

PUBLISHED EVERY SATURDAY, BY WILLIAM S. MARTIN, No. 107 N. 3rd St. PHILADELPHIA.

I believe that there is involved in it the rights and privileges of a Christian people. And now, beloved in the Lord, I tremble, as I feel that I must write the word "farewell." God knows the pang, and it is my comfort and my joy that He does know it, and that He has seen good to allow it to be inflicted.

THE FOUR IN OPPOSITION TO THE POWER OF GOD. The Rev. D. T. K. Drummond was the talented and excellent minister of Trinity Chapel, Dean Bridge, Edinburgh, but being opposed to Puseyism in all its forms, and whilst more anxious to benefit the souls of his people than to make them formalists in religion, he excited the ill will of his diocese, and the result has been that he has had to abandon his charge.

TO THE MEMBERS OF THE CONGREGATION OF TRINITY CHAPEL. My Dear Christian Friends—You must now be generally aware of the painful and trying event which I yesterday announced from the pulpit of Trinity Chapel. The Bishop of the Scottish Episcopal Church in Edinburgh has considered it right to interpose his authority in order to put down my weekly expository lectures in the room in Clyde Street; and this has led to the resignation of my charge.

These meetings were held in the following order:—1. That I consider prayer meetings, similar to that now prohibited, as essential to the fulfilment of ministerial obligation. 2. That this is not a newly formed opinion, hastily adopted and hastily asserted, on seeing that I have never, from the time of my ordination, held any other opinion, and that so strongly that I refused to enter on the charge of Trinity Chapel until I saw that my hands were to be free in this matter. 3. That for nearly ten years, since I became connected with the Scottish Episcopal Church in Edinburgh, I have always been in the habit of holding the same opinion, and that so strongly that I refused to enter on the charge of Trinity Chapel until I saw that my hands were to be free in this matter.

DEATH OF THE RIGHTEOUS. Extract from a Funeral Sermon, delivered in the Presbyterian Church in New Brunswick, New Jersey, September 18th, 1842, on occasion of the death of the Rev. Andrew B. Foster, of the congregation, by Rev. John M. Kneib, D. D., Pastor of the Rutgers Street Church, New York.

One thing I am anxious to explain. Do not let it be supposed that I am now making a stand for one prayer meeting only; but I beseech you to mark and to remember, that I am contending for the principle of such meetings; which principle is directly, closely, and inseparably connected with that which is the present object of attack; and if I had yielded in the present instance, this principle involved as it is in this one prayer meeting, must have been sacrificed. What I am contending for, and desire to have secured to you and to myself, is the privilege represented by this one prayer meeting, that I may have it in my power, in any private room, whenever and wherever I please, to invite my people to meditation on the Word of God, and for prayer, without being compelled to read the Liturgy. If such a principle be not conceded, for private social prayer meetings, such as my weekly prayer-meetings are, it deprives them of their value, by robbing them of that peculiar and distinctive character which they justly occupy in the circle of ministerial obligation.

CONVOCACTION OF MEMBERS OF THE CHURCH OF SCOTLAND. GENERAL CIRCULAR. Rev. and Dear Sir—You must be aware that the late decision of the House of Lords, in the case of Auchterarder, has practically placed the Church of Scotland in a state of subordination to the Civil Courts, such as no past generation of Presbyterians in this country could have imagined.

It must be obvious that measures of the nature referred to are urgently called for at the present crisis. There stands before us our adversaries the obstinate imagination that the resistance of the Church to the recent encroachments of the Civil Courts is the factitious produce of an undue ascendancy yielded by a few individuals over the majority of their brethren.

THE DOCTRINE OF THE WORLD'S DESTRUCTION. As preached and believed among the Romanists in the 10th century—An Extract from Mosheim's Ecclesiastical History, Vol. II Century X.

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempers. Prayer is the issue of a quiet mind, of untroubled thought; it is the daughter of charity, and the sister of meekness. —Jeremy Taylor.

It is to be understood, that the question of the Church's rightful jurisdiction, as invaded and destroyed by the decision of the House of Lords, will form one of the topics of the proposed Declaration. But a collateral goal may be expected to result from a full and prolonged conference among so many of the brethren assembled from all parts of the country; inasmuch as the free and friendly conversation which ought to be encouraged on all the other points connected with our present difficulties, must, by the Divine blessing, tend to perpetuate a mutual understanding and harmony on all matters essential, whether to our continuance as an Established, or to our usefulness as a Christian Church.

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THE PRESBYTERIAN.

SATURDAY, NOVEMBER 26, 1842.

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

those devoted to destruction. The inevitable King of Prussia, with the assistance of the minister, sends out a levy which his clergy are required to sign by a certain day, and the law is enforced as usual to do so. The systems of Luther and Calvin were, in the opinion of the late King, the influence of the Church government to approximate more nearly to the Independents. The Methodists and Baptists might approach nearer to each other in some minor matters. None of these bodies say they are inflexible, but look for their guide to the word of God. But the Church of Rome cannot accommodate her opinions. Heretics must come back to her by renouncing all their heresies. Any alteration of the slightest kind would break the spell which binds her deluded followers.

We therefore feel satisfied that the talk about a union is merely a covered way of getting the Protestants to walk through Puseyism, to the dark region of Popery. It is quite evident, that by whatever name the King of Prussia may call his new faith, he is effectually renouncing Protestantism. No Protestant could assent to the mass which is only a blasphemous attempt to repeat that sacrifice which was offered once for the sins of men.

It is a poor return of the continental head of the Protestant cause to that God, who covered his people in the hour of battle, after being brought to the lowest ebb by the oppression of Buonaparte. Better it would have been to have redeemed the broken promises made by his father to his landwehr and gallant young students that he would give a free constitution to Prussia, if they would only stand by him in putting down the common enemy. How Frederick, William, and his sons, who were the heroes of the Revolution, and the great and ardent defender of the faith, Henry the Eighth, is made COMPROMISED, as the Times meekly and modestly expresses it. The dissensions may be healed. So they were after St. Bartholomew, at least for a time. So they were after the revocation of the Edict of Nantes, when religious persecutions drove the best and purest people of France from her dominion. But after three generations had run their course, that fatal quarrel, which was troubled with no "right of private judgment," awoke from its slumber of unmitigated superstition and infidelity, and the blood of Protestants was fearfully avenged in the carnage of the revolution. A terrible retribution will in like manner follow this daring invasion on the sacred rights of conscience.

But let us observe the course of the PRESBYTERIAN King of Prussia. His heretical subjects, who are bigoted Roman Catholics, oppose him on the question of mixed marriages, and the King having applied to the Pope, that crafty functionary finding his majesty so much of his own way of thinking about the interesting matter of "private judgment" gives him all his own way in the marriages, and his majesty goes to Cologne, the capital of the Rhine Province, and in proof of his triumph goes in the forenoon to the Protestant service and in the afternoon assists at high mass, at the Cathedral, to the lively joy of a crowded Roman Catholic congregation.

His Protestants may lament over this fall of him, who was considered the head of the Protestant cause on the continent of Europe, but as far as his majesty of Prussia going to any church he pleases is concerned, we have no right to withhold from him a liberty which we claim for ourselves. Every thing in the shape of penal laws or disqualifications on account of religious opinion we have ever seen, and ever will. Yet we must lament the inconsistency of any person going to the Protestant Church, an essential and fundamental principle of which is, that it PROTESTS against Popery as the antichrist of the word of God, that the mass is an idolatrous sacrifice, and that the Pope, and his given to all people; and then going immediately after to the Roman Catholic Cathedral, and assisting at that very mass, in connection with that very church, which holds that all connected with the Protestant Church are utterly excluded from salvation, and which, when- ever it can, shuts out the word of God from its people.

The King of Prussia is in a dilemma. He cannot believe in both religions. If he has in his new creed destroyed the protesting principle and all the essentials of the Protestant faith, then he no longer belongs to the Protestant religion. If he has preserved these distinctions, then is his hypocrisy and inconsistency of the most glaring and offensive kind. We will not be surprised to hear by next steamer, that his Majesty had gone in the evening to hear the Koran expounded, and with reverence bowed his head towards the holy Mecca, and that "there is no God but one God, and Mahomet is his Prophet." Why not? Dogmatic theology is banished except in the ancient dominions of Prussia, where the "liberty of private judgment" is inconsistent with the royal creed.

We come now to the most important part of this article—viz. that which has relation to England. We are informed that the King of Prussia does not confine his plans to his own dominions or to Germany, but to more remote influence, in short it comes out "that he is bent on consolidating the Church of England on the one hand, and the Church of Rome on the other." We are told that the late king's plans had met with distinguished advocates in England, the late Dr. Arnold, and the present Regius Professor of Divinity in Oxford, being among the number; that the present king had followed up the plan of his predecessor by an application to the Church of England to consent to the Bishop for the new religion which had been made for his people, and that the king "had expressed a wish to consolidate a general religious concord, upon the essential unity of the different creeds of Christendom; and this principle seems to be admitted by the English Princes concerned," and finally the Times states, "it is not a little remarkable that the conduct and the language of the king in his intercourse with the Church of England and the manner in which his advances were received by our Bishops, had been so closely paralleled by the events at Cologne, where the Roman Catholic Church was the religious body concerned."

And now for the principles of the Times on these important statements. The editor says, "we should look therefore with interest, and not without anxiety to the development of that course in which the late celebration of Cologne must be regarded as a step of no inconsiderable moment, even if we could view it with the feeling of mere spectators. This however is far from the case; THE KING OF PRUSSIA'S VIEWS DO NOT STOP SHORT OF THOSE OF OURSELVES."

Startling as this unblushing avowal is, we were not altogether unprepared for it. The Times has for some months been throwing out its feelers in this direction, and the Quarterly Review has made repeated allusions to something like a project for an uniformity of religious views, and has hinted at "the powers inherent in the Church" being put forth. Here it is most imprudently avowed by the most powerful Journal in existence, that it would go all the length with the King of Prussia, who compelled his subjects into submission to his own creed. So, in the language of this base Journal, England is to radiate around Prussia, and to shape her course, not according to the conscientious belief of her people, but according to the views of his Prussian Majesty, of the Pope, and of the English Bishops.

Will any party be found in England base enough to support such a proposition? We would have said decidedly so, if the proof had not come from quarters so influential, and known to be connected with the High Church party in England. It is such a plan has been earnestly contemplated it can have but one meaning:

viz., to submit the Christian people of Europe, to a body to the Sea of Rome. There is no half measure. Rome is inflexible. There might be an alteration in some parts of the Episcopal liturgy and government, without trenching on the great truths to which they bear testimony. The Presbyterians might shape their Church government to approximate more nearly to the Independents. The Methodists and Baptists might approach nearer to each other in some minor matters. None of these bodies say they are inflexible, but look for their guide to the word of God. But the Church of Rome cannot accommodate her opinions. Heretics must come back to her by renouncing all their heresies. Any alteration of the slightest kind would break the spell which binds her deluded followers.

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of his life, for purposes of devotion as all thought, and yet during that hour he carried into execution a preconceived plan of destroying his own life! Yes, after all his recently professed penitence, he with great deliberation, as it would seem, became a self-murderer, thus manifesting that he could not have had one right thought on the subject of religion, and finishing a life of crime by a crime for which there is no repentance. Such an instance as this should operate as a caution to those who are called to minister spiritually to condemned felons.

PROGRESS OF PUSEYISM.—If our readers inquire why we so frequently advert to this subject, we reply because we regard Puseyism as one of the most threatening and formidable evils of the present age. It affects not merely the Episcopal Church, but the state of religion generally. Its progress is nothing more nor less than the progress of irreligion. It is one of the most fearful enemies which spiritual religion has had to encounter for centuries. Neither is it an evil which is confined to foreign countries, but has made a lodgment in our own, and the symptoms indicate that it is more prevalent than appears to a casual observer. It should be combated by all true Christians, and its stealthy progress should be closely watched.

In our present number, we copy from an English paper a letter from Calcutta, which gives a notice of the progress of the heresy there, a similar letter from England, and likewise an interesting letter from the Rev. Mr. Drummond, who has been virtually ejected from his pulpit in Scotland, by the Puseyites there.

We notice also in our Scotch papers, that Bishop Skinner of Scotland, "got a present of a crucifix from some devotee, and placed it on the altar on a communion Sabbath. Some of the congregation having observed it, hesitated to approach and to kneel before it, when they took the sacrament. This being noticed by the Bishop, or by someone connected with him, the deacon was sent forth to remove the said crucifix, which was accordingly done. The Bishop, it is said, endeavours to explain the matter, by saying that he merely put it there to show the donor that he appreciated his gift."

The following facts are stated in the Oxford Chronicle. "We do not wish to feel in vague or general statements in this manner; to speak of 'University' in the abstract; but to designate in plain terms the precise source and the nature of the evils we refer to. It will be admitted that what the Tutors are, that practically the University is. What, then, is the present character of the tutorial body? There are about eighty tutors in the University. Of this number there are fifty who are either actively engaged, or in giving their assent to, revolutionary efforts, having for their object the 'subjugation of the Church,' and the subordination of the State to the clergy. Of these fifty tutors, thirty are active partisans, bound together by common objects, and animated by a common zeal for the attainment of those objects; and twenty may be considered as holding the same principles, and desiring, with more or less of strength, the same results, but from various secondary motives abstaining from a zealous propagation and application of their principles.

REVIVAL.—A gracious work of the Spirit has been enjoyed by a number of the churches within the bounds of the Presbytery of Nashville, Tennessee. The church in Nashville, has shared largely in the grace.

PENITENCE OF CRIMINALS.—We have often protested against the publication of narratives of the remarkable conversion of criminals, who, however obdurate so long as a hope of reprieve could be entertained, were suddenly melted into penitence when they were persuaded that they must breathe out their lives on the scaffold. We have protested, because we believed that such conversions were to be regarded with much distrust. The possibility of repentance under such circumstances we do not deny, but the probability is much to be suspected. When the certainty of the near approach of death presents itself to a man in the full possession of health, his mind is excited in an extraordinary manner, and a state of feeling is produced bordering on insanity. In many cases he is not in a fit mood dispassionately to review his life, to listen to the claims of God, to approach the cross of Christ, and to entertain the feelings and views suitable to one who has sincerely returned to God. What he professes therefore under such circumstances, should be listened to with caution, and as there is such a manifest danger of deception, ministers of the gospel especially should not make public that they are willing to receive such doubtful evidences of grace as genuine. They injure the living by so doing. They lower the claims of the divine law, render doubtful the evidences of regeneration, and actually encourage sinners to defer their repentance to the last moment of life. The conclusion is natural, "If a bloody murderer in a few days after his condemnation can make his peace with God, and the sincerity of his repentance be attested by clergymen who make such things their study, then surely I have no reason to fear, who never committed murder."

ASTOUNDING FALSEHOOD.—The London Evangelical Magazine for the present month, in commenting upon Dr. Wardlaw's Lectures on female prostitution, introduces the following extraordinary falsehood, which in its currency must give our transatlantic brethren an idea that we are awfully depraved in this country. "Mr. Tait, a medical gentleman in Edinburgh, who has done much to throw light on the subject of prostitution, states that in London there is one prostitute for every sixty of the population; in Paris, one for every fifteen, in Edinburgh one for every eighty, and—in New York one for every six or seven of the entire population!! What is still more extraordinary Dr. Wardlaw seems to have admitted the truth of this monstrous statement.

DR. LANG, OF SYDNEY.—This gentleman, so favourably known in the United States, has encountered trouble since his return to New South Wales, by coming in collision with the ecclesiastical courts. Without pretending to know the whole history of the difficulty which has taken place, it appears that Dr. Lang is a zealous voluntary in opposition to Church established principles, and that his views were strengthened and confirmed by his visit to the American churches. His avowal of voluntary principles, and his act in securing the concurrence of his church in a denial of the authority of the Church courts, led to the decision of the Colonial Synod, that he should be suspended from the "exercise of all his ecclesiastical functions." Subsequently an individual was appointed to occupy the pulpit of Dr. Lang, and to announce to the congregation the fact of his suspension. This led to the following correspondence:

Sydney, Sabbath morning.
Rev. Sir—Having, as you are aware, been appointed to occupy the pulpit of the church in the Scotch Church, as it is by you the key is held, and the arrangements of the congregation are regulated, I am led by obvious considerations to request that you will inform me by the bearer whether any opposition will be offered on your part to my occupation of the pulpit in any Rev. Sir, your most obedient servant.
Rev. Dr. Lang, &c. &c.

Sydney, Sabbath morning.
Rev. Sir—I beg to inform you, in reply to your communication of this date, that it is not my intention to surrender my pulpit this day either to you or to any other person; and I beg

to inform you, moreover, that certain parties connected with the Scotch Church, believing that a breach of the peace would be likely to ensue if any attempt should be made, either by you, self or by any of your friends, to carry into effect the alleged commission you have received, had applied to the civil power to protect the congregation from all intrusions, and constant are in readiness accordingly to take into custody any person who may create disturbance. I am, Rev. Sir, your most obedient servant.
JOHN DENMORE LANG.
The Rev. W. McIntyre, &c. &c.

Being thus precluded from entering the church, Mr. McIntyre, accompanied by his friend Mr. Whytlay, read the vote of the Commission in the public street in front of it, and told the people present that he would preach in the Exchange Rooms.

INTERESTING FACT.—The Congregational Journal published in Concord, New Hampshire, states the following interesting fact. "It is a circumstance which probably has no parallel in the Legislature of any State in the United States, that the members of that of the two hundred and seventy-five Councilors, Senators, and Representatives, convened in the Capitol, about one hundred are connected with some evangelical church. It is also gratifying to know, that they did not leave their religion behind them when they left their homes. For some evenings in succession after discharging their duties as legislators, they have assembled at different places for conference and prayer, which were attended by nearly the whole number of professors, and marked by high spirituality and interest. When our legislators and statesmen imbibe the spirit and are controlled by the principles of Christianity, the State cannot but be safe, to whatever hands its interests may be committed."

CHURCH MODEL.—In determining the form and character of the model after which the primitive Christian Church was constructed, it is admitted on all hands that its external order would, in all probability, differ as little as possible from the Church existing at the time of its organization, and of which it was only another dispensation. The Jewish Church was a true Church, and the whole Jewish nation was ardently attached to each and all of its peculiarities. It would, therefore, have been worse than useless to have expatriated their prejudices by needless innovations. Whatever could be retained in the Christian Church which was characteristic of the ancient Church should be retained. This is admitted by Episcopalians, but here we meet only to part.

The advocates of diocesan Episcopacy imagine that the model of their Church is to be found in the Jewish Temple service; Presbyterians find theirs in the organization of the synagogue. The Temple service, which was confined to Jerusalem, consisted in a splendid and imposing ritual, in accordance with the prescriptions of the ceremonial law, in which the High Priest, Priests, and Levites officiated, and in which the principal duty was the offering of sacrifices. It is admitted that there were three orders of clergy in the Temple, but here the parallel with the Episcopal Church is only apparent, and after this there is not even a seeming resemblance. The Levites correspond to the Episcopal Deacons, the Priests to their Priests, and the High Priest, of which there could be but one at a time, and who could have no equal in office, is supposed to be equivalent to the whole host of Episcopal Bishops of equal powers! There is a sad want of congruity in this parallel; and if the Jewish High Priest has any resembling office at the present time, it must be in the Pope of Rome! The Roman Catholics are much more consistent than the Episcopalians in having but one great High Priest at a time with whom there is no equal.

Again, there is no warrant in the New Testament for styling a Christian minister a Priest, and there is no similarity in the duties of the two classes of officers. The term, derived from the exploded Jewish ritual, or, what is worse, from the Pagan, at a time when the Church, becoming corrupt, thought it to be good policy to concede much to heathen customs, should never be countenanced as designating the Christian Ministry. In fact, and the proof of the point is conclusive, the Temple service was strictly typical, and having received its full accomplishment in Christ, was abolished. The whole Priesthood was typical, and only typical of Christ the Great High Priest, and the whole ritual was typical of his sacrifice, and for ever ceased when he had once offered up himself as a sacrifice for sin.

On the contrary, let us look at the characteristics of the synagogue worship. It was a worship in which God was praised, and his law expounded. Every town and hamlet had its synagogue, and its worship was weekly. It had no imposing ceremonial, but a simple worship of the heart; and what is still more to the point, according to the most undoubted authorities, its officers corresponded with most exactness with those acknowledged in the Presbyterian Church. Thus Lightfoot says: "It might be shown that Christ and his apostles in platforming of the model of Christian churches in those times, did keep very close to the platform of the synagogue." And Bishop Burnet still more fully: "In the synagogue there was first one that was called the Bishop of the congregation; next the three judges called, by the Greeks, Elders. These ordered and determined every thing that concerned the synagogue or the persons in it. Next to them were the three deacons, whose charge was to gather the collections of the rich, and distribute them to the poor. Now the nature of Christian worship shows evidently, that it came in the room of the synagogue, which was moral, and not of the temple worship which was typical and ceremonial." Here, according to the testimony of a distinguished Bishop, we have a precise parallel to a Presbyterian Church. The Bishop or minister, the Ruling Elders, and the Deacons, whose duty was not, as the Episcopalians say, to preach, but as the Presbyterians say, to collect and distribute the funds necessary to the support of the poor. In view of these things, let the reader decide whether Presbyterianism or Prelacy is sustained in claiming a scriptural model.

We are ruined not by what we really want, but by what we think we do; therefore, never go abroad in search of your wants!—If they be real, they will come home to you, so far as I recollect, heretofore included. The longer I reflect on the new doctrine referred to, the

deeper is my impression that it is not only erroneous, but by no means so innocent in its tendency as many seem to imagine. I strongly hope expressing my regret, Mr. Editor, with all due deference to the views of the Editor, that some of them at least, appear to me, in your endeavours to work on the minds of Ruling Elders, to employ weapons of a character which I can by no means justify. They more than insinuate that the mass of the ministers in our church are disposed, and are actually conspiring, to degrade and dishonour the Elders; to subject them to oppression; and to take away from them essential rights. The Elders are assured that there is REAL DANGER of their being the subjects of such a conspiracy; and that they ought to arouse and defend themselves against clerical schism and injustice! I deeply regret that language and statements of this kind should be indulged. They do not appear to me adapted to elicit truth, or to promote a calm and impartial decision of the question in dispute. As we are brethren; and as it is highly desirable we should live together in harmony and love, let us carefully guard against every expression or insinuation in any Presbyterian feeling, or to interfere with fraternal affection.

What are the ministers of our Church conspiring to do concerning the Ruling Elders, who are associated with them in the ecclesiastical government? One would think, from the tone of the accusation, referred to, that there was some nefarious plan on foot to cheat them of an acknowledged right; to abridge or jeopard some important prerogative belonging to their office, which they had long enjoyed. But is this really so? The simple fact is, that certain gentlemen forming a committee, are now known, a very small minority of our Church, to be anxious and active in endeavouring to introduce into our judicatories, in performing one of the most solemn acts of our public service, what is acknowledged on all hands to be an entire innovation; that is, a practice entirely unknown in the Presbyterian Church in the United States, since its origin; and unknown in any Presbyterian Church on earth, for more than two centuries at least, if ever before. And because they do not find the Church willing to adopt the innovation which they propose, shall they attempt to oppress and degrade and dishonour the respected Elders of our Church, fair and becoming? I would fain hope that weapons of this kind have been resorted to without due consideration, rather than any desire to address unauthorised principles, or to excite unauthorised notions.

Severe criticism has been made on the language of pastors in speaking of the elders who represent their churches in the several judicatories on which they attend; when answering interrogatories, and making statements, they are often heard to say, my elder, my session, &c. It appears to me, that the question in language should be made the subject of such serious criticism. It is among those colloquial and convenient expressions which are to be found in all languages. It is probably that every pastor has said, a thousand times, when speaking of the congregation which he serves, my church; and that many a pastor, in some of his sermons, has said, my minister. But does any reasonable man, when such language is used, construe it as indicating, either a desire to arrogate power or consequence to the speaker; or a wish to degrade the object of which he speaks? Probably no one ever thought of such a construction.

It is easy to make any cause ridiculous. Even a youthful pastor, scarcely escaped from the ravens of adolescence, may say of one or all the venerable men who compose his session, my elder, my session, without incurring the charge of indecent arrogance. Every one of those elders may be wiser than himself, and may have an ample title, on the score of intellectual and moral elevation, to take a place above him; and yet it may be very proper for him to know and to maintain that he is "set over them in the Lord," and that he has a right to take an official place above them, and to exercise the authority that the clerk of a court, and all the attorneys and counsel at the bar may be wiser men, and far better lawyers than the judge on the bench. When this happens to be the case, it is to be deplored; but there is no help for it that I know of. It would surely be a most irregular and unhappy method of applying a remedy to insist upon it that these subordinate officers should ascend the bench, place themselves by the side of the judge, and act as his official equals.

I must say, Mr. Editor, in the conclusion of this number, that I deeply regret that this subject has been brought up, and that the question in our beloved Church. Surely we have difficulties and strife enough to divide and weaken us without the introduction of another. From all that I have been able to learn, the oldest and most experienced of our ministers and elders are utterly opposed to the contemplated innovation, and to every method of applying it, which has been introduced. And even if it could be finally carried, it would do more to divide and weaken us than to unite us. I must say, Mr. Editor, in the conclusion of this number, that I deeply regret that this subject has been brought up, and that the question in our beloved Church. Surely we have difficulties and strife enough to divide and weaken us without the introduction of another. From all that I have been able to learn, the oldest and most experienced of our ministers and elders are utterly opposed to the contemplated innovation, and to every method of applying it, which has been introduced. And even if it could be finally carried, it would do more to divide and weaken us than to unite us.

From the London Record.
PUSEYISM IN INDIA.
The following letter from Calcutta, disclosing the promoters, the progress, and the probable success, of Tractarianism in India, is a most melancholy one. It is written by a man of high character and the strictest probity. What will the men of sound religious mind, connected with the Society for Propagating the Gospel, do in circumstances such as those disclosed in this communication? Our correspondent says: "Calcutta, August 12, 1842.—If any one were asked, What is the most remarkable phenomenon in the religious history of England during the last ten years? would not the reply be, 'Beyond all doubt, the introduction of Puseyian Tractarianism, or Oxford Popery?' In like manner, strange though it may sound in the ears of British Christians, it is nevertheless true to say, that the same question asked in reference to Eastern India, the same reply must substantially be returned. Alas, that it should be so! that in a land where a large number of Christians are surrounded by millions of the basest idolaters and most extravagant formalists under the sun, men, bearing the sacred name of Christian ministers, and the still more venerable name of Christian missionaries, should be found far more assiduously active in introducing amongst the heathen a congruous patchwork of heresy, superstition, self-righteousness, dreamy mysticism, and frivolous observances, which constitutes Puseyism, than in proclaiming the glorious gospel of the blessed God, the glad tidings of a free and full salvation through the blood and justifying righteousness of our adorable Immanuel! Yet it is. As if we had not enough of idolatry, superstition, and soul-devouring formalism already, we must needs be replenished with fresh supplies of these noxious commodities from the west!"

"The evil, however, has now risen to a height which renders it almost impossible for me to rejoice to say, that that truly good and pious man, Bishop Wilson, detected the newly-imported heresy in its very first budnings amongst us, and with an emphasis and an energy worthy of better days, he lifted up his voice against it. His trumpet gave no uncertain sound. As the result of his faithful warning, and many a remonstrance, it was fondly hoped that all the

RECENT PUBLICATIONS.
Drama Tragic, or Meditations on Death and Heaven. By the Rev. William Crawford. Presbyterian Board of Publication, 1842. 12mo. pp. 366.
These pious meditations evince the deep exercises of a heavenly-minded man. They are of sterling value, and might be profitably read by all Christians. Never does a Christian feel better than when he views the vastness and eternity, and few men were so well qualified to assist Christians in this duty, as the excellent author of this book.

ANTI-POPE; or Popery unreasonable, unscriptural, and novel. By John Rogers, member of the Society of Friends, and a member of the Society of Friends. With a preface, notes, and index, by Rev. C. Sperry, of New York. New York, 1841. D. Fassler. 12mo. pp. 315.
The author is a member of the Society of Friends, but will be a sharp controversialist. He does not treat the Anti-Christ with honied phrases, but with hard blows, and he addresses himself to his work with such heavy good will and determination, that the reader at once sees that he has well prepared himself for the battle. The system of popery is, in short, very completely exposed in this treatise, and minds unprejudiced cannot, we should judge, resist the force of the author's argument. The work has been very liberally reviewed, and this edition is from the second London. Mr. Sperry has introduced it with a judicious preface, and increased its value by adding an extensive index.

THE ADVENTURES OF CAPTAIN JOHN SMITH, the founder of the Colony of Virginia. By the author of Uncle Tom's Cabin. New York, 1842: D. Appleton & Co. 18mo. pp. 201.
The history of John Smith is romantic and thrilling, and it is well told in this volume. Young readers who have not yet seen it, will be greatly interested in it. The Marcellus, Stranahan's Grammar; being a compendious view of the College and Clinical Medical Schools, the courses of private lectures, the hospitals, and alma houses, and other institutions, which contribute directly or indirectly to the great Medical School of Philadelphia, and other information of importance to students, 1842-3. By Heber Chase, M. D. Philadelphia, 1842: J. G. Zuercher. 18mo. pp. 101.

This little volume contains all the information which a medical student would desire, in visiting Philadelphia for his medical education, in relation to the subjects included in the title. We are surprised that so useful a manual has not been published before. It is in the hands of the author, New York, 1842: John S. Taylor & Co. 18mo. pp. 272.
Lines upon Love, or a second series of the earliest religious instruction the infant mind is capable of receiving. With verses illustrative of the subjects. By the author of the "Peep of Day." Fifth edition, from the fourth London. New York, 1842: John S. Taylor & Co. 18mo. pp. 272.

We have already noticed the "Peep of Day," which is a very simple book for children; this is for children rather more advanced, and is drawn up with skill. It contains a part of the old Testament history, in an intelligible language, and each chapter is concluded by verses illustrative of the subjects. We regard it as a very good Miller for children.

RIGHTS OF RULING ELDERS.
Mr. Editor.—The office of the Ruling Elder in the Presbyterian Church, is a vital part of our system, and one which it behoves us to watch over and to employ with the utmost wisdom and fidelity. That our Elders have been neglected, either expected or desired, to act so important a part in our church as their office warrants, has been often observed and lamented by the intelligent friends of our Zion. That they have been less employed in visiting the sick; in the catechetical instruction of children; in conversing with those who are disposed and anxious; in family visitation; in conducting meetings for prayer; and in bringing to the view of the Pastors, facts of which they may be ignorant, or which they may imperfectly understand, has often been remarked and regretted by many of the friends of religion. And when we come to the Judicial duties of the church, respecting to the higher ones, it is certain that the members who belong to the eldership are less apt to deliver their opinions in public than many of those who desire to honour the office could wish. Yet this last fact is undoubtedly referable more to the modesty of men than to any thing else. For the same general taciturnity is observed to exist among the lay-delegates in all ecclesiastical deliberative bodies of all denominations, both in Europe and in this country. How seldom does a lay-member of any such bodies deliver his opinions at any place above that of his congregation; in conducting meetings for prayer; and in bringing to the view of the Pastors, facts of which they may be ignorant, or which they may imperfectly understand, has often been remarked and regretted by many of the friends of religion. 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Voltaire's Last Days.

Dr. Tronchin's Inedited Correspondence of the
Honors of Voltaire's Last Days.

A correspondent having alluded, in the first
page of our present number, to the awful death
of Voltaire, we are reminded to lay before our
readers a remarkable letter, respecting the last
days of Voltaire, from Dr. Tronchin to M.
Bonnet, which had continued in manuscript
till the recent publication at Lausanne of a
"Deux sur la Vie de Tissot, contenant des
lettres inédites de Tronchin, Voltaire, Haller,
Zimmerman, Rousseau, Bonnet, Stansbury, et
par Ch. Eynard." Several accounts were given to
the world, shortly after Voltaire's death, of his
closing days; and some of them quite contradictory;
for Diderot, D'Alembert, and others of his
intimate friends, asserted that he died as he had
lived; that is, that he was to the last a hardy
and cheerful man, without any morbid
remorse. The lapse of sixty-four years has
so far cleared up the facts, which contemporary
partisanism endeavoured, for the credit of
infidelity, to conceal, that few persons, we
presume, would now be found to maintain in the
days of this illustrious philosopher, that he
was a hypocrite, and that he died in a state
of horror and despair; displaying the most
awful contrast to the faith, peace, hope, and
joy of the aspiring believer, who, like St. Paul,
can say, when his eye is closing upon all earthly
scenes, "I am now ready to be offered, and the
time of my departure is at hand. I have
fought a good fight, I have finished my course;
I have kept the faith. Henceforth there is laid
up for me a crown of righteousness, which the
Lord, the righteous Judge, shall give me at that
day." To such "to live is Christ, and to die is
gain;" but how miserable beyond description
must be the dying moments of one who enters
his last days with a heart full of gloom, who
looks back with remorse on the past, and
forward with terror to the future; and if told of a
Saviour, thinks of him as having hated and
blasphemed him, and as desiring to appear
before his tribunal. Chesterfield wished only to
"sleep out the last days of Voltaire exhibit
a terrific proof that infidelity affords no downy
pillow for the slumbers of a dying man. Among
the inedited correspondence now published by
M. Eynard, is the letter to which we have
alluded, from Dr. Tronchin, one of Voltaire's
physicians, to M. Bonnet at Geneva, and which
strongly corroborates the statement published
by the Abbe Barreul, in his "Histoire de
Jacobinisme." The occurrence in that letter of
the comparison of Voltaire to Orestes tormented
by Furies, shows that Barreul, or whoever first
published Tronchin's remarks, must have
taken them from his own lips, or from this
identical letter.

As Barreul's narrative is necessary for
comparison, and as some of our readers may
not be able promptly to refer to it, we will
transcribe it.

"During Voltaire's last visit to Paris,
when his triumph was complete, and he had
even feared that he should die with glory,
amidst the acclamations of an infuriated
multitude, that he was struck by the hand of
Providence, and fated to make a very different
termination of his career.

"In the midst of his triumphs, a violent
hemorrhage raised apprehensions for his life.
D'Alembert, Diderot, and Marmontel hastened
to support his resolution in his last moments,
but were only witnesses to their mutual
ignorance, as well as to his own.

"Here let not the historians fear exaggeration.
Eyes, remorse, reproach, and blasphemy,
all accompany and characterize the long
agonies of the dying atheist. His death, the most
terrible ever recorded to have stricken the
impious man, will not be denied by his
companions in impiety. Their silence, however
much they may wish to deny it, is the least of
the corroborative proofs which might be adduced.
Not one of the sophisters has ever dared to
mention any sign given of resolution or tranquility,
by the premier chief, during the space
of three months, which elapsed from the time
he was crowned in the theatre, until his
decease. Such a silenced expression, how great
their humiliation was in his death!

"It was in his return from the theatre, and
in the midst of the toils he was resuming in
order to acquire fresh applause, when Voltaire
was warned, that the long career of his impiety
was drawing to an end.

"In spite of all the sophisters flocking around
him, the first signs of his illness, he gave
signs of wishing to return to God, whom he
had so often blasphemed. He called for the
priest who ministered to him whom he had
sworn to crush, under the appellation of the
Wretch. His danger increasing, he wrote the
following note to the Abbe Gaultier:—'You
promise, Sir, to come, and hear me. I entreat
you would take the trouble of calling on me
as possible.' Signed, 'Voltaire. Paris, the 26th
February, 1778.'

"A few days after this he wrote the following
declaration, in the presence of the Abbe
Gaultier, the Abbe Mignot, and the Marquis
de Villeneuve, copied from the minutes
deposited with Mr. Momet, notary, at Paris:—
'I, the undersigned, declare, that for these
four days past, having been afflicted with a
vomiting of blood, at the age of eighty-four,
and not having been able to drag myself to
church, the Rector of the church of St. Sulpice
has been pleased to add to his good works
that of sending me the Abbe Gaultier, a
priest, I confided to him, and if it please God
to dispose of me, I die in the Holy Catholic
Church, in which I was born; hoping that the
divine mercy will design to pardon all my
faults. I have signed this declaration, I ask
nothing of the church. Second of
March, 1778.' Signed, 'Voltaire. In presence
of the Abbe Mignot, my nephew, and the
Marquis de Villeneuve, my friend.'

"After the two witnesses had signed this
declaration, Voltaire added these words, copied
from the same minutes:—'The Abbe Gaultier,
my confessor, having expressed me that it was
among a certain set of people, I should profess
against every thing I did at my death; I
declare I never made such a speech, and that

it is an old jest, attributed long since to many
of the learned, more enlightened than I am.'
"Was this declaration a fresh instance of
his former hypocrisy? For he had the mean
hypocrit, even in the midst of his efforts
to receive the sacrament, to receive the sacrament
regularly, and to do other acts of religion,
merely to be able to deny his infidelity, if
accused of it.

"Unfortunately, after the explanations we
have seen him give of his exterior acts of religion,
might there not be room for doubt? Be
that as it may, there is a public homage paid
to that religion in which he declared he meant
to die, notwithstanding his having perpetually
conspired against it during his life. This
declaration is also signed by the same friend and
adept, the Marquis de Villeneuve, to whom, eleven
years before, Voltaire was wont to write, 'Con-
ceal your march from the enemy, in your
endeavour to crush the Wretch.'

"Voltaire had permitted this declaration to
be carried to the rector of St. Sulpice, and to
the archbishop of Paris, to know whether it
would be sufficient. When the Abbe Gaultier
returned with the answer, it was impossible for
him to gain admittance to the patient. The
conspirators had strained every nerve to hinder
the chief from consummating his recantation;
and every avenue was shut to the priest, whom
Voltaire had sent for. The demons having every
access; rage succeeds to fury, and fury to
revenge. The following is the letter which he
wrote to the Rector of St. Sulpice, and which
was translated into several languages, and went
through numerous editions; but all its contents
are not adapted to popular circulation. His
work 'On the Maladies of Literary Men,' also
obtained extensive circulation; and Professor
Boissau said of it, that it is the only medical
book which a literary man can read with
profit and without danger. M. Eynard quotes
a few sentences from the commencement of
the work, which we will transcribe—or rather
translate—as falling in with our subject. We
should state that M. Eynard writes as a sincere
and zealous Christian, and laments that M.
Tissot, though he professed great respect for
religion, and led a moral life, and attended
church, and was hostile to the infidelity of the
French philosophers, yet did not rise above
vague generalization, and probably did not
concern himself with the peculiar doctrines of
the Gospel. The following is the passage:—
'"Then it was that D'Alembert, Diderot, and
about twenty others of the conspirators, who
had beset his apartment, never approached him
but to witness their own ignominy; and often
he would curse them and exclaim, 'Retire, it is
you that have brought me to my present state;
I could have done without you, but you could
not exist without me! And what a wretched
glory have you procured me!'"

"Then would succeed the horrid remem-
brance of his conspiracy. They could hear
him, the prey of anguish and dread, alternately
suplicating or blaspheming that God against
whom he had conspired; and in plaintive
accents he would cry out, 'Oh Christ! Oh Jesus
Christ!' and then complain that he was abandoned
by God and man. The hand, which had
traced in ancient writ the sentence of an
impious and reviling king, seemed to trace before
his eyes. 'Crash, then, do ye crash the Wretch!'"

"In vain he turned his head away; the
time was coming apace when he was to appear
before the tribunal of him whom he had blas-
phemed; and his physicians, particularly Mr.
Tronchin, calling in to administer relief, thun-
derstruck, retired, declaring that the death of
Voltaire was near, and that he could not
attend to the complaints of a man who would
willingly have suppressed these declarations, but
it was in vain. The Marquis de Richelieu lies
from the bedside, declaring it to be a sight too
terrible to be sustained; and Mr. Tronchin, that
the furies of Orestes could give but a faint idea
of those of Voltaire.

"We shall now exhibit the lurid light shed
upon this awful narrative by Dr. Tronchin's
letter to M. Bonnet. Of its genuineness there
can be no question. M. Eynard, we conclude,
found it, or a copy of it, among Tissot's inedited
papers, to which he has alluded in his
narrative; and the reader, who is an eminent
physician at Lausanne, who, during a
great number of years, ranked among the high-
est in his profession, both in his practice and
in his writings. He was born in 1728, and
died in 1797. His celebrity attracted to Lau-
sanne, the most distinguished talents of his
country, from various parts of Europe; so that
he was thus indebted, as well as by his many
labours in works of benevolence and public
utility, a great benefactor to that city and the

"Among the distinguished foreigners whom
Tissot's celebrity attracted to Lausanne was the
eminent and celebrated Prince of Waldebourg,
who resided there for a considerable time with his
family, and regarded his physician with much esteem
and affection. The proximity of Rousseau and
Voltaire led to some interesting conversations.
Both Tissot and the Prince thought better of
Rousseau than he deserved; but Voltaire regarded
with moral abhorrence; though admiring his talents,
and not able to resist the temptation
from the fumes of that atmosphere of intense
heat which surrounded him. Under these circumstances,
we regard the following letter from the Prince to
the author of the inedited composition, for the
benefit of his composition, the justice of its
structures, and the dignified spirit in which it is
couched.—'When we remember the time, the place,
the persons, we need not be surprised that the
philosophist of Ferney was accustomed, we shall rather
admire that a prince should have addressed him with
reproaches so justly severe, than that he should
have been so ready to receive them. He is
now a man in history, he should have accompanied
his censure with personal compliments, and a presumption of good
intentions, to which Voltaire's life and writings gave him
no claim.'

"St. Chabrier, Oct. 6, 1764.

"Sir—I received the letter which you did me
the honour to write to me. Permit me, Sir, to
express my sincere regret that you did not
write to me more frequently, and to M. Le
Comte de Zinzendorf.

"I read, some time ago, 'Le Sermon des
Cinquante'—this pamphlet has made a great
impression upon my mind. It is a work of
philosophy, which has made the same impression
upon my mind. It is a work of philosophy,
which has made the same impression upon
my mind. It is a work of philosophy, which
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It was an honorary member of most
of the chief literary and medical societies of
Europe; and corresponded with many of the
most eminent scholars and men of science of
his age. Among his most intimate friends were
Haller—who whose name it were superfluous to
affix any epithet of admiration—and the amiable
and able, but melancholy, Zimmerman.
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THE PRESBYTERIAN.

BUFFALO CONVENTION.—Our readers have already been apprised of the proceedings in the First Presbyterian Church in Buffalo, New York, by which it declared itself, with its pastor, as no longer an integral part of the Synod of Genesee, and resolved to renew its relations with the General Assembly of the Presbyterian Church.

and it will be impossible to evade the blow which he directs. Reader, trust not in life, it is a passing dream; lay up treasure in heaven, let your heart be there, and confide in Him who has disarmed death of his sting.

by the young men of Winchester, as a token of their affectionate regard.

This present, so precious in itself—so splendid and costly—so delicately and unexpectedly offered—and from donors, in whose welfare I felt so deep an interest—so impressed my mind, as to extort a promise from me, that the occasion should not pass off, without an effort on my part, to make a suitable improvement, and acknowledgment. This brought forth the sermon in question. Immediately after it was delivered, I was waited upon by a numerous and respectable Committee, requesting a copy for publication. Without hesitation, and much reflection, the copy was put into their hands; supposing it would be a mere fugitive affair, and have only an ephemeral existence, as sermons of the kind generally had, and that its circulation would be limited to this immediate neighbourhood, and would soon pass out of notice.

On Sabbath morning, November 27th, Mr. Smith accordingly closed his ministry with a solemn and affecting discourse. At a subsequent meeting of the congregation, the following resolutions were unanimously adopted.

Resolved, That all the country within our boundaries, and ought to be, under the supervision and care of the churches; and that hence the officers of the churches should, if possible, extend their labours so as to meet each other and leave no ground uncultivated.

Resolved, That all the pastors of churches under the care of this Synod, be advised to devote as much of their time as is consistent with their pastoral duties, to preaching the gospel of Christ in weak and vacant churches; and in destitute neighbourhoods in the bounds of their respective Presbyteries, and that it be a standing order of Synod to inquire from year to year, what pastors have complied with this recommendation, and make record accordingly on the minutes of Synod.

Resolved, That our congregations be exhorted to encourage their pastors to employ much of their time in preaching the gospel, both on Sabbath days and on week days, to the poor and destitute, who are distant from the ordinary place of worship.

Resolved, That inasmuch as it is the duty of the elders "to feed the flock, taking the oversight thereof," it is therefore expected of them that they will be truly "helpful" as well as "governments," and that hence they will visit, catechize, and hold meetings for reading, prayer, and exhortation, and otherwise scripturally labour for the edification of the Church and for the extension of her influence, till, in their respective parishes, all the churches meet each other, and bring the preaching of the gospel within the reach of all the poor.

Resolved, That as the deacons have an especial charge of the poor, it is expected of them that they will endeavour to supply the poor with places of worship sufficient in number, and convenient; and to supply them with seats in the house of God, and with facilities for attending there; and also that they will endeavour to have the places of worship well supplied with the ministrations of the gospel.

Resolved, That we do and will, most affectionately and earnestly "exhort one another" as ministers and people, to a renewed and undeviating devotion of our time, talents, and influence to the service of our Lord in promoting the salvation of men.

Resolved, That the following extract from the Directory for Worship, seems to be a good foundation for a few remarks on the duty of families.

"The head of the family, who is to lead in family worship, ought to be careful that all the members of his household duly attend; and that none withdraw themselves unnecessarily from any part of family worship. Let the heads of families be careful to instruct their children and servants in the principles of religion. Every proper opportunity ought to be embraced for such instruction. But we are of opinion, that Sabbath evenings, after public worship, should be sacredly preserved for this purpose. Therefore we highly disapprove of paying unnecessary private visits on the Lord's day; admitting strangers into the families, except when necessary or charity requires it; or any other practices, whatever plausible pretences may be offered in their favour, if they interfere with the above important and necessary duty."

There are many things to draw members of families away from the domestic altar, and especially to interfere with the religious ordinances of the family. The winter evenings, especially of the more northern part of our country, afford an excellent opportunity to the wandering stars of religion, literature and science, for the promotion of their purposes; and every evening is devoted to some lecture, so as effectually to break up the evening worship by leaving no time for its performance, and the morning worship, by causing the members of the family to sleep late. But Saturday evening is more than any other, devoted to scientific lectures and dancing, probably because it is supposed that the loss of sleep on this night, will not be an objection, as it can be so easily restored on Sabbath morning, when there will be no business to prevent.

The time that the Directory assigns as being the most proper to be devoted to household religious duties, is not regarded by many of the families that compose the Church, and over which the Church has jurisdiction, as it ought to be; for it is made to give way to public religious services, not always in the Church that the family usually attend, but in any one that has a little popularity. In populous towns and cities, it is doubtless useful to have orderly meetings in the churches on Sabbath evenings, because there is a floating part of the population that would go to some worse place if the churches were not open; but they need not interfere at all with household duties.

The family cannot be what it is designed to be—a place of instruction, discipline, and safety, if the principles of the directory are not rigidly adhered to. The tempest of fanaticism may rage without; but within the enclosure of a well regulated family, not a ripple shall be seen—a gain a footing there.

The services of the most orderly Church are not more important in their place, than the services of the household are in theirs; and in order that the latter may fill its place as a tributary to the former, it should not be suffered to relax its rules. The family is the starting place, and an error here, is rarely rectified by the Church.

There is much irregularity and intemperance that goes under the name of religion; and I have no hesitation in asserting that irregularities have commenced here, that have ended in the gross intemperance, and the ruin of many.

It cannot be that all heads of families are aware of the dignity and importance of their situation. Is a man desirous of holding an influential

position, in order that he may be a more useful member of society? precisely such an one the head of a family holds, and God has given him great influence. Could he have equal influence with the same number of individuals that compose his family, but in no way related to him, it would be hardly tolerated by our republicans. Let none aspire to a higher station than the head of a family; it can be hardly found on earth, in Church or State. We often hear people say that if they were situated somewhat differently—if they had this or that advantage, they would do so and so; but let us do our whole duty in the place where we are: God has disposed of each one of us precisely right, and if we do not succeed to our own good, and His glory, the fault will be our own.

What would be thought of the minister and elders of a church if they should allow their services to be broken up by any one who might officiate at a religious meeting, or a religious conference in a newspaper form, as I supposed it probably would, it came out in a respectable pamphlet form, I regretted that I had not appended a note to it, giving a more particular notice of its peritance.

This I will do, as far as I can, and do so candidly, voluntarily, and in the same spirit that I have fairly published the sermon, the following notice, viz:

"A CARD. TO THE YOUNG GENTLEMEN OF WINCHESTER, by whose exertions, and at whose expense, the sermon lately addressed to youth, was published and put in circulation."

Young Gentlemen.—In preparing that discourse, its author felt a deep solicitude to bring forth something that might promote the best interests of those young men, for whom it was principally designed; and being much pleased with an improvement of a like occasion, by a favourite author, he saw no impropriety in availing himself, to some extent, of the sentiments and composition alluded to; intermingling them with various modifications, alterations, and additions of his own. A note giving this intimation, might with great propriety, have been added, but this was inadvertently omitted; and to prevent the possibility of injurious remarks, he now expresses his regret that such a note was not appended, when he gave up the copy for the press.

A case entirely similar may be seen in President Davies' Sermons, vol. 2d, sermon 21st, on the one thing needful. When these sermons were printed, a note was appended, as follows:—"Many of the following sentiments are borrowed from Baxter's excellent discourse entitled, A Saint or a Brute; and I know no better pattern for a minister's note, than that which is here given, and which I have used in this connection; and I feel no hesitation, nor do I now see any impropriety, in making the use I did, as mentioned above."

Very respectfully, your friend and brother, Wm. Hill.

In preparing that sermon, I sat down, selected my text—wrote out the introduction, and planned, and divided the subject, when recollecting, that I had a sermon addressed to young men, I took down the book, and looked over his sermon—the plan of his discourse—his improvements, and even the divisions and sections, which I had in mind, and I felt no hesitation, nor do I now see any impropriety, in making the use I did, as mentioned above.

For the Presbyterian.

On promoting and extending a knowledge of the doctrines and order of our own Church, Adopted by the Pittsburgh Convention.

The Presbyterian Church, of which we constitute a part, has always avowed her conviction of the importance of maintaining in her integrity, doctrinal purity and evangelical forms of order, as contained in the word of God, the only infallible rule of faith and practice. Nor has she been wanting in practical readiness for the defence against the open or insidious attacks of those who have sought their subversion. She has, moreover, always been the open and decided friend and advocate of active piety and of genuine revivals of religion. In the prevalence of these, wherever found, whether in her own country, or in other lands, she has ever been prepared to rejoice. In her abundant charity, however, she has evinced less activity in the vigorous propagation of her own peculiar system of doctrine and order, than most other denominations of Christians, from an apprehension, that her own activity might be constantly into a bigotted sectarianism which regards dead forms of orthodoxy, more than vital godliness. But, such an apprehension is groundless. Indeed, consistency, as well as duty, seems to require that she employ the most vigorous efforts to extend those views of truth, which she believes to be the only natural. Such a course is in perfect accordance with the most enlightened charity, and the most liberal feelings towards other denominations, whose right to employ like efforts to propagate their respective systems is not questioned. In this there is nothing of bigotry. For the history of sectarianism does not consist in the vigorous diffusion of denominational tenets, but in the exclusive and uncharitable spirit with which it is done. It is believed, therefore, to be the duty and privilege of the Presbyterian church, to avail herself of all the lawful means and facilities which she possesses, to extend that system of truth and order which she holds to be contained in the word of God, and which is set forth in her excellent standards. By so doing, she will show that she believes her own system to be eminently scriptural and conducive to the happiness of man.

As a part of the Presbyterian Church, and holding as we do a central position in the midst of a large Presbyterial population, embracing much wealth; and intelligently and strongly attached to their own peculiar system, it is incumbent on us to set an example of active zeal in lengthening the cords and strengthening the stakes of our Zion. The field which we occupy is susceptible of a much higher measure of cultivation. Weak churches may be strengthened. Vacant ground may be occupied. New churches may be formed; old ones brought into a state of more vigorous activity, and pastors, Sessions, and Presbyteries roused to more active exertions. His illness has been protracted, and his sufferings were of the most excruciating character, but we doubt whether there ever was a more remarkable illustration of Christian fortitude and uncomplaining endurance of agonizing pain, than his case afforded. He had a distinct view of his approaching dissolution, which through the power of unshaken faith, and eloquently and with entire resignation and composure, eminently sustained by the consolations of the holy religion which he professed.

The attainments of Dr. McPheeters as a distinguished divine, a ripe scholar, and a faithful and eminently successful teacher of youth, are too extensively known to require notice. But we should feebly discharge the obligations

of affection and gratitude, ever entertained for the deceased, did we permit the occasion to pass (pressed as we are for time) without some expression of them. We know him long, and knew him well. His virtue was of the severest kind. An inflexible integrity, a stern moral principle, an uncompromising adherence to truth and right, regardless of consequences, were its prominent characteristics. We have often been permitted to mingle with him in his own beloved family circle, and in the society of friends, and to listen to his warnings from the sacred desk. The past lives like a picture to our eye, whilst its influence operates upon his heart. Never were the charms of friendship, and the adornings of the Christian temper and spirit, more delightfully blended, than in our deceased friend. As light is the charm of the natural world, so was simplicity the charm in him. Although polished by education, and gifted with entertainments that might well inspire their possessor with a consciousness of such endowments, which few feel without, on some occasions, giving evidence that they are not yet more than in him, the slightest tendency to pride or vanity. A beautiful humility rested on him like a garment, and he never put it off. His gentleness and simplicity, interwoven as they were with a warmth of feeling, and illustrated by acts of the most abiding friendship, won for him in return, the most fervid feelings of affection. But he has gone to his reward, and the whole community mingle their sympathies with his bereaved family. But why should they weep?

Why weep for him, who, having run The bound of man's appointed years, at last, Life's blessings all enjoyed, life's labours done, Scarcely to his final rest he goes, While the soft memory of his virtues yet Lingers like twilight hues, when the bright sun is set.

His youth was innocent; his riper age Marked with some act of goodness every day; And, watched by eyes that loved him, calm and sage, Faded his late declining years away. Chided his faults, but never blamed him, To share the holy rest that waits a life well spent."

Resolved, 5. That as a means of promoting these ends, we will co-operate with the Presbyteries, and Sessions with which we are respectively connected, in securing the circulation of our Confession of Faith, and such standard works as are adapted to the present exigencies of the church, and the formation of an enlightened Christian character.

Resolved, 6. That in thus labouring to extend the doctrines and order of our beloved church, we wish it to be understood that it is not because they are our own, but because we believe them to be drawn from the word of God, and conducive to personal holiness, and the highest enjoyment of Christian liberty.

GONE—BUT NOT LOST. By Mrs. Ellen Stone.

Sweet bud of Earth's wilderness, Rife and torn! Fond eyes have wept o'er thee, Fond hearts still will mourn; The spoiler hath come, With his cold withering breath, And the loved and the cherished Lies silent in death.

He felt not the burden And heat of the day! He hath pass'd from this earth, And its sorrows away, With the dew of the morning, Yet fresh on his brow:— Sweet bud of Earth's wilderness, Where art thou now?

And oh! do ye question, With tremulous breath, Why the joy of your household Lies silent in death? Do ye mourn round the place Of his perishing dust? Look onward and upward, With holier trust!

Who cometh to meet him, With light on his brow? What angel form greets him, So tenderly now? 'Tis the pure sainted mother, Springs onward to bear The child of her love From this region of care!

She breatheth him on To that realm of repose, Where no cloud ever gathers, No storm ever blows: For the Saviour calls home, To the mansions above, This frail trembling floweret, In mercy and love.

There shall he be ever, Unchanged by decay, Beside the still waters, And green pastures stray; And there shall ye join him, With earth's ransom'd host— Look onward and upward! "He's gone—but not lost!"

DR. MCPHEETERS. The Raleigh Register of November 11th says: The funeral of this truly excellent man, took place on Wednesday last, and we have never witnessed, in this community, a more imposing manifestation of public sympathy and regret. The stores of the city were closed, and the quiet of the Sabbath seemed to pervade the streets. The body was removed from his late residence to the Presbyterian Church, which was hung in deep mourning, through every part of its capacious interior. So large a congregation, was, probably, never before assembled in this city, it being estimated that there were one thousand persons present, including those in the galleries. A highly appropriate and touching discourse was delivered on the occasion, by the Rev. Mr. Lacy, the esteemed Pastor of the Presbyterian Church in this city, in which he delineated with all the feeling of affection, but with all the fidelity of truth, the enviable character of the deceased patriarch. There was, indeed, a heart-felt tribute, eminently true, and eloquently and justly paid, to which every heart in that vast auditory responded with visible emotion.

He died of a calculus affection, for the relief of which, the operation of Lithotomy was performed, about a fortnight since by a distinguished surgeon, Dr. Vinton. His illness has been protracted, and his sufferings were of the most excruciating character, but we doubt whether there ever was a more remarkable illustration of Christian fortitude and uncomplaining endurance of agonizing pain, than his case afforded. He had a distinct view of his approaching dissolution, which through the power of unshaken faith, and eloquently and with entire resignation and composure, eminently sustained by the consolations of the holy religion which he professed.

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of affection and gratitude, ever entertained for the deceased, did we permit the occasion to pass (pressed as we are for time) without some expression of them. We know him long, and knew him well. His virtue was of the severest kind. An inflexible integrity, a stern moral principle, an uncompromising adherence to truth and right, regardless of consequences, were its prominent characteristics. We have often been permitted to mingle with him in his own beloved family circle, and in the society of friends, and to listen to his warnings from the sacred desk. The past lives like a picture to our eye, whilst its influence operates upon his heart. Never were the charms of friendship, and the adornings of the Christian temper and spirit, more delightfully blended, than in our deceased friend. As light is the charm of the natural world, so was simplicity the charm in him. Although polished by education, and gifted with entertainments that might well inspire their possessor with a consciousness of such endowments, which few feel without, on some occasions, giving evidence that they are not yet more than in him, the slightest tendency to pride or vanity. A beautiful humility rested on him like a garment, and he never put it off. His gentleness and simplicity, interwoven as they were with a warmth of feeling, and illustrated by acts of the most abiding friendship, won for him in return, the most fervid feelings of affection. But he has gone to his reward, and the whole community mingle their sympathies with his bereaved family. But why should they weep?

Why weep for him, who, having run The bound of man's appointed years, at last, Life's blessings all enjoyed, life's labours done, Scarcely to his final rest he goes, While the soft memory of his virtues yet Lingers like twilight hues, when the bright sun is set.

His youth was innocent; his riper age Marked with some act of goodness every day; And, watched by eyes that loved him, calm and sage, Faded his late declining years away. Chided his faults, but never blamed him, To share the holy rest that waits a life well spent."

Resolved, 5. That as a means of promoting these ends, we will co-operate with the Presbyteries, and Sessions with which we are respectively connected, in securing the circulation of our Confession of Faith, and such standard works as are adapted to the present exigencies of the church, and the formation of an enlightened Christian character.

Resolved, 6. That in thus labouring to extend the doctrines and order of our beloved church, we wish it to be understood that it is not because they are our own, but because we believe them to be drawn from the word of God, and conducive to personal holiness, and the highest enjoyment of Christian liberty.

GONE—BUT NOT LOST. By Mrs. Ellen Stone.

Sweet bud of Earth's wilderness, Rife and torn! Fond eyes have wept o'er thee, Fond hearts still will mourn; The spoiler hath come, With his cold withering breath, And the loved and the cherished Lies silent in death.

He felt not the burden And heat of the day! He hath pass'd from this earth, And its sorrows away, With the dew of the morning, Yet fresh on his brow:— Sweet bud of Earth's wilderness, Where art thou now?

And oh! do ye question, With tremulous breath, Why the joy of your household Lies silent in death? Do ye mourn round the place Of his perishing dust? Look onward and upward, With holier trust!

Who cometh to meet him, With light on his brow? What angel form greets him, So tenderly now? 'Tis the pure sainted mother, Springs onward to bear The child of her love From this region of care!

She breatheth him on To that realm of repose, Where no cloud ever gathers, No storm ever blows: For the Saviour calls home, To the mansions above, This frail trembling floweret, In mercy and love.

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Sudden Summons.—On Thursday the 1st inst. Henry Morris, Esq. Sheriff of the city and county of Philadelphia, and son of Robert Morris the celebrated financier during the war of the Revolution, was suddenly called from life. He was a gentleman of great respectability and his personal appearance indicated a high degree of health. Mr. Morris was seized with his last illness when passing the door of the book store of the Presbyterian Board of Publication at the corner of George and Seventh streets, Philadelphia. He complained to the deputy Sheriff, with whom he was walking, of a pain in the region of his heart and almost immediately sunk to the ground. He was carried into the store, but in the course of four or five minutes, without consciousness or apparent pain, he expired. The spectacle was one of deep solemnity. Three physicians, one of whom was Dr. Darrah, who had attended some of Mr. Morris' family as their physician, and who probably was in the house at the time he was brought in, stood by the couch, who had been unable by the suddenness of the catastrophe, to apply the remedies of their art; a number of clergymen and Ruling Elders who were attending a meeting at the time in the upper room of the house, looked upon the pallid corpse which had a few minutes before been in the fullness of life, and lamented that in the suddenness of the message, no sweet accents of hope in the Saviour, could be whispered in the dying man's ear; lawyers and public officers quickly appeared and expressed in their countenances the sympathy and alarm which such an event was calculated to awaken. The strong man was prostrated; death had quickly executed his commission, and he, whose thoughts were a few minutes before busy about the multitudinous duties of his high station, was silent—his immortal part had just entered into the presence of his Creator.

As we gazed on the scene, we thought how many hearts had been wounded by that one blow; and passing from time, we thought of the marvellous change which in the twinkling of an eye had passed on the deceased! How fearful is such a summons—who is prepared for it! Who faith is so unwavering—who love to Christ is so absorbing—who thoughts and affections so habitually in heaven, that death can never find them unprepared. Blessed is he who, when the Master comes he shall find watching. Watchfulness is necessary. Although God knows the number of our months, and has appointed our bounds that we cannot pass, yet to us, nothing can be more completely enveloped in clouds and darkness than the time and circumstances of our death. In the midst of life we are in death, and we know not what a day or even an hour may bring forth. The truth is certain but most inadequately believed. All men think all men mortal but themselves. Hope beguiles us; confidence in our physical vigour dismisses fear, and we are always disposed to believe that there is something peculiar in our case to exempt us from the sudden stroke of fate. It is however a delusion. God's foreknowledge is not to be defied. The circumstances of our death are determined by him,

and it will be impossible to evade the blow which he directs. Reader, trust not in life, it is a passing dream; lay up treasure in heaven, let your heart be there, and confide in Him who has disarmed death of his sting.

by the young men of Winchester, as a token of their affectionate regard.

This present,

PUBLISHED EVERY SATURDAY, BY WILLIAM S. MARTIN.

Office in New York, 10 Canal street, at the bookstore of Robert Davis.

REPORTS OF THE PRESBYTERY OF MISSISSIPPI.

REPORTS OF THE PRESBYTERY OF MISSISSIPPI. OAKLAND COLLEGE, Oct. 26, 1842.

The Synod met and opened with a sermon by the Moderator. The following members were present during the session of Synod.

From the Presbytery of Mississippi—Bishops, J. C. H. Van Court, J. H. Gray, W. Montgomery, J. H. Van Court, J. A. Ogden, Elders, John Chamberlain, Wm. H. Pearce, J. Grafton, A. McPherson.

From the Presbytery of Clinton—Bishops, D. L. Russell, P. Dacan, J. R. Hutchison, H. Hazard, J. A. Smylie, S. M. Montgomery, Elders, T. Limerick, J. J. Johns.

From the Presbytery of Louisiana—Bishops, B. Chase, J. L. Montgomery, A. Hagan, J. S. Erant, R. L. Stanton, J. Twitchell, R. S. Finley, Elders, J. P. Smith, J. A. Montgomery, J. S. Holt.

A letter was received from Bishop James Smylie, in which he assigned the state of his health as the reason of his absence.

The Synod adopted a report reorganizing the Presbytery of Arkansas, and directing them to meet at Little Rock on Friday before the first Sabbath in January next.

into consideration, and report at the next meeting of Synod. Instruction of Slaves.—The following resolution in relation to this subject was introduced and adopted.

Resolved, That the report as amended be adopted. Provided, 1st. That nothing contained in the report be so understood as to draw in question the right of Synod to call a meeting of Presbytery by a simple resolution, without using the forms prescribed for a Presbytery, when it wishes to call a pro re nata meeting of its own body.

2d. That nothing in this report be so construed as to imply an assent to the opinion expressed on pages 261 and 266 of the records of Presbytery, in relation to the 4th, in relation to the power of Synod.

The following narrative of the state of religion, was adopted. The committee have received interesting reports from nearly all the churches within our bounds, of such a description, that we should feel greatly encouraged, as the servants of God, to go forward in extending the blessings of the gospel throughout our wide spread territory.

What we have many things that call for heart-felt penitence, and mourning before God, such as the low state of piety and sinful indifference in the things of eternity in some parts of our bounds, the death of several of our church members, and fellow Christians, the small number of our young men that are coming forward to assist us in carrying on the great and good work of preaching the everlasting gospel, and the worldly-minded and sordid spirit of very many in our different congregations; still when we look on the other side of the picture, we feel encouraged.

In most of our churches there seems to be a growing interest in the things of religion. Almost all the churches report some, and several of them large additions to the Church on examination. A few have reported that an extensive and increasing work of grace is in progress, and the hope is that still more plentiful showers of mercy are in store for them at a distant day. The cause of Temperance seems to have gained ground rapidly. From far and wide the cheering intelligence reaches us, that its "Total Abstinence Society," and thousands are giving up the use of that which they now confess has never benefited but injured them.

Another interesting item is that our colored people are receiving more the advantages of a growing ministry, and that there is a growing desire on the part of masters, to have their servants instructed in the doctrines of our holy religion. Two or three of our number devote the whole of their time to this class of our population, and nearly all our ministers devote a portion of their time to their instruction in the Catechetical instruction seems to be more generally extended both to the white, and to the colored population than formerly. Sabbath schools, and Bible classes are formed, and receive particular attention, in nearly all our congregations. The monthly concert of prayer, taken from the Presbytery, is held nearly all our churches. The distribution of the books, and tracts of our Board of Publication, has received some attention, though not as much as its importance demands. And the distribution of the Bible and Tracts through our destitute regions, has we fear been too much neglected. Our College institution seems to be placed upon a permanent foundation, and promises extensive and lasting usefulness. We trust that it has been founded in prayer, and that it will be conducted with reliance on divine aid, and with special reference to the glory of God in all its aims and operations.

Let us then, fathers and brethren, lean upon God, and look to him in all our attempts to build his Zion in these "troubled times," and say with manly moral courage in every time of trial and temptation, "We are doing a great work, so that we cannot come down." God is with us, and let us in view of all his acts of mercy, and love to us, and our charges during the past year, give Him all the glory.

Resolved, That it is highly important, that the books of our Board of Publication be speedily, and generally circulated throughout the bounds of this Synod.

Resolved, That the best accomplishment of this object, an Agent be appointed, whose duty it shall be to visit all our churches, secure the co-operation of ministers, and elders, and others in presenting to every family and individual an opportunity of purchasing at the catalogue prices, any or all of said books.

Resolved, That the Rev. Wm. H. Pearce, Benjamin Chase, Dr. John Ker, Thomas Henderson, and Dr. Wm. Dunbar, be and they hereby are appointed a committee with full powers, and are required to adopt and execute such measures as they shall deem best for the accomplishment of the object, and report at each succeeding meeting of Synod.

Resolved, That it be, and it hereby is enjoined on each Presbytery in our connection, to take such action on this subject as in their judgment will secure the great end in view. And that every individual member, and friend of our beloved Church shall have the privilege of contributing annually, according to his ability, to the funds of each of the Boards of our Church.

The committee to whom the communication of the Donor of the Theological Fund to Synod, through the Presbytery of Mississippi, was referred, made their report, which was accepted, amended, and adopted, and the names of the donors inserted. The report as adopted, is as follows:

Whereas, one of the primary objects is attempting to establish Oakland College, was to afford theological instruction to such pious young men within our bounds, as might desire to enter the Gospel ministry, Therefore

Resolved, 1st. That it is expedient for this Synod to accept of the proposition made by the Donor, and do hereby pledge ourselves to raise within two years, the sum of Twenty Thousand Dollars, for the purpose of endowing a Theological Professorship, upon the principles suggested by the Donor, and subject to such modification of the conditions as shall be made by the Synod, and by the parties.

Resolved, 2d. That it is understood that when the said sum of twenty thousand dollars shall be thus raised, the Presbytery of Mississippi will transfer all their right, and title to the former fund, to this Synod.

Resolved, 1st. That a conspiracy exists among the Presbytery portion, in particular, of the Church of England to destroy the Church of Scotland, and establish Prelacy; 2d. That it is an organized system well known to most, if not all, of their clergy here; and 3dly. That a means of obtaining information, or a clerical spy system, is at work in Scotland, otherwise men who have never been out of the south of England could not, by any means else that I know of, acquire such a knowledge of the private concerns and opinions of a gentry resident five hundred miles from them.

How much does it behoove the people of Scotland to be watchful for their spiritual Saviour, aided by the faithful portion of their clergy, who, I rejoice, are many! "Money," say they, "shall not be wanting"—"Itinerants, spies, a Moderate, Mammon-worshipping clergy, with a venal newspaper press—all will be purchased for evil."

It seems to be my duty to give you this public information, which I can only designate, and though the living of the Church of England, the schools, particularly the chief one at Westminster, and every engine designed for the spread of Prelacy, are filled with renegade Scotchmen, I have not so far forgotten in my heart the Church of my fathers, nor in the hour of adversity. I give you my name and address, and as we are unknown to each other, I refer you to who are well acquainted with myself and family, but as personal loss and annoyance would be the sure consequence of affixing my real name publicly, which I much regret, I beg leave for the present to subscribe myself what I am, your obedient servant.

THE SON OF AN ELDER. London, November 8, 1842.

CHRISTIAN PROGRESS IN MEXICO. It appears from a letter addressed by Mr. Thompson, the Agent of the British and Foreign Bible Society, now in the city of Mexico, dated 27th of September last, to Mr. Buchanan, the British Consul in New York, that a new and improved edition of the Holy Scriptures has just been published in that city. The text is accompanied with notes and illustrations, and the mechanical features of the work are surprisingly attractive. The letter states that it is the first time that the Holy Scriptures, besides a folio volume of plates and maps. The price in boards is \$132; there were upward of seven hundred subscribers to this work; and the translators were chiefly four or five priests there. This is the first Bible printed either in Mexico or in any Spanish America, and truly forms to them an era of the most important kind.

Mr. Thompson adds that "all this Bible interest, and Bible publication sale, will turn in favour of our simple text Bibles, without note or comment." We sincerely trust that this statement is correct. It is not a different kind of Bible, but a different one, which have controlled the physical and mental progress of Mexico, and of other parts of this continent, that although that party was the first to receive European civilization, it is the last to approach the means by which alone that civilization can be perfected. The great progress, however, is regarded as an important one towards that great end. With the Bible in their hands, and with the ability to read it, the Mexican people cannot remain either socially or nationally in the depressed condition which they now occupy in comparison with the rest of the world. It is to be regretted at the same time, that the first publication of the Scriptures in the ancient capital of Montezuma, was not in a form adapted to general use. One hundred and thirty-two dollars—or even one hundred and thirty-two cents, is too much for the mass of the inhabitants to give to the poor at this rate. True, it may be a part of clerical policy in Mexico, as it certainly has been elsewhere, to keep the plain Bible from the vulgar. But we are induced, upon Mr. Thompson's statement, to hope for better things; and if he is not in error, the great progress, however, is regarded as an important one towards that great end.

From the Protestant Herald. RELIC OF ANTIQUITY. Whilst spending an evening, a short time since, with Orlando Brown, Esq., of Lexington, he related to me the following story of his grand father, ninety years ago. We obtained it as a curiosity, and now present it to our readers as a specimen of the way in which our fathers of the real old fashioned style of Presbyterians conducted their church matters.

It is also present the names which are appended to the original document, because we recognize in them the ancestors, as we suppose, of nearly one tenth of the Presbyterians of our acquaintance. We give the inscription upon the tomb of this ancient servant of God, erected by his sons as affording a succinct history of his life and death.

God; and agree to our Confession of Faith "in Duty." And that you may give yourself wholly up to the important work of the ministry. We do promise that we will pay you annually the sum which our commissioners Andr. Steel and Archd. Alexander shall give in to the Revd. Presbytery from the Time of your acceptance of this our call.

And that we shall behave ourselves towards you with all that dutiful Respect and Affection, that becomes a people towards their Minister; using all means within our Power to reader your Life comfortable and happy. We do intend you worthy and Dr. Sir to have compassion upon us, and accept this our Call and Invitation to the pastoral charge of our immortal souls, and we shall hold our selves forever bound to pray.

We request the Revd. Presbytery to present this our Call to the Sd. Mr. Brown, and to con- sider in his acceptance of it, and we shall always count our selves happy in being your obliged humble servants.

THE SUBSCRIBERS. Saml. Dunlap, Halbert McCleure, John McNabb, Wm. Caruthers, John Patton, Wm. Gray, James McClung, David Dryden, Geo. Stevenson, Wm. Hamilton, Thos. M. Speden, Joseph Hay, Francis Allison, John Smealy, James Greenbee, Thos. McMurtry, James McDowell, Rodger Keys, Thos. Paxton, Nath Peoples, Alexr. McCleure, Robt. Allison, Moses Whiteside, James McClung Junr, Saml. Lyle, John McClure, Matt. Lyle, James Thomson, John Davison, James Edmiston, Robt. Houston, John Keys, John Stevenson, John Gray, Nath. Cleburn, Edm. Harkler, Saml. Paxton, Wm. Lusk, Thos. Dryden, Edwd. Garr, Saml. Davies, Wm. Davies, Cha. McAnely, Neal M. Glatier, John Lowry, Geo. Henderson, Andw. Filpatrick, Saml. Gray, John Lyle, Archd. Alexander, John Macky, Baptist McNabb, Moses Trimble, Magdalen Borden, Saml. M. Dowel, Widow M. Cleary, John Michel, Daniel Lyle, Agnus Martin.

From the New York Observer. HOOK-SWINGING. The following letter from the Rev. M. Winslow from Madras to the Rev. Dr. Scudder, now in the city of New York, has been handed us for publication.

Madras, July 6th, 1842. Dear Scudder—You wished some account of the hook-swinging, as I witnessed it at Royapuram. There are abundant accounts in print, but as you requested me to mention what I had seen, though less striking than you may find elsewhere, I will do so briefly. You can easily fill up the picture, having known, if you have not actually seen, much of this cruel rite of idolatry.

The "churuck poojah," or hook-swinging, is celebrated annually at four or five different places in Madras, on as many successive Sundays, beginning about the end of July, or early in August. The first I witnessed was in 1837, at Royapuram, which was, as usual, about one mile from the Mission House, and in plain sight. With some difficulty, I made my way through the dense crowd, consisting of perhaps ten thousand persons, to the small temple of Ammal, one of the evil incarnations of Kali, the wife of Siva, in front of which, and of a large ear, on which the idol was placed, the swinging ceremony was just commencing. A strong post, probably forty feet in height, had been firmly fixed in the earth, and a very long transverse beam affixed about the middle to its top, so as to revolve as on a pivot, as well as swing up and down, after the manner of a well-sweep. The larger end of this was attached a small number of ropes, one at the other end of each transverse beam, ropes were attached which it could be drawn toward the ground, so as to elevate the other end high in air, above the top of the upright post, and also swing it round.

The end to which the canopy was attached held down near to a low scaffold, the devotees, if such they may be called, or voluntary self-torturers, ascending that with the hooks in their backs, were secured by these hooks to the ropes which they suspended in the air, with their whole weight upon the small portion of the muscles of the back taken up by the single prong of each of the two hooks. There was not, as it appears there is in some places, a bandage used for strengthening the hold upon the muscles, or any thing had the victim fallen, to break or prevent his descent to the earth.

At the time I mentioned, there were, I think, sixteen persons, one after the other, suspended for eight or ten minutes each. The hook—something like those of a steelyard, or some metal hooks—were inserted directly under each shoulder-blade a little way down the back, so each to take a portion of flesh and muscle of the thickness of two fingers. The hooks were thus inserted, not in presence of the people assembled, but privately, in the temple near, and a short time before the person was suspended. Each came out with them in his back. There was no deception as to their being really introduced into the flesh of the back, but the weight of the person being sustained in the way mentioned. There have been instances of the muscles giving way, and the sufferer falling to the earth; but they are in general very careful of late that no accident happen, as it might lead the government to suppress the cruel and revolting ceremony. What is singular, no blood is said to appear from the insertion of the hook. I was close to some of those who swung, when they came to the scaffolding, and certainly there were then no marks of blood, though the hooks were sticking in the flesh; but whether the flow of blood had been prevented by previous beating or numbing the flesh in that part of the back, or whether by some medical application, after the first flow had been washed away, I do not know, or what prevents the appearance which was to be expected. The natives of course call it a miracle, and many profess to think that the devotees in swinging have little or no pain. It was evident to me, however, that though they appeared more or less stupefied with drugs, yet their suffering was not small. One of the number came out of the temple with a girdle on his head, and a small sword in his hand, which he flourished like a madman or one intoxicated, as he performed a variety of antic gestures to prevent himself, as it appeared to me, from writing with pain. Another fired off a pistol or two while swinging in the air, and threw down flowers, rice, fruit, &c., which they took up with them. These tended to divert the people from too close attention to any signs of distress, which would have been evidence that the devotee was not a favourite of the goddess. But they could not be suspended as they were, without real and actual suffering.

They were drawn up rather gently, by pulling down the other end of the beam, as I have mentioned, until it was almost perpendicular, and the person consequently elevated to the height of the post, and nearly one half of the beam added together; or very near sixty feet, as I could judge, usually at least fifty feet. At about the latter height they were several times swung half round the circle and back again, with some rapidity; but not quite round, or so rapidly—as I have seen it stated to be in some places, and also seen in drawings—so as to cause the person to stretch out nearly in a horizontal position. On the contrary, each one, except that his head hung on his breast, and his feet were frequently stretched forward to catch with his toes the beam to which he was suspended, when it came near to a perpendicular, was in much the usual position of one hanging by the neck. When the hooks, as was the case sometimes, were applied lower in the back, they hung in a more doubled up position. I am not aware that in any part of this Presidency, they swing, as I have seen represented, by the feet, and whirled quite round, so rapidly as to bring the head into a horizontal attitude. Whether this is really done anywhere, I do not know. I should think it cannot be, without loss of life in many instances.

As practised here, the "churuck poojah" is sufficiently dangerous, and sufficiently disgusting. As a part of the great system, not only of idolatry, but of devil worship, it is almost horrifying; and coming in contact with other horrors practised here, as well as elsewhere, about the same time—such as dancing on coals—running over beds of coals—carrying pots of fire on the head—dancing round funeral piles, and sometimes rushing into them, and bearing away in frenzy, some part a burning corpse, under pretence of eating it—or, with other rituals of a common education, in the select school of the establishment, but also in the not less important household arts and duties, including the ornamental as well as useful, without some knowledge of which a female can scarcely be said to be educated, or fitted for the duties of a common education, it is a specimen of embroidery and artificial flowers, the handiwork of girls of eight and ten years of age, that could scarcely be surpassed in their way—and some articles of needle and net-work that struck us as remarkable for neatness and beauty. As to the condition of the different parts of the buildings—some of the buildings used to the dormitory—nothing could be in better order—whilst the cheerfulness and apparent fine health of the children spoke well for the maternal care and superintendence of the Sister Superior, De Saxes.

It is the privilege of every religious community to do its own work in its own way; but the next item of the report, informs us that there is "attached to the Asylum and taught by the Sisters, an extensive female school, containing nearly three hundred girls of various ages; and of all denominations—Protestant and Roman Catholic. Some of them were found intent upon their studies. Further on in an adjacent room is the boy's school, numbering some two hundred," &c., &c.

We are permitted to remonstrate with Protestants, (if they are really such) touching the attendance of their sons and daughters, upon schools in which Roman influence predominates. We do not speak it reproachfully of them, but it is the genius of their system of faith, to subjugate to itself every feeling, habit, purpose, and faculty of its devotees, and nothing is more fully confirmed by all experience, than that its influence over the imagination of youth is most singularly powerful. There are many parents, (not Papists) who are entirely indifferent to the religious opinions and characters of their children, and even to their being religious at all. The children of such parents are among the choicest accessions to Roman schools. There are others, however, who would deprecate their children's subjection to the influence of the Papal faith, as a great calamity; and such we war against the delusive notion that their children can avail themselves of the supposed (but generally much exaggerated) advantages of Roman Catholic schools; and not become themselves customers of the superstitions and paganism of their faith. It is a maxim of divine authority, that "evil communications corrupt good manners," and we need not furnish evidence, that such communications are quite inseparable from schools under Papal influence.—Gazette of Education.

THE PROGRESS OF "PEDE-TRAMM"—ANTI-DUELLING SOCIETY. We perceive, from the London Morning Herald, that a meeting was held in the County Hall, Alesbury, the other day, on the subject of duelling. The chairman, John Lee, Esq., LL.D., stated, that a society was about to be established, with a view to procure the discontinuance of the abominable practice of duelling throughout the world. The following extract from a speech, delivered by Mr. John Dunlop, the well known advocate of the Temperance cause, contains an exposition of the principles on which the new society is based.—"The modern duel, it is now universally admitted, arose out of the judicial combat, or wager of battle of former ages, some time about the year 1520, about which time the judicial combat was legally suppressed, or at least generally discontinued, throughout Europe. In that strange military, religious, and legal process, an appeal to heaven was made, and it was superstitiously supposed that God would decide the right of that champion who did not lie, or whose legal plea was just. In the process of enlightenment, the superstitious sentiment ceased; but still the framework of the institution and practice remained among the nobility and gentry, as a monstrous and preposterous remnant of a more barbarous age. The superstitious dogma that had formerly made it apparently reasonable, had departed. It may be contended, that duelling promotes national courage and prevents men giving the lie, or censuring the motives of another for fear of being called out; yet duelling is not elevated, fitted to engender and promote general courtesy and complaisance, as a system calculated to instruct and rear the nation into sentiments and habits of civility and kindness. It cannot be said to put all men on an equal footing, and make a boisterous ruffian answer for rudeness with his blood, because it raises up an undue height, and gives an undue advantage to the wretch who is an adept in the mysteries of pistol as well as practice, and invests him with unlawful power over the innocent and the high-minded. It is evident that duelling cannot stand the test of abstract reasoning, and that no arguments founded on expediency or utility, can be brought forward in defence of the practice. It then becomes us to inquire into the means of putting an end to the disgraceful and inhuman custom. When it is known that the duel class in this country amounts to but seventy thousand, it seems no difficult task to undertake its abolition, by the means of two fingers. The means to be used, are sufficiently obvious, and are all without effect, because the code of duelling and the laws of penitentiary, if they exist in any circle, must be in their nature supreme,

and paramount even to the laws of the land.—This has been the experience of more than three hundred years. So that legal enactments never have, nor can be effectual, without a change of view and practice in the duel-exposed class itself. The effect of such a change is the object of the Anti-Duelling Society. It is presumed, that this may be effected by association in the duel-exposed class itself, against duelling. The effects of association for the suppression of intemperance and drinking customs, and some other improprieties, have been all but miraculous; and why should not a similar pledge of a similar change in the upper ranks with respect to duelling? In the workshops, and among many circles, it has been found that various conventional occasions of drinking and treating have been established, forming a very tyrannical code. These drink fests, footings, and changes, are, in general, debts of honour. Those who refuse to fall in with the customs are liable to a variety of maltreatment, and are put quite as much out of the pale of amity and social intercourse as a gentleman would be who should refuse a challenge. And the "Association of Negatives," the pledge to abstain established among the few, has been found perfectly effectual in abolishing among the many, a vast number of cases, all these pernicious drinking usages. The practicability of the proposed pledge to put a stop to duelling in this country, however, is not assumed, or founded merely on an analogy. The plan now proposed has been tried in France, and succeeded entirely in preventing, for seventy years, the practices of duelling in that country. So that the anti-duellists are not propounding a visionary scheme, which may or may not succeed. The authority for this assertion may be found in the historical writings of Voltaire, Crequi, Massi, Mercier, and others in France, and of Dr. Charles Moore, and a variety of authors who have written on the subject of the duel in our own country. The particulars were shortly these.—About the year 1643, when Louis XIV. was an infant of five years, a sanguinary duel was fought between the Dukes of Nemours and Beaufort, and their accords, when five peers of France were killed. And as the whole government of that kingdom, then a pure despotism, rested during the monarch's minority on these nobles, the nation became seized with a panic, and simultaneously with a detestation of duelling. In concurrence with this opinion, a large number of the French nobility signed a pledge against duelling, which was of the same general negative character as the modern abstinence or temperance pledge, and was attended with complete success. If such a pledge were adopted in this country, it would also be successful; even if signed by more than a tenth of the whole number of the duel-exposed class."

ROMAN CATHOLIC SCHOOLS. The Albany Argus, gives an account of a visit lately paid to St. Joseph's Orphan Asylum, (Papal) of that city, by the Superintendent of Common schools, the Comptroller, the Attorney General, Alderman Hand, and several citizens. It says: "Between thirty and forty orphans, whose ages range from three to twelve years, are now being taught in the Asylum. In the rudiments of a common education, in the select school of the establishment, but also in the not less important household arts and duties, including the ornamental as well as useful, without some knowledge of which a female can scarcely be said to be educated, or fitted for the duties of a common education, it is a specimen of embroidery and artificial flowers, the handiwork of girls of eight and ten years of age, that could scarcely be surpassed in their way—and some articles of needle and net-work that struck us as remarkable for neatness and beauty. As to the condition of the different parts of the buildings—some of the buildings used to the dormitory—nothing could be in better order—whilst the cheerfulness and apparent fine health of the children spoke well for the maternal care and superintendence of the Sister Superior, De Saxes.

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A BISHOP IN SEARCH OF RELICS AGAIN. They write from Porting (Yonne), that M. Wiseman, coadjutor of the Roman Bishop of Birmingham, has visited Sens, to search for relics in the tomb of St. Edmund, Archbishop of Canterbury, who died in 1242. He had expected to find the bones only, but had discovered the body of the saint entire. If these searches which bishops are making among the dust of the tombs, were directed to the discovery of theological lore, among the dust of libraries, with a view to the enlightenment and edification of the Church on the obscure points of its history, we might applaud; but it is to be feared, unhappily, that the result of all these discoveries of relics, which are supposed to serve rather to thicken the gloom of the station.—L'Esperance, Oct. 12th.—[Dr. Wiseman's own account of his operations is given in a late number of the Catholic, one of the organs of the Roman Catholics in this country. The whole narrative is a remarkable sign of the times, as we are convinced, that as shrewd a pilgrim as Dr. Wiseman, a few years ago would neither have undergone the labour of such a pilgrimage, nor given such an account of it to the public.—London Patriot.]

