoner, or the dweller in a value of the complex of the Sabbath morn, in the tent of the opening flower, or in the snowly drapery of winter, the untiring wisdom and goodness of the Creator. By those mercies, which from their continued presence, we are too prone to pass unnoticed, lead their hearts to that Giver, who forgetteth not the ungrateful. Describe with what delight the gift of the pure is would fill the poor prisoner, or in the snowly drapery of winter, the untiring wisdom and goodness of the Creator. By those mercies, which from their continued presence, we are too prone to pass unnoticed, lead their hearts to that Giver, who forgetteth not the ungrateful. Describe with what delight the gift of the poor prisoner, or in the snowly drapery of winter, the untiring wisdom and goodness of the Cabbath morn, in the tent of the opening flower, or in the snowly drapery of winter, the untiring wisdom and goodness of the Cabbath morn, in the tent of the opening flower, or in the snowly drapery of winter, the untiring wisdom and goodness of the Cabbath morn, in the tent of the popening fl is moved, and instantly takes the resolution to adopt the foundling; by means of the sister's interposition, supposed to be incidental, the child is restored to the arms of his own mother, to be nursed as an Egyptian prince. "The name, Moses, which signifies drawn out, is given him, as a meworld be hailed by the wandering Arab, the weary would be hailed by the wandering Arab, the weary restored to the arms of his own mother, to be heresed as an Egyptian prince. "The name, Moses, which signifies drawn out, is given him, as a memorial of his wonderful deliverance; and in process of time, he appears at Court, as the adopted care of time, he appears at Court, as the adopted care of time, he appears at Court, as the adopted care of time, he appears at Court, as the adopted care of time, he appears at Court, as the adopted care of time, he appears at Court, as the adopted care of the court of t son of the King's daughter, and receives an educa-tion suitable to this elevated rank. Thus were the pride and learning of Egypt, by an over-ruling Providence, rendered subservient to the purpose of God, and the redemption of his people from the house of bondage. For this Moses, "when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the re-proach of Christ greater riches than the treasures

For the Presbyterian

Intelligent and consistent Presbyterians.

Nor let any imagine that any disrespect is intended in these remarks, towards ministers without pastoral charges. The author of the remarks is himself in this situation. But he would feel himself in this situation. In first bring man and hallouced the display. The he could feel himself was headen, and blower make know in Jesus he would led the world rejoice; New labours in thy heavenly kingdom for thy saints the choice. How will be done—from earth to come to thee is

From the Lady's Book. MOTHERS, AS CHRISTIAN TEACHERS. BY MRS. L. H. SIGOURNEY

Though there are many mothers, who decline

Though there are many mothers, who decline taking an active part in the intellectual culture of their children, yet they should not venture with equal supineness to neglect their religious instruction. For it "religion is the ritual of a tender and lowly mind, looking through the beauty and majesty of nature, to its God," willing to believe what he has revealed, and docile to do what he has commanded, there surely exists, in the sim-plicity of childhood, a preparation of its spirit, which

plicity of childhood, a preparation of its spirit, which the lapse of years may impair.

Can it be necessary to enforce the precept, that prayer should be early taught, and rendered habitual at stated seasons, especially at those of retiring to rest, and waking in the morning? Begin with the simplest form of words, solemnly and affectionately uttered. As by little and little, the infant learns to lift up its heart, tell it that it has permission to him its humble wants thanks and social seconds. learns to lift up its heart, tell it that it has permission to bring its humble wants, thanks, and sorrows, in its own lisping language, to the ear of its Heavenly Father. Sooner, than perhaps is expected, may the guileless spirit be led to communion with the hearer of prayer. For there are, between it and Him, no deep descents into vice, no long continued clouds of alienation, that darken His countenance, and crush in dust the heart of the way, worn nileging.

the way-worn pilgrim.

When regular seasons of retirement are observed When regular seasons of retirement are observed as a duty, or regarded as a privilege, the next lesson should be, that the softest sigh, the voiceless aspiration, is audible to the ear of Deity. The mother may also lead her young pupils, step by step, to mingle their requests for divine guidance, their praises for continued mercy, not only with every unforeseen exigence, but with the common circumstances of their daily course. Ejaculatory prayer, the silent lifting up of the heart, by the fireside, at the table, in the midst of companions, studies, or the occupations of industry, may make the whole of life an intercourse with its Giver. This mode of devotion, must have been contemplated by the Apostle, in his injunction—" I will that men pray every where."

plated by the Apostle, in his injunction—"I will that men pray every where."

There is a sweet and simple custom prevalent in Iceland, which marks the habitual devotion of its inhabitants. Whenever they leave home, though for a short journey, they uncover their heads, and for the space of five minutes, silently implore the protection and favour of the Almighty. Dr. Henderson, from whom this fact is derived, and who observed it in the Icelanders who often attended him on his excursions also remarked it in the harmonic statement. spies, became impossible. If the parents these were not in jeopardy, they must have been in fearful expectation of seeing their little ones torn from their embraces by the hand of violence, and subjected to torture, in consequence of their too adventurous fondness, which had indicated consequence for the rayal mandate. What then is to be ed heads, solicit the blessing of their Father in Heaven. Even at passing a stream, which in their country of precipices, is often an operation fraught with danger, they observe the same sacred custom. This affecting habit of devotion has been imputed to the fact, that from their isolated situation, and modes of life, the mother is almost the only teacher, and her instructions seem to have become incorporated with their very elements of being. Let us not permit our Icelandic sisters, to go beyond us,

in enforcing the duty and practice of devotion. in enforcing the duty and practice of devotion.

Next to the exercise of prayer, we should implant in the minds of our children a reverence for the Sabbath. An ancient writer has said impressively, that "in the history of creation, we may see that God placed wisdom above power, and the holy rest higher than both. For it is not said, but the mass and matter of the earth was made in a moment, though its order and arrangement cost the labour of six days; but the seventh day, in which the great Architect completed his work, is blessed all others."

Let us imitate this climax. Whatever may have been the industry, or success of the week, its improvement or its happiness, let us feel that its crown of blessing is the holy rest and contempla-tion of the Sabbath. This solemn and glad con-

ren in its true aspect.

We should make them understand that God claims it as his own, and that if it is wrong to dedeeper die, to seek to defraud an almighty Benefac-tor. Teach them that all his commands have refer-ence to their good, but that this has an obvious confection with their spiritual improvement, and

ought to be strictly regarded.

One of the simplest rudiments of Sabbath-observance, is for the mother to soothe her little ones into a placid frame of mind. We cannot expect from them that delight in duty which is the reward o more advanced piety. We must wait with patience, and labour in hope, not place our standard of requisition too high, lest the young aspirant bow, as

der a yoke of bondage. Mothers, be careful to teach by your own exam ple, that rest from worldly occupation and discourse, which the consecrated day prescribes, and by your heightened and serene cheerfulness, awaken a desire of imitation. Point out, in the stillness of the Sabbath morn, in the tent of the opening flower, or in the snowy drapery of winter, the untiring wisdom and goodness of the Creator. By those mercies, which from their continued presence, we are too prone to pass unnoticed, lead their hearts to that Giver, who forgetteth not the ungrateful. Describe with what delight the gift of the pure pious love, in the little bosoms that beat so near your own, is a work in unison with the spirit of day of God.

Be careful that the books which your children read, are congenial to this holy season. Selec-tions made by yourself, from the historical parts of the Bible, and pictures illustrating them, afford a pleasing and profitable mode of instruction. In the choice of subjects, or in your illustration of them, you can keep in view some adaptation to individual character, or train of thought, and thus, without seeming to do it, delicately reprove a fault, or PUBLISHED EVERY SATURDAY MORNING, BY WILLIAM S, MARTIEN, Corner Seventh and George streets, between Ches-nut and Walnut, PHILADELPHIA.

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At the Bookstore of ROBERT CARTER. All communications, whether of business or for publica-sould be addressed to the Proprietor at Philadelphia, and remitting money or subscribers must be post paid to in

From the London Missionary Resigter. NARRATIVE OF DALIMBA, A HINDOO WO

NARRATIVE OF DALIMBA, A HINDOO WO.

MAN.

Persons who would enjoy the highest blessings which Hindoo Idolatry promises, must not merely mortify the excess of every natural desire, but must mortify the desire itself. Under this pernicious conviction, thousands of Hindoos throw themselves on the uncertain pittance of public charity—adopt the most tormenting methods of self-torture—and undertake frightful pilgrimages from temple to temple, throughout the extent of India; and become a prey to poverty, wretchedness, disease, and in many cases a most miserable death. All this is endured that they may accumulate a stock of religious merit, whereby they hope to obtain the enligious merit, whereby they hope to obtain the enlighted that they may accumulate a stock of religious merit, whereby they hope to obtain the enlighted that they may accumulate a stock of religious merit, whereby they hope to obtain the enlighted that they may accumulate a stock of religious merit, whereby they hope to obtain the enlighted that they are the stock of religious merit. Many of these wandering Devotees are ubt, the meanest villains in the country.

Some, however, are sincere; and to such, a knowledge of the Gospel is cheering and delightful.

Dalimba was one of these; and spent a large
portion of her time in pilgrimages, and other forms
and practices of Hindoo devotion.

The following particulars were taken from her

own mouth by a native, and were translated by Mr. Lacy. (Several particulars relating to her early history and temporal circumstances we omit. The narrative, where we take it up, is in her own words.)

Henceforth I directed my mind to the salvation of my soul. I performed the twenty-four vows of Vishnooi including the superior vows: these vows occur twice in every month, and are observed by abstinence from food and water; these I observed for two years. I also performed the vow to Hurree, and the vow to Lockshmee: the latter occurs on a Thursday, but is governed by the moon ree, and the vow to Lockshmee: the latter occurs on a Thursday, but is governed by the moon. These vows are observed by fasting. There is a fast to Mahadab which occurs in Magshar (a part of January and February,) which I used to observe. I fasted, moreover, for the Somnath vow, which occurs every Sunday. Thus I observed many fasts, and my body became emaciated. In the morning of every day in the month of Kartica (part of October and part of November) I ate unwashed rice, after bathing. I regularly worshipped Damodur in the Toolsee-tree; cleaning its mound with mixed cow-dung and earth; and repeating Damodur in the Pooisee-tree; cleaning its mound with mixed cow-dung and earth; and repeating a Muntra, with the offering of fruits, food, and various other gifts; at night, spreading a bed of straw, I slept upon its roots. In the same way, during the month of Magshar, I worshipped Mahadab in the fall of the evening, and regularly attended to my ablutions.

attended to my ablutions.

These and similar observances I continued the month of Boisak (part of April and but now could give me no further assistance.

At this time I fell from the ways of virtue, ran into the paths of transgression; but still I did such work as my caste permitted, and obtained my livelihood. But I became terrified for the consequences of my iniquities, and began to inquire how I could be delivered from them. I saw how I had I could be delivered from them. I saw how I had fallen; and my mind being exceedingly sorrowful, I wept aloud and cried out, "What must I do to be saved from my iniquities?" Under these feelings, whatever I had of this world's goods I sold, and gave the proceeds away to holy Brahmins and Devotees. And I thought in my mind, "I now have no body and nothing left in this world; now its purest and finest state of vision; the milky will I die under the wheels of the car of him. Who was distinctly developed throughout the whole ler the wheels of the car of him, who is the Lord of the World; for thereby my sins will be destroyed, and I shall find a place in Boikonta." With this resolution was I greatly possessed.

I left my home without making my intention known to any person; and having set out, I travel-led as far as Thangee: arrived there, I bathed in the large tank in that village. As I passed down the street of this place, and came near where Gunuse was, I saw him reading the Holy gadhor's house was, I saw min today.

Book; while several, both men and women, were
listening to him. Some of these heard with attention, while others ridiculed and laughed at him. I stood still, and asked him, saying, "What book art thou reading!" He answered, "The Holy Book." in silent majesty, with his squadron of satelites thou reading?" He answered, "The Holy Book."
Then Gungadhor said to me, "Where art thou going?" I replied, "I am going to Pooree that I may obtain a sight of Juggernaut." Then said Gungadhor, "Why art thou going thither? There is nothing but a piece of dry wood; why for nought spendest thou thy strength?" Then explained he to me the way of righteousness; even how Jesus Christ came from heaven to earth to effect the saltant of sinners—how he wrought most guisses—how he atoned for the transgressions of mankind—how he suffered pain and shame for mankind—how he died on the cross—how he rose

"In silent majesty, with his squadron of satelites along the vast ocean of space between us and the fixed stars; and admired the felicity of that design, by which the distant bodies had been parceled out, and arranged into constellations, so as to have served not only for beacons to the ancient navigator, but as it were, landmarks to astronomers of this day; enabling them, though in different countries, to indicate to each other with respect to the salters of the felicity of that design, by which the distant bodies had been parceled out, and arranged into constellations, so as to have served not only for beacons to the ancient navigator, but as it were, landmarks to astronomers of this day; enabling them, though in different countries, to indicate to each other with very served not only for beacons to the ancient navigator, but as it were, landmarks to astronomers of this day; enabling them the felicity of that design, by which the distant bodies had been parceled out, and arranged into constellations, so as to have served not only for beacons to the ancient navigator, but as it were, landmarks to astronomers of this day; enabling them the felicity of that design, by which the distant bodies had been parceled out, and arranged into constellations, so as to the sign, by which the distant bodies had been parceled out, and arranged into constellations, so as to the sign, by which the distant bodies had been parceled out, and arran men—how he died on the cross—how he rose again from the dead—how he is now returned to All this good news did Gungadhor tell me. After this, he invited me to remain with him in his house, and hear more of this Word: so I emained under his roof some time, and ate rice. While there, I heard more of the Holy Book, and united with Gungadhor in Christian Prayer. Thus I remained for six weeks, and Gungadhor thought that I had fled for refuge into the protection of the Saviour's feet. When he removed to Cuttack, I accompanied him: when there he invited me to stay with him and his wife, and so I remained with them. I now saw Padree on the same concave surface, are nevertheless Lacey, and he talked with me about the thoughts ercises of my mind. Afterward I was and exercises of my mind. Afterward I was captized in the Name of the Father, and of the Son, and of the Holy Ghost. After my baptism I suffered some slander and persecution; but I placed my confidence in the Lord, and dwelt in do around it, as the planets belonging to our system do around the sun; that this is not only the case placed my confidence in the Lord, and dwelt in peace. I was admitted unto the Table of the Lord. I must be stars which our eyes discern in the with all the stars which our eyes discern in the imprevious, the town resounded with the gentle in previous, the town resounded

From the Presbyterian Advocate. THE APPEAL.-No. 1.

Who will go for us? Isaian vi. 8. When Isaiah heard the voice of the Lord pro pounding this question, he immediately exclaimed, "Here am I: send me." There was a message to be delivered: the judgment of God was to be debe delivered: the judgment of God was to be de-nounced: a messenger was wanted; a faithful he-rald who would go and proclaim all that the Lord commanded. The case was one that required qualifications of a peculiar order, and sacrifices such as none but those whose hearts were with God, would be willing to make. In this emergency Isaiah responded to the call of Jehovah. Although he had been lately filled with a deep sense of his vile-ness and constrained to great the way is real. For I ness, and constrained to cry out, "wo is me! for am undone; because I am a man of unclean lips;" am undone; because I am a man or uncrean ups; the Lord had given him an intimation of his par-don, and being inspired with zeal for his glory, he promptly volunteered his services to meet the de-mands of the occasion, and to deliver the messages with which he should be charged. "Here am 1:

go and preach my Gospel? Who is ready to respond with Isaiah. "Here am 1: send me."

But, it may be asked, is this an open question? Is it addressed to men of all classes, and of every description of character? And, are all called upon to decide it?—That it is the duty of every man, without regard to character and qualification to preach the Gospel, is not pretended. Indeed, all unregenerate men, are disqualified to preach the Gospel in the manner required, and to attempt it in their unregenerate state, would be wrong. Still, this disqualification may not destroy a man's obligation to the duty. Although he may not be qualified to preach the Gospel, as an unregenerate man, he may be bound to preach it as a regenerate man. He may have talents and acquirements, which under the control of sanctifying grace might contribute to render him an able and successful minister of Christ. And God may hold him bound to devote bute to render him an able and successful minister of Christ. And God may hold him bound to devote these to his service in the ministry of reconciliation: and for this purpose, he should seek the renewing and sanctifying grace of God, to prepare him to meet and fulfil his obligations. Hence, if I could gain the ear, even of ungodly men, I would remind them that God is propounding to them the remind them that God is propounding to them the question, "Will you go, and preach the Gospel!"
To this question, he demands an answer, and it is their duty to examine and consider what answer they will return. And, it will probably be found in the great day that in surprise my head of the control of the in the great day, that, in summing up the evidence against the ungodly, one item in relation to many, will be that they devoted to sin and the world, those

win be that they devoted to sin and the world, those talents and acquirements which ought to have been employed in preaching Christ.

But this question is specially addressed to those who are the subjects of religion. They have already decided the question of consecration. They have given themselves to the Lord, and admit their obligations to labour to the utmost to promote his through the month of Boisak (part of April and May) and in this manner I observed various fasts and ordinances. At the same time I made pill grimages to all the Idol temples around. I visited Poorooscotum nine times, and obtained a sight of Juggernaut. Twice I visited Chunder-sicka in Kopelass. Twenty times I visited Jagepoor, where I obtained sights of Burnaha-nath (the god, the wild boar) and Brija-nath; and in this way I visited many temples, and there performed many vows. After this, not feeling satisfied, I went to the sacred Ganges on two successive pilgrimages, and there performed ablutions, and presented gifts to the Brahmins. I was very attentive to my diet; refraining from vegetables, egg plant, and kokaree. Thus I spent some time remaining in my house. Soon after this period, my daughter who was married, was taken away by death; and hence, as to this world, I had no hope left: she was my refuge, but now could give me no further assistance.

At this time I defined the question of consectation. They have given themselves to the Lord, and admit their obligations to labour to the utmost to promote his glory. To such the question presents itself fully and directly, and they are under obligations to labour to the utmost to promote his glory. To such the question presents itself fully and directly, and they are under obligations to labour to the utmost to promote his glory. To such the question presents itself fully and directly, and they are under obligations to labour to the utmost to promote his glory. To such the question presents itself fully and directly, and they are under obligations to labour to the utmost to promote his glory. To such the question presents itself fully and directly, and they are under obligations to labour to the utmost to promote his glory. To such the question presents itself fully and directly, and they are under obligations to labour to the utmost to promote his glory. To such the question propounded to all such, without limitation? Are neither individuals, nor classes excepte shall be devoted.

GRANDEUR OF ASTRONOMICAL DISCOVE-

RY WILLIAM WIRT.

ed up to the castle's top, to enjoy the breeze that played around it, and to admire the unclouded firway was distinctly developed throughout the whole extent, every planet and every star above the hori zon, however near and brilliant, or distant and faint lent its lambent light or twinkling ray to give variety and beauty to the hemisphere; while the round, bright moon, so distinctly defined were the lines of her figure, and so clearly visible (even the rotundity of her form,) seemed to hang off from the azure vault, suspended in midway air; or stooping forward from the firmament, her fair and radiant face, as if to court and return our

volve, and play in the intermediate space. We recalled and dwelt with delight, on the ris and progress of the science of astronomy; on that series of astonishing discoveries through successive ages, which display in so strong a light, the force and reach of the human mind; and on those bold conjectures, and sublime reveries which seem to tower even to the confines of divinity, and note the high destiny to which mortals tend; that thought, for instance, which is said to have been first started by Pythagoras, and which modern as-tronomers approve, that the stars which we called fixed, although they appear to us, to be nothing more than large spangles of various sizes glittering original, and not reflected light, placed at incalcu-lable distances asunder, and each star the solar Christ. I have an asthma, which much weakens my frame, and causes me to tremble: hence, if the Lord please, I much desire to be removed to His heavenly kingdom. This is what I say Amen to—Even so! come, Lord Jesus!

The Missionaries add—This aged pilgrim is now removed to another world. Her desire has been granted, and she is in Christ's heavenly kingdom. The latter days of her life were marked with heavy bodily affliction. Many sleepless and painful nights she spent alone in her little cottage; but was always she spent alone in her little cottage; but was always thankful, even for her trials. She much wished to be dismissed, that she might be with Christ.

ed to them; and these worlds peopled with myriads

of intelligent beings.

One would think that this conception, thus extended, would be bold enough to satisfy the whole enterprise of the human imagination. But what an accession of glory and magnificence does Dr. Herschel superadd, when, instead of supposing all these suns fixed, and the motion confined to their respective planets, he loosens those multitudinou suns themselves from their stations, sets them all into motion with their splendid retinue of planets and satellites, that imargines them, thus attended to perform a stupendous revolution, system above system, around some grander, unknown centre, somewhere in the boundless abyss of space!—and when, carrying on the process, you suppose even that centre itself not stationary, but also counterpoised by other masses in the immensity of space, with which, attended by their accumulated train of

" Planets, Suns, and adamantine spheres Wheeling unshaken through the void immen it maintains harmonious concert, surrounding in its

with which he should be charged. "Here am I:
send me."

The same question is still propounded. The Lord
Jesus, who has been "made head over all things to
the charch," is still presenting the inquiry, "who
will go for us?" He has purchased salvation for
dying men. He has made a revelation of it in the
Gospel. His arrangement is, that it shall be proclaimed and offered to those for whom it has been
unrchased, by heralds chosen from their own ranks,
But, he will not force men into this office against
their will. They must be volunteers. And to ascertain who has a heart for the work, his voice is
heard proclaiming, "Who will go for us?" Who
will undertake the responsible office of preaching
the Gospel to his dying fellow men? Who will
leave his house, and lands, and merchandize, and
serifice his worldly interests and prospects, and
go and preach my Gospel? Who is ready to rethat celestial harmony, unheard by us, in which those vast globes, as they roll in their orbits, con-tinually hymn their Creator's praise.

> From the Epi copal Recorder. THE MOORISH FESTIVAL, COMMONLY CALLED THE SHEEP-HOLIDAY.

> At nine o'clock, A. M., we went to the top the hill beyond the great market-square of Tan-gier, in Morocco, where we found the Governor, his Alcaides and body guard, attended by a compa-

the butcher cut the sheep's throat, the crier mounted the mule, the sheep was tied fast to the crier;
the mule was then made to run as fast as mule
can run, urged onward by the united shouts of the assembled multitude, and as soon as he emerged from the crowd, he was followed by scores of boys bridge, over which he had to go, lay in ambush, another crowd of boys, loaded with stones, who, as he passed, suddenly started up with loud cries, and ble burden with fresh supplies of stones; they then followed them, shouting, and pelting them as they ran through the market-square into the town gates, down the main street, through the inner marketplace, past four consular residences, to the door of the great mosque. When the mule had descended the hill, the band of music struck up a tune of "solemn sound," and began the procession on foot to-wards the town; after it rode the Governor, and his alcaides on horseback; he was seated on a splendid brown horse, guarded by twenty coal black solrode nine flag-bearers; there were three red flags, two green ones, two white ones, one of blue, and another of yellow; as they began to move, a salute of nine guns were fired from the town battery, and immediately all the consular flags were

After the flag-bearers rode the soldiers on horse back, and then followed the whole crowd of men; the women remained, and made the town, and country around, re-echo with their loud and

shrill warwarlos. The sheep that was carried to the mosque, died before it arrived at the door, which is considered very unlucky; whereas, when it reaches the very unlucky; whereas, when it reaches the mosque before it ceases to breathe, that circumstance is hailed with great joy, and looked upon as being prognostic of fruitful, and otherwise favourable to condemn; and a white stone when the prisoner ons and national prosperity, until the next was acquitted. But this is an act so distin it on twine, or thin rope made of palmetto straw, and hang it in the sun to dry, taking it in every night from the dew: the fat and suet they boil and when the meat is sufficiently dried, they put it into the fat, boil it pretty well, then store it away in jars for the year's provision, which is the only of meat that they ever make; some of th richer families boil the more delicate parts of the mutton in olive oil, which is kept as a delicacy to be set before guests, and for use on particular ocmorning of this day, and the evening previous, the town resounded with the gentle tallow, that it required a strong appetite to enjoy a single meal, however greatly the cook might have endeavoured with his or her skill in "savou

ry meals" to please the palate.

When shall the day arrive that these poor de luded believers in a false religion, may be taught by the missionaries of the cross, that the blessin of Providence are not to be secured to them for year, by unmercifully speeding a dumb mule on his way, by stoning him and his rider? God grant far distant. O Lord, may kingdom come soon to the poor Mohammedans!

I HAVE NO INFLUENCE. What if the little rain should say-'So small a drop as I Can ne'er refresh those thirsty fields— I'll tarry in the sky !'

What if a shining beam of noon Should in its fountain stay, Because its feeble light alone Cannot create a day?

Doth not each rain drop help to form The cool refreshing shower;
And every ray of light to warm
And beautify the flower.

From the New Orleans Observer. CHRISTIAN, WHY ARE YOU UNHAPPY?

We should distrust the reality of our religion if at does not make us happy. Happiness is the legitimate result of true piety: her ways are as full of pleasantness now, and her paths as peaceful, as they were two thousand years ago. It is true that Christian has many things to perplex him besides the common cares of life. He has a treacherous

great peace have they that love the Lord."
If, therefore, any Christain is walking gloomily, or feels a spirit of despondency stealing over him, let him first of all make deep and thorough search believer, "the consciousness of sin in my heart is a continual source of trouble." So it was to David gier, in Morocco, where we found the Governor, his Alcaides and body guard, attended by a company of musicians drawn up in full display; around whom were a crowd of citizens of Tangier, composed of men, women, and children, dressed in milk white haicks: near by were groups of the inhabitants of the neighbouring villages, who were asily distinguished by their less tidy appearance; there were also many Gibilees or Mountaineers; these were savage looking beings, with their haicks to leave the arms, neck, and dark brown shoulders, entirely exposed to the burning rays of the sun; their heads were generally wholly uncovered, and cleave the arms, neck, and dark brown shoulders, entirely exposed to the burning rays of the sun; their heads were generally wholly uncovered, and cleave the arms, neck, and dark brown shoulders, entirely exposed to the burning rays of the sun; their heads were generally wholly uncovered, and closely shaven all over, except in one spot, about as foot long, which is platted and hangs down one side of the neck; this they call Mohammed's hold the declension of religion, coldness and formality reign in our meetings, the spirit of prayer seems quenched, and the world, with its allurements, and chilling influence, has paralyzed the the proposed Christ. Whose heart is bound up and to Paul, but they yielded not to despondency. How vividly did they feel the evil of their nature?

it is not worn by the more emagnities in the imposter.

At a short distance from the crowd, the scene was enlivened by small groups of finely dressed soldiers, mounted on splendid chargers, who at short intervals of time, would gallop away in a straight line, discharge their glittering muskets, and return again with the speed of the wind. Each of the word of soldiers coming out of the town gates rode up to the crowd at full speed, and arrived in new party of soldiers coming out of the town gates rode up to the crowd at full speed, and arrived in the town could, or their fidelity waver, or to hear the stants of the wicked, and know that they are definitely the form of the wicked, and know that they are definitely the laws of the powers and uses of matter; where man is more worded to the town gates give him sorrow of heart to see the love of any grow cold, or their fidelity waver, or to hear the stants of the wicked, and know that they are definitely than the stants of the wicked, and know that they are definitely than the stants of the wicked, and know that they are definitely than the stants of the wicked, and know that they are definitely than the stants of the wicked, and know that they are definitely than the stants of the wicked, and know that they are definitely than the stants of the wicked, and know that they are definitely than the stants of the wicked, and know that they are definitely than the stants of the wicked, and know that they are definitely than the stants of the wind than the provided than the stants of the wind the provided that the stants of the wind the provided than the provided than the stants of the ward than the stants of the wind the stants of the wind the provided than the stants of the wind the provided than the provi the cause of such imperfect beings, whose very zeal for the Saviour they love has such need of watching, lest it should run into wildness and unchristianlike tem-

After all, then, in the darkest times, when the wicked seem to triumph—when those we trusted falter, and are displeased with our faithful admonitions, the question may still be urged, Christian, why are you unhappy? You may be grieved, but unhappy you have no right to be, while you walk in love. Let me mention three grounds of peace to the heart of the Christian. God reigns. He to whom we have committed our souls, whose own glory is infinitely dear to him, is Sovereign. Again, what shall separate us from the love of Christ? Lastly, "there remaineth a rest for the people of God." Think how holy is that rest—how many will partake of it—"a great multitude which no man can number." Think who it is that will load his people to fountains of living water, will lead his people to fountains of living water, and wipe all tears from their eyes for ever; and in view of all this, "rejoice ever more—pray without ceasing—in every thing give thanks.

THE WHITE STONE.

REv. ii. 17.-To him that overcometh wiff I give white stone.

sheep festival. It is remarkable that although the that described in the scripture before us, "I will lation of this town, not one did we see out of the north agree with those who think it refers rather to a occasion. Upon entering the town, the crowd discustom of a very different kind; and not unknown occasion. Upon entering the town, the crowd dis-persed, and each man prepared to slay and dress to the classical reader, according with beautiful his own sheep, provided early in the morning, or on the day before for that purpose; every man kills one, two, three, or four sheep, according to his standing in society, and the size of his family; even the poorest, if he has any home at all, will manage to procure a sheep at this time. The men kill the sheep, and the women cut the lean part of the meat into pieces of about four inches square, string it on twine, or thin rope made of palmetto straw, and hang it in the sun to dry, taking it in every other. And it become a well established custom both other, and it became a well established custom both the host and the guest mutually inscribed their name written upon them carefully concealed, lest others should obtain the privileges instead of the person for whom they were intended. How natural then, is the allusion to this custom in the words of the text, "I will give him to eat of the hidden manna;" and having done, having made himself partaker of my hospitality, having recognised him as my guest, my friend, "I will present him with the white stone, and in the stone a new name written, which no man knoweth, saving he which receiveth it;" I will give him a pledge of my friend--Ren H. Blunt's Practical Exposition of the LIGHT SPRINGING UP.

bers, it is certainly an indication of awakened attention to certain errors, which until recently, were spplauded as evidences of an improved state of the church. For this much, we are disposed to commend it, and subjoin copious extracts, that our readers may judge of the healthful reaction which is taking place in favour of truth.

Until the disowned Synods, we may add, return the simple doctrines of the Gospel, as set forth in the standards of the Presbyterian Church, they

rent of many others in practice and doctrine, is the opinion that new discoveries of important truths and fundamental principles, are to be expected from new and juster interpretations of the Scriptures, which will demand constant modification and change in our formulas of doctrine, if not their en-tire abandonment. In this theory, the new reve-lations and discoveries in the field of the material world, are considered analogous to those made and to be expected, in the field of theology. It is urged that the Bible is a vast mine of hidden treasure, into his motives, desires, and affections. If he find his heart divided between God and the world, then indeed the cause is explained; he cannot, he ought not to be happy. "With my whole heart have I sought thee," said the Psalmist; no wonder that we hear him say with gratitude "I sought the "Lord, and he heard me." "But," urges a sincere believer, "the consciousness of sin in my heart is a believer, "the consciousness of sin in my heart is a believer, "the consciousness of sin in my heart is a consider no articles of faith as containing the entire system of revealed the containing the entire system of revealed theology, or as accurate standards of doctrine. All of this is plausible, and some of its inferences clearly follow from the premises assumed, but the main po-sition is false in fact, and mischievous in its uses.

The Bible is a full, plain, and perfect revelation

of the will of God; and to abmit that important discoveries in regard to its import, remain to be made by the Church, is either to impeach the per spicuity of the record, or to claim for an inward and peculiar illumination of the Holy Spirit, which amounts to a new revelation. has been the practical conclusion of some, from this theory; they have abandoned the Scriptures as an uncertain rule, and profess to follow the Spirit in direct and personal revelations, an error which will not be denied, saps the foundation of our it will not be denied, saps the foundation or our faith. Again, the Scriptures are a full revelation of all those truths which concern us as moral and accountable beings. They contain a perfect system of ethics, they bring to view every duty, and prohibit every sin; they are designed for every condition in life, and for the circumstances of every

church has not at all times had and defended the doctrines of the Bible, and known all truth necessary to her purity and progress, is to deny her existence. The identity of the Church, consists in unity of faith and agreement in character and doctrine. Her identity is moral, not ritual, and to suppose a progression like that claimed in this theory, Church, and to make void the promise of Christ, to guide his people at all times into all truth. The discovery of scripture truths, concealed from former generations of Christians, would not only annihilate the unity of faith, but vary the character of obligation and accountability in the church, consequence fatal to the supposition. * * * *

Again, it may well be doubted whether there are in the present circumstances of the world or the church, supposing this theory true, any rea-sons which would lead us to the conclusion that new discoveries in morals are likely to be made at new discoveries in morals are likely to be made at this day and by this generation. Notwithstanding the boasted march of intellect, it may be doubted whether this progress is discernible in the depart-ment of theology, and whether more acuteness, patience, and learning, are now brought to the inves igation of divine truth, than have been found in the church in other periods of her history. be contended that we have a more learned minis try than the church has had in past ages? Or that patient investigation and profound research are characteristic of the present generation? Or that churches and ministers are imbued with a more fervent piety than the world has yet seen? We think not. Nor is the church at this time placed n circumstances to elicit the mental strength which in the fiery trial of the reformation, m intellectual giants, and which brought out at a later day, those champions of truth, whose unan-swerable vindications of christianity in reply to Bolingbroke, Hobbes, and Hume, will endure the English language. We are reaping the fruit there is little to justify the claim of intellectua superiority which is asserted by the theory under consideration, if it were objectionable in no

The assertion that the conversion of souls is certain test of the piety, ability, and usefulness of the Gospel Minister, is another erroneous theory, which demands our attention. This opinion is pecious, because God has made the success of the Gospel to depend in some degree upon the faithful discharge of ministerial duty. This is used to give color to a dangerous sentiment which is unsettling among the Greeks and Romans, to provide their the ministry, and distracting the churches, and guests with some particular mark, which was handed down from father to son, and insured hospitality and kind treatment whenever it was presented. This mark was usually a small stone, or some particular mark was usually a small stone, or some particular mark was usually a small stone, or some particular marks with the small stone, or some particular marks with the stone of the pebble, cut in half, and upon the halves of which and to call every movement a revival of religion The efforts of the Pastor under the influence of this names, and then interchanged them with each theory are directed almost entirely to the impen names, and then interchanged them with each other. The production of this tessera was quite tent portion of his congregation. The church are sufficient to insure friendship for themselves, or their descendants, whenever they travelled again in the same direction; while it is evident that these stones required to be privately kept, and the advance of the Church in knowledge and grace, mame written upon them carefully concealed, lest without which efforts to bring men to repentance will be in a great measure ineffectual. The dis-courses of Christ and the Epistles of the Apostles contain more matter which is addressed to the Church and designed for their instruction, than on any other subject, and it is questionable whether their personal ministry would abide the test of this conversion of souls, much less that he is a hypocrite because his labours are not immediately

numerous to mention. Its influence upon young We have received a sermon delivered before the Synod of Genesee, at their annual meeting at Buffalo, in October last, by Rev. John C. Lord, equitiled "Errors in Theory, Practice, and Doctrine," Although we regard this sermon, as particularly defective in stating the main errors, which have desolated the churches within the disowned Synods, and published at the request of many of its members, it is certainly an indication of awakened attention to certain errors, which until recently, were of the gospel," live upon as little as possible, and who find here a convenient excuse for a summary discharge of their minister, and his pe

Another error in practice closely connected with the last, is a neglect on the part of Ministers of the spiritual interests of those who are committed by in the standards of the Presbyterian Church, they will never be able, effectually, to resist the extravagancies under which they are suffering, and all of which have followed in the train, of a departure from sound doctrine.

"A prominent error in theory, which is the parent of many others in practice and doctrine, is the gregation from their personal guilt to the sins of others, or to an aggregate of transgression so great as actually to diminish the sense of personal demerit. The hearer does not cry out, "O wretched man that I am," and "what shall I do to be saved," but is led to consider the guilt of others who are but is led to consider the guilt of others who are sinners above all men, while the mind of the preacher being absorbed with one subject, and all his energies directed in one channel, he loses sight of the first and great duty which God has imposed upon him. If every pastor, however humble in his charge, should be the instrument of bringing to repentance through the truth, the souls committed to him, the nation would soon be reformed, outrageous transgression would be rebuked, and the world's conversion bastened; but to rush upon the emconversion hastened; but to rush upon the embodied malignancy of prevailing vices, is to oppose a feather to a tornado, to resist the course of a mighty river with a single hand, which might in-deed divert one of its tributary rivulets, but opposes its accumulated strength in vain. A thousand hands at the different sources might stay the prog-ress of the desolating current of sin, but they cannot oppose its congregated waters as they dash along in their united strength. He who quietly wins over from the enemy a single soldier to the cross is doing better service to the cause of his master than the fearless champion who rushes upon the whole phalanx only to be discomfited and disheartened. "We may be told, "Lo, here is Christ waters" contacting with the schools?" or there," contending with the embodied aggrega-tion of sin, but we believe he will be found knock ing at the door of the heart of the sinner, conquering the enemy in detail, and weakening rent by drying up the sources of sin.

Experience has shown that there are dangers to be pointed out and avoided in some of the various plans of the day for doing good, and yet it is obvious that there is no disp sition to concede to the ous that there is no disposition to concede to the ministry the privilege of exposing them. They must endorse the means as well as the end, under pain of being denounced as enemies of both, unworthy the sacred office, and behind the active benevolence of the age. If they are told, "Lo, here is Christ" or "there," they must believe it at the peril of the loud anathemas of lay brethren who have more zeal than discretion, and who at the Christ, have set up for teachers. If we submit to carrist, have set up for teachers. If we submit to this we expose our office to contempt. If we do not take a bold stand against this coercive, overbearing and denunciatory spirit, we shall soon be cast, bound hand and foot, into the camp of the Philistines. For one, I am free to say, I will never submit to this kind of dictation. No man or association of case shall determine for the what are the carried to ciation of men shall determine for me what are the duties of my office. I have a better rule of duty, I stand or fall before another and a higher tribunal.
"Who art thou that judgest another man's servant? To his own master he standeth or falleth.
Yea, he shall be holden up: for God is able to make him stand.

Another evil which may be called an error in practice, deserves our serious co the over estimate of talent among ministerial qualifications. This may be seen not in the shape of an opinion directly advanced, for it would not bear inspection: but in the inquiries which are propose by churches with reference to the selection of pa stors. The question is not, is he pious, learned faithful, and experienced, but is he talented, will he make an impression. The influence of this is bad, for it leads to an undue reliance upon one of the minor qualifications of ministerial usefulness, and tends to the neglect of learning, age, and experience. The most pious, learned, and useful men in the ministry, have not always been the men in the ministry, have not always been the most talented. The constant demand for talent has an unfavourable effect upon pastors as well as people, leading them to abandon doctrinal instruction, and adopt a more popular style of preaching, and constantly exciting them, to produce impressions which they know are expected, and which the church ought to know are without value, except as they result from the energy of the Divine cept as they result from the energy of the Divine Spirit. If the church is not edified and sinners are not converted, it is attributed to a want of talent in the preacher. He becomes discouraged and the people discontented; some one else, it is thought, will succeed better, and thus it is "Lo here is Christ" to-day, and "there" to-morrow, to constant distraction of the churches and perpetual changes in the ministry.

JEWS SOCIETY

At the Episcopal Chapel, London, seven Jewish converts were baptized during the last year, and three children; making a total of 246 baptisms, of nave been baptized within a few years, of whom 10 were admitted to that ordinance the present year.
About 16,000 publications were put into circulalation the last year, nearly all in Hebrew, of which about 6000 were the Sacred Scriptures, in whole or in part. Four fields of labour are occupied by this Society—1, among the Jews in England; 2, the German Jews; 3, the Polish Jews; 4, the Jews around the Mediterranean. Of the 47 missionaries or agents employed by the Society, 23 are of the House of Israel. The Committee say, that "in various ways they have received information of at least three thousand Jews added to the Church of Christ." These are very encouraging facts. We may hope that the time for the redemption of Israel

THE VILLAGE GRAVE YARD. The following beautiful and eloquent extract is from the "Village Grave Yard," written by the

Rev. Mr. Greenwood, of Boston:—

"I never shun a grave yard. The thoughtful melancholy which it impresses, is grateful rather than disagreeable to me. It gives me no pain to tread on the green roof of that mansion whose hardward of the wander. chambers I must occupy soon; and I often wander

from choice, to a place where there is neither soli tude nor society. Something human is there; but the folly, the bustle, the vanities, the pretensions, the competitions, the pride of humanity are all gone. Men are there, but the passions are all er subject, and it is questionable whether irsonal ministry would abide the test of this It is not certain evidence of the piety of ambition lies low, and lust is cold; anger has done the preacher that he is made instrumental in the repreacher that he is made instrumental in the representation of souls, much less that he is a hyporite because his labours are not immediately lessed.

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This rule of judgment is fruitful in evils too

THE PRESBYTERIAN

SATURDAY, FEBRUARY 16, 1839.

Trans-Three Dollars if paid within six months, Two Dollars and Fifty Cents in advance.

BOARD OF PUBLICATION.

The Tressurer of the General Assembly's Board for the Publication of Tracts and Sabbath School Books acknowledges the receipt of \$5 from Mrs. Margare Strawbridge of Liberty township, Columbia county, Pa and 65 from Mrs. E. Cooke, of Virginia. Several new books and tracts, which have been ordered for publicaa demand on the funds of the Society. In order to meet the expense more funds will be required. He would therefore call the attention of the churches within the Synod of Philadelphia to the following resolution passed by Synod at their sessions held in Balti more, October, 1837.—" Resolved, That all our church es be, and they are hereby earnestly requested to take up collections in behalf of this great cause and to re member its interests at a throne of Grace.

Those churches which have complied with the abov earnest request of Synod will please forward the sum they have collected, without delay, to

A. W. MITCHELL, Treasurer.

RECANTATION ASKED FOR .- The Editor of the New York Observer is requested to direct his attention to the article in another column with the

CHURCH CASE .- The number of the Watch on of the South containing the article relative to Dr. Cox was mislaid and the republication of the article delayed. The great local interest of the case has induced us to insert it in our present

Suggestion.—It is submitted to the churches in connexion with the Presbyterian Church, whether there would not be a peculiar propriety in making the state of the Church, a subject of special praye to Almighty God, on the 3d of March next. This occur on the Sabbath, and be the day preceding the Church trial, which is to take place before the Supreme Court of the State of Pennsylvania We rejoice to know that the orthodox are dispose to leave the issue of their present trial to God.

CHURCH AT NESHAMINY .- As our readers wil perceive in another part of our paper, the Newschool have created a schism in this once orthodox church. The whole circumstances of the affair may probably be given to our readers at another That there should be, as we have reaso to believe there is, a regular system to divide and destroy churches, among that party who have professed an instinctive horror at the very thought of schism, will surprise no one; it was an event fully expected. But the day will come when the Head of the Church will rebuke such proceedings. The proposition of the orthodox was to discourage their minorities from disturbing the New-school in the possession of their churches; this is met on the ther side by a systematic attempt not only to encourage their minorities, but even to create them, for the purposes of schism and law suits. Such is the contrast.

BIBLICAL REPERTORY .- The number for Januample contents will compensate for the delay. In point of literature, the character of this periodical is distinguished; and for the service it renders the cause of sound theology, it may be regarded as an indispensable auxiliary to the advance of truth against opposing heresies. It may not be gene rally known to our readers that the Editorial Com mittee, under whose supervision it is published consists of Drs. Alexander, Miller, Hodge, and Professor J. Addison Alexander of the Theological Seminary at Princeton, and President Carnahan and Professors Dod. James W. Alexander and Maclean of the College of New Jersey, and that no article appears in it without their unanimous This is sufficient guarantee of its continued usefulness and ability. Not only every clergyman, but every intelligent layman in the Presbyterian communion should have access to its pages; and as we are aware that many of our rethren in the ministry are so much embarrasse with small salaries as to be unable to subscribe we would suggest that some one or more benevo lent individuals in their congregations should sub scribe for them. This would be an act of kind ness to a minister which might be performed at a small cost; and, indeed, we think, novel as the suggestion may be, that country ministers should in this way be supplied with more than one peri odical. Ten dollars a year, appropriated for this purpose by a congregation, would be more than repaid by the increased intelligence of their ministers. Let the plan be tried.

THE LEARNED BLACKSMITH .- A few weeks ago we published a selection giving an account of the extraordinary zeal and success of an individual in the acquirement of languages amidst the daily toils of a laborious occupation; we now learn that Elisha Burrit is the learned blacksmith; that he was born in Berlin, Connecticut, and that he is still regularly engaged in his business as a locksmith.

WORTH OF DOCTRINE .- We frequently see in a certain class of prints, expressions disparaging the doctrines of the Bible; as thus, if you wish to prevent a revival of religion, preach doctrines if you wish to make your heart cold, be strenuo for doctrines. On this we make two remarks and first, if the Author of the Bible has revealed in it doctrines, the very fact proves their importance, and it is a species of impiety to say one word in their disparagement; and if this be done by professed friends of the Gospel, the crime is pro portionably aggravated. But we remark again, that this language is commonly on the lips of those, who reject, not all doctrines, but only the true ones. They have a creed of their own, to which the signature of the Holy Ghost is not affixed, for the defence of which they are strenuous, and to give currency to which, they think it necessary, first, to bring into disrepute the doctrines of truth It is the very slang of errorists, and has been in all ages. Mr. Wesley, while he was the bold pro pagator of Arminianism, maintained, "that ortholoxy, or right opinions, was at best, a very slender part of religion, if it could be allowed to be any part of it at all." Warburton, in replying to the n, very justly remarks, that if it "be well founded, the first Reformers of Religion from the errors of Popery, have much to answer for; who for the sake of right opinion, at best a slender part of religion, if any part of it all, occasion well as in religious systems."

TRANSCENDENTALISM .- Our readers have all pro bably heard of the German philosophy which goes ander this name, and which is not without its dis-ciples in this country. If they wish to know more of the insanity we would refer them to the leading sion are terms all descriptive of the same thing," but the Rev. Dr. Ludlow, Provost of the Pennsylarticle in the January number of the Biblical Repertory. We will not promise them that they shall be able to comprehend the system, even from the able summary there exhibited, for the main feature of it, as we conceive, is that it is incompre hensible; but they will learn enough to satisfy them, that taught as it is, in the German theological schools, and unblushingly inculcated by Mr. Emerson on the divinity class in Harvard, in our own country, it constitutes one of the most daring attempts to uproot all religion that has ever been nade by professed friends.

In perusing the article in the Repertory we were strongly reminded of a transcendental philosopher whom we often visited, some fifteen years ago, in the Pennsylvania Hospital. He also had his system on which he would discourse fluently by the hour, but still it was too lofty for ordinary compre hension. Seated at his little table in his cell, he was the very picture of a philosopher; and wewould not be transgressing bounds, if we should say that he consumed reams of paper in illustra ting, both in prose and poetry, his transcendental speculations. On one occasion he furnished us with one of his numerous manuscripts, and as we still have it treasured up, we will present our readers with a specimen, only premising, that when they have mastered it, they will be better prepared to fathom the depths, or rather we should say, ascend the heights of that new philosophy which so captivates the senses of its admirers, as to render the bible to them of all books the most common-place and insipid. Our extract from the of its final rewards. As in the case of Balaam Dr. C. S. Henry.

the bounteous passions of motion which might al- Lord, in a variety of ways, is earnestly pleading most be called the parents or proavi of the Atomic system, contrived an impressive machine, of a large size upon a capacious area. It was a sort of pleadings? The farm of one, and the merchanwhirligig to amuse the Atoms with a gentle glid-dize of another, prevent them from listening to the ing of circumvolutive motion. But there would invitation. This one, wishes to devote himself have been a defect inherent in its contrivance, owing to the subtlety of the Passion of outline, which might have obtruded and bound up the Atoms. The Dove, sensible of this, entered upon the whirligig, to reduce from it, through some pain, a cylinder at rest, for a more renovating gestation of the Atomic system; which took place accordingly. Then it was, that to bring about a reconciliation with the Destiny party, it seems to have been agreed, that Sycoræ should be accepted as a sort of maternal progenitrix to the Atomic system. The is only intended for the present, and will be revers-Dove perceiving that such a plan was going for- ed at a future time. But what is the ground of ward, through another transit of pain, qualified this assurance? How does the sinner know that himself to enter invisibly into the bosom of the Sycore form with the influences of pure love, which he wanted their leading Destiny to co-operate with, and diffuse it at once through the myriads. But as his offer was not accepted, and Sycore exclaimed that she was but a Vanity, which was the Passion that she meant to conduct with, he found means to withdraw, and went through the pains of the blasting of Explosion to extrem shade; the influences whereof he began to extend, as a kind of forlorn resource which might be of some future use-for the affairs of the Atomic system wore but a disastrous aspect at that cri-

sis." &c.

Such were the speculations of a fine interfect to ruins; the more fashionable philosophy is the result of fine intellect monstrously perverted.

PASTORAL LETTER.-In the pastoral letter the Presbytery of Peoria, after a recital of the evils which had afflicted the church, and the remedy which has been adopted for their removal by the Supreme judicatory, we have the following statement of the ecclesiastical arrangements made in the region in which it is situated.

braces most of the counties on the military tract. at their late meeting in Rushville, passed a resolu-tion, by a vote of 18 to I0, declaring its adherence to the body already spoken of as having seceded from the General Assembly. The minority of the Presbytery, therefore, who voted against that measure, are, according to the act of Assembly quoted, held to be the true Presbytery of Schuyler, and as such, will be reported to, and represented in the true General Assembly.
"The churches of Canton, Mount Sterling, and

Knoxville, in the aforesaid Presbytery, having de-clined, or failed to adhere to the Presbyterian Church, on the basis aforesaid, minorities of said hurches are held and considered by the General Assembly, to be the true Presbyterian Church in their respective towns, as much as if the majority had joined the Cumberland Presbyterians, Methodists, or any other denomination. As such, these churches were represented in the true Presbytery h held its late stated meeting

the College Hall in Canton.

"The act of Assembly referred to, further provides that Synods in all cases shall be considered lawfully constituted, only when formed by, or out of those Presbyteries recognized as true Presbyteries by the Assembly, according to the true tenor and intent of the act.

"The Synod of Illinois at its late meeting, held in the Main Street Presbyterian Church at Peoria was composed at the commencement of its session of both Old and New-school members. Durin the second day, a separation took place, and the members belonging to Presbyteries of which, according to the act of Assembly already quoted, Synod might be constituted, adjourned to the 1st Presbyterian Church, where they transacted the eual business of Synod.

"The derangement in Presbyteries, occasioned by divisions among those who have heretofore acted together as one denomination, rendered it necessary for Synod to make some new arrangement in regard to their bounds. The Presbytery of Peoria, ing declared its adherence to the seceding body and there being, so far as could be ascertained, but two ministers and two churches within its bounds adhering to the true General Assembly the Synod so altered the lines, which before em braced the counties of Peoria, Putnam, Tazwell, and Bureau, as to include the county of Fulton, whereby two ministers and three churche added to it, making the true Presbytery of Peoria to consist of four ministers, and five churches. One church recently formed, has been taken under our care during the present session of Presby-tery, making our whole number six.

"TheSynod of Illinois adhering to the true Ge-

neral Assembly, has under its care four Presbyteries, viz. Kaskaskia, Sangamon, Schuyler, and Peoria, embracing about thirty ministers and fifty

SUBSCRIPTION TO CREEDS .- We regret to hear from the organ of the Lutheran Church the following avowal:

"The truth is, though the Augsburg Confession is regarded as a summary exhibit of the system of doctrines held in Lutheran churches, yet in general, no more is required of Lutheran ministers than coincidence of opinion in fundamental truths, which is considered sufficient for harmony of action and efficiency of exponention in prosecuting the great much tarmoil, and so many revolutions in civil, as work of the Master in converting sinners and evangelizing the world.

are the same thing," &c. The Editor of the Churchman says, "save the exclusive importance attached to immersion in opposition to other modes of administering the holy sacrament, we see nothing in the annexed extracts from which to disevery one who is baptized is born again, and that every one they meet, and thus secure to them an admission into the kingdom of heaven.

THE CHOICE MADE .- Suppose the following

formula were proposed for the deliberate signature

of the heart searching God, deliberately, and from

of irreligious men :- " I do hereby, in the presen

preference, choose the world for my portion, and accordingly resign, for ever, all wish or expectation of a heavenly portion beyond the grave;" say suppose irreligious men, were asked to put their hand and seal to such a declaration, is it probable there is one, however depraved, who in the possession of his reason, would thus commit himself before God, and the world? Would not the most thoughtless recoil at the proposal? If urged to do it, would he not reject it with horror? Yes, regardless as men are of the sacred obligation of religion, they are not prepared to abandon all hope unpublished manuscript shall be verbatim, and we they secretly hope to participate in the destiny of nead it to the good will of Mr. Emerson and the righteous; and yet, the very thing that sinners would shrink from doing, by a formal act, they are virtually doing by thousands every day. The with them, to forsake the love of the world, and accept his salvation, and what is the effect of his to the accumulation of wealth, and that one is bent upon the pursuit of pleasure, and although Jesus Christ, is urgently knocking at the door of their hearts for admission, they refuse to open, and the most respectful answer they return is, " go thy way for this time, when I have a convenient season, I will call for thee." Here is a choice, a deliberate choice. The world is preferred to God, and the pleasures of sense, to the salvation of the it will not be final and irrevocable ? This is not so much in the power of sinners as is generally im agined. They cannot, as they suppose, at any oment, bring their hearts into that state, in which they will accept of Christ as their Saviour. The difficulty of doing this, is increased by every day's delay, and the probability of a reversal of their decision is hourly diminishing. No, when the Holy Ghost, after striving with the heart, has once been dismissed, and the sinner voluntarily quenches his nfluences, relapses into indifference, and returns to the world, it depends on God, whether he shall ever have the opportunity of re-considering his decision, and reversing his choice. Yes, it depends on that God, who is so geterously insufted by the neglect of the sinner, and by his preference of the world, whether his first choice shall not be final. The sinner may rejoin, even if this be true, God is so merciful, that he will certainly furnish future opportunities of making a better choice. But ow is this known? Has God revealed any such how is this known? Has God revealed any such intention? Do not all his offers require of the sinner a prompt decision—"To-day, if you will hear his voice, harden not your hearts;" and does he not plainly intimate, if the offer is not accepted at once, hardness of heart will follow, and prevent at once, hardness of heart will follow, and prevent the church grain of the follows. Of all the agencies by which the character of the Church may be elevated, by reply, many have refused repeatedly, and yet have been finally converted. This is true, but does the number of such bear any proportion to those the number of such bear any proportion to those whose first refusal has been final? What multitudes are left by God to the dreadful, and incurable miseries of a wrong first choice! Once they had the offer, and that offer enforced by the strivings of the Spirit, but in rejecting it for the worls, they have for ever sealed their destiny, they have for ever sealed their destiny. they have for ever sealed their destiny, they have lost their opportunity, the Spirit has left them in the undisturbed possession of a false peace, and tural standard. But if its lofty spirit be made to the undisturbed possession of a false peace, and God has said, "they are joined to their idols, let them alone !" How fearful the fate of those who are thus deserted by God! Reader, it will be well for you to inquire, whether your choice is not al-

> ANOTHER PRESBYTERY .- We are requested to ention, that as long back as September, the 2d Presbytery of Long Island, formally adhered to the General Assembly, by a vote from which there was no dissent. This makes the total-Sixty-five Presbyteries which have adhered to the General Assembly; Twenty to the secession, and Twenty-two which have not acted on the subject.

world, is ever to be reversed.

METHODISTS .- The whole number of member n the Methodist Episcopal Church in the United States, is 720,625. The total increase last year, from December 1837, to December 1838, 39,372,

ECCLESIASTICAL. On Thursday, the seventh nstant, Mr. George Hale, was ordained to the work of the Gospel ministry, and installed Pastor of the church of Pennington, New Jersey, by the Presbytery of New Brunswick. The ordination ermon was preached by the Rev. Dr. Alexander from Romans i. 16, " For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." The Rev. Dr. Miller presided, proposed the constitutional questions, and made the rdaining prayer. The Rev. Mr. Yeomans gave he charge to the pastor, and the Rev. Dr. Rice to he people. The audience was large and attentive and manifested much feeling; and the exercises were all of a character adapted to leave a deep im-

The church at Pennington had been, for a number of years, favoured with the pastoral services of the Rev. Benjamin Ogden. He resigned his pastoral charge in October last, preparatory to his removal to the State of Michigan, where he now resides. In a few weeks after the congregation became vacant, it was so happy as to unite with entire cordiality in a unanimous call to Mr. Hale. whose settlement has been effected with a degree of barmony and affection truly rare. Perhaps the prospects of that church were never more promis-

At an adjourned meeting of the Presbytery of New Castle, held January 22d, in the First Presby-

BAPTISMAL REGENERATION.—Alexander Campterian Church, Wilmington, Delaware, the Rev. shall be my single aim to ascertain what light the bell, well known in the West as an able setter S. R. Wynkoop was installed paster of said for fully am I persuaded that if Bible requirements for the false doctrine, among other things maintenance that the States, they cannot celebrate marriages: albeit throws upon the subject of evangelization: for fully am I persuaded that if Bible requirements were more sacredly regarded—Bible plans more cannot preside in church Sessions, or, in a word. forth of false doctrine, among other things maintains, that "conversion, regeneration, and immersion are terms all descriptive of the same thing," that "immersion alone is the act of turning to God," that "being born again and being immersed are the same thing," &c. The Editor of the land and with the full approbation of Presbytery, preaches a same thing, " &c. The Editor of the land appropriate sermon, to an entered an able, elequent, and appropriate sermon, to an entered an able, elequent, and appropriate sermon, to an entered an able, elequent, and appropriate sermon, to an entered an able, elequent, and appropriate sermon, to an entered an able, elequent, and appropriate sermon, to an entered an able, elequent, and appropriate sermon, to an entered an able, elequent, and appropriate sermon, to an entered an able, elequent, and appropriate sermon, to an entered an able, elequent, and appropriate sermon to the entered that it is the requirements were more sacredly regarded.—Bible plans more strictly adopted—a Bible spirit more deeply imbibed, and a Bible zeal substituted for the evanestic entered that it is the requirements were more sacredly regarded—Bible spirit more deeply imbibed, and a Bible zeal substituted for the evanestic entered that it is a properties. ed an able, eloquent, and appropriate sermon, to an Mr. Dubois delivered the charge to the pastor, and the Rev. J. Latta the charge to the people.

The congregation over which brother Wynkon sent!" Thus the organ of the Episcopal Church in is now pastor, was organized during the last sum-New York maintains, without qualification, that mer, through the efforts of a few individuals who wished still to adhere to the Presbyterian Church. there is no other regeneration than baptism. If The house now occupied by the congregation, is this doctrine be true, benevolence would dictate to already too small for its accommodation; measures its clerical advocates, even the stealthy baptism of are in progress, however, for the erection of a larger

> Elias S. Schenek was ordained by the Presbytery of Newton, and installed pastor of the Presbyterian Church at Hackettstown, New Jersey; on which occasion the Rev. I. N. Candee presided the Rev. H. W. Hunt preached the sermon, the Rev. D. X. Junkin delivered the charge to the pastor, and the Rev. Dr. Campbell, the charge to the

The date of the foregoing ordination and in tallation was not communicated to us. - Ep.]

For the Presbyterian RECANTATION ASKED-FOR.

Mr. Editor-There is in the New York Obse ver for January 26, 1839—un wittingly introduced, I hope—an instance of false statement of fact, so flagrant, as to call for the severest rebuke, unless

t is promptly recanted.

In an interesting article, taken from the Boston corder, there occurs this sentence, standing in a parenthesis. The writer is referring to the history of the children of several families in a prospered parish of New England. "Two," says he, "are Presbyterian clergymen; (if they can be called so, since the vandal act of the General Assembly

sembly, cutting off nearly every minister of that connection, who was in New England.")

What shall we think of this? Did Mr. Morse knowingly introduce such a statement in his pa-per, acquainted as he must have been with the true state of the facts in the case? Was the editor of the Boston Recorder ignorant? or did not the original writer know enough to be conscious that he was penning an absolute falsehood? "Presbyterian ministers in New England cut off, by a vandal act of the General Assembly!" There is no room for construction : it is an unqualified false state

My people, Mr. Editor, though an Old-school people, take many copies of the Observer; and I feel that we have a right to a recantation, or explanation, if it be possible, of this abusive and false statement. Yours,

For the Presbyterian.

EVANGELIZATION.*-No. I. Mr. Editor .- In the present most interesting nighly important that the whole force of our Israe ught up 'to the help of the Lord against the mighty, and that all her men and means be em-ployed in her appropriate work—the spiritual con-quest of a world: and it is very desirable that this force be called forth, and directed in its exercise, not by carnal wisdom and policy, but by the wis-dom which is from above. Now, although at this stage of the missionary enterprize the opinion may savour less of modesty than of presumption, it is my solemn belief that, hitherto, there has been, in sionary plans and measures of the Church much that is radically defective; and that Bibl principles, bearing directly upon the subject, have too much disposed to reason from things as they are, rather than from things as they ought to be The friends of the great evangelizing work have been too much inclined to adapt their plans and measures to the present morbid state of christian ity, and to the bad habits and motives of professing Christians, rather than to such a condition of the Church as her Lord requires, and such a condition any future acceptance? Perhaps the sinner will the character of the Church may be elevated, by vital godliness promoted, none is more efficient than the expansive principle of Gospel benevolence cringe to the vanity of the human heart, or to th whim of dominant customs: if it be constrain pleading its cause, to address the baser motives that sway human conduct, instead of aiming to com mand the obedience of the enlightened conscience and to draw the heart by the constraining bonds ready made, and whether that choice, if for the date its plans and measures to all the sinuations of the convenience of all men: if, in short, it be let down to the miserable christianism that has, alas too extensively usurped the place of genuine christianity, there it may remain, and will neither elevate itself, nor the Church of Christ.

The plans and measures of the Church, for carrying forward this work, should be chosen, no with exclusive, nor even with principal reference to the existing state of practical christianity, to the present habits of nominal Christians, nor to any doctrines of present expediency; but in this whole matter, the BIBLE should be 'the lamp of her feet and the light of her path'. Every missionery even and the light of her path.' Every missionary sys tem is deficient that does not embrace, as one tinct and very important object, THE TRAINING OF PROPERTY SOLDIER IN THE ARMY ent of the DISCIPLINE of this sacramental post. And in effecting this, the Church should adapt her plans to her present state only so far as may be necessary to achieve this end. Now I am one of those who believe that the Bible not only peremptorily enjoins upon the Church the duty of carrying the Gospel to every creature, but also clearly indicates the means

every creature, but also discussed and measures she should employ. The Church, as such, is a missionary society.

Matt. v. 13-16. The Bible is her constitution. Matt. v. 13-16. The Bible is her constitution—
(2 Tim. iii. 16,) by the provisions of which, "the man of God may be thoroughly furnished unto all good works." That constitution specifies the great object of the society, (Matt. xxviii. 19-20; Mark xvi. 15; Eph. iv. 12-13, &c.) It names the officers and specifies their duties, (1 Cor. xii. 28; Eph. iv. 11-13.) It specifies the duties of each approach of the sector and the motion with which member of the society, and the motives with which they should be performed—(Prov. iii. 9; Matt. ix. they should be performed—(Prov. iii. 9; Matt. ix. 38; Rom. xii., &c.) It indicates the means by which the great end is to be attained—(Rom. x. 13-14.) And it suggests the measures to be taker in providing and applying those means—(Matt. ix 38; 2 Tim. ii. 2; Prov. iii. 9; 2 Cor. 9; 1 Cor xvi. 1-2.) To the several particulars of the position here taken, it is my purpose, with your mission, to invite the attention of your readers

* We have no one word that expresses the idea We have no one word that expresses the idea in-tended to be represented by this term, but are always under the necessity of using a circumlocution, such as "the missionary enterprize," "the conversion of the world," "the cause of Missions," "evangelizing the world," neither of which fully comprize all the depart-ments of the Christian enterprize. Might it not be convenient to admit a new word, that would comprements of the Christian enterprize. Might it not be convenient to admit a new word, that would comprehensively designate the whole of this great enterprize, just as "Colonization," "Education," &c., denote the departments of benevolence represented by them?

of the Gospel would more steadily roll on, and results would bear a more encouraging proportion to the apparent means employed. I am rejoiced to observe that evangelization already begins to assume more of its native aspect, and to breather more of its native spirit: I rejoice to know that, in this entire the form what has been said, that Liseated the form what has been said, which same relation to the respective churches to which dulge me in the language of direct address.
D. X. N.

For the Presbyterian. THE NESHAMINY CHURCH.

Mr. Editor-As an article appeared in the "Telegraph and Observer" of the last week, relative to the above named church, it is due to that church, and to the cause of Presbyterian order and sound doctrine, that the world should be made acquainted with the facts in the case. The editor of that paper, in his remarks prefacing the report of the propastoral charge. This does not work mappiny. Instances may except the cause of Presbyterian order and sound doctrine, that the world should be made acquainted to the end of life, having never proved so acceptable to the churches as to receive a cail to settle in any per in this does not work mappiny. Instances may except the control of the proper, in his remarks prefacing the report of the present of the Presbyterian church in Neshamony, Pennsylvania, intended to convey an impression to the public mind, that no opposition or objection against the object of the meeting, or its proposed against the object of the meeting, or its proposed per, in his remarks prefacing the report of the proacts, was made by any concerned in the welfare of than that he should retain a privilege which hold that church. This he should not have done, as it the 27th ult., after the benediction was pronoun at the close of public worship, in the morning, ar individual in the congregation rose and read a cal for a meeting of the people of the congregation to be held on the next Thursday, for the purpose of doing what they did at the meeting convened at the appointed time. This call for a meeting was gregation.
The Session of the church, late in the previous

week, were informed, that such a paper as was read was circulated in the bounds of their charge, and that it would probably be read on the

ensuing Lord's day. They, therefore, at their meeting on the 25th ult., passed certain resolutions, among other things, as the spiritual overseers of

among other things, as the spiritual overseers of the people, warning them not to attend or countenance the proposed meeting, as it was altogether anti-Presbyterial and disorderly. In compliance with the request of session, the supply of Presbytery rose in the Pulpit after the reading of the call for the meeting, and read to the congregation the minute of Session. At the meeting of the 31st ult. a subsequent minute of Session, advising and warning the people against participating in the contemplated proceedings, was read, by order of people against participating in the contemplated proceedings, was read, by order of the Session, and a copy of the same was left with the individual who acted as presiding officer of the meeting. Had there been sufficient time for circulating a remonstrance, and obtaining the signa-tures of all the opponents of this revolutionary mea-sure, a most decided majority of the members of that church and congregation would in that way and at that time have declared their entire disapprobation of the object of that meeting. There were but few of the opponents of the measure at the meeting, and they attended solely from a curi-osity to know what would be done, but did not take any part in the proceedings. No regular notice of this meeting ever was published. The Session, the guardians of the church, were never consulted upon the subject, or requested, by petition, to call such a meeting, and I have yet to learn that the Constitution of the Presbyterian Church recognises the right of any number of the people, especi ses the right of any number of the people, especially of a minority, to call a meeting of the church, and declare their regular Presbyterial relation to be dissolved. That meeting was anti-Presbyterial, and all its acts, so far as they go to affect the connexion of that Presbyterian sharch with the Second Presbytery of Philadelphia, are disorderly and entirely void. It is proper here to remark that previous to the 31st ult., and at a special meeting of the Second Presbytery, held in December last, the present secession in that congregation appeared by their commissioners, and asked that Presbytery to put into the hands of Mr. James P. Wilson, a call for him to become their Pastor. Presbytery after having heard the commissioners, and the Session who opposed the call, resolved that it was inexpedient to put the call into the hands of Mr. Wilson. put the call into the hands of Mr. The Moderator of the Congregational Meeting, called to elect a Pastor, did not on his own authority disregard the method of voting established in that church, and no satisfactory evidence was ofnutes of any previous meeting for electing a Pastor were not before the Moderator, nor was it known that they were in existence, as the last years ago. The evidence offered was oral, and from recollection only, and this too was altogether contradictory. The Moderator decided who were or Pastor in that congregation, upon the authority of our Form of Government. The Session have been, and still are decidedly opposed to all these measures. They have acted in the to all these measures. They have acted in the fear of God, and for the good of their charge, and

not to "subserve party purposes."

The Session and the church still adhere to the Second Presbytery, and are regularly supplied with The secession are a minority preaching by them. The secession are a minor of legal voters for Pastor in that congregation.

S. miller For the Presbyterian. MICÆ ECCLESIASTICÆ, -No. 11.

There are, probably, few points in the Presbyte Church Government concerning which there are more crude and inaccurate mod of thinking and speaking than respecting our Lione of our Presbyteries, we are informed that esolution was adopted to proceed to ordain a censed candidate " to the FULL work of the Gospel ninistry," as if he had before been clothed with the office of the ministry in part. Is this an accurate mode of expression? Has a Licentiate been really invested with any part of the sacred office? Is he in fact any thing more than a mere layman, farmally authorised by a Productory to account his gifts before the Presbytery, and before the churches, as a trial, that an intelligent and deliberate dgment may be formed whether he ought to b duined to the work of the ministry at all or not.

If, after this trial, the candidate be judged, by the vise and impartial, not to be qualified to be useful the sacred office, his License ought to be withdrawn. There is no need of process in this case against the candidate. He has been clothed with office, and, therefore, is not to be deposed, as in after trial, be satisfied that he ought not to be minister, it is, of course, incumbent upon them to withdraw from him that License which places him before the public as a candidate for that office.

If the foregoing principles be correct, the style of preaching of a Licentiate ought not to be, in all of preaching of a Licentiate ought not to be, in all respects, the same with that which is frequently adopted by ordained ministers. For example, a Licentiate ought never to say, "I come to you as a minister of Christ, &c." or, "As an ambassador of Christ, I beseech you to be reconciled to God." He may exhibit to men the character of the Saviour; their need of salvation; and the glory of the Gospel; and persuade them, with the most tender and solemn importunity, to be reconciled to God; but, in doing this, he must not announce himself as Messra, Crane, Goldsmith, and Spencer, were inand solemn importunity, to be reconciled to Gra; but, in doing this, he must not announce himself as Mesers. Crane, Goldsmith, and Spencer, were induced. To each of these gentlemen, Dr. Cox come such, but he does not yet bear this character.

ings of Church Sessions; and may give such in-formation and counsel, when present, as their knowledge or experience may enable them; but

centiates, after receiving License, still retain the same relation to the respective churches to which they had been admitted as members, as before. or its native spirit: I rejoice to know that, in this needed reform, our own beloved Boards of Missions promise to lead the way; and if any thoughts of your unworthy correspondent might tend in the smallest measure to advance the good cause, I know that you will cheerfully give him a hearing. In order to be read, I shall aim at brevity; and in order that each reader may understand that my remarks are offered to his consideration, you will indulge me in the language of direct address. of course withdraw their license; but each indivi-dual must be tried, not by his Presbytery, but by the Church Session to which he is amenable. In some Presbyterian churches it is customary to license candidates for a limited time, that is, for one or two years; at the end of which the license

may be renewed, or suffered to expire by its own limitation. In our church the license is, usually, unlimited with respect to time. In some cases this does not work happily. Instances have occurresult; and whenever it becomes apparent that a licentiate is not likely to be acceptable to the Church, it is, in most cases, better that he retire, and betake himself to some secular employment, than that he should retain a privilege which holds him are or white view as a capitlet.

"EXPLANATION AND REPLY"

The above is the title of an article that appear and the New York Evangelist of December 22d, 1838. Certain parts of it were also published in the New York Observer, of the same date. It is signed, Samuel Hanson Cox, Pastor; Fisher Howe, James Ruthven, Richard J. Thome, Trueman Smith, David Wesson, David Leavitt, Theodore Dwight, Jr., Ruling Elders in the 1st Presbyterian Church, Brooklyn, Long Island. If we do not mis judge, the mass of its readers will regard this as an essay of no ordinary kind. The temper that pervades it, the character of its statements and reasonings, its prodigious unity, the choiceness of its diction, these and other like prominent features, can hardly fail to render it an agreeable mortal in these times of deep and resignil procedure. tures, can hardly fail to render it an agreeable morsel, in these times of deep and painful monotony. The New York Journal of Commerce, an authority in repute, speaking of this article, does indeed apply to it, the epithet "ridiculous;" but we put it to those worthy and learned gentlemen, the conductors of that journal, whether they have exercised their wonted acumen, especially the patience they should, in rendering such a verdict. One thing is certain, it is a legitimate child. We think the question of its parentage is indubitably settled from its very face, without any certificates: the family likeness is written as with a sunbeam on the first feature that meets your eye. Not only so, the child is put forth evidently with a strong consciousness on the part of the parents of its very es-timable qualities, and its peculiar fitness to enlighten the public mind on matters of grave im-

port.

Figure aside, the article in question has been published in a journal reputed to have 10,000 subscribers: it has of course been extensively read; and it would be too much to suppose that it should exert no influence on minds not otherwise information. and it would be too much to suppose that it should exert no influence on minds not otherwise informed in regard to the topics which it professes to discuss. It has a regular text—"The pastoral relation of the First Church, Brooklyn, 'dissolved,' and the pulpit declared vacant, by the Rev. Dr. Phillips, in the First Baptist Church, Brooklyn, on Lord's day afternoon, November 25th, 1838, agree-ably to the orders of the Presbytery of New York." ably to the orders of the Presbytery of New York."
We have called this the text; undoubtedly it was
intended to be so regarded; but in looking over
what follows, we are reminded of a conversation
we had some time since, with a gentleman of great
respectability; we are strongly tempted to give
the details of this conversation, but they would occupy too much space. On Lord's day previous, he
had been to hear a preacher of some prominence,
in the State of New York, and he concluded his
description of the services have remarking that his in the State of New York, and he concluded his description of the sermon, by remarking, that "it was certainly true that the preacher's text did stand at the head of his sermon; and it was also true, that as the text was taken from the 2d chapter of Genesis, almost the entire Bible did co

after the sermon.
Dr. Cox complains that the Presbytery of New York had dissolved his pastoral Church in Brooklyn, and declared the pulpit vacant. This we find to be true, from the do that Presbytery, as published in the New York Observer, some weeks since. The question is, had the Presbytery just and sufficient cause for such action? We believe they had; and the grounds of our belief can be stated in a few words. Dr. Cox had connected himself with a new body, styled "the Presbytery of Brooklyn." He had done this not only without asking a dismission from the Presbytery to which he belonged, but without giving them any notice of his intention so to do. More, the body to which he went is an irregular below, it came into heing in an irregular and the state of the sta the body; it came into being in an irregular body; it came into being in an irregular way; the Presbytery of New York know nothing of the existence of such a body as the "Presbytery of Brooklyn;" it makes no part of the Presbyterian Church in the United States. Now, if Dr. Cox they went off from the Presbyterian Church in the United States. thus went off from the Presbytery of New York, in an irregular manner, and joined himself to an irregular body, ought they to permit him to remain pastor of one of their churches? when he went off voluntarily and of his own accord; when with his own hand he cut the cord that bound him to the Presbytery, what mighty hardship can there be in simply declaring the fact that the relation

does no longer exist!

The First Presbyterian Church in Brooklyn, was rganized by the Presbytery of New York; they oave watched over it with paternal solicitude; it has grown and prospered exceedingly under their auspices; and the congregation have been happy among themselves, and happy in their relation to the mother Presbytery, until the recent introducthe mother Presbytery, until the recent introduction of new and strange measures among them.

To the hest of our recollection, it is hardly eighteen months, since the Presbytery of New York constituted the pastoral relation of Dr. Cox, to the First Church in Brooklyn. Since that time, we are assured, from sources of information on which we rely, that the Presbytery have uniformly treated him with kindness and as we obsold information. d him with kindness, and as we should judge with

singular tenderness and lenity.

They have not, that we can learn, done a single thing that can reasonably be construed to look like severity towards him. And when, finally, he chose to leave them, the least they could do, was to declare the fact, and simply to tell the church and all concerned, that the pastoral relation was

We have stated that the bodystyled, " the Presbytery of Brooklyn," is an irregular body. Let us see how it is regarded in its own immediate vicinity. We have in our possession a piece of information, that we regard important, and which, as come such, but he does not yet bear this character. It is not deemed proper, by correct writers and speakers, to address the title of the Reverend to Licentiates. It is true, this is a mode of address founded rather on courtesy than on Scripture example. It compromits no principle to give such a title to Licentiates. But it is commonly not done by those who adhere strictly to established usage. In superscribing letters to them, they are usually addressed as "Preachers of the Gospel."

Licentiates are not authorised to administer either Baptism or the Lord's Supper. In most of mentioned, was, that neither himself or session PUBLISHED EVERY SATURDAY MORNING, BY WILLIAM S. MARTIEN.

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TRANSCENDENTALISM. Extract of an article in the Biblical Repertory for

January, 1839.

But the philosophical defects of this system, do of constitute its chief point of repulsion. We have wide charity for what seems to us nonsense, and e can even extend an annuable and silent tolerance e can even extend an amiable and silent tolerance the pretensions of those who utter it, to be the positories of all wisdom. But when this nonnly professes to cast off all subordination to ten and prates in dogmatic superiority to divine slation, we cannot but lift up our solemn protest inst it. It has been made sufficiently evident the philosophy of M. Cousin removes the Godhhe Bible, and substitutes in His stead, a philosophy of M. Cousin removes the Godhhe Bible, and substitutes in His stead, a philosophy of M. Cousin removes the Scripof the Bible, and substitutes in his stead, a phi-losophical abstraction; that it rejects the Scrip-tures, and thus robe us of our dearest hopes; and that, in common with other like systems, it efects a false standard in morals, and confounds the distinction between right and wrong. We cannot therefore, behold in silence the efforts which are making to introduce this system of abominations

It has already made some progress. The Introduction to the History of Philosophy was translated and published in 1832, by M. Linberg. The first edition of the Elements of Psychology was published in 1834, and having been adopted, as the translator informs us, "as a text-book in sections and university of the progress and progress and university of the progress and progress and

something in this new philosophy which will re-commend it to many, and especially to young men. It has the charm of novelty. It affects to be yery It has the charm of novelty. It affects to be yery profound. It puts into the mouths of its disciples a peculiar language, and imparts to them a knowledge which none others can attnin. It gives them the privilege of despising all others, and makes them incommensurable with any standard of criticism but their own. If pursued and pressed by argument, they have but to rail, as their master does, at "the paltry measure of Locke's philosophy," and ridicule the bounded, insular character phy," and ridicule the bounded, insular characters of all science except that in which they are adepts. It flatters the pride of the youthful heart, it takes captive the imagination, and, a still more dangerous recommendation, it tends to lighten and remove ons recommendation, it tends to lighten and remove the restraints of passion. It recognises no stand-ard of right and wrong but the reason of man, and permits no appeal from the decisions of humanity to the authority of the one living and true God. While it retains the name of God, and does not therefore at once startle and shock the feelings like pen atheism, it teaches its disciples to deify them-elves and nature, and to look upon all phenomena alike, whether of the material universe or of the mind of man, as manifestations of the Deity. Every emotion of the heart is an acting forth of God, and every indulgence of a passion, however depraved, becomes an act of worship.* The man who exercises in any way, according to his inspired im-pulses, his body or his mind, even though God is not oughts, is really rendering to Him as ons of adoration and reverence. The forge ry smithy, as Thomas Carlyle has taught us, of every smithy, as Thomas Carlyle has taught us, is an altar, and the smith labouring in his vocation, is a priest offering sacrifice to God.

Such being the recommendations of this philosophy, it cannot be doubted that it will find many willing disciples, some attracted by one set of its charms, and some by another. It any of the increase trespectable colleges have engaged in teaching it, they will not find refractory pupils. But we warn them that when this system shall have worked out, them that when this system shall have worked out, as work it must, its pernicious and loathsome results; when our young men shall have been taught to despise the wisdom of their elders, and renounce the reverence and submission which the human intellect owes to God; when in the pride and vain glory of their hearts, they shall make bold question of the truths which their fathers have held most dear and sacred; when the Holy Bible shall be extended to the core play ground of antic and impited as the mere play ground of antic and impi-fancies, and an undisguised pantheism shall ous fancies, and an undisguised pantiers shall spread its poison through our literature; then shall they who have now stepped forth to introduce this philosophy among us, be held to a heavy responsibility. Are these idle fears! They are at least real. We believe, therefore do we speak. And we point the incredulous to the gralations of folly and wickedness, through which this same philosophy has led the German mind. If neither the interest of the same philosophy has led the German mind.

guardian in the land, has an interest in knowing which of our colleges are making experiment of the effects of this fallicophy upon the minds of the young men entrusted to their care.*

We have another alarming symptom of its progress among us, in the address delivered in July last, by the Rev. Ralph Waldo Emerson, before the Senior Class in Divinity, at Harvard University. This address is before us. We have read it, and we want words with which to express our sense of the nonsense and impiety which pervade it. It is a rhapsody, obviously in imitation of Thomas Carlyle, and possessing as much of the vice of in the mannerism as the author could borrow, but without his genius. The interest which it possesses for us arises from its containing the application of the Transcendental Philosophy in the form of instruction to young men, about to go forth as preacher between the most of the Divinity, there have been accustomed to far other expressions Socinianism, but there is no form of the Divinity, there have been those who maintain this idea; who hold that the principles which same with those of M. Cousin. We find the same claim of inspiration for every man. But here we have a somewhat more distinct avontal and the same claim of inspiration for every man. But here we have a somewhat more distinct avontal and the same claim of inspiration for every man. But here we have a somewhat more distinct avontal of the results to which these principles lead, in their application to Christianity, than M. Cousin has seen for the or the carried and and the same claim of inspiration for every man. But here we have a somewhat more distinct avontal and the same action to Christianity, than M. Cousin has seen the tother and the same action to Christianity, than M. Cousin has seen the to the defence of the part and the same action to Christianity, than M. Cousin has seen the tother and the same action to Christianity, than M. Cousin has seen the tother and the same action to Christianity, than M. Cousin has seen the count of the profes their application to Christianity, than M. Cousin unmingled with sorrow, that a system of philoso-has seen fit to give us. What we had charged upon phy, which in its immediate and natural results is the system, before reading this pamphlet, as being indignantly repudiated by Unitarians, should be has seen fit to give us. What we had charged upon the system, before reading this pamphlet, as being clearly for what seems to us nonsense, and even extend an amiable and silent tolerance retensions of those who utter it, to be the ries of all wisdom. But when this nongins to ape the German impiety, when it rorofesses to cast off all subordination to rend prates in dogmatic superiority to divine on, we cannot but lift up our solemn protest it. It has been made sufficiently evident replication of M. Cousin removes the God some straint of the religious worship. This conservations of M. Cousin removes the God some straint of the religious sentiment." he

It has already made some progress. The Introduction to the History of Philosophy was translated and published in 1832, by M. Linberg. The first edition of the Elements of Psychology was published in 1834, and having been adopted, as the translator informs us, "as a text-book in several of our most respectable colleges and universities," a new edition is now issued which has been expressly "prepared for the use of colleges." It might be well if the names of these most respectable colleges and universities were made known to the public. We should like to know which of our public seminaries of education has so far distinguished. ble wildgree and universities were made known to the public who public to know which of our public seminaries of education has so far distinguished itself in point of science as to take, for its taxt-book on mental philosophy, an immethodized at the control of have exhibited. It should be known therefore what college or university dares assume the responsibility of unstilling the principles of this book into the minds of the young men committed to its care. Where are these literary institutions that are so ambitious to commence the work of flooding the lambdade of the work of flooding the lambdade of the ministry, whom he was addressing, to look only into their own souls for the truth. He has lead to so four reasistive of the ministry, whom he was addressing, to look only into their own souls for the truth. He has been provided by the personality of God. But while their still lingering doubts as to the knowledge. He is just, to uphold the law and the personality of God to their full extent: and yet he has loved sinners with a love which passeth knowledge. He is just, to uphold the law and the personality of God to their full extent: and yet he has loved sinners with a love which passeth knowledge. He is just, to uphold the law and the personality of God to their full extent: and yet he has loved sinners with a love which passeth knowledge. Let those who will rehear to us the empty older. Let those who will rehear to us the empty older in its of God to their full extent: and yet he has loved sinners with a love which passeth knowledge. Let those who will rehear to the some of our reasistance of the ministry, whom he was addressing, to look of the infinite; we will trust no faculty which like eastern princes, mounts the thorac which law is not a single truth or serious defenses as the wind and the personality of God. But while their still lingering doubts as to the law and the rights of God to their full extent: and yet has consuming natred or sill an extend to the substitution and the personality of God. But while has looked siners with a love which passeth knowledge. He is just, to uphold the law and the rights of God to their full extent: and yet he has loved siners with a love which passeth knowledge. The substitution is not a single truth or substitution in some c stance, "that the gift of God to the soul is not a sacrifice our understanding. If we are addressed world; and he is as true to his sweet natural goodness like thine and mine, and that thus invites thine and mine, to be, and to grow." The present mode of interpreting Christianity, even under the form of Unitarianism, he tainty, even under the form of Unitarianism, he cannot to the wants of our nature; he stigmatizes it as a historical traditional Christianity, that has its origin in past revelations, instead of placing its faith in new ones; and, "like the zodiac of Denderstand, and which approach the dialect of comprehend, and which approach the cannot controlled a destitute world; and he is as true to his promises, and as faithful to his people, as he is promises, and as faithful to his people, as he is promises, and as faithful to his people, as he is promises, and as faithful to his people, as he is promises, and as faithful to his people, as he is promises, and as faithful to his people, as he is promises, and as faithful to his people, as he is promises, and as faithful to his people, as he is promises, and as faithful to his people, as he is promises, and as faithful to his people, as he is promises, and as faithful to his people, as he is promises, and as faithful to his people, as he is promises, and as faithful to his people, as he is promises, and as faithful to his people, as he is promises, and as faithful to his people, as he is promises, and as faithful to his people, as he is promises, and as faithf succeed. There is that are not to be the Bible: as, for in-lover the corps fish origin in past revelations, instead or placing its faith in new ones; and, "like the zodiac of Denderah, and the astronomical monuments of the Hindoos, it is wholly insulated from any thing now extant in the life and business of the poeple." He treats Christianity as a Mythos, like the creeds of Pagan Greece and Rome, and does not even pay it sufficient respect under this aspect to be at the trouble of interpreting for us more than a few of the hidden meanings that lie concealed under its allego-rical forms. In a word, Mr. Emerson is an infidel and an atheist, who nevertheless makes use, in the esoteric sense of the new philosophy, of the terms and phrases consecrated to a religious use. We have at least to thank him, on behalf of those whose eyes might not otherwise have been opened, for giving us so distinct and ample illustration of the kind of service which M. Cousin professes himself willing to render to Christianity by means

> * How the writers of ' Young Germany' regard th * How the writers of 'Young Germany' regard the religious tendencies of their coevals, may be gathered from the extravagant and wicked writings of Heine. After saying in his 'Alleinagne,' that Pantheism was the ancient faith of the Teutons, and that "man parts not willingly with what has been dear to his fathers," he says (we ask that it may be duly noted), "Germany is at present the fertile soil of Pantheism; that is the religion of all our greatest thinkers, of all our best artists—and Deism is already destroyed there in theory. You do not hear it spoken of—but every one knows it. Pantheism is the public secret of Germany. We have in fact outgrown Deism." Again, "Deism is a good religion for slaves, for children, for Genevese, for watch-makers."—"Pantheism is the hidden religion of Germany; and this result was well forescen by those German writers who, fifty years ago, let loose ose German writers who, fifty years ago, let loo such a storm of fury against Spinosa."—See Quar. Review, Vol. LV. for December, 1835, pp. 7, 8. 12.

of his philosophy. We would call public attention to this address, as the first fruits of transcen

† "Our world," says Lichtenberg, a witty Germa philosopher, " will yet grow so refined, that it will be just as ridiculous to believe in a God, as now-a-days in Ghosts. And then after awhile, the world will grow Ghosts. And then after awhile, the world will grow more refined still. And so it will go on, with great rapidity, to the utmost summit of refinement. Having attained the pinnacle, the judgment of the wise will be reversed; knowledge will change itself for the last time. Then—and this will be the end—then shall we believe in nathing but Ghosts. We shall ourselves be like God. We shall know that essence or existence is and can be nothing—but a phantom.—Vermischte Schriften. B. I. S. 166.

phy has led the German mind. If neither the internal evidence of the system, nor the lights of ancient and modern experience, are sufficient for conviction, we can only appeal to the verdict that time will give. In the mean while every parent and "See ample evidence of this base and diabolical tendency of the doctrine of pantheism, in an article in Professor Hengstenberg's Journal for November 1836, entitled, Bericht uber ein pantheistisches Trifolium. For example, as we have said elsewhere, we learn, that Schefer and his compeers teach "that sin is the hither aspect of that which on the other side of the heart is entirely laudable."

Schriften. B. 1. S. 166.

Lit is within the compass of the transcendental philosophy to accommodate itself to any form of religion and appropriate its language. Schelling himself, and appropriate its language. Schelling himself

phy, which in its iminediate and natural results is indignantly repudiated by Unitarians, should be urged upon up, with high praise of its merits, by an accredited minister, and a Doctor in Divinity, of the Protestant Episcopal Church. We are willing to believe that he knows not what he is doing; that fascinated by the first charms of the new philescopy of the protection of the protectio

ses of its brethren. We cannot fu which neither they, nor the inventors of them can comprehend, and which approach the dialect of Bedlam, we crave to be exempt from the number, and will contentedly abstain for life from "the high him for ever. How can I see and him for ever. How can I see and priori road." The more we have looked at it, the more we have been convinced of its emptiness and fatuity. It proves nothing; it determines nothing; or where it seems to have results, they are hideous and godless. Moreover, we think we speak the sentiment of a large body of scholars in our counmust be happy; I must be safe. And so must all nan. We wish to have it before it has undergone two or three transmutations; not from subalterns but from masters.** We do not wish to have a philosophy already effete, long since refuted, and heartily denounced by the best men in the country of its origin; and above all we do not wish to have a philosophy which shall conduct our young sch

 The Personality of the Deity. A Sermon, preached in the chapel of Harvard University, September 23, 1838. By Henry Ware, Jr., Professor of Pulpit Eloquence and the Pastoral Care. Published at the request of the members of the Divinity School. Boston

† A paragraph has fallen under our eye, while writ TA paragraph has lained under our eye, while writing this, which informs us that this same Mr. Emerson has received so much encouragement for what are soft ly called, "his daring and imaginative speculations," from the people of Boston, that he is now engaged in the delivery of a course of public lectures upon them.

‡ Since the body of this article was completely written we have received the Christian Review. ritten, we have received the Christian Review in which there is a notice of the system of We are encouraged by these signs of health ful resistance, and corroborated in our judgment, by finding that the author of this sound and conclusive review, who has evidently seen the monster in its native German forests, recognizes its tracks in the at-

§ The original is pregnant: The Belindous xere φωνίας και ἐντιθίσεις τῆς ψευδωνύμου γνώσεως.

|| Bretschneider, though a German, seems to have felt this. "It would be unreasonable," says he of Schelling, "to demand a proof of such a system. For as to prove, means but this—to deduce something true, from something else previously known as true, there can here be no such thing as proof from higher principles, since we seek the first truth from which all others are deduced." Bretsch. Grundasicht, p. 7.

**Teven the Critique of Kant, which was rational and common place when set by the side of our recent philosophy, was by Herder regarded as so extravagant that in his answer to it, he cites from Swith's Tale of a Tub, the ninth section, being "A digression concerning the original, the use and improvement of Madness in a Commonwealth. Herder, Vol. ii. p. 223, ff. φωνίας και άντιθέσεις της ψευδωνύμου γνώσεως.

** 1. Witch. Say, if thou'dst rather hear it from our

Or from our masters.

Macbeth. Call them, let me see them.

HEAVEN A PLACE WHERE CHRIST IS.

it gives of God is correct, then he who is concerning that the neutron who is concerning to the production of any phenomenon, who employs his agency in any manner, in kindling a fire porture.

In the fire that he knows not what he is doing:

In that fire house are many mansions: If it were not so I would have told you. I go the correspondence with a fearch product of the work as the bird for you; I will come again and receive you unto myself; that where I am, the the wine has been given, in several different forms, to the public, that he "shall watch with the liveliant of you. I will come a fer boy ou: a null f ranite, his soul's to establish yourself in the State of New York, alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: where public instruction is so far advanced, but where public by the your duty to re-animate it, to give it and so shall we ever be with the Lord.—Now we see through a glass, darkly; but then face to face; will be your duty to re-animate it, to give it as see through a glass, darkly; but then face to face; how I know in part; but then shall I know even as also I am known.—Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear whole nation have learned that he has been consecuted by no less a personage than M. Cousin, to the duty of re-animating our philosophy. Can the duty of re-animating our philosophy. Can he now abandon this work, and leave the duty as signed him to be performed by any meaner hand? We fear not. We fear that if any misgivings should cross his mind, they will give place to assurance with the arrival of the next packet that shall bring a letter, and a presentation copy of the some new work from M. Cousin, or even at the very thought of such an arrival.

God. No one who has ever heard such avowals can forget the touching manner in which pious as well as celebrated German scholars have sometimes lamented their still lingering doubts as to the tion will assuredly make me more and more like h him for ever. How can I see and love without imitating? And then, the more I resemble Him, the more shall I delight in him. When I awake I shall be satisfied with his likeness. under his eye and care, loved by him, and neve sentiment of a large body of scholars in our country, when we say, that if we must have a transation philosophy, we desire to have it in its native robustness and freshness. We do not wish to have it through the medium of French declaimers, or of the French language, than which no tongue is less fit to convey the endless distinctions of the German We wish to have it before it have it before it the great day when he returns to guther together his elect and to make up his igwest. wait for it till the great day when he returns to gather together his elect and to make up his jewels. That indeed, will be a glorious hour; for then this vile body will be fashioned like to his glorious body; but, before that, even now, in a few more hours —when my body is mouldering in the grave, and my soul is absent from its ruined tenement, I shall be present with the Lord. A few more hours will bring me to this blessedness. A guidance of which I know nothing, but which I can calmly leave to him, will bring me to his own presence. Even now he is with me. And when will the moment come, in which he will leave me alone? Never never! To me, to live is Christ, and to die is in which we read, what the investigation of this gain! Blessed be God! BAPTIST W. NOEL.

THE HILL DIFFICULTY.

The hill Difficulty (in the Pilgrim's Progress) represents those seasons and situations which require peculiar self-denial and exertion; and are uited to prove the believer's sincerity, after he has obtained "a good hope through grace." The frowns of the world, the sacrifice of temporal interests, outward circumstances of sharp affliction and distress, together with the painful task of overcoming e evil habits or constitutional propensities, which, during the believer's first anxious earnestess seemed, perhaps, to be destroyed, though, in fact, they were only suspended, prove a severe test of his integrity; but there can be no hope except in pressing forward; and the encouragements of the Gospel prepare the soul for every conflict and effort. But the difficulty may often be avoided without a man's renouncing his profession; he may decline the self-denying duty, or refuse the demanded sa-crifice, and find some plausible excuse to his con-science or among his neighbours. The true be-liever, however, is suspicious of these easier ways, liever, however, is suspicious of these easier ways, on the right hand or on the left; his path is straight forward, and cannot be travelled without ascending the hill, which he desires to do, because his grand oncern is to be found right at last. But they, who chiefly desire at a cheap rate, to keep up their credit and confidence, venture into perilous or ruinous paths, till they either openly apostatise, or get entangled in some fatal deluheard of no more among the people of God."-Rev.

inferior grade.—That men, in order to preach the gospel must be endowed with extraordinary intellectual powers, is not maintained.—Such powers, if properly applied, will, indeed be of great value in the exposition and enforcement of truth. But, they are not essential. Paul, when in the possession of such powers when sanctified by the grace of God, was a more able minister, than if he had been less gifted in this respect. But with a less vigorous intellect, he might still have been great by useful, as were many of his fellow labourers in y useful, as were many of his fellow labourers in he gospel of Christ. While this is granted, however, it cannot be conceded that men whose talents are below mediocrity, or of an inferior grade, should aspire to this sacred office. The gospel is a revelation founded in intelligence, as well as love. It contains a system of truth, to the exposition of which, in its proper connexions, dulness and weak-ness are not competent. The experiment has been made; and the result has been any thing else than favourable to the admission of such men to the ministry. In most cases, it has been an entire failure. Weak men have failed to give that full and intelligent exhibition of divine truth, which is calculated to do honour to the gospel, by presenting the internative leveliness. Besides, weak men are it in its native loveliness. Besides, weak men are generally vain. They think themselves equal to the most profound investigation. Hence, they are led to take hold of subjects far beyond their depth. led to take hold of subjects far beyond their depth. And, the consequence is, that by their incompetency to handle them in a sensible and scriptural manner, they disgust intelligent hearers, and bring reproach upon their office. Now, although we know that the power is not of men, but of God, yet, we cannot doubt, but the Saviour in instituting a ministry for intelligent men, designed not to sanctify stupidity, by making it the channel of communication for the most elevated system of truth, which has ever been revealed to men. The supposition has ever been revealed to men. The supposition is too violent. And, we know, that his own practice was against it. The men whom he chose as heralds of the gospel, were men of sound understanding, as all their writings, and the whole history of their lives attest.

2. Men who are constitutionally indiscreet, may be considered as an excepted class. In the case of such, there is a want of practical wisdom, arising from an original defect of judgment. Men may have talents, and genius, and learning, and refinement, and yet, owing to a want of practical wisdom, be disqualified for the successful accomplishment of any important end. They do things at the wrong time, or in a wrong manner, or con-nect with what may be done well, and at the proper time, some eccentricity or incidental folly, which time, some eccentricity or incidental folly, which mars the whole, and prevents its beneficial effects. In ministers of the gospel, this is a very capital defect, which cannot be compensated by any amount of talent or acquirement. And as it is a natural constitutional defect, it cannot be readily improved by education or experience. For with the very best culture, and all the lights of experience, it will remain to subject these tensors in the subject that the subject these tensors is the subject to ence, it will remain to subject them to a repetition of blunders and indiscretions, which will greatly impair, if not wholly destroy their usefulness. Men who have this defect ought not to enter the ministry. No matter what other kind of sense they may have, if they want common sense, they are not qualified for a station, where, according to the intimation of Christ himself, the "wisdom of the serpent" is needed. It would be easy to ad-duce examples enough to illustrate and ostablish this point. But as I design to be brief, I pass on to

observe,

3. That those who are greatly deficient in readiness of utterance, are not called upon to preach the gospel. One of the qualifications of a bishop, whatever else may be applied in this phrase, it must imply that he has a facility or readiness in communicating instruction. Such a defect or malformation in the organ of speech, as impedes ut-terance, or renders it painful to the speaker, and unpleasant to the hearers, is a disqualification for the ministry. Although God can, if he pleases, work by means which have no adaptation to the end, such is not his plan. Through the whole of his kingdoms both of nature and of grace, we see a surprising adaptation of means to their end. The principle of fitness, runs through all his works. He never does violence to the harmonious actions of the laws, either of matter or mind. And, why should he do so in this case? Why should men, whose organic defects are such as to unfit them to communicate truth to their fellow men, be brought nto the ministry? Impediments of this kind may indeed, be overcome. If this can be done, it is well. But where the defect cannot be cured, it is an indication, that such men are not called to preach the

4. I would also place among the excepted class es, those who are advanced beyond middle age. Although it is possible that a few cases may have ccurred in which men of this description he ered the ministry, and done some good, it is be ieved that upon the whole, past experience is against such a course. Even those whose minds against such a course. Even those whose minds have been disciplined by their former occupations, would, in the judgment of many of the most accurate observers, have been more useful in some other lawful employment. Such, therefore, I would not consider as addressed on the subject of preaching the gospel

preaching the gospel.

Other classes, might, perhaps, be mentioned among those that are pious; but I would not narrow the ground beyond what appears to be really necessary. With regard to those mentioned, if men are sufficiently acquainted with their own characters, to know that they belong to any of them they need not concern themselves to furnish an answer to the appeal "who will go for us!" It is answered already, in their disqualification for the office, to supply which, the Saviour makes the appeal.

From the New York Observer. INCIDENTAL REFLECTIONS.

In one of the warmest days, in the month of July, I was pursuing my journey, through the western part of this State. The last rays of the setting sur were shedding their golden hues upon hill and vale, and the gentle breezes of evening were beginning to revive my weary spirit, as I rode leisurely along through one of those beautiful valleys that skirt the lands of the Genesee river. The rich harvest fields, for which this region is so justly celebrated, were waving laxuriantly around me, (almost ready for the reaper's sickle.) and whichever way I turned my eye, I was reminded of the goodness of Him, who "crowneth the rolling year" with plenty, and supplieth from this fruitful land such abundant proision for man and beast.

There is much in a first visit to this rich and productive section of the State, to attract the attenion, and excite the admiration of the traveller, and thought myself prepared to enter fully into the enjoyment of the scene which was opening before enjoyment of the scene which was opening before me. But how often does some little incident divert the current of our thoughts, and give an unexpe-ed colouring to the nature of our reflections!

While I was looking upon the vast fields of wheat and corn, on either side of me, and calculating the amount of profits which must result from the cultivation of such a soil, as I passed on, by one

From the Presbyterian Advocate.

THE APPEAL.—No. 2.

Who will go for us? Isaiah vi 8.

The object of the present number will be to point out some of the classes among the pious, to whom this appeal is not made, and who are not called upon to give a reply, in reference to their preaching the gospel. And, here I mention,

1. Those whose intellectual capacities are of an inferior grade.—That men, in order to preach the gospel must be endowed with extraordinary intellectual powers, is not maintained.—Such powers, if properly applied, will, indeed be of great value in the exposition and enforcement of truth. But, they are not essential. Paul, when in the possession of such powers when sanctified by the grace

Who was he! I asked myself, as I approached

Who was he? I asked myself, as I approached the little enclosure. Perhaps some stranger like myself, who had stopped from his journey, "as a way faring man for a night," and laid him down and died, without the hand of mother, wife, or sister, to soften his dying pillow. The hands of strangers closed his eyes, and the better feelings of humanity granted him a decent burial. Where is he now? His spirit—where?

Perhaps, thought I, this is the grave of some great landed proprietor, who has lived for years, in the accumulation of wealth and "had great possessions." He had "pulled down his barns, and built greater," and was saying to his soul, "take thine ease, eat, drink, and be merry," when God said, "This night thy soul shall be required of thee."

He had his portion in this world—and wished to be buried on a spot that over-looked his vast do-Who was he? I asked myself, as I approached

he had his portion in this world—and wished to be buried on a spot that over-looked his vast domains. Foolish man! His grave is high above his fellows. But when "this corruptible shall put on incorruption," will he rise higher than they! Lazarus ascended to Abraham's bosom, while he who "in his life time received his good things," was far, far off beneath him. Where now is the soul of this rich man? this rich man?

Perhaps it is the grave of a righteous man. He might indeed have been what the world calls great, but when "riches increased, he set not his heart upon them." Perchance it was his own request, that his name might cease with him, and no monument tell where he was buried. His children beyond his direction but they becomed his aches. obeyed his direction, but they honoured his ashes by placing them in this singularly conspicuous and elevated spot. No high sounding epitaph, no ful-some praise adorns the tablet of his grave. But his name is registered in heaven—his record is on high! His best treasures are those which wax not

old, his spirit is now in their possession!

Again I thought, this may be the grave of one of God's ministering servants. One who came to plant the gospel standard, in this then newly setplant the gospel standard, in this then newly set-tled country. He toiled and laboured, wept and prayed for souls, and wore out his life in the ser-vice of his blessed Master. Perhaps his scattered flock, inhabiting this beautiful region, chose this spot as a fit one for the last repose of their beloved pastor. He said, "let no man write my epitaph," but "the memory of the just is blessed." In the morning of the resurrection, he shall rise and lead the sheep of his fold, the tender lambs of his flock, to the green matures and quiet shades, beside the to the green pastures and quiet shades, beside the

to the green pastures and quiet shades, beside the waters of the river of life.

How widely dissimilar the places and circumstances in which men find their last resting places. Some are gratified in the request of Joseph, "Bury me with my fathers," and sleep their last long sleep beside those they loved. Some are gathered in the family group (as was the custom of many of the early Dutch settlers of this country,) in a retired and quiet corner of the many acred farm. Some sleep with their neighbours and friends in the village church yard, where the soft and latent tread of the mourner oft recalls the memory of the departed, while others are laid with strangers in the of the mourner oft recalls the memory of the de-parted, while others are laid with strangers in the vast cemetery of the city. The depths of ocean have opened their coral beds to many, while others have survived the dangers of the sea, only to find a grave in a foreign land!

But though we all feel a sort of instinctive prefe-rence, while in life, to have one last repose, among

rence, while in life, to have one last repose, among kindred, yet how little does it matter where we sleep this "last long sleep." It will be a quiet, dreamless sleep. It knows no fitful starts—no midnight wakings—no counting of the hours, before the morning dawns—no schemes of greatness—no hopes of future aggrandizement—these are all strangers to the sleep of death!

But the spirit, the immortal spirit, knoweth not such sleep. It is the living, burning, growing principle which leaves this body but to live, and burn, and grow, with new life and vigor in another

burn, and grow, with new life and vigor in another world! And while its clay tabernacle is left behind, it has come to rise unward and ur to soar higher and higher in holiness, to draw nearer and nearer to the throne of the Eternal—or, to sink lower and lower beneath the curse of an angry God—to drink deeper and deeper of the vials of his wrath, and to feel forever the gnawings of the worm that never dies!

of the worm that never dies!

And shall the body wake no more to unite with the spirit in this bliss or condemnation? Hear what the Saviour saith, "Marvel not for the hour is coming in the which they that are in the gravage shall hear his voice and come forth: they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of dam-

Blessed are they who can say with Job. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh shall I see God."

M. S.P.

REVIVAL AT THIERS IN FRANCE.

A correspondent in France has sent us the following account of the commencement of a religi-ous revival at Thiers, a town of 10,000 inhabitants, in the Puy De Dome, (a part of the ancient Auvergne) rear the centre of France. This instance of the fruits of the labours of colporteurs, is only a specimen of what has been accomplished through their instrumentality in various parts of France. It is much to be desired that their number should be increased from 60 or 80 to 600 or 800; and we are assured that this last number might be advantageously employed, if the requisite funds could be procured. Will not American Christians feel themselves called upon to contribute liberally for the spread of the gospel in a country which com-mands so much admiration, and exerts an influence so powerful on the character of mankind.

For three years and a half the two societies of Geneva had explored Auvergne during four or five months of the winter, without any other fruit than meeting here and there souls well disposed to the truth. Thiers offered nothing more remarka-ble till the close of the last winter, when a man of ble till the close of the last winter, when a man of the labouring class (a cutler by trade) after having long resisted the calls of mercy made known to him by the colporteurs, yielded his heart to the Saviour. At this time the colporteurs left the country, it being the close of the winter. However a few weeks after, the committee of the Evangelical Society sent there one of its labourers, (Mr. Peignoux) and had the pleasure of learning that this first disciple had not only necessarily grace, but first disciple had not only persevered in grace, but had also become the instrument of awakening three other families. They were exposed to persecutions from the world; yet, sustained by the promises of the Word of God, they rejoiced to be found worthy to suffer shame for the name of their Savions.

"The meetings held by the colporteur, after his return, were blessed, and another family joined them. Persecutions continued, and some evilminded persons excited a tumult which might have been fatal to our colporteur, had not the authorities interfered and suppressed it. Since that time there has been no manifestations of violence. The the cultivation of such a soil, as I passed on, by one highly productive farm, after another, and was admiring the evidences of good management, industry, and skill, so highly creditable to our western farmers; my attention was suddenly arrested, and my mind wandered into a new field of thought.

At a distance from the road-side, and remote from any dwelling, in the midst of this extended plain rose a small conical hill, so regular in its

And the second s

sent purpose to vindicate the character of the Missionaries. They expect reproach, and truly they have a large share of it.

It has appeared to me somewhat remarkable that a writer who is giving to his readers "a summary view of all the most interesting facts and circumstances, relating to the present condition of the tribes" in the Western Territory, should have passed over in silence the successful efforts which have been made by the Presbyterian Missionaries to reduce the Choetaw language to writing on Pickering's system—the number of books already printed—the number of fooks already printed—the number of readers in the native language—the progress made in the translation and printing of the Scripttres, &c. Nothing is said either of the wonderful insention of Guess and printing of the Scripttres, &c. Nothing is said either of the wonderful insention of Guess and printing of the wonderful insention of Guess and printing of the wonderful insention of Guess and printing of the wonderful "new system of the age.

All this is passed by, and a page or more given to an account of a wonderful "new system of instruction," invented by a Baptist Missionary, among the Pottawatamies. What the merits of this new system are, I cannot tell, for I cannot understand it, but I will relate one fact. Three years ago, or more, a spelling book, prepared by the Presbyterian Missionaries according to Pickering's plan, was done over into this "new system," but she dropped still born from the press.

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a high and no doubt deserved eulogy on these brathren, he calls upon them, in case the served, it could be the case."

The disposition to find fault where certainly no evil purpose was entertained, appears in the case of Mr. Kingsbury. The reviewer seems to have gone out of his way to give a deserved commendation to this veteran in Indian missions; but he inadvertently wrote Fort Gibson instead of Fort Touson, and a handle is made of this. He had said, that this missionary had removed with the Choctaws to their new country, meaning that when they were obliged to emigrate, he did not forsake them, but continued to be their missionary; but this writer charges this as an erroneous statement, because Mr. Kingsbury did not go to reside among them, until they had all preceded him. He also expresses astonishment, that Col. Sanford and his plan of a manual school should be mentioned on the same page with the missionaries, on account of some connexion which he had had with the "Georgia Guard," concerning all, which the reviewer was probably ignorant. He innocently put down what he found, that appeared interesting in the report of the superintendent. And in fact, the whole review is little else than an abridgment of this "document." The anonymous writer, however, reproves him for going for information to "public documents" of this kind, and refers him to the Mis-

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DOMESTIC INTELLIGENCE.

MONUMENT TO DE WITT CLINTON -Mr. Lawrence

the ship, and other purposes, goods amounting to more than a thousand dollars have been gratuitously contri-buted for furnishing the government house in Monro-via, and other objects connected with the interests of

The Dam at Easton.—We learn from the Easton Whig that a number of the enterprising citizens of that place have combined together for the purpose of repairing the dam across the Lehigh, as well as the abutment and basin adjoining, all of which were greatly damaged during the late freshet. The expense it is computed will be from twelve to fifteen thousand dollars, for the indemnification of which the gentlemen alluded to, place their trust in the honour of the Commonwealth.

MELANCHOLY DISASTER,-The Plattsburgh Republi-

buted for furnishing the government house in Monrovia, and other objects connected with the interests of
the colonies.

Mr. Buchanan, who appears eminently qualified for
the station, goes out as Governor General of the colonies.—N. Y. Com. Adv. ines.—N. Y. Com. Adv.

FLORIDA INDIANS.—The Globe says:—We learn from Tampa Bay—from a source which we think entitled to credit, that two hundred Seminoles had come in and surrendered. Among them eighty warriors. It is also rumoured that thirty warriors had sent in for a safe conduct, with a view to surrender.

The Dam at Easton.—We learn from the Easton followed them myself, when we have finally took to the main and mizzen tops, and wrapped ourselves up in sails for preservation from the weather; and, in this condition we remained until half-past 10 o'clock on Wednesday, when we were rescued from our perilous situation, and put on board the Victoria steam-tug, which brought us all to Liverpool, except three of the crew, who were starved to death in the rigging during the night. I ought to observe that the Magazine life the night. I ought to observe that the Magazine life boat would not have attempted to render us the least service, if they had not been shamed into doing so by a small gig, which succeeded, after a desperate effort,

in reaching us, GREAT BRITAIN.

American Stocks, January 26.—The American securities are buoyant and a good deal has been done in shares of the United States Bank at £25; Alabama MELANCHOLY DISASTER.—The Plattsburgh Republican of the 2d inst., says:—"On the exeming of the 25th ult., one of the most inelancholy and heart-rending active per Cents, sterling, (Baring's) 95\(\) to 96; Missis-

The debates in the Chamber of Deputies, on the ad-

The debates in the Chamber of Deputies, on the address, have resulted, as was expected, in the resignation of all the ministers. Their surrender of their port-folios was announced in the Moniteur of the 23d. Marshall Soult had been sent for by the King, but the new ministry had not been formed at our last advices. The letter-writers for the London papers declare that France has at length given in its formal adhesion to the terms agreed upon by the Conference, as to the disposition of Limburg and Luxemberg. They also announce the formation of a corps d'armée of 40,000 men on the Northern frontier, under the command of the Duke of Orleans—with a marshall over him,

The exportation of corn lad given rise to serious

Duke of Orleans—with a marshall over him,
The exportation of corn had given rise to serious
commotions in several parts of the kingdom—the worst
at Rechelle—and the King had in consequence issued
a decree, prohibiting the exportation from any of the Vestern ports.

The budget of the finances was read in the Chamber

The budget of the manners was read in the Unamoer on the 21st. It shows an excess of receipts over the expenditures of 17,060,000 of francs.

The Princess Mary of Orleans died, January 2d, of consumption, at Pisa, in the arms of her husband, the Duke of Wurtemburg, and of her brother, the Duke

their labour in the most auspicious manner. The Bank of the United States subscribed the liberal sun of one hundred thousand dollars, nearly one fifth of what was the outside estimate of the committee for building and starting a vessel of two thousand five hundred tons.—U.S. Gaz.

The Ford Orner.—The Postmaster General, in reply to a resolution of the House, says that no funds in addition to the revenues of the Department, will be necessary to continue during the present year the mail facilities in the present establishment.—He thinks the retrenchments which have been made, and the increasing means of the Department, will be necessary to continue during the present year the mail facilities in the present establishment.—He thinks the retrenchments which have been made, and the increasing means of the Department, will be necessary to continue during the present that of the count of the sinking fund, between January 7, and April 5, 1839.

The murderer of Lord Norbury had not yet been discounted the sinking fund, between January 7, and April 5, 1839.

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LLIS'S NEW WORK.—J. Whetham has just received, and offers for sale, at 144 Chesnut street, Philadelphia, a few conjer of the Pistory of Madagascar, comprising also the Progress of the Christian Mission, established in 1818; and an authentic account of the persecution and recent marryrdom of the native Christians, compiled chiefly from original discuments, by the Rev. William Ellis, Foreign Secretary to the Indian Missionary Society, in 2 vols., dwo., London, with numerous engravings. Also, just received, Macrie's Life of Knox, 2 vols.; do. Life of Melville, 2 vols.; Gibbon's Miscellaneous Work; Bishop Beveridges Thesaprus Theologisus, 2 vols.; Serle's Hore Solitarie; Michelis on the Resurrection, 1200.; Buckitt on the New Testament, 410.; do. do. 2 vols., \$70.; Eusebius' Church History, 3vo.; Weshete's Quarto Dictionary, 2 vols. do.; The Scottish Pulpit, 5 vols. \$70.; Matthei's Greek Grammar, 2 vols. 8vo.; Puster's Lectures on Presching, Pulpit Eloquence, &c, 8vo.; Stackhouse's Body of Divinity, 3 vols. \$70.

ELLIS'S HISTORY OF MADAGASCAR. - History of Mad L'agasear, comprising also the Progress of the Christian Misnon established in 1818; and an authentie account of the Persecution and recent Martyrdom of the Matire Christians; by the
Rev. Wilham Ellis, Foreign Secretary to the London Missionary
Society, embellished with numerous plates, 2 vols. 8vo. The
Claims of Japan and Malasia upon Christendom, exhibited in,
Notes of Voyager made in 1837, from Canton, in the ship Morrison and brig Himmalch, 2 vols. Just published and for sale by