WILLIAM S. MARTIEN. orner of Beventh and George streets,

PRILADBLE BIL.

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. The correspondence on this subject I have now to place in your hands. By this you will observe—1. That I consider prayer meetings, similar to that now prohibited, as essential to the fulfillment of ministerial obligation. 2. That this is no newly formed opinion, hastily adopted and hastily acted on, seeing that I have never, from the time of my ordination in the Church of England, done otherwise than hold this 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

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"1. A hymn.

"2. An extempore prayer meetings whithe Bishop, we give the soft Mr. Drummond.

"1. My weekly prayer ed in this manner:—

"4. A concluding hyman have occurred to those a swered.

"5. An extempore prayer meetings authority in the Bishop, we give the soft Mr. Drummond.

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"5. An extempore prayer meetings, similar to that now prohibited, as essential to the full have never, from the My Dear Christian Friends-You must 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 acted upon this opinion, with the express sanction of the late Bishop of the Diocese, and for a year and a half at least, with the "tacit sanction" of the present Bishop. And, 4. That meetings of a

description perfectly analogous to my own are common in every diocese in England.

These meetings the Bishop has prohibited, because he declares that they are contrary to canon axviii. of the code of canons of the Scottish publicly, without using the Liturgy at all."
My answer to this is found in the following canonical, while he shrinks from pronouncing a similar judgment on the two latter. The one he has asserted (but without offering any reason in support of his assertion) to be public, which I, on the other hand, have proved to be private;—which proof he has made no attempt to set aside. The reasons I have stated for holding that such meetings are private, or congregational, are simply the following:—1st, They are privately announced, that is to the congregation alone; and 2dly, The room in which they are held, is, for the time, my own private room. These reasons, I repeat, the Bishop has not answered, and, consequently, I am constrained to draw the conclusion, that the prohibition of my weekly expository lectures, prohibition of my weekly expository lectures, virtually affects the principle of SOCIAL PRAYER

The adherence of the Bishop, however, to his admonition, left me only these three alter natives:-1. To remain incumbent of Trinity Chapel, and give up private social prayer meetings. Or, 2. To remain at Trinity—persevere in holding these meetings—and so by setting his authority at defiance, be suspended. Or, 3. To submit to his decision, and resign my charge. The first of these I could never for a moment entertain, with the deep conviction I feel, that these ministrations form an integral portion of my duty. The second is morally out of the question; and, therefore, to the last I have been driven, that I may have a con-

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 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, whensoever and wherever I please, to invite my people for 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 prayermeetings are, it deprives them of their value, by robbing them of that peculiar and distinctive character which they justly occupy in the circle

old, and say, "Whether we be afficted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation."

With a full heart, I record my deep emotion, when I think of the sympathy, the love, the friendship, the liberality, which you have ever manifested towards myself, from the first moment of my service among you until now. Oh, may our Covenant God reward you sevenfold into you hosoms, may the dew of His Jesus the author and finisher of their faith has may our Covenant God reward you sevenfold into you own bosoms, may the dew of His blessing fall graciously and refreshingly upon you,—may the love of our crucified Redeemer fall your hearts with "all the fulness of God," may the sanctifying and comforting power of a excellent minister of Trinity Chapel, Dean dee, Edinburgh, but being opposed to Puscy, in all its forms, and withal more anxious to left the souls of his people than to make the souls of his people than to souls of his people

That our readers may know precisely the na ture of the meetings which were so offensive to the Bishop, we give the following in the words

"I. My weekly prayer-meeting is conduct-

"3. An extempore prayer.

"4. A concluding hymn.

"11. My Bible-class Meeting is conducted in

"2. An extempore prayer.

" 3. An exposition, and any difficulties which have occurred to those attending the class an-

will. The Missionary prayer-meeting confucted by Mr. Bagot and myself thus: "1. A hymn.
"2. An extempore prayer.
"3. An exposition with some missionary de-

"4. A concluding hymn, and the benedic-

The London Record in speaking of the cirseason and out of season," of unblemished re- delight and to ravish our hearts. Episcopal Church, which directs, that no clerbishop's eagle eye fancies something uncanonities soon. Then whose shall all these things be? Yea, in the world, there is nothing that is so the same premises, the right territies of the theatre, and the utter worldliness of their hearts and lives. Added to which, same manner—announced exactly in the same manner—announced exactly in the same way—and held in the same room—as my Bible class meeting, and my missionary prayer meeting (as you may perceive, by referring to my letter, No. VI..) he has pronounced to be uncanonical, while he shrinks from pronouncing a similar indepent on the two latter. The one may be esteemed lightly by the fashionable and fades away, for a life which is worthy the

DEATH OF THE RIGHTEOUS.

Extract from a Funeral Discourse, delivered in the Presbyterian church, in New Brunswick, New Jersey, September 18th, 1842, on occasion of the death of the Rev. Robert Birch, Pastor of the congregation. By Rev. John M. Krebs, D. D., Pastor of the Rutger's Street Church, New York. "Length of days in this world is not the es-

sential and necessary element of our best hap-piness. However it might be viewed, under versant with earthly enjoyments and earthly tinual respect, in their necessary subjection to trials, to the recompense of reward. They dwelt here, performed labours, endured sufferbless them with that presence of himself where is fulness of joy, and place them at his right hand where there are pleasures for ever more. If their portion was suffering and distress, they cherished submission, and instead of fastening their affection on the world and looking for their relief in it, they resolved with holy Once more, then, let me entrent you to observe, that I am compelled to resign my charge in Trinity Chapel, because I will not part with that which I think I have proved to be perfectly consistent with the laws of the Scottish Episcopal Church—which I have an unquestionable right to exercise as a minister of the Church of England—in which I have been engaged without interruption, until now, during the whole of my connection with the Scottish Episcopal Church—and which many, many, among you, have repeatedly felt to be a blessed privilege in the house of your pilgrimage.

Let me further add, that I am not now contending solely for what I believe to be the privileges of a Christian paster, but I take my stand upon the principle I have laid down, be-

cause 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 for His own wise purposes, to promote his glory, and to bring us all nearer to himself. And I trust I may take up the words of one of old, and say, "Whether we be afflicted, it for your consolation and salvation, which is effectual in the enduring of the same sufferings require a longer or a shorter time in their pre-

them formalists in religion, he excited the ill will of his diocesan, and the result has been that he has hed to abandon his charge. The our Lord Jesus Christ, of whom the whole fafollowing farewell letter addressed to his flock
will excite the sympathy of the reader for the
conscientious paster, if not his indignation
against the heartless formalist who virtually
drove him from his charge.

The
our Lord Jesus Christ, of whom the whole family in heaven and earth is named," and "I
commend you to God, and to the word of His
grace, which is able to build you up, and to
give you an inheritance among all them that
are sanctified." Your affectionate Friend,

D. T. K. Drummond.

What was their aim? To whom did they devote themselves for life and death?—If they
were Christ's shall we make ado and weep and refuse to be comforted? No, no. They have As we stand by the grave of departed piety, voice from heaven speaks to us and rebukes our grief. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labours, and their works do follow them."

And if we are Christ's, they shall not made perfect without us. The social feeling, so indestructible, so important, so comprehen-sive of pain for separation and of joy in intercourse, is sanctified and compensated by the gospel of Christ. They shall not return to us, but we shall go to them. The parting is to be compensated by a meeting for ever. That, friend shall meet with friend—the husband with the desire of his eyes-the parent with his child is it not clear from that word of the apostle which directly asserts the joyful meeting of the pastor with his flock before the throne of God? "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming.

We are taught again therefore, how com paratively unimportant—yea how really vain, is the pursuit and anxious care of the things of this world. The sorrows are too momentary cumstances remarks: "Here is a man "making full proof of his ministry," "instant in
sessions too evanescent, to transport us with potation, preaching the pure Gospel of salva-tion, winning souls to Christ; and this by means sanctioned by the previous bishop, and which are current throughout England. His This than a brother, for an inheritance that never name, even in the sure promise of glory and honour and immortality, which Christ has purchased and conveys to them that follow him Love not the world neither the things which are in the world. In respect to all earthly good, for which its votaries waste the energy

"How vain is man's pursuit, with passion blind. Go class the shadow - make it all the own : Weave the thin sun-beams of the morning sky: Catch the light April clouds before they fly; Chase the bright sun unto the fading west, And wake him early from his golden rest; Seeking the impossible, let life be past, But never dream of pleasure that shall last."

Oh come hither and learn, from the "coffin

It is a solemn thing to die-but it is a very sufferings, as the consequents of piety on the one hand, or of disobedience to God on the urging to its close. Let this be your prayer one hand, or of disobedience to God on the other, it is never to be forgotten, that a Christian's training, and a Christian's hope have respect to immortality, in the life to come. It was this to which the Old Testament saints were in the habit of looking. The men of illustrious faith whom Paul celebrates, were men who confessed that they were strangers and pilgrims in the earth, and desired a better country, that is an heavenly. They had conshiply the soul? Its utmost limit is not too long for the work for which it is given. But who doms, were declared to belong to her, without shall reach that limit? The wicked is driven any alteration, for ever. tinual respect, in their necessary subjection to trials, to the recompense of reward. They dwelt here, performed labours, endured sufferings, served their generation by the will of God, but the great element of their existence was the hope of everlasting life. So far from desiring to live here for the sake of the world—they rather felt that they were in exile from their home—that they were continued for a season of probation, discipline and usefulness—and that their highest happiness was yet in reserve. If their lives fell to them in pleasant places and they had a goodly heritage—their heart was glad especially and their glory rejoiced, that their flesh should rest in hope, and God would show unto them the path of life, and bless them with that presence of himself where away in his wickedness-yea even the rightbed with anguished despair. The bitterness of death shall pass away, and when, or in

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 tempest. Prayer is the issue of a quiet mind, of untroubled thought; it is the daughter of charity, and the sister of meekness.

—Jeremy Taylor.

# GENERAL CIRCULAR

Rev. and Dear Sir-You must be awar placed the Church of Scotland in a state of bordination to the Civil Courts, such as no all, until within these few years, would have regarded as something too violent and unnatu-ral to be ever realized. In these circumstances, it appears expedient that those ministers who hold the supreme jurisdiction of the Church in things spiritual to be indispensable to the maintenance of a pure tospel in the land, should have an opportunity of full and unreserved converse with each other, in order that their common mind on the vitally momentous ques-tion may be distincly ascertained, and such an expression of it given forth as, by the blessing of God, may have the effect of removing that aggression of the civil power which, if not removed, must speedly terminate in the degra-dation and overthrow of our National Estab-

With this view, it has been proposed that a General Convocation of all the ministers who have hitherto favoured the great principles for which the Church is contending, should be held at Edinburgh, in the month of November, beginning on Thursday the 17th of November and continued during as many successive days as may be found advisable.\*

It must be obvious that measures of the nature referred to are urgently called for at the present crisis. There still exists among our dversaries the obstinae imagination that the resistance of the Churcl to the recent encroachments of the Civil Courts is the factitious produce of an undue ascendancy wielded by a few individuals over the majority of their brethren -an imagination which, so far from being dissipaled, seems rather to have been confirmed, by the steady and progressive increase of tha majority in the receit Assemblies of our Church. If any thing can be done to dispel this misconception, it nust be done by an assemblage, not of mere representatives, but of all the ministers in Scoland, who, of their own free and unbiassed constiences, stand inflexibly opposed to the domination of the civil power in hings ecclesiastical. A declaration issuing from such an assemblage may at length make than the strength of a party-that it has the strength of a great national principle to uphold it—a principle not only rooted in the hearts of hundreds of our clergy, but in the hearts of hundreds of thousands of the best and most virtuous of our populaion; and that the attempt to overbear it is in every way as impolitic and hopeless as it were to renew the now exploded enterprise of changing the faith of a Church or of a country, by the terrors of perecuting violence. A meeting such as is proposed, may also

to the grounds of solid reason and clear constitutional right, upon which the Church of Scotland asserts her claim to an absolute independence of the Civil Courts in matters ecclesias tical. However alarming the late decision the House of Lords undoubtedly is-being, in-deed, if not remedied by the Legislature, subversive of the Church's essential liberties—stil is satisfactory to observe, that, in the published speeches, delivered on occasion of pro-And this while surrounded by other ministers—if all, all honourable men"—very fashion-My answer to this is found in the following correspondence. You will observe, that from able preachers—lulling their hearers asleep able preachers—lulling their hearers asleep about for ever, or even long, enjoy—while the dissipation of the ball-room, the putal and preparation for the dissipation of the ball-room, the putal and preparation for the city which hath foundations, whose maker the city which hath foundations are the city which hath foundations are considered and set forth by the last General Assembly, reset forth by the last General Assembly, re- Robert Lorimer, D.D., Minister of Haddingt mains entire and unanswerable. There is not John Macdonald, Minister of Urquhart. one of the Acts of Parliament which that document lays before us, and by which the absolute supremacy of our Cours, in things spiritual, Dun McGillivray, Minister of Lairg. was unalterably secure —there is not one of these acts at all mentioned, or in the least adverted to, by any of the noble and learned Lords who spoke on the late memorable occasion. If unanimous it the adverse sentence which was then pronourced, they seem not less to have been unanimous in the silence wherewith they pass over one and all the statute which recognize and secure the absolute and exclusive jurisdiction of the Ecclesiastical Courts in things spiritual. The judgment proceeds on a single sentence in a statute of comparatively modern date, without the slightest reference being had to the numerous solemn and fundamental laws of the kingdom, recognizing in the most ample and unqualified terms, the rights and immunities of the Church. And, without entering into the legal nerits or demerits of the judgment, its undoubted effect is to place us in a position where we may represent, with all deference to the Legislature, that the specific statute rested upon by the Civil Court, has and the shroud, the mourners and the voice of now, for the first time, and in opposition to all former opinions, been so construed as to place solemn thing to live. Life takes hold on eternity; it is the brief season of preparation; as our days are passed here, so shall our doom be there; and the period of probation is rapidly own decision upon it-whether they still de-

If the appeal from the Judgment of the Civ Courts to Parliament, on the ground of the set tled Constitution of the country, shall prove in effectual, there yet remains a higher appeal from the constitution, thus disregarded and vio-

\*The Commission, at which a full attendance of the members is desired, meets on Wednesday the 16th November. This will necessarily bring a considerable number of the brethren (members of Commission) to Edinburgh, on Tuesday afternoon; and all the interest of the Commission or not) who may be then in town, will of course have onnortunities for private conversation among them connortunities for private conversation among them and voluntary oath to the service of the control of the following and voluntary oath to the service of the control of the control of the control of the following and voluntary oath to the service of the control of the contr opportunities for private conversation among them-selves on the evening of that, or of the following day: but, for the sake of their brethren, situated in as it is anticipated that the sittings of the General vill be continued into the following week, it is considered indispensable that all the brethren from the country should lay their account with being absent from their pulpits on Sabbath the with being absent from their pulpits on Sabbath the 20th. The delaying the commencement of business till after the beginning of the week was found, upon the whole, the most advantageous arrangement—for, while it requires ministers to be absent from their pulpits, on one Sabbath, it is obvious that, if the business had commenced on an early day of the week, and been continued to the end of it, ministers in distant parts of the country must have been absent from home for two successive Sabbaths. It is proper to state further, that proper arrangements will be made, in the month of January, or shortly be force the meeting of Parliament, in order to afford to the Elders of the Church a public opportunity of expressing their concurrence in the course that may be adopted by the present Convocation, and of uniting in the application which it may probably be judged expedient to make to the Legislature.

In many places, temples, palaces and noble difices, both public and private, were suffered to decay; nay deliberately pulled down, from a notion, that they were no longer of any use, since the final dissolution of all things was at

is hoped will never give way, but maintain its integrity unchanged and unbroken amid all the fluctuations of this world's politics. It was by the strength and determination of conscience, that, after the struggle of more than a century, the free Constitution of our Church was ultimately vindicated; and the same conscience, as vigor-ly vindicated; and the same conscience as vigo subordination to the Civil Courts, such as no ous still as ever, will resist every inroad upon past generation of Presbyterian ministers in this the liberties which that Constitution has guarcountry would have submitted to, and such as anteed and established. One great design of the proposed Convocation is, that full expression may be given to such sentiments, and that both

Parliament and the public may know what is the determination and what are the numbers of those faithful ministers, who can never consent, in the high matters of the collation, ordination, and deprivation of ministers of the Gospel, sacrifice, at the bidding of the secular power, their own conscientious views of duty, and of what is right and best for the Christian good of

It is earnestly hoped that a firm, yet temper ate and calm declaration of principle, meeting, as it will, with a large and general concurrence on the part of our right-minded ministers, may vet avert the danger that now impends over the Church of our fathers.

It will 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 the one topic of the propodeclaration. But a collateral good may be ex pected to result from a full and prolonged Conference among so many of the brethren assem bled from all parts of the country : inasmuch a the free and friendly conversation which ought to be encouraged on all the other points con-Divine blessing, tend to perpetuate a mutual ur derstanding and harmony on all matters esser tial, whether to our continuance as an Established, or to our usefulness as a Christian Church Nor let it be omitted as one of the prime advantages of such a Convocation, that it will afford numerous opportunities of united prayer to Him who can alone turn the hearts of men

whithersoever He will; and who has promised that, wherever two or three are met together in His name, there He will be in the midst of them It only remains to apprize the ministers from the country, that they will be provided, should they so require it, with lodgings at the private houses of the Church's friends in Edinburgh; and for this purpose, those who have it not in their power to make arrangements for them-selves, are requested, with as little delay as possible, to communicate by post with Mr. Stewart, 20 Clyde street, who will make arrangements for them, and write them on the subject. We remain, Rev. and Dear Sir, your faithful and obedient servants,
James Brewster, D. D., Minister of Craig.

Thomas Brown, D. D., Minister of St. John Parish, Glasgow.

Robert Burns, D. D., Minister of Laigh Kirk Paisley. William Burns, Minister of Kilsyth. have an important effect in directing attention David Carment, Minister of Rosskeen, Chomas Chalmers, D.D., Professor of Divinity

Edinburgh. Patrick Clason, D. D., Minister of Buccleuch Parish, Edinburgh.
Peter Cosens, Minister of Lauder.

John Dempster, Minister of Denny.
D. Dewar, D. D., Principal of Marischal Col lege, Aberdeen. Henry Duncan, D. D., Minister of Rothwell. Gordon, D. D., Minister of the High

Church, Edinburgh. Henry Grey, Minister of St. Mary's Parish, Ed-Alexander Keith, D. D., Minister of St. Cyrus. Patrick McFarlan, D.D., Minister of West Kirk

M. Macay, D.D., Minister of Dunoon and Kil

A. Makellar, D.D., Minister of Pencaitland. James McLaggan, Minister of Kinfauns. Andrew Melville, Minister of Logie. George Muirhead, D.D., Minister of Cran

N. Paterson, D.D., Minister of St. Andrew Parish, Glasgow.

James Sieveright, Minister of Markinch

John Smyth, D.D., Minister of St. George Parish, Glasgow. Michael Stirling, Minister of Cargili. James Thomson, Minister of St. Clement's Par

W. A. Thomson, D.D., Minister of Middle Kirk. David Welsh, D.D., Professor of Church His tory, Edinburgh.

October, 1842. THE DOCTRINE OF THE WORLD'S DESTRUCTION. As preached and believed among the Roman-ists in the 10th century—an Extract from which it is founded, have met with distinguishists in the 10th century—an Extract from Mosheim's Ecclesiastical history, Vol. II. Century X.

"Among the opinions, which took possession of the minds of men, none occasioned such a universal panic, nor such dreadful impressions of terror and dismay, as a notion that now prevailed of the immediate approach of the day of judgment. This notion which took its rise from remarkable passage in the Revelations of St. John, and had been entertained by some teachers in the preceding century, was advanced publicly by many at this time; and spreading tself with amazing rapidity through the European provinces, it threw them into great consternation and anguish.

birth of Christ, Satan was to be let loose from to deny Christianity, or to make an absolute his prison, Antichrist to come, and the destruction and conflagration of the world to follow those great and terrible events.

Hence prodigious numbers of people abandoned all their civil connexions and their paren-tal relations; and giving over to the churches was naturally accepted, as the better in itself, and monasteries all their lands, treasures and and the more agreeable to the mystical tendenworldly effects, repaired with the utmost pre- cies of the German mind. In this condition day: but, for the sake of their brethren, situated in remote parts of the country, the proper business of the Convocation will not be commenced until Thursday. It is expected that the business of the of that word, performing daily their heavy tasks; and all this from a notion, that the Supreme Judge would diminish their sentence and look upon them with a more favourable and propitious eye, on account of their having made themselves the slaves of his ministers.

CONVOCATION OF MINISTERS OF THE CHURCH lated, to the conscience of the Church, which it hand. In a word no language is sufficient to be scottland.

in the minds of the people. But their attempts were ineffectual; nor could the dreadful appre hensions of the superstitious multitude be entire ly removed before the end of this century.— Then, when they saw that the so much dreaded period had passed without the arrival of any great calamity, they began to understand that St. John had not forefold what they so much

THE CHRISTIAN GRACES .- 1 Cor. xiii. 13. The following original verses were read by Mr. Montgomery, the poet, at a public break-fast given to him in Dublin recently, on occa-sion of his visiting Ireland to solicit support for

Faith, Hope, and Charity, these three, Yet is the greatest Charity, Father of lights! these gifts impart To mine and every human heart;

Faith, that in prayer can never fail, Hope, that o'er doubting must prevail, And Charity, whose name above Is God's own name, for "God is Love,"

The morning star is lost in light, Faith vanishes at perfect sight. The rainbow passes with the storm, And Hope with sorrow's fading form.

But Charity, serene, sublime, Beyond the range of death and time, Like the blue sky's all-bounding space, Holds heaven and earth in its embrace.

CONSPIRACY AGAINST RELIGIOUS FREEDOM.

The position occupied by the King of PRUS world is not a little remarkable; and the recent events at Cologne are calculated, even more than the proceedings connected with the salem, to turn general attention to it. The King's mind is evidently directed, and his policy is likely to be addressed, in no slight degree, towards this point; and there is a grandeur and unquestionable sincerity and piety in his intentions, which must command the respect even of those who differ from his views, or apprehend mischief from his measures. It is difficult, indeed, to conceive how those views can be fully realized without a greater moral revolution than that accomplished by the Re-formation itself, involving the overthrow of the nation of theological orthodoxy as a practical element in Christianity. We are not our-selves among those who look upon the accomplishment of such a design as possible; but i the present extraordinary state of religion Germany, and throughout the world, it is not easy to foresee what may be the consequences of any serious attempt to prosecute it under the auspices of so powerful a prince, and so really good a man as the King of Prussia. Experience forbids the supposition that any comprehensive scheme of religious policy, whether for good or evil, whether pra or impracticable, can be carried on for a series of years by a temporal sovereign, without important consequences resulting from it, po-litical as well as moral. We should look, with interest, and not without anxiety, to the devebration at Cologne must be regarded as a step of considerable moment, even if we could know that it is impossible to isolate one king ever, is no ordinary paper. With its imp mediate circle and atmosphere of his operations, he embraces within his design those more remote influences towards which the moral powers of Prussia and Germany may be sup-

on the other.

Whatever may be thought of the practicaed advocates in this country, including the late lamented Dr. Arnold, and the present Regius Professor of Divinity at Oxford,) it cannot surprise any one acquained with the religious history of Germany, and Prussia in particular, that it should be considered practicable by King Frederick William. The state of theological opinion (or, to speak more appropriately, the views of religious philosophy) which it presup-poses has long been prevalent in Protestant Germany. The systems of doctrinal belief handed down by Luther and Calvin, in process of time, and under the influence of that liberty of private judgment which they also transmitted as a first principle of religion, became thoroughly decomposed. Things went on so They imagined that St. John had clearly thoroughly decomposed. Things went on so foretold, that after a thousand years from the far that the alternative in advance was either separation between the province of dogmatic theology and that of religious faith, reducing the former to a mere department of philosophy and the latter to a simple development of the the late King of Prussia found the religion of his subjects, when (having like his son, structive genius, and appreciating the advantages of union, and the opportunity afforded by the exhausted state of the dogmatic principle) he determined upon founding a new church, by the combination of the till then divided Luther-an and Calvinistic sects. The King, therefore, with the assistance of his Minister, M. Bu compiled a new liturgy, and arranged a new organization, to which such of the Lutheran and Calvinistic pastors as thought proper, were invited to conform on a certain day. The majority of them did so; and what was optional at first, was eventually made compulsory to the remainder. In this munner the dissensions of Lutheranism and Calvinism were extinguish-

ed in Germany; and a new unity arose, in the shape of what is now designated the Prussian Evangelical Church.

A much more formidable task, however, still remained; and the differences which arose between the Crown of Prussia and the Archbishor tween the Crown of Prussia and the Archbishop of Cologne, upon the subject of mixed marriages proved at once the importance of producing (if possible) a religious harmony between Catholicism and Protestantism, and the great difficulties of the protestantism, and the great difficulties of the protestantism.

ty of that undertaking. It was probably not without a view to this object, that the late King is said to have contemplated the introduction of Episcopacy into his new church; and the present King has followed up that design, by entering into negotiations with some of our own bishops, and contributing to the support of an English hishop at Jerusalem, expressly for the purpose of obtaining Episcopal orders for candidates for the pastoral office in the German Church. The alliance which through these negotiations, it has been endeavoured to establish Church. The alliance which through these negotiations, it has been endeavoured to establish between the Prussian Evangelical Church and the Church of England gave occasion for a public expression of the King's desire to consolidate a general religious concord, upon the principle of the essential unity of the different creeds of Christendom; and this principle seems to have been admitted by the English prelates concerned. It was thus announced in the Prussian State Gazette,—"All parties agreed in the conviction that the diversities of agreed in the conviction that the diversities of Christian worship in the Protestant Church were upheld by a superior unity—the Head of the Church himself; and that to this unity, to which all the diversities referred as to their centre, was the foundation of true Christian

About the same time that the King's views were received thus favourably by the English prelates, they were making similar progress at the court of Rome. Through the instrumentality of the same able diplomatists who organized the Prussian evangelical church, and negotiated the establishment of the Jerusalem bishoprick, a settlement of the question in dispute between the King and the Archbishop of Colone was obtained from the Pone, which conlogne was obtained from the Pope, which con-ceded the whole question of mixed marriages, superseded the Archbishop from the practical exercise of his functions, and, in fact, gave a complete triumph to the Prussian Crown. The King naturally claims this as a momentous victory to his favourite principle; and the late ceremonial at Cologne has been a celebration of this victory, as the completion of that magnificent structure is intended to be a monument of it. As in London his Majesty exemplifies that principle by going in state to St. Paul's in the morning, while he privately attended the Lutheran chapel in the asternoon, so at Cologne he went first to the Protestant service, and afterwards (to the lively joy of a crowded Roman Catholic congregation) assisted at high mass in the cathedral. Nor was this conduct dictated by temporary policy, or religious indifference; it sprang from convictions evidently most deep and sincere, and shared at the time, as the circumstances would fairly lead us to infer, by the Pope's representative, and the whole Catholic population of Cologne;—convictions which the King expressed in his feeling and eloquent speech, when he said that "this was the work of the brotherly feeling of Germans of all denominations, of all creeds;" when he declar-ed his hope that the path under those gates might never be trodden by the disturbers peace of "confessions;" and when he uttered his prayers that the great work might prove "a monument of the brotherly feeling between creeds who feel that they are one before their sole, IT IS NOT A LITTLE RE-MARKABLE THAT THE CONDUCT AND THE LAN-GUAGE OF THE KING IN HIS INTERCOURSE WITH THE CHURCH OF ENGLAND, AND THE MANNER IN WHICH HIS ADVANCES WERE RECEIVED BY OUR BISHOPS, SHOULD HAVE BEEN CLOSELY PAR-ALLELED BY THE EVENTS AT COLOGNE, WHERE THE ROMAN CATHOLIC CHURCH WAS THE RE-LIGIOUS BODY CONCERNED.

The following comments on the foregoing are from the British Chronicle, a paper recently es-

In another part of this paper we give one of lopment of that course in which the late cele-bration at Cologne must be regarded as a step of the London Times for 26th September. This, however, is far from the case; the King of Prussia's views do not stop short of those of ourselves; he is possessed with a much more august idea than that of establishing a important an interference as our title conveys concord of indifferentism among his own sub- from an article in the ephemeral columns of a jects; or rather, he is too wise a man not to daily newspaper. The London Times, howdom in Europe from the religious sympathies and disturbances of sympathy which affect the morning, with its correspondence in every quarrest. Taking, therefore, his own authority in ter of the world, its unlimited resources, the un his own dominions as the centre and basis, and the Germanic feeling of nationality as the imparty whose organ it is, whatever is found in its columns, when deliberately and thoughtfully weighed, as this article is, must claim a more

than ordinary share of interest. We are no alarmists, but we are not without powers of Fussia and Germany may be sup-posed to gravitate, and seeks to comprehend in that federal unity of creeds which he is bent upon consolidating the church of England on the one hand, and the church of Rome herself ercise of that right, in every quarter of the civilized world. And the most likely means of preventing such a state of things from ever arising, is to watch narrowly and jealously the

proceedings of those who openly avow them-selves as the enemies of religious liberty.

The article in question is introduced by a discussion of the proceedings of the King of Prussia in regard to the religion of his subjects, and it is said that "there is grandeur, and unquestionable sincerity and piety in his intenings of the late king, who found the systems of Luther and Calvin so decomposed, that "the only alternative was either the denial of Christween the province of dogmatic theology and religious faith, reducing the former to a mere department of philosophy, and the latter to a simple development of the individual character." We are then told that the king preferring the latter alteration to an entire extinction of Christiani-

ty, founded a sect of his own, under the name of the Prussian Evangelical Church.

The endearing term under which this new church was founded, might well have deceived many Christians into the belief that Frederick William, being in the end of his days filled with name and for the cause of religion, had no with pure zeal for the cause of religion, had no other motive but to produce Christian union among the Lutherans and Calvinists, who are by no essential barrier, and thus the piety of the king would at first appear to be a chief feature in the transaction.

"The silver trumpet's heavenly call
Sounds for the poor, but sounds alike for all,
Kings are invited, and would kings obey.
No slaves on earth more welcome were than they."

But alas! this was no matter of Christian persuasion or Christian arrangement between two religious bodies drawing closer the bonds of harmony. Let the times speak:—"The king, therefore, with the assistance of his minister, Mr. Bunson, compiled a new liturgy, and arranged a new organization, To which such of the Lutheran and Calvinistic pastons AS THOUGHT PROPER WERE INVITED TO CON-FORM ON A CERTAIN DAY. THE MAJORITY DID BO; AND WHAT WAS LEFT OPTIONAL AT FIRST, WAS EVENTUALLY MADE COMPULSORY ON THE REMAINDER. IN THIS MANNER THE DISTING-TIONS OF LUTHERANISM AND CALVINISM WERE

ions den. In this way, says the Times

NO MAY POSSIBLY BE CURED. There is no word of a DOCMATIC TRECLORY when it is the theology of Frederick William. The dogmatic theology that it was necessary to get rid of, did not compel any one to embrace its creed but from conviction, but the king's theology, like that of the Pope, and that crudits defender of the faith, Henry the Eighth, is made computer, 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 persecution drove the best and purest s persecution drove the best and purest s of France from her dominion. But af-ree generations had run their course, that country, which was troubled with no timid to embark in such a desperate enter-bers of unmittgated superstition and infi-bers of unmittgated superstition and infi-er, and the blood of Protestant martyrs was

Graham and Stanley would do any thing to arfully avenged in the carnage of the revolu-on. A terrible retribution will in like manner

But let us observe the course of the PRESENT King of Prussia. His Rhenish subjects, who are bigoted Roman Catholics, opposed 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 about the marriages, and his majesty goes to Cologne, the capital of the Rhenish Provinces, 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 assists at high mass, at the Cathedral, to the lively joy of a crowded Roman Catholic congre

this during invasion on the sacred right

estants we may lament over this 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 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 ac-count of religious opinion we have ever opposed, and ever will. Yet we must lament the inconency of any person going to the Protestal Church, an essential and fundamental princip of which is, that it PROTESTS against Popery a the antichrist of the word of God, that the mas dolatrous service, and that the Bible sho be given to all people; and then going immediately after to the Roman Catholic Cathedra and assisting at that very mass, in connection connected with the Protestant Church are utterly excluded from salvation, and which, whenever it can, shuts out the word of God from its

The King of Prussia is in a dilemma. He cannot believe in both religions. If he has in his new creed destroyed the protesting princi-ple and all the essentials of the Protestant faith hen he no longer belongs to the reformed religion. If he has preserved these distinctions, then is his hypocrisy and inconsistency of the most glaring and offensive kind. We will not be surpriglaring and offensive kind. We will not be sur sed to hear by next steamer, that his Majesty gone in the evening to hear the Koran expound-ed, and with reverence bowed his head towards the holy Mecca, crying out, "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

We are informed that the King of Prus does not confine his plans to his own dominior or to Germany, but to more remote influence in short it comes out "that he is bent on corsolidating the Church of England on the onhand, and the Church of Rome on the other. We are told that the late king's plans had me 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 consecrate Bishops 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 creeds of Christendom; and this principle seems to be admitted by the English Prelates con-cerned," and finally the Times states, "it is not a little remarkable that the conduct and the h of England and the manner in which his advances were received by our Bishops, should have been so closely paralleled by the

not without anxiety to the development of that beareth the yok same to you. B must be regarded as a step of no inconsiderable in which the late celebration of Cologne moment, even if we could view it with the feelmere spectators. This however is far case: THE KING OF PRUSSIA'S VIEW

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 Propane Devices of Popery.—In this 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.

d of God. But the Church of

rotestants 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 has effectually renounced Protestantism. No Protestant could assist at 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 hence 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 con him in putting down the common enemy. How did Frederick William redeem that promise For twenty-five years he studiously declined a grant of civil liberty, and died with the satisfac ion of having deprived his people of religious

liberty also.
"We go the full length of the King of Prus sia," says the Times. Yes, base traitor to the British Constitution. We will see who will back your project against the Lutheran and Calvin-Will Sir Robert Peel? too much English feeling, and besides is too

save their Church patronage, which will be far more in jeopardy by such a desperate course, than they otherwise will be. It is treason to the British Constitution which is proposed. And do the Puseyites and the half Romans really think that the arms of the people of Eng-land are all unstrung? Do they believe that there are no descendants in the land of Cranthere are no descendants in the land of Cran mer, Latimer, and Ridley, none in Scotland, of Knox, and Melville, of Guthrie, and Cameron Has history been recorded in vain? Do they not know that multitudes of pious men both clergy and laity within the Church of England, that all the Presbyterians, Methodists, Inde-pendents, and Baptists in the three kingdoms would repudiate the unhallowed union, and would shed the last drop of their blood in de-

ending the right of " private judgment."

Do they not know that the moment any su attempt is made, it not only commits the ministers, but the sovereign—that the defence an maintenance of the Protestant religion is the charter by which the present gracious and popular Queen holds her power. Let that charter be violated, and every subject is released from

" We too are friends to lovalty. We love "We too are friends to loyalty. We love
The king, who loves the law, respects his bound
And reigns content within them."
We trust him not too far, King though he be,
And King of England, too, he may be weak,
May exercise amiss his proper powers,
Or covet more than free men chose to grant,
Payond that mark is treeson."

We will not believe that the present amiable and accomplished Sovereign, would suffer any set of ministers to bring her into a course different about religion to resist his will.

"The word prophecy, these truths divine,
Which make that Heaven, if those desire it, thine,
Are never long vouchsafed if pushed aside
With cold disgust, or philosophic pride,
And that judicially withdrawn, disgrace,
Error and darkness occupy their place.
Then Priests with bulls and briefs, and shaven crowns And griping fists and unrelenting frowns, Legates and delegates with powers from Hell, Tho' Heavenly in pretence will fleece thee well.'

We submit to our readers whether we have said too much when we assert that there is A CONSPIDACY AGAINST RELIGIOUS FREEDOM. And let the United States not lay the flatter ing unction to their soul in supposing they will escape. Next to Britain, the Roman Catholic superstition is exerting its powers most in this country, and not without success, and it is trongly assisted by the political power so probestowed on the many thousands, of the most ignorant and bigoted of that persuasion.

We make no apology for the length of this article. Every genuine lover of liberty must be aware of the deep necessity of watching

these movements. "Knock at the gates of nations, rouse their fears,

Say wrath is coming, and the storm appears; But raise the shrillest cry in British ears."

### COLLECTANEA.

AUGUSTINE THE MONK, AND THE BRITISH BISHOPS.—Sometime before this assembly, certain of the Britons thought good to ask counse of a certain anchorite, whom they esteemed greatly for his holiness, and to know of him whether he thought it best for them to yield unto the discretion of Augustine or not. He advised them if he were a man of God, to take the course he showed and to follow the same. And when they asked, how they should discern whether he were such an one or not, he pro-nounced this saying of our Saviour, "Take my yoke upon you, and learn of me, for I am meek and humble of heart." If, therefore, saith he, this same Augustine be a meek and minded man, it is a great presumption that he beareth the yoke of Christ, and offereth the same to you. But if he be stout and proud, he is not of God, you may be bold. This, there--Have a care that he and his company be first in the place where you meet. If, then, you being the greater number, he rise

church (Rishford, Kent), upon Trinity Sunday, the monks acted a comedy, to show the power of their holy water. They mustered themselves up in a most solemn procession, in their copes and vestments, with pipes and incense; and one of them was dressed up like the devil, whose part it was to rush upon the company, and endeavour to take away the cross from them, when a bold man of the company stepped out with the our to take away the cross from them, when a bold man of the company stepped out with the holy water-pot and stick, and with all his might flung the holy water at him; at which the devil starts back; and though he made divers other attempts, yet always avoided the sprinkling of it, which was a demonstration to the vulgar, that the devil could not endure holy water, and that by it they might be guarded from all his assaults; which, if true, St. Paul need not to have armed us so fully as he does (Ephes. vi. 11—17) against the devil, when the holy water hrush would have done it easier, if not so well.—Mag. Brit. vol. ii. p. 1142.

SCOTCH CHURCH.—Our readers may see nother part of our paper, that some of the most eminent divines of the Scotch Church, have invited a Convocation of the Church, to meet about the middle of the present month. Our next advices may probably bring an account of the deliberations and results of this mportant meeting. No other news of the state of the Church has been received.

CHRISTIAN LIBERTY .- We have copied two est at the present moment. The first is from the comments are from the British Chron-Chronicle arrives, are by no means strained. The facts in the case justify the suspicion, that the abettors of mere forms and ceremonies, are stealthy progress should be closely watched. prepared to patch up a factitious union at the sacrifice of every principle of the Gospel, The churches of Prussia, Russia, and Great Britain have advanced to the very gates of Rome, and although Russia may at present quarrel with opery, still it may be brought into a measure which proposes by an exercise of mere power to make men profess alike, if it cannot make them believe alike. It would be a convenient adjunct to despotism. Religion would thus beome a state affair, rather than an affair of the heart, and men's worship would be regulated by the decrees of men instead of the command of God. It is an axiom that a religion of forms succeeds in proportion to the languishment of the religion of the heart, and it is almost equally certain, that the adoption of a religion of remony is a direct overture of reconciliation to the great Romish mistress of forms. Such we conceive to be the tendency of things at present, and therefore do not regard it as at all impossible, indeed improbable, that the churches before mentioned should give up their little differences with Rome, and become consolidated into one communion. A few years will, we doubt not, develope great events affecting the Church; true religion will probably be still more depressed, and the faith of the steadfast be still further tried; but the little flock need not fear, for its Shepherd is the Redeemer, and in due time he will appear to vindicate his cause against a bold infidelity on the one hand, and a

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, and twenty may be considered as holding the same principles, and desiring, with more or less

heartless formality on the other.

PENITENCE OF CRIMINALS .- We have often protested against the publication of narratives of the remarkable conversion of criminals, who, of the tutorial body standing apart from the however obdurate so long as a hope of reprieve could be entertained, were suddenly melted into to say, that these form a body actively antagoto her people. But one thing is certain, that the Prussian monarch may now be regarded as penitence when they were persuaded that they party. Indifference, indecision, undefined prin must breathe out their lives on the scaffold. ciples, and a want of that high resolve and de-We have protested, because we believed that such conversions were to be regarded with much many who in a sense may be considered antidistrust. The possibility of repentance under the certainty of the near approach of death presents itself to a man in the full possession of present themselves, but we must not full dering 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 modify them. 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 in commenting upon Dr. Wardlaw's Lectures with caution, and as there is such a manifest on female prostitution, introduces the following danger of deception, ministers of the gospel es- extraordinary falsehood, which in its currency pecially should not make public that they are must give our transatlartic brethren an idea that willing to receive such doubtful evidences of we are awfully depraved in this country. "Mr. grace as genuine. They injure the living by so Tait, a medical gentlemen in Edinburgh, who has doing. They lower the claims of the divine law, done much to throw light on the subject of prosrender doubtful the evidences of regeneration, titution, states, that in London there is one prosand actually encourage sinners to defer their titute for every sixty of the population; in Paris, repentance to the last moment of life. The con. one for every fifteen, in Edinburgh one for every clusion is natural, "If a bloody murderer in a eighty, and-in New York one for every six few days after his condemnation can make his or seven of the entire population!!! What is peace with God, and the sincerity of his re- still more extraordinary Dr. Wardlaw seems to pentance be attested by clergymen who make have admitted the truth of this monstrous statesuch things their study, then surely I have no ment. reason to fear, who never committed murder." Many have thus been deluded. Indeed we suspect that even clergymen are not the best casuists when seated in the felon's cell, and even oppressed with sympathy. Their feelings of humanity are apt to blind their judgment, and they forget the maxim on which they ordinarily practise, that there is no sure sign that a man

has died to sin but his living to righteousness. These remarks are suggested by a recen and frightful tragedy in the city of New York. John C. Colt was a young man of unbounded passions, and licentious habits. He committee a murder which in its atrocious features has seldom been surpassed. During his trial, and of the Church courts, led to the decision of the even after the sentence of his condemation had been pronounced, he manifested an unrelenting obduracy. Extraordinary efforts were made to procure his reprieve, and during the interval that this improper interference with the righteous sentence of the law was in progress, he still evinced a hardened demeanour, and not a sign of relenting was exhibited. But all efforts to avert his fate being ineffectual, he showed alarm and a respectable clergyman was sent for, who subsequently had various interviews with the unhappy prisoner. The notes of these interviews are now published, and from them it is evident that the humane and benevolent clergyman was impressed with the belief that Colt's penitence was sincere, and that he was prepared to meet death with the hope of the Christian Colt, with great emotion, professed to cast his soul upon the atonement, repelled a suspicio entertained by some that he might commit suicide, wished to be left alone during the last hour

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 SATURDAY, NOVEMBER 26, 1842, 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 min ister 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 ong articles indicating a conspiracy against re- Episcopal Church, but the state of religion genligious freedom, which are of paramount interthan the progress of irreligion. It is one of the London Times, which is probably the most the most fearful enemies which spiritual reliable and influential newspaper in the world; gion has had to encounter for centuries. Neither is it an evil which is confned to foreign counicle, a paper-recently established in the city tries, but has made a lodgment in our own, and of New York. The conclusions at which the the symptoms indicate that it is much more prevalent than appears to a casual observer. It should be combatted by all true Christians, and its

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 like wise an interesting letter from the Rev. Mr. Drummond, who has leen virtually ejected from his pulpit in Scotland, by the Pusevites

We notice also in our Scotch papers, tha Bishop Skinner of Scotland, "got a present of a crucifix from some devote, 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 some one connected with him, the beadle was sent forthwth 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

"We do not wish to deal in vague or genera statements in this matter; or to speak of 'the University' in the abstract; but to designate in plain terms the precise source and the nature of the evils we refer b. 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 numer there are FIFTY who are either actively engaged in, or giving their assent to, revolution-ary efforts, having fortheir object 'the unprotestantizing of the Church,' and the subjugation 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' of strength, the same results, but from various secondary motives abstaining from a zealou propagation and application of their principles. This classification leaves about thirty only 'Conspirators.' But it would be far too much nist to the anti-Protestant and revolutionary

Puseyite.
Such is the frightful state of things which such circumstances we do not deny, but the has obtained in the University: such the influprobability is much to be suspected. When ences under which the undergraduate members are brought. Many practical illustrations of the working and effects of existing agencies health, his mind is excited in an extraordinary tend our remarks at present. Enough has been manner, and a state of feeling is produced bor- said to show that the elements of disorder and of mighty evils to the nation are at work here with a pernicious activity, and with scarce a a pernicious activity, and with scarce counteracting or corrective force to check or

ASTOUNDING FALSEHOOD. - The London Evangelical Magazine for the present month,

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 tablished principles, and that his views were American churches. His avowal of voluntary principles, and his act in securing the concurrence of his church in a denial of the authority 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 by the Commission to preach to-day the Scots Church, as it is by you the key held, and the arrangements of the congrega tion are regulated, I am led by obvious consid erations to request that you will inform me by the bearer whether any opposition will be offered on your part to my occupation of the pul-

you, moreover, the with the Scots Chu connected with the Scots Church, believing the a breach of the peace would be likely to ensuif any attempt should be made, either by your self or by any of your friends, to carry effect the alleged commission you have received, have applied to the civil power to protect the congregation from all *Intrusionists*, and constables are in readiness accordingly to take into custody any person who may create dis-turbance, I am, Rev. Sir, your most obedient servant, John Dunmore Lang. The Rev. W. McIntyre, &c. &c.

Being thus precluded from entering the church, Mr. Mclatyre, accompanied by his friend Mr. Whytlaw, 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 Congregations 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 Union of an equal number of members, that of the two hundred and seventy-five Councillors, Senators, and Representatives, convened in the Capitol, about ONE HUNDRED are cor nected 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. controlled by the principles of Christianity, the State cannot but be safe, to whatever hands its nterests may be committed.

CHURCH MODEL.-In determining the form and character of the model after which the prinitive 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 exasperated their prejudices by needless innovations. Whatever could be retained in the Christian Church which was characteristic of the ancient Church would be retained. This is admitted by Episcopalians, but here we meet only to part.

The advocates of diocesan Episcopacy imarine that the model of their Church is to be ound in the Jewish Temple service; Presbyterians find theirs in the organization of the 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 seeming resemblance. The Levites correspond to the Episcopal Deacons, the Priests to their Priests, and the High Priest, of which 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 Testaand 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, be- ure has not been owing to the fault of pastors this number, that I deeply regret that this subfrom the Pagan, at a time when the Church, becoming corrupt, thought it to be good policy to in repressing their activity, but to the want of knowledge, of zeal, or of public spirit on the tion in our beloved Church. Surely we have concede much to heathen customs, should never be countenanced as designating the Christian be countenanced as designating the Christian in many congregations it is hard to obtain Elenus without the introduction of another. From ministry. In fact, and the proof of the point is ders who are well qualified to discharge many all that I have been able to learn, the oldest and conclusive, the Temple service was strictly of the duties which pertain to the bed-side of most experienced of our ministers and elders typical, and having received its full accomplishtypical, and having received its full accomplish-ment in Christ, was abolished. The whole ment in Christ, was abolished. The whole and above all, to a participation in the debates been introduced. Priesthood was typical, and only typical of of ecclesiastical judicatories. In some congre-Christ the Great High Priest, and the whole ri- gations it is impossible to find such; and in tual was typical of his sacrifice, and for ever ceased when he had once offered up himself as Presbyteries, Synods, and General Assemblies, for the time being, from what ought to be their a sacrifice for sin.

On the contrary, let us look at the characworship in which God was praised, and his law ers in our ecclesiastical judicatories. expounded. Every town and hamlet had its this there would, perhaps, be different opinions. synagogue, and its worship was weekly. It had no imposing ceremonial, but a simple wor-which Ruling Elders have taken a leading and ship of the heart; and what is still more to the active part in our judicatories, whether in depoint, according to the most undoubted authori- bate or in any other way, and appeared really ties, its officers corresponded with most entire exactness with those acknowledged in the Presbyterian Church. Thus Lightfoot says: "It their clerical brethren. And I do sincerely be might be showed that Christ and his apostles in lieve that the insinuation, by whomsoever ecclesiastical courts. Without pretending to platforming of the model of Christian churches know the whole history of the difficulty which in those times, did keep very close to the plathas taken place, it appears that Dr. Lang is a form of the synagogue." And Bishop Burnet zealous voluntary in opposition to Church esfirst one that was called the Bishop of the constrengthened and confirmed by his visit to the gregation; next the three judges called, by the Greeks, Elders. These ordered and determined should be more prominent and active than every thing that concerned the synagogue or they commonly are in any part of our church; 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 ceremo- the practice of our venerable fathers. nial." Here, according to the testimony of a distinguished Bishop, we have a precise parallel 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

RECENT PUBLICATIONS.

meditations evince the deep exerted man. They are of sterling wally read by all Christian evincer the sterling wall character the sterling wal night be profitably read by all Christians. Never does a Christian live better than in the near view of death and

ANTI-POPERY; or Popery unreasonable, unscriptural, and novel. By John Rogers, member of the Society of Friends, and Counsellor at Law. With a preface, notes, and index, by Rev. C. Sparry, of New York. New York, 1841: D. Fanshrav. 12mo. pp. 315.

The author is a member of the Society of Friends, but withal he is 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 hearty. and he addresses himself to his work with such hearty good will and determination, that the reader at once sees that he has well prepared himself for the battle. The 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 extensively read and praised, and this edition is from the second London. Mr. Sparry has in-

value by adding an extensive index. THE ADVENTURES OF CAPTAIN JOHN SMITH, the found-er of the Colony of Virginia. By the author of Uncle Philip's Conversations. New York, 1842: D. Apple-ton & Ca. 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, have a great treat yet in reserve.

THE MEDICAL STUDENT'S GUIDE'; being a compendious view of the Collegiate and Clinical Medical Schools the courses of private lectures, the hospitals, and almost houses, and other institutions, which contribute directly or indirectly to the great Medical School of Philadelphia, with the regulations of hours, fees, &c., and other information of importance to students, 1842-3. By Heber Chase, M. D. Philadelphia, 1842: J. G.

Auner. 18mo. pp. 101.

This little volume contains all the information which medical student would desire, in visiting Philadelphia nanual has not been published before this,

INE UPON LINE: or a second series of the earlie gious 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. I elligible language, and each chapter is conclu verses illustrative of the a good look for children.

S. Miller For the Presby RIGHTS OF RULING ELDERS.

Mr. Editor-The office of the Ruling Elde 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 not been, hitherto, either expected or disposed 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 synagogue. The Temple service, which was visiting the sick; in the catechetical instruction confined to Jerusalem, consisted in a splendid of children; in conversing with those who are seriously 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 Judica-tories of the church, especially to the higher ones, it is certain that the members who belong apparent, and after this there is not even a to the eldership are less apt to deliver their opinions in public than many of those who de sire to honour the office could wish. Yet this all the venerable men who modesty of men who are not accustomed to there could be but one at a time, and who could public speaking, than to any thing else. For have no equal in office, is supposed to be equi-valent to the whole host of Episcopal Bishops of deliberative bodies of all denominations, both equal powers! There is a sad want of congruity in this parallel; and if the Jewish High Priest has any resembling officer at the present time, it must be in the Poss of Romal The he has been bred a *lawyer*, or in some way pen that the clerk of a court, an which rendered him familiar with public speakdiligence and fidelity which might be made so ment for styling a Christian minister a Priest, eminently conducive to the edification of the Church. Yet I am constrained to say, that, the occupants of this office have held back from official equals. the suitable discharge of those duties, their failthe sick and dying, to the instruction of young people, to giving counsel to serious inquirers, vation, and feel grieved that the question has gations it is impossible to find such; and in others, persons thus qualified are unwilling to gle which will distress some of the best men in serve in the office. And hence it is that in our two-thirds of the lay members, as in most other deliberative bodies, are silent voters.

God.

CALVIN. eristics of the synagogue worship. It was a to be lamented that there are not more speak-

other deliberative bodies, are silent voters. I shall not now stop to inquire whether it is disposed to labour in the service of the Church, I have never known an instance in which this disposition was repressed or frowned upon by made, that the clerical members of our Judicatories have in any case, manifested a desire to keep back the Ruling Elders from any appropriate part of their work, either public or private, or from any part of the honour which their due, is an utter mistake for which there is not the smallest foundation in truth.

Still I am earnestly desirious that our Elde and every thing that can be done to rend them so, shall receive my cordial approval and co-operation. I am as much disposed to honou their office, and to employ those who bear it in all appropriate service, as any of their warmest advocates can desire. Yet I am not willing for the sake of doing them additional honour, to violate established principle, or to disregard

Such an attempt, as it appears to me, is no making by a small body of our ministers and 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 ubstantially the same with that of Teaching Elder, or minister of the Gospel, the Ruling Elder ought always to lay on hands in the ordi-nation of the latter, whether they be set apart as Pastors or Evangelists. As this is well known to be a departure from the old practice of the Presbyterian church; and as it is impor-

ceper is my impression that it is not only er-

reneous, but by no means so innocent in its tendency as many seem to imagine.

I cannot help expressing my regret, Mr. Editor, with all due deference to the friends of this doctrine, that, some of them at least, appear to me, in their 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 minis-ters in our church are disposed, and are actual-ly conspiring, to degrade and dishonour the El-ders; to subject them to oppression; and to take ders; to subject them to oppression; and to take away from them essential rights. The Elders are assured that there is REAL DANGER of their are assured that there is REAL DANCER of their being the subjects of such a conspiracy; and that they ought to arouse and defend themselves against clerical encroachment and injustice! I deeply regret that language and statements of this kind should be indulged. They do not ap-pear to me adapted to elicit truth, or to promote a calm and impartial decision of the question in dispute. As we are brothren; and as it is highly desirable we should live together in harmony and love, let us carefully guard against every expression or insinuation which may tend to wound feelings, or to interfere with fraterna affection. What are the ministers of our Church con-

spiring to do concerning the Ruling Elders, who are associated with them in the ecclesias tical 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 prerogntive belonging office, which they had long enjoyed. this really so? The simple fact is, that certain gentlemen forming as far as is now known, a very small minority of our Church, have become anxious and active in endeavouring to introduce into our judicatories, in performing one of the most solemn acts of our public service, what s 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 Preshy terian 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 complain of injustice, of tyranny, of a conspi-racy to oppress and degrade? Is this candid Are attempts to prejudice and inflame the minds of 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 from any desire to address unhallowed principles, or to excite unhallowed motives.

Severe criticism has been made on the lan guage of pastors in speaking of the elders who represent their churches in the several judica-tories on which they attend; when answering interrogatories, and making statements, the are often heard to say, my elder, my session, &c. It appears to me wonderful that such language should be made the subject of such seriguage 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 parishioner, when speaking of his pastor, has said, my minister. But does any reasonable man, when such language is used, construe it as indicating, either a de 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

It is easy to make any cause ridiculous Even a youthful pastor, scarcely escaped from the rawness of adolescence, may say of one or last fact is undoubtedly referable more to the myelder, my session, without incurring the charge of indecent arrogance. Every one of those elde 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 ing! It is certainly desirable that Ruling El- men, and far better lawyers than the judge on ders, in all those appropriate departments of the bench. When this happens to be the case, their duty which have been alluded to, should ever be found acting their parts with all that I know of. It would surely be a most in regular and unhappy method of applying a remedy to insist upon it that these subordinate officers should ascend the bench, place them in ninety-nine cases out of an hundred, in which selves by the side of the judge, and act as his

I must say, Mr. Editor, in the conclusion of part of the Elders themselves. The truth is, difficulties and strife enough to divide and weak And even if it could be finally carried by a small majority (which may Go the Church, and turn away the attention of all

PUSEYISM IN INDIA. The following letter from Calcutta, disclodia, is a most melancholy one. It is written by a man of high character and the strictes probity. What will the men of sound religious mind, connected with the Society for Propagating the Gospel, do in circumstances such as sed 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 rise and progress of Puseyism, Tractarianism, or Oxford Popery? In like manner, strange though it may sound in the ears of British Christians, it is neverthe less but too true, that, were the same question asked in reference to Eastern India, the reply must substantially be returned? Alas alas, that it should be so! that in a land where a mere handful of Christians is surrounded by millions of the basest idolaters and most extravagant formalists under the sun, men, bearing the sacred name of Christian mir ing the sacred name of Christian ministers, and the still more venerable name of Christian missionaries, should be found far more assidumissionaries, should be found far more assista-ously active in introducing amongst us that in-congruous patchwork of heresy, superstition, self-righteousness, dreamy mysticism, and fri-volous observances, which constitutes Puseyso 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 nauseous commodities from

"The evil, however, has now risen to a Prelacy is sustained in claiming a scriptural pit. I am, Rev. Sir, your most obedient servant, Wm. McInter.

Rev. Dr. Lang, &c. &c.

We are ruined not by what we really want, but by what we think we do; therefore, never 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 Corner of Seventh and George streets,

VOLTAIRE'S LAST DAYS.

mes, "I am now ready to be offered, and me of my departure is at hand. I have to a good fight, I have finished my course, which there is laid to the righteous Judge, shall give me at that I To such "to live is Christ, and to die is but how miserable beyond description be the dying moments of one who enterno hope beyond the grave; who looks with remorse on the past, and forward with remorse of the claring into administer reliet, thunder of the death of the impious man was terrible indeed. The pride of these conspirators would willingly have still more admirable perhaps, of human maladies, incontrovertible demonstrations of the existence and of the infinite wisdom of the Creaties, incontrovertible demonstrations of the existence and of the infinite wisdom of the creaties, and of the impious man was terrible indeed. The impious man was terrible indeed. The impious man w

"Here let not the historian fear exaggeration. Rage, remorse, reproach, and blasphemy, all accompany and characterize the long
agony of the dying atheist. His death, the most
terrible ever recorded to have stricken the impious man, will not be denied by his compan
ions in impiety. Their silence, however much
they may wish to deny it, is the least of those
corroborative proofs which might be adduced.
Not one of the sophisters has ever dared to
mention any sign gives of resolution or tranquillity, 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 silence expresses how great

ninks of him but as having hated and letter to M. Bonnet. Of its genuineness there can be no question. M. Eynard, we conclude, found it or a copy of its genuineness there can be no question. bis tribunal. Chesterfield wished only to pout the remainder of the journey in the single proof that infidelity affords no downy for the slumbers of a dying man. Among edited correspondence now published by nard, is the letter to which we have allumber of Dr. Tronchin, one of Voltaire's physic, to M. Bonnet at Geneva, and which y corroborates the statement, unblished

\*Among the distinguished foreigners whom Tisteither from his own lips, or from this identical letter.

\*As Barruel'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.

\*It was 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 infatuated theatre, that he was struck by the hand of Providence, and fated to make a very different termination of his career.

\*Among the distinguished foreigners whom Tistor's celebrity attracted to Lausanne was the amiasot's celebri as a highly interesting composition, for the beauty of its composition, the justness of its strictures, and the dignified spirit in which it is couched.— When we remember the time, the place, and the almost idolatrous flattery to which the philosophist of Ferney was accustomed, we shall rather admire that a prince should have addressed him with re-

" St. Chabliere, Oct. 6, 1764.

it is an old jest, attributed long since to many of the learned, more ealightened than I am."

"Was this declaration a fresh instance of his former hypocrisy? for he had the mean hypocriay, even in the midst of his efforts against Christianily, to receive the accrament 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 Villevieille, to whom, eleven years before, Voltaire was wont to write, "Conceal your march from the enemy, in your endeavours 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 haunted every access; rage succeeds to fury, and fury to rage again, during the remainder of his life.

"Then it was that D'Alembert, Diderot, and about twenty others of the conspirators, who had beset his apartment, never approached him about twenty others of the conspirators, who had beset his apartment, never approached him about twenty others of the conspirators, who had beset his apartment, never approached him about twenty others of the conspirators, who had beset his apartment, never approached him canton. He was an honorary member of most of the chief literary and medical societies of

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 translate—as falling in with our subject. We he would curse them and exclaim, 'Retire, it is you that have brought me to my present state! Begone! I could have done without you all; but you could not exist without me! And what a wretched glory have you procured me! 'Then would succeed the horrid remembrance of his conspiracy. They could hear him, the prey of anguish and dread, alternately supplicating 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

raced in ancient writ the sentence of an impossion of this wretched man were not full of and despair; displaying the most trast to the faith, peace, hope, and joy piring believer, who, like St. Paul, then his eye is closing upon all earthful am now ready to be offered, and of my departure is at hand. I have finished my course, the impossion of the most perfect of creatures, derives from the admirable mechanism of the human form the cure, still more admirable perhaps, of human malaged first Lava finished my course.

mainder were injured in various ways through life; whereas of the same number loculated only five died, and subsequent evil to the constitution rarely ensued. He mentions, among labours in works of benevolence and public utility, a great benefactor to that city and the inoculated by a priest, escaped. There was however one serious result of inoculation, namely, that it diffused the infection; for the pleasures that he had afforded them. The labour I sustain in The weak and the last effort that he made to inoculated were not, and could not be, confined amuse them, Irene, was applicated as Zaire in not watching enough, makes me long to be to isolated pest-houses; but the force of this objection may not be so strong as it seems at first sight, when it is remembered that, in one way or other, the natural contagion reached almost every place, so that few persons passed watching, reach him? The next day I saw him I pray for! When I meditate, how hard is most every place, so that few persons passed through life uninfected. The advocates for the practice also argued, that if inoculation were universal and simultaneous, the disease would, in the next generation; become extinct for want of victims. But this could not be while desulbeen discovered in vac when a substitute has cination, which is mild, efficacious, and not contagious, it is a grievous offence against society to propagate the variolous plague, and the British legislature has acted wisely and humanely in forbidding it. The universal prohibition of vaccination, would afford an almost certain prospect of extinguishing the small-pox alto gether—we speak in submission to the provi-dence of God, in the use of such remedies as

smoke; you can do me no more good. Send me the physician for madmen. What fatality brought me to Paris? You told me when I arrived that an oak of eighty years old does not beer transplanting; and you spoke the truth, why did I not believe you? And when I had given you my word that I would set out in the invalid carriage which you had promised me, why did I not go? Pity me; I am mad.'

"He was to set out two days after the follies of his coronation at the theatre; but the next of his coronation at the theatre; but the next is long to paring the present as a complete work in one volume, and what of all this? Is not a little white long enough to stand gazing on the paring the present state of reliance in the paring the present state of reliance in the paring the present state of reliance in the paring the present state of reliance with the spirit with which he spoke those words.

I am sensible that death will make a very great change upon me. It will turn me out of this world, to live in a new world I have little acquaintance with. It will turn me out of this body to live as a naked soul. It will turn me out of all sensible earthly comforts to live as spirits live. And what of all this? Is not a little white long enough to stand gazing on the paring the present state of reliance with the paring the present state of reliance with the spirit with which he spoke those words.

I am sensible that death will make a very great change upon me. It will turn me out of this sould the spirit with which he spirit with which h

letters to twenty-three academicians, many of whom greatly irritated him by under-taking the task with an ill grace. 'They are idle fellows,' said he, 'accustomed to stagnate in idleness; but I will make them advance.' And it was to make them advance that, in the peril, so many drugs, and committed so many follies, which hastened his death, and which madness. I cannot recollect it without horror; as soon as he saw that all which he had done to increase his strength had produced a con-From that moment rage took possession of his soul. Imagine to yourself the madness of

Orestes. Furiis agitatus obiit." And these are the last hours of a philoso pher! The picture exhibited is not that of the mere dotage of extreme old age; but of an old age unsupported by those hopes and consola-tions which the Gospel of Christ alone can af-ford in a dying hour, and consigned in awful Well might the nurse who attended the death bed of this wretched man, and who disclosed he horrors which his abashed followers wished asked to wait on a sick Protestant gentleman, whether the patient was "a philosopher," for nessing such another scene as that of the death-bed of Voltaire.\*

of the wretchedness of Voltaire's latter days in the "Life of Marmontel," written by himself, and published after his death. Marmontel highly panegyrises both Voltaire and Rousseau, whose infidel opinions he shared; and therefore he cannot be called a suspected witness important truths of the gospel, makes me long his brother philosophers. Of both of them he says: "If I had a passion for celebrity, two great examples would have cured me of it; that of Voltaire, and that of Rousseau; examples very different, and in many respects quite opposite, but agreeing in this point, that the same thirst of praise and renown was the torment of their lives." Of Voltaire he adds, "To him the greatest of blessings, repose, was untired of the pursuit, and began to spare him on the brink of the grave. On his return to Paris, by it hath been tossed between fear and hope, had been; and this representation, at which he was crowned, was for him the most delightful triumph. But at what moment did this for ever. When I pray, how long is it before in his bed. 'Well,' said I, 'are you at last to get my heart composed and fixed, and t satiated with glory?' 'Ah! my good friend,' thoughts united! This sets me longing he replied, 'you talk to me of GLORY, and I am dying in frightful torture.'"

This short dialogue speaks volumes. To talk to a dying man of "glory!" And yet, in another sense, what theme so appropriate and so consoling? But then what "glory," and for whom? If we turn to that inspired book which Marmontel and his dying friend rejected, we there find this enigma solved. That blessed record tells us of the inanity of what these philosophists accounted "glory;" it inscribes upon the pomps and ambition of this feverish life Vanity of vanities, vanity of vanities, all is vanity." But does it leave the soul a pr desolation? does it empty without replenis But does it leave the soul a prey to "Sin-I received the letter which you did me the honour to write to me. Permit me, in my turn, to thank you for the kind reception you gave to M. Le thank you for the kind reception you gave to al. Let Compte de Zinzendorf.

"I read, some time ago, 'Le Sermon des Cinquante;' this pamphlet has really grieved me. I have just read 'The Philosophical Dictionary,' which has made the same impression upon my which has made the same impression upon my mind.

"I read, some time ago, 'Le Sermon des Cinquante;' this pamphlet has really grieved me. I have just read 'The Philosophical Dictionary,' the digression.

Dr. Tronchin, who gives so terrible an account of Voltaire's death, was another eminent and immortality." Is there nothing left to Not one of the sophisters has ever dared be mention any ging give-on for coulting of transparent and seed the same impression upon any minute of the sophisters chief, during the space which he made the same impression upon any he was crowed in the therate, until his decrease. Such a silence expresses how great their huministion was in his seath?

"It was in his return from the theatrs, and their huministion was in his seath?

"It was in his return from the theatrs, and their huministion was in his seath?

"It was in his return from the theatrs, and the possibility of the company of the control of the same and the seath of the same and the seath of the same and the same and

I have many a time found much incumbrance from the body. Its appetites have soiled the feathers, and clipt the wings of my soul, when it should have soared on high in faith, love, and meditation. Besides, I have found is, who lives in a lively exercise of faith? Of the delivers in the more usual and popular way. many painful sensations of hunger, thirst, cold, sickness, pain, &c., and all through the means of my corruptible flesh. And why should I be so unwilling to put off the shoe that so much pinches me?

The whole of religion may be summed up in the love of God in Christ, and of man for God's sake. This was aimed at and in a measure obtained, before Mr. Hutchinson was born, and with a shy look or a careless glance, but looks is still, by many who have no knowledge of It is the interest of my body that hath so

maid, it hath usurped the command. And many a sinful and sad division it hath made in my heart between God and the world. And should not death be welcomed, as freeing me from these snares, and leaving no principle within to rebel and war constitutions. It is a should not death be welcomed, as freeing me from these snares, and leaving no principle within to rebel and war constitutions. It is a should not death be welcomed, as freeing me from these snares, and leaving no principle within to rebel and war constitutions. rebel and war against the soul?

every kind, am I liable to in the body! The afflictions I have in common with men are none the day. But yet I would not choose to live Mrs. Newton has long been in a suffering state, are but small things, in comparison of the distress of the soul under a sense of sin, or a sense of divine desertion, or an apprehension of divine desertion, or an apprehension of divine anger. It is these, and the like of these, much time is lost in sleep and inactivity, so much time is lost in sleep and inactivity, so that cause the heaviest damps of spirit; and it is such hard exercises as these that set me longing for the regions of light, love, peace, joy,

and assurance for ever.

The darkness of my beclouded mind makes me long for a full and uninterrupted sight of the light of God's countenance. The dull, dark, It is true that envy at last appeared mortal vigour and eternal vivacity do his plea to get my heart composed and fixed, and my that happy place, where having a full sight of God, and full comprehension of spiritual things, they can say, "O God, my heart is fixed, my heart is fixed," and I will sing. In praising the Lord, the most I attain unto here, is a say ing heavily enough, "Hosanna, blessed is h us, Hosanna in the highest: while the grea company in heaven, with the most distended and unincumbered minds, and with the highest elevations of affections are saying, " Allelujah allelujah, salvation and glory, and honour and power unto the Lord our God." And this sets me longing to be among them. For, "blessed especially are they that dwell in thy higher ouse, O Lord, for there they ever praise thee. And though death lies in the way, I am willing to pass it, that I may reach to that triumphant

to pass it, that I may reach to that triumphant assembly.

Did death make an end of a man; were it a total extinction of his nature; and did all his perceptions after it cease for ever; or if all on the other side of death were but dark territories and dismal regions, or as an empty barren solitude, destitute of all things that immortal spirits could live on; much more if there was nothing hevond it; but that utter and eternal triumphant cises and trials are, we seldom know either how to pity those who are in trouble or how to advise them. Such seasons are not joyous but advise them. Such seasons are not joyous but and humbled to the dust, adoring the infinite mercy and goodness of God. If there be so much of heaven in these manifestations of divine love, what must the full enjoyment be!—Rev.

W. Romaine.

A TERTOTAL SAILOR. othing beyond it; but that utter and eternal darkness, where there is nothing but weeping and wailing, and gnashing of teeth; then were impossible not to be affrighted with death,

smoke; you can do me no more good. Send me the physician for madmen. What fatality be could not be completed in the affermona, and was made of his presence before his departure. He attended in the aftermona, and was made the fire accepted the office, which is for three months, and of his promise given to me hos it with the months of his promise given to me hos it will be considered. He has considered in the aftermona, and was made for his promise given to me hos it will be considered. He has considered in the aftermona and was made for his promise given to me hos it will be considered in the aftermona, and was made for his promise given to me hos its will be considered in the aftermona and was made for his promise given to me hos its will be considered in the aftermona and was made for his promise given to me hosting remained. He thus chained himself for three months, and of his promise given to me hosting remained to the same things? Providence keeps much the same face host which has the host me had been the host will be the same things? Providence keeps much the same face host will be the same things? Providence keeps much the same face host will be the same things? Providence keeps much the same face host will be the same things? Providence keeps much the same face host will be the same things? Providence keeps much the same face host will be affected the body of this files hout of lists whe had given to what matters it, whether he take many or only a few turns on the stage of this life, when his done him, and to induce it to labour at a new done him, and to induce it to labour at a new dictionary, like the della Crusca. The compilation of this dictionary was his last dominant idea, his last passion. He had addertaken the letter A, and he had distributed the twenty-three done in this dictionary was his last dominant above, where higher service is to be done, I letter A, and he had distributed the twenty-three done in this lower world: but when raised to the world above, where higher service is to be done, I letter A, and he had distributed the twenty-three done in this matchine, and to animate and rule it for what matters it, whether he take many or only what matters it, whether he take many or grudge to lay by an instrument, when I have no more occasion for it, and can do better withmine, but it is no more so, and the time to come is not yet mine, and may never be so. Whether then I die, old or young, the loss I It is the interest of my body that hath so often stood in competition with the more valuable concerns of my precious soul. When it should have obeyed, like an imperious hand-

I need, and more than I deserve! Nor am I salvation; though I have heart in his zeal for Hutchinsonianism, unguardedly and conflicts of this my militant state. I think style it, "a vile translation."

I am willing through thy grace, and when it is O! what cares, burdens, and troubles of I am willing, through thy grace, and when it is always. I would not choose to be always and I rather except she will not remain with me where there is such imperfection in grace, such to the end of this week. I have had my idol ness, so much in a chase of things that never give satisfying content, and especially where there is so much distance from God. It is heaven I would be at, as it is the proper place of all excellencies, as it is the purity and perfection of the soul, as it is our perfect rest after all the labour, and troubles of this life, as it is the satisfaction of all our desires, and as it is as sparation pinch me to the very bone. Pray for me, dear Sir, that the grace of our Lord which has supported you may be vouchsafed to me also. Trying as my feelings are, my better judgment is assured of the propriety, wistern all the labour, and troubles of this life, as it is the satisfaction of all our desires, and as it is the satisfaction of all our desires, and as it is the satisfaction of all our desires, and as it is the very joy of our Lord. "And now, Lord, that I durst not venture to do it. I account it what wait I for? my hope is in thee."

his own land, the nearer to an end of a tempestuous dangerous voyage, and the nearer to a safe arrival in a pleasant and delightful haven! And now, when the Spirit says, "Come, and the bride says, come, even so," let my soul say, "Come, come Lord Jesus, come quickly."

I am sure, it let to myself! I should either toes with impatience like a wild bull in a net, or sink into despondency and die of a broken heart; but ought I not rather to be thankful, that she has been spared to me so long? I shall be glad to hear from you, and will write when I can, but my many engagements make me but

#### From the London Evangelical Magazine ORIGINAL LETTERS OF REV. JOHN NEWTON.

To the late Rev. W. Howell, of Knareaho Dear Sir-Though I felt for your great af-flictions, as described in the first letters I saw of yours to Mr. Thornton, the nature of your distress encouraged me to hope that, ill as you were, your sickness would not be unto death, but to the glory of God; so I believe I told you, and I rejoice that the event has been according to my hopes and wishes. From what I had ministry; not to gratify the enemy of their cises and trials are, we seldom know either how to pity those who are in trouble or how to

know of that intercourse which passes between believers and the invisible world! The conflicts which they are exposed to with the powers of darkness, and the consolations by which

ed for plain people. The gospel is to be preached to the poor and simple, who are as capable of receiving it as the wise, and, in some sease, more so; I therefore lay little stress upon any sentiments that lie out of the common road, that

In this view, I judge of Mr. Hutchinson's writings, I mean on theological subjects. I think their tendency is rather to amuse the understanding than to warm the heart.

what wait I for? my hope is in thee."

And O! how pleasant, and how refreshing is it to an immortal soul, so to believe, so to hope, so to wait, and so to live, as one that thinks, the nearer he is to death, the nearer he is to his own country, the nearer to a sight of his own land the reserve to an end of stems. He does all things well. My heart aims to say, "Not my will, but thine be done."

Only may his grace be sufficient for me, and may my strength be according to my day; for is to his own country, the nearer to a sight of his own land the reserve to an end of stems.

That the Lord may be the light of your eye, the strength of your arm, and the joy of your heart, and may give an increasing blessing to your ministry, is the sincere prayer of, Dear, Sir, Your affectionate brother and friend,

London, 18th October, 90 Coleman street Buildings

THE BLESSEDNESS OF THE SAINTS IN HEAVEN, The body falls asleep, and rests safely till the morning of the resurrection. The soul in a moment enters into the joy of its Lord, a joy like his—pure and holy—a fulness of joy—every sense has its proper object—enjoys it—and is satisfied for ever. Oh! what will the to my hopes and wishes. From what I had heard of your general character, I thought that, had you been so near your end as you then supposed, the state of your mind would have been more comfortable. For I believe the Lord seldom leaves his faithful servants to such dark apprehensions in their last moments, though apprehensions in their last moments, though divine majesty, is heaven. For how great computations of his love the being ever with munications of his love the being ever with him, and ever like him, will make the soul capeace, but that they, by the things they suffer, may acquire more of the tongue of the learned in the school of experience, and be better qualified to speak a word in season to them that are weary. Unless we know what sharp exercises and trials are, we seldom know either

as being the most terrible thing in nature, even the terrible of terribles.

But if Immanuel, with all his fulness, dwells in the land beyond it; if death introduce us into a world that is well stored and furnished with every thing that is good and pleasant; this is sufficient to make a gracious soul long to be gone into the world of spirits, and to be made happy in the way and manner that blessed spirits are. And what though I disappear in this world, if it be to appear more gloriously in the next? What though I evanish out of sight here, if it be to make a more excellent, and the enjoyments are more excellent, and the enjoyments more sublime?

What though I sign to die! It is a soul's going out of time to tit any more. It is a soul's going out of time to territy, there to be happy or miserable, according to that state and temper of mind where with it departs. It is a setting a naked soul before the righteous and enlightened tribunal of Gold others. But I am not surprised that you do there were impossible not to be affrighted with death, as being the terrible to take nothing to drink but ginger to ack here, if the terrible of terribles.

But if Immanuel, with all his fulness, dwells in the land beyond it; if death introduce us into a world that is well stored and furnished with a world that is sufficient to make a gracious soul long to be gone into the world of spirits, and to be made happy in the way and manner that blessed spirits are. And what though I disappear in this world, if it be to appear more gloriously in the next? What though I evanish out of sight here, if it be to make a more solemn and splendid appearance in a better company, where the enjoyments more sublime?

It is indeed an awful thing to die! It is a soul's going out of time to it any more. It is a soul's going out of time to it any more. It is a soul's going out of time to it any more. It is a soul's going out of time to it any more. It is a soul's going out of time to it any more. It is a soul's going out of time to it any more it is a so

it with those who would be likely to us res a candid examination, to which it

On the 18th of No Rev. Dr. McGill, in presence of hen sitting in Pittsburgh, the Boa rs, and a large concourse of citiz d to the Professor by the Rev. Dr. Her the advantages of the study of Eco ch the Editor of the Presbyter ree, " rich in thought and imagery, novel and sive in argument and illustration, easy

We have heard, and it gives us unfeign re to state the fact, that the prospects of tern Theological Seminary are much more

SOLEMN APPRAL.-The Christian who can read the document from the Board of Foreign ons of our Church, without painful in must be made of "sterner stuff" than we had supposed ever entered into the constitution wer of the compassionate Jesus.

The Preabyterian who can read it without a ingling of shame and regret, and without a to put forth his hand to relieve the em ch to the Church of his choice, by a failure in her missionary enterprise, and is

peal; if it does not produce conviction, we might in vain attempt to convince the inactive me bers of our Church, of their duty to God and the souls of the heathen. Let us bring the rch was represented in the Supreme Judica ore the act of every member of the meh, whose influence was thus pledged to give success to the enterprise; this ory at its last meeting in effect pledge the Church to raise \$100,000 during the cur gent, missionary fields are open, they are whit to the harvest and well qualified labourers have actually offered themselves to be sent to the fa eathen; but on the contrary, the church instead of redeeming this pledge and raising more than the contemplated sum, as might have been done, seems to be paralyzed; less than a year, and this is less than the amount raised during the corresponding period of the preceding year; the new missionaries, who are ready to take their lives in their hands, are virtually rejected, and the question is raised whether our onary force can be continued Phese are astounding facts! The Presbyterian Church is willing that it should be recorded that it contributes annually only at the rate of twenty-eight cents for each communicant for the great cause of spreading the gospel! These communicants professing to esteem the ngs of the gospel as beyond all prices sure of their benevolence towards those whose But no, we must not condemn the generous with the miserly. We know that there ar

To all this we hear the universal apology the times! the times! This is the account dating mantle that covers all delinquencies: ever sufficient the excuse may be with men, is it certain that it will be equally adble with God? It is undoubted that many ave been crushed by the calamities of the es; with them the apology might be valid; not this rank bypocriey before God? Benot to take up the cross and follow Christ-

who remain steadfast. The time is short. What your hands find to do, do it with your might. and as you finish the perusal of this article repecified and proportionate sum to the blessed

EMBASSY PHON THE SANDWICH ISLANDS. letter has been received in Boston from Mazatlan, dated in September, mentioning the arrival at that port of the schooner Shaw, from the Sandwich Islands, bringing passengers Mr. Richards, and the King's Secretary, Haalilie, who are bound on a secret n peed, to the United States !

PRESENTERIAN CONVENTION.—The Presbyon the 17th of November by the appoin of the Rev. Dr. Beatty as President, and the Rev. Dr. Pairchild, and the Rev. A. O. Patter- the defeated, and the shrieks of the wounded, see HIM in his variously manifested likenesses son as Vice-Presidents, and the Rev. Mr. Aitken the time of the organization, there were ninety in a grave on the battle ground over which the ministers, and eighty-two elders present, and everal licentiates who were invited to sit with granite obelisk. the Convention. The meeting up to the time of the report was one of "delightful harmony, fraternal affection and deep solicitude for the nterests of Zion." The following resolutions, accompanied by a suitable preamble, were adop-

Resolved. 1. That it becomes us, and w do hereby humbly confess, and deeply deplore the low state of vital godliness in the midst of he churches generally throughout our bound and our own past indifference and comparative insensibility to the condition of the souls com nitted to our care, and our forgetfulness those who are perishing without the means of grace at home and abroad.

" Resolved, 2. That we recognize our entire dependence on the promised grace of God, im-parted by the agency of the Holy Spirit, for our recovery from this state of stupor and insensibility into which both ministers and people have sunk.
"Resolved. 3. That we do, at the same time.

fully admit our obligation to be diligent in the use of God's appointed means for the revival of his work, the delivery of the church from this state of declension, and the conversion of sinners to God.

Resolved, 4. That in the present emergen cy, it is especially our duty to pray and labour for those abundant effusions of the Spirit o facts together. The Presbyterian Church has established a Missionary Board; the whole ended and glorious triumphs of his grace, than

have ever yet been witnessed.

"Resolved, 5. That with a view to the lesired results, it is believed to be our duty a inisters and elders to unite our prayers an labours, as opportunities may be afforded, seeking by combined as well as individual efforts. to secure the blessing of God, and the enlarge-ment of the Redeemer's kingdom; and it is especially recommended to the pastors to go out two by two, preaching the gospel—that the re-spective sessions observe stated seasons of prayer and conference in reference to the atent of these great results.

NEW PRESENTERIAN CHURCH IN THE VAL LEY OF WYOMING .- "This neat and commodio edifice has just been completed by the church and congregation of Kingston, Luzerne county, solemnly dedicated to the triune God, Father. Son, and Holy Ghost. On the occasion, the house was filled to its full extent by an attentive 'How is the gold become dim, and the most ing the Scriptures, 2d Chronicles, sixth chapter, sacrifice, and without a washing, and without a by Rev. John Dorrance; singing the one hundredth Psalm," Before Jehovah's awful throne." Prayer by the same. Address and dedication prayer by the pastor, Rev. E. H. Snowden. Singing the one hundred and thirty second Psalm, second part, "Arise, O King of grace arise." Dedication sermon, by the Rev. Nichoare willing to let God and angels and men las Murray, from Genesis xxviii. 19. Volun know that theenty-eight cents a year is the mea- tary by the Choir. Prayer and benediction by the pastor. A copy of the sermon (which was immortal souls must perish without the gospel! an able defence of Presbyterianism,) has been requested by the congregation for publication.

It is with peculiar feelings of interest that ommunicants who contribute individually to we publish the foregoing notice, transmitted to the lights of the sanctuary continually burning, from the way in which pious parents trained this cause from ten dollars to five thousand, us by the pastor of the Church referred to. It and if a large portion of the whole sum is thus awakens many pleasing personal recollection raised by a few, than there must be thousands which we may be permitted to indulge. A of professing Christians who do not give one month or two of the first year of our ministry cent to the cause of human salvation. As far was spent in the delightful Valley of Wyoming. as they are concerned, the heathen world might and in a humble way, in the inexperience sink into hell unpitied. They have no hand youth, we ministered to the Churches of Wilkesto stretch out for their deliverance, and of barre and Kingston. Of the kind friends of that course no prayer to offer for their salvation, day, some remain to the present and some have for that prayer must be worthless which does fallen asleep. These Churches were then Connot move its own offerer to contribute one cent gregational, but principally, we believe, through for the spread of the Gospel. We are grieved the instrumentality of the Rev. Nicholas Murrance cannot reach such per- ray, who became their pastor, they became sons, for we must flatter ourselves that no one Presbyterian and so continue, in connection who reads the Presbyterian is included in this with the General Assembly. These Churches class. It would discourage us in our labours which are on opposite sides of the river Susif we thought that any one of our readers quehanna, now constitute separate pastoral could, with so little profit, peruse our sheet; but charges; the Rev. John Dorrance being the we address our readers in hope that they may be pastor of the Church in Wilkesbarre, and the able to expostulate with such professors, and Rev. E. H. Snowden, pastor of the Church in Kingston. The Church edifices are both neat and commodious, furnished with colonnade fronts, and the congregations are flourishing May they long continue to prosper under the ministrations of their respected and useful pas-

We are tempted to digress from Church mat ters to take a view of the beautiful Valley, alike celebrated in poetry and history, in which these Churches are situated. In frequent visits we felt the pressure, put on as long a face as their ruined neighbours, and plead the same apology. wintry one, which we never wish to see. We have seen it in the calm summer evening, a of discipleship? Is it the moon lighted up its lofty mountains on either side, and drew their softened outlines on ny one's self? Now how can any one the sky. We have seen it when the storm ewept over it, and the thunders were echoed and of inability who fully enjoys the from hill to hill. We have seen it in its richest of this life? Every Christian before verdure, with its highly cultivated fields bearing the golden harvest, and we have seen it under all the gorgeous drapery of autumn. We have gray of early morn, and overlooked the sweet on that cause which is pecu-valley inveloped in a white mist which bore to

the eye the illusion of an ocean; and from hum-bler eminences we have had the whole scene thrown around us like a panorama, in which thrown around us like a panorama, in which it is, this is A, and this is A, and this is A, and this is A too, the beautiful towns, the winding river with its conversion, conversion, conversion, without imposing bridge, the farms with their fields of any attempt to form a syllable, and having an every tint of green, the orchards and the brow-

appreciated; and let us say that the careless antichristian fire, and all our pleasant things are laid waste. Even the outward structure

he scene of a savage massacre in which nearthe bloody field, and we have with melancholy divine. The arched de the rifle, the yell of the savage, the fierce on-After the lapse of many years the bones of and the Hon, Harmer Denny as Secretaries. At the massacred have been collected and deposited inhabitants of the valley are about to erect a

Once inhabited by Indians who built their wigwams on the banks of the noble Susquehanna-afterwards the scene of bloody strife and many an Indian murder, the Valley now same time, how sacred lies in repose, and is adorned by the temples of ted unanimously by the Convention as their first God, in which peace and good will to men are church was called the Nave, (from navis a benevolently proclaimed.

ANOTHER SYMPTOM .- We are indebted t the Episcopal Recorder for the subjoined extracts from one of the "Sermons for the Times," which have succeeded the "Tracts for the Times," and which will probably startle our readers more than any thing which we have as yet presented from the writings of those accomplished Jesuits, the Oxford Tractarians. The title of the discourse is, "The pollutions of the Temple, or the Church a place for the worship of God and not for the conversion of sinners." The authorship is ascribed on the title " to that the Oxford gentlemen are Jesuits who are conspiring against the interests of Christianity, under the promptings of Rome. We have not room for all the extracts but we give enough to prove that the writers are wicked infidels or insane drivellers.

"The house of God in the present day is place without defence; by the law of the land its oors must stand open as a licensed thoroughfare for the uncircumcised and the unclean; the structure itself is erected for the conveniency of man, and not to the honour of God, and the spiritual teachings of the ancient pattern have been superseded by heathenish designs, and unmeaning decorations of individual fancy. Who of this generation imagines that clean hands and a pure heart are God's stipulated qualifications for ascending the hill of the Lord, and standing in his holy place; and that the treading of God's courts and the appearing in is presence are exclusively saintly privileges Alas! Alas! the penitent is no longer to be place where God's name is recorded, and where His honour dwelleth; nor the publican to be audience. The services were as follows:- fine gold changed!' The wall of the holy Voluntary by the choir. Invocation and read- place has been trodden down, and without a per appointed court. Instead of a saintly Am-brose closing the door against the penitent house to house, who think they are doing God service by holding out to the sinner even the inducement of temporal advantage to attend a place of worship. Who may not come and take a seat in the presence of the King of kings? and what is more fearful still, who is not invited to take part in a form of worship, which cannot be used without blasphemy by other than a pious soul, and hallowed lips? The very purpose of God's house is perverted, and and the ministers waiting upon their ministry in the courses, and watching unto prayer, as God's elect, crying day and night unto Him, we have a deserted and shut up house, as if it were an honour little to be desired to wait upon the Lord. The service of worship, when it is congregation of sinners, which they do not understand, or (with an occasional exception) a lifeless form irreverently gone through; and to having for its purpose the edification and perthereby sanctioning their unholy intrusion in the house of God."

"The truth is, every time a sinner is exhorted to repent, without effect, and every time that he enters the house of God, an incalculable injury is done to him. The process of hardening not only advanced, but should any extraor dinary visitation lead to his after awakening and conversion, his mind has been so injuriou familiarized with the letter of God's word and with holy things, that humility, reverence and obedience, are of equally hopeless attain-ment, and it is a serious question whether such a soul be capable of salvation; holy things are for holy persons, and if the ungodly will pre sume to touch them, they must bear the penal ty. Be assured it was no idle caution was given to Moses, 'Draw not nigh hither put thy shoes from off thy feet, for the place whereon thou standest is holy ground;' and th commandment of Him who has said, 'ye shall reverence my sanctuary, I am the Lord,' cannot be despised with impunity. Thus, by the admission of sinners into the church, two horrible evils are perpetrated, the house of God is sacrilegiously profaned, and the sinner's sou sustains a grievous if not an eternal injury.'

"All, all bears the impress of antichris whose advanced guards have taken occupation of the house of God. Adoration is gone; veneration and reverence are gone; humility is gone; obedience is gone; mortification, denial, and the cross are gone. Priestly signs, and the daily sacrifice has ceased. We have abundance of preaching it is true; it has become a profitable trading in toys; the inter-

sing cattle, were all grouped to make the perfect picture.

But we despair of describing the Valley of Wyoming. Its beauties must be seen to be scenery which he does not put himself to the of God's house has become antichristian, and every thing calculated to induce holy association has either been carefully removed, or studiously perverted. The time was when the There are historical recollections which impart to this Valley additional interest. It was ly all the male population, chiefly composed find a place within. The ancient churches of hardy and vigorous men in the prime of life, were built up from the foundation in the form were in one fatal day cut off by the combined of a cross, to teach the important lesson, that British and Indian forces. Kingston furnished it was by the way of sorrow and suffering that we could come to that joy which was lasting and or said, I am the erian Advocate of November 23d, states that feelings walked over it, endeavouring to recall pointing upwards to Him. The arched window his Convention was organized in Pittsburgh, to the now peaceful scene, the loud crack of said, I am the Light of Life, pointing also to Him, while the painted glass, giving represen tations of the saints, subdued, but did not obset of the combatants, the affrighted retreat of struct the light, and taught the spiritualists to and to follow them as they followed Christ, as lights in the way to glory. The baptismal font in the porch, or at the entrance, reminded the presumptuous signer, that even the child of lays must be washed before he could be received into the sacred courts; and the prominent, yet half-concealed altar, spoke of mercy and o noliness; of majesty and of condescen a crucified Saviour and of a risen and reign ing Lord; inviting approach, but saying at the same time, how sacred is the banqueting place of his love, and how fearful in holiness is even the mercy-scat of God. The body of the ship,) as the anti-type of the ark; tossed about on the sea of this world and exposed to many a storm and blast, but still the only place of safety. The upper part was called the choir and shadowed forth the heavenly mansions where the praises of God are sung without ceasing: and the carved work in stall and cano py, loft and shrine, window and door, within and without, represented the workmanship of the Holy Ghost in the new creation, whose hand fashions into varied forms of surpassing beauty the rude material of nature. Every or nament was wrought into the form of a cross while the crocketted spire, pinnacle, and point great and little, stood like so many finger silently pointing out the path to the heavenlies whither Jesus our forerunner has gone before Such was the house of God in former times when worshippers prostrated themselves when they adored; knelt when they prayed; and stood with reverence when they praised God or listened to His Word, and th of His minister. But the wicked have impudently carried their seats into the holy place, and face, and telling Him by their every act, that the house has become their own.

> Pious Parents .- Our readers may recollect that several years since, an investigation was instituted to ascertain what proportion of theoogical students at that time prosecuting their studies in our several seminaries, were the children of pious parents. We distinctly remember that the result of the examination verified the promises of God to honour and bless the faithful efforts of parents to train their children in the fear of the Lord. Religion is not hereditary, but through the blessing of God on the faith and prayers of his people, it is often seen in the same family line for generations. The mantle of the pious father or mother rests unworthiness to make a nearer approach to the upon the child, and the child in return becomes who may descend from him. To pious mothers especially is this gracious influence to be attributed. From their position, as the daily and hourly guardians and companions of their children, they may watch the earliest developments of their intellect and moral character and adapt their instructions to the present exigency. The discreet and affectionate mother exerts an extraordinary influence over the character of her rising progeny, and, if there be added to these qualities, intelligence and piety, the most salutary results may be anticipated. a mother's love; her watchful care; her deep solicitude; her tetient instruction; her solemn solicitude; her patient instruction; her solemn rebuke: her fervent prayers. Much may be expected of such a child in future years, espeits proper work can hardly be said to be done cially as he is accompanied by the promise of Instead of the fire upon the altar, and God, that in mature life he shall not depart him in youth.

> In a letter just received from a student of Theology in the Seminary at Princeton, we have a delightful illustration of these remarks. In that institution there are at present one hunperformed, what is it? the reading of a beautiful composition, the uttering of words by a dred and nine young men prosecuting their studies with a view to the Christian ministry, and of this number one hundred and two are the and is detained from that great field by the children of pious mothers, and seventy-seven of them have pious futhers. How striking this fact!
>
> Mr. Buell, has long been most urgently want. fecting of God's saints, is an address to sinners, It shows that the promise is to the children as ed. Our expectation is, that one will be ready well as to the parents; it shows how the Most to sail in February next, High honours maternal piety; it evinces that 5. One missionary to the Creek Indians God has respect to the faith of pious parents, now about setting out for that destitute field and that he encourages it not merely by saving their children, but by elevating them to the India, and will be ready to sail when the pro highest earthly dignity in making them his per time of the year arrives. The most press ambassadors to their dying fellow men; yes, ing calls are made for their to made and important field. within the walls of Princeton Seminary, is the result of much prayer, -of prayer which has wives of such of them as may be married, been graciously answered. Christian mothers, whom God, in answer to the prayers of his be unceasing in your efforts to impress on the people, as we trust, has raised up for the mis in due season you shall reap if you faint not. Irreligious parents, remember how fearful will be your dismay when in the great day of account, the irreligion and consequent destruction of your children will be charged to your negligence in instruction, and your irreligious ex-

> > Newcastle, the Rev. John B. Spottswood was nstalled pastor of the Presbyterian church at charge to the pastor; the Rev. John C. Backus. of the Presbytery of Baltimore, preached the sermon; and the Rev. R. Happersett delivered the charge to the congregation.

> > On the 18th of November, the Rev. John Decker, jun , was installed pastor of the Presbyterian church at Bladensburg, Maryland, by

the Presbytery of Baltimore, Rev. Dr. Laurie, of Washington city, preached the sermon; Rev. Mr. Harrison, of Alexandria, presided and proposed the constitutional questions to the pastor and people; Rev. Mr. Berry, of Georgetown, gave the charge to the pastor; and Rev. Mr. Tustin, Chaplain of the United States Senate. gave the charge to the people. The services vere appropriate, interesting, and solemn.

On the 20th of November, the Presbytery f West Hanover ordained, and afterwards installed the Rev. James M. Allen pastor over the Presbyterian church at Goochland, Virginia, ormerly under the pastoral charge of the late James Wharey. The Rev. William S. White reached the sermon and gave the charge to

#### RECENT PUBLICATIONS.

Grammar of the German Language. By George Henry Noebden, LL.D. From the eighth London edition. By the Rev. C. H. F. Bialloblotzkey, P.H. D. With alterations and large additions, chiefly from the Grammars of D. Becker. By Rev. Barnas Sears, D.D., President of the Newton Theological Institution. Andover, 1842: Allen, Merrill & Wardwell. 12mo. oc. 453

his is a new edition of a highly esteemed Gram of the German Language, to which the American Editor has made important additions. The valuable matter of Woehden and Becker combined, furnishes an excellent FAMILY PRAYERS; Being a complete course

weeks; with additional prayers suited to the various occasions and circumstances of a Family. By the Rev. E. Bickersteth, Rector of Walton, Herts. First Herman Hooker, 12mo, pp. 412.

We are not such enemies of forms of prayer as to disuade from their use on all occasions. To the timic who want self-possession, they may be useful, and we would recommend their use to such as neglect family worship from an apprehension of a want of ability to conduct it to edification. The prayers of Bickerstett are excellent, and a holy unction seems to pervade them MORNING OF THE REPORMATION. By Enoch Pond. Professor in the Theological Seminary, Bangor. An can Sunday School Union. 18mo. pp. 324.

We are pleased to see such a book as this put int he hands of our Sunday school children. It will no epel them by its size, for it is a small volume, and yet i embraces the great events of the Reformation graphical described, and possessing all the interest of an excitin narrative. The author has drawn the principal portion of his materials from D'Aubigne's history, as he ackno ledges, and he has not suffered the incidents of that st ring period to lose their interest in his hands.

WORK AND WAGES: or Life in Service. A cont York, 1842: Appleton & Co. Philadelphia, George S. Appleton. 18mo. pp. 178.

The heroine of this tale is a serving girl, and it is de-

gned, we presume, to illustrate the success attendant con good conduct in humble life. The story is engaging, and the author depicts human nature in its vario positions with much success. One or two expressio seem to justify the theatre, and one or two others stru us unfavourably. The story is not a religious one.

CLAIMS OF THE COUNTRY ON AMERICAN FEMALES. By Miss Coxe, author of the "Young Ladies Companion," &c. Columbus, 1842: Isaac N. Whiting. Vol. 1, pp. 243. Vol. 2, pp. 243.

the works of this accomplished lady, and of comme tings are unexceptionable in respect to their moral ten dency, and are therefore safe companions for young o old. The examination which we have given to the pre sent work, satisfies us that it is the result of much election and research, and will afford entertainment a nstruction. The author regards woman in the various views by historical facts and incidents. The tone of the writer's sentiments is elevated, and it would be a happy event for our country if it more generally inspired the Tschoor; the Converted Indian Chief. American Sur

As School Union. 18mo. pp. 36.

A very pleasing narrative of the conversion and Christian character of Tschoop, a Mohican Indian, under the early missions of the Moravians. Tschoop was buried in Bethlehem in 1746.

An Analysis of the Book of Job, with illustrative no American Sunday School Union, 18mo, pp. 162. This book consists of the Scripture text, a continued narrative of the life of Job with explanatory remarks,

BOARD OF FOREIGN MISSIONS. stement from the Executive Committee, of the Wants an Exigencies of the Cause of Foreign Missions in the Pres-

From the Annual Report, submitted to the General Assembly in May last, it will be seen, that if, during the year, any increase is made to the missionary force, it must be met by an increase of donations; otherwise the increase force must incur a debt on the part of the Board, or the brethren be detained at home Now, with the qualified men waiting, and the A child is not likely to forget the tenderness of loud and urgent calls from the perishing heathstay at home. That question the providence of God now submits to the churches, and it is for them to give the answer. Since the meeting of the General Assembly, the proceedings of th Committee have been as follows-

1. One physician has been sent to Nor ndia, where there was a most pressing call for his services.

Western Africa. One coloured licentiate of Newton Presbytery, and one female coloured teacher, are ready to sail in the first vessel One coloured licentiate of West Lexington

3. One printer for China is ready to sail.

labour.
6. Three missionaries are prepared to go t ing calls are made for them to hasten their de

Here there are eleven brethren, with th nary work. Some of them have gone, and hearts of your children the fear of God, and the others are standing as it were on the shore, waiting the response from the churches. It is a solemn question now submitted—Shall the means be furnished?

If we turn to the receipts of the present year ommencing on the first of May, it will be seen that unless they be greatly increased during the coming six months, it will be impracticable to out the brethren who are now waiting. For the first six months of the last year the re ECCLESIASTICAL.—On Wednesday evening, November 9th, 1842, by the Presbytery of falling off of near \$3000. This is a most painful and humiliating exhibition of the receipts of the entire Church for one-half of the year in aid of the cause of Foreign Missions. The do-Newcastle, Delaware, On this occasion the nations last year were only at the rate of two Rev. James Latta presided, and delivered the and a quarter cents a month, for each individual communicant. For the six months of the present year, it is but at the rate of one and wo-third cents a month. Such limited support would seem to say that the ministers and churches have become tired of this part of the Saviour's work, and wish to be released from would seem to say that the ministers it. The General Assembly, without a dissent-ing voice, recommended to the churches to raise during the year \$100,000. In six months of

the year but a fifth part of that sum has been should not be incurred; but while of the missionary cause withhold that support, this most especially does the cause need without which it can neither exist nor go for-

state of feeling had arisen among the heathen there. Instead of standing aloof from the Christian missionaries, and considering every thing they offered them as unclean and polluted, they the people; and the Rev. P. J. Sparrow to the pressed for medicines, and brought their sick and dying, and laid them down at their door. No physician was connected with the mission and the brethren for want of medical know edge, could not act; nor could they refuse t act without the charge of hard-heartedness and hypocrisy in their professions of love to these their heathen neighbours. Besides, in the pro vidence of God, here was a new door of ac cess opened to the families, to the hearts, and to the kindest and best feelings of these benighted men. A skilful physician was wanted dily diseases, would tell them of the great Phy sician of souls—and while he stood by the dy ing bed, would point the sin-burdened soul to the Lamb of God. Such a brother, God in his pro vidence provided; he has been sent out, and a few weeks more, if God be with him, he will be on his field of labour. Is there a single member of the Church, who would have kept tha brother at home, or would now wish him to be recalled? Alas! Look at the receipts for the last six months, how few there are who have given any evidence that they care for the mat ter at all!

2. Let us consider next the mission to West ern Africa. It is now established in the Kro country, and if it be properly supported, with every prospect of success. ence of sentiment there may be in regard t white men going as missionaries to Africa there is none as to sending qualified coloured men. There are two such : both licentiates our Presbyteries, who, with their wives, and two coloured teachers, are prepared to go .-Must they also be kept at hon ing cries of down-trodden and oppressed Afr meet no more with a response the heart of Christian men? Who are these tens of thousands standing in the way of these messengers of mercy, ready to carry to their dy-ing countrymen the bread of life? Alas, for the Church at home! These tens of thousands are her own members, each one of them wear-

ing the badge of the Saviour!

3. The subject grows in magnitude, as we advance in the examinations of its details. Within reach of the Church, and connected with her by her missionaries, are a people num bering more than one-fourth of the human fam-ily, all reading the same language, and except ing a few thousand copies, all without the Bi ble. More of this multitude are already access sible than the whole Christian Church will reach in a generation. For this people a printer fully qualified, and master of ness of printing Chinese with metal types, i ready to embark. By these improvements the expense of printing the Chinese Bible, and other religious publications, will be reduced to about one-third of the former cost. But we are with out the means to purchase the printing press and fixtures, to pay for his passage to his field of labour, and support him there.
4. Every heathen land, though shrouded

the darkness and pall of death, has plaguepots of sin peculiar to itself. In Sia nost extensive system of idolatry in the world has its seat, and is supported and upheld by the Government as the religion of the State. The providence of God has opened the way, and heretofore blessed the labours of the pious physician there. The most pressing calls reach us by every letter for a physician to join the But we are able Presbyterian mission in Siam.

empty and overdrawn treasury.

5. At the very doors of the Church, almost within hearing of the Gospel, one of the largest Indian tribes is totally destitute of religious in-struction. For years past the devices of Satan had closed every door of access to them. But God in his providence has removed those barriers, and the way is now open. A single missionary is about setting out for them, where two at least ought to have gone together. But the support for one even is not yet afforded. Who are they, and where are they, who care for the souls of these poor Indians? Is it not enough that we have taken their country from the but will the Church also deny to them the bread

6. For want of strength in men and means the missions in India are suffering on every hand. Men are wanted, and most pressingly most urgently do the accessible desolations cal for them. Every missionary who goes out with the spirit of his Master is himself a host. Three will be ready to go when the proper time arrives. Should they be detained means, it will be like death to the hopes of the brethren there—and will it not be like death to he best interests of the Church at home?

But the exigencies of the cause have not yet been all unfolded. Would to God we could stop here, for the foregoing is enough to clothe the Church in humiliation and shame, at the feet of her Lord, whose cause she has thus ne-

To support existing missions, as they stood on the 1st of May last, will require, as already stated, a sum as large as was received last year. Unless more than this sum be received, the brethren ready to go must be withheld from their work. But if less than that sum be furnished, the effect on existing missions will be disastrous. First, the schools from the highest to the lowest must be broken up, and the children abandoned; then the printing presses must of the Bible arrested; lastly the itinerant preaching of the gospel from village to village, and from city to city, must be given up. No one particular here named can be carried forward without means. Painful as this picture is in its general outline, we must look at its details, we would feel at all its dreadful import. Take a single item. In the boarding schools are nearly one hundred female children of different ages. They have been carefully in-structed in religious knowledge, and have all been baptized in the name of the Lord. Having lost caste, if the schools are broken up, they are exposed to want and starvation, unless they vield themselves to a life of shame and degradation. What a change is here. The coldness of Christian charity has driven them from the Church of God, and with his name upon them they are taken into the temples of Satan. Mothers in Israel, can you contemplate these things unmoved? Christian sisters, have your hearts also become seared and hardened in the cause of Christ?

It is distressing to contemplate even the possibility of such painful and disastrous results. But nothing can avert them but the timely aid of the friends of the cause. It is not the wish of the Committee to excite undue apprehensions for the safety of the missionary work; but it is their duty to state distinctly; and without disguise or concealment, the exigencies in which the apathy of the churches have placed it. In the synagogue, and afterwards in the Church, there was a class of Elders without doing so they would not use the language of

received. Under the resolutions of the General Assembly, the Committee felt themselves bound to go forward with a gradual increase of the enterprise; cautiously, it is true, and keeping the increase of their operations within their control, so that a large and discouraging debt and strengthen the blessed agencies of the charge and the control, and the property of the strongest and highest motives, to sustain and strengthen the blessed agencies of the charge are control, so that a large and discouraging debt and strengthen the blessed agencies of the charge are control, so that a large and discouraging debt are control, so that a large and discouraging debt are control, so that a large and discouraging debt are control, so that a large and discouraging debt are control, so that a large and discouraging debt are control as the control of the currency in many places, a more than ordinary degree of self-denial will be required. The time has fully come when every professing Christian is urged, by the strongest and highest motives, to sustain and strengthen the blessed agencies of the currency in many places, a more than ordinary degree of self-denial will be required. The time has fully come when every professing Christian is urged, by the strongest and highest motives, to sustain ward, the duties of the Committee are surrounded by perplexity and embarrassment. This will to some extent appear, if we look separately at the facts above stated. to some extent appear, if we look separatet the facts above stated.

The most pressing calls from the mission
odiana were made for a physician. A new
e of feeling had arisen among the heathen
e. Instead of standing aloof from the Chrismissionaries, and considering every thing them an opportunity, so that as individuals they may make their free-will offerings, the results will relieve the cause from difficulty, and leave many a blessing among the churches them-

selves.

The whole subject is one of great and deep interest. It would be easy to enlarge, but it is deemed unnecessary. Nothing the Committee could say, would add weight to the solemn facts and circumstances already stated, and the whole cause, with all its cherished interests, is submitted to the prayerful consideration of every minister and every member of the Church.

Mission House, New York, Nov. 15th, 1842.

S.Miller. For the Presbyte For the Presbyter

Mr. Editor—My FIRST objection to the new loctrine concerning the rights of Ruling Elders, is, that it pre-supposes the identity of the offices of Teaching and Ruling Blders. Until I became aware of this radical principle of the new doctrine, I did not regard it with much apprehension. It occurred to me, in the comm ment of this controversy, that if nothing was involved in the claim than the sin vilege of " laying on hands," in the right of ordination, that, although an innovation, it could do little mischief, and was rather a bagatelle, scarcely worth the trouble of a conflict. when its advocates began to disc ing principle just adverted to, and did not scru-ple to avow that it laid at the foundation of their scheme, I immediately saw, or thought I saw, the most serious objections to that scheme. I could no longer consider it as a small affair, or as a contention for a mere ceremony. The first thing which really startled me, was a statement made by one of your correspon six or seven months ago, in a communication on this subject, declared, that "one of the most zealous advocates of the doctrine in question, was heard to say, that he had been Twick or DAINED;" and on being requested to explain himself, said, that he had been once ordained, a number of years before, as a Ruling Elder, and afterwards as a minister of the Gospel. This he represented as entirely wrong; and intimated that, if it were to do again he should be inclined to refuse submission to it, believir that his first ordination was quite suffic This statement alarmed me. I became instant-ly satisfied that if the new notion should be adopted and go into operation, it would not only exert an unfavourable influence, but would ultimately destroy the office of Ruling Elder, at least in its essential features, as a part of our system Only introduce the principle, that the office of the Pastor and the Ruling Elder is the same; that every Ruling Elder in the land, who has been regularly introduced into his office, has receivighest ministerial power; and that in virtue of it, he has a right, whenever he pleases, to assume the functions of preaching and administering the sacraments; and, of course, that none ought to be chosen and set apart as Ruling Elders, but those who were endowed with quali fications for these public services ;-only adopt this principle and act upon it, and the disorder and mischief likely to ensue, would transcend all calculation. It would do more, either, on the one hand, to annihilate the office of the Ruling Elder in our Church, or, on the other to degrade the ministerial character, than any thing the most thoroughgoing enemy of

This is no vain dream. hese brethren should become the law and the practice of the Church, then no one could be wisely or safely thought of as a Ruling who was not qualified to perform the whole ministerial work, if he should incline to do so. But if this plan were adopted, then not one congregation in ten could ever hope to be supplied with a plurality of Ruling Elders. A large majority of our churches can with great difficulty find four or five men among their communicants, with such a character for piety, good sense, prudence, and exemplary, edifying deportment, as renders them qualified to serve the Church as Ruling Elders, according to our present demands and expectations from that office. But what could be done if the office called for acceptable public speaking, and a sufficient amount of sound the ledge to enable its incumbents to be edifying public instructors? If such qualifications we necessary, then how many of our two thousand churches could have a plurality of Ruling El-ders at all? Certainly not more than a tenth

part of them, if so many.

Perhaps it will be said, that although every Ruling Elder were clothed with the power preaching and administering the ordinances, if he thought proper to do so, yet not one in ten or perhaps twenty, would have the least desire to do so, and consequently, there would be little or no danger of the Church, from the operation of the new doctrine, being overrun with preaching Elders, and men adapted to bring a disgrace on the ministry. But what security is there for this? Nothing but the inclination, the caprice, or the vanity dividual. And, unfortunately, all experience proves that the Elders, most likely to assume the exercise of these public functions, would be precisely the most vain, presumptuous, and unqualified. So that if the new doctrine were once received, the Church would soon be overrun with pulpit performances adapted to de-grade the ministry, and to pain the hearts of all who love the prosperity of Zion.

The inevitable consequences, then, of the adoption of this new doctrine would be either to let down the ministry to an ignoble standard, by authorizing every Ruling Elder in the land Eldership to such an elevation as would render the enjoyment of the office beyond the reach of a large majority of our churches, Many a pious, judicious layman, may be acceptably an eminently useful to the Church, in the office of the Ruling Elder, according to the prevailing and ordinary views of the nature and functions of the office, who could never occupy a useful place as a public instructor. And I am per-fectly persuaded that the more entirely distinct from that of the Teaching Elderthis office is kept in the Church, the more likely it will be to answer the great purpose for which it was ap-pointed. The true way to destroy it, as an office practically useful in the Church, is to take it out of its proper place, and assign to it a different sphere of duty from that which was originally intended.

There is every reason to believe that the

doing so they would not use the language of discouragement. There is ample time in the coming six months for the churches, and the friends of the cause, to relieve it from all emprise of the Teachers, who alone wished to apprize the prize of the Teachers, who alone wished to apprize the transfer of the transfer of the Teachers, who alone wished to apprize the transfer of the transfer of the Teachers.

Elders who assisted in ruling, but did labour in the word and doctrine." If the ere no other testimony of this, the passage cripture found in 1 Tim. v. 17, would be quadicient to establish it. Yet in the fourth cery after Christ, this class of Elders had, in eat measure, fallen into disuse. This far mbrose ascribes dither to the sloth or the doctrine and the factor of the Teachers. How was this 1 Hould sloth or pride bring it about 1 By the sinest process imaginable. The original fund in of the Ruling Elders was, as "overseet the flock," to watch over the morals an inners of the Church members, and, in gene, to deliberate upon and conduct every thin taining to Christian discipline. As the urch became lax is doctrine and corrupt it rals, in the third and fourth centuries, disline became, of course, relaxed: to main it with any kind of fidelity was difficult indeed odious. Those on whom the maintage of it was devolved, could not fail to be opular. The office, consequently, became in welcome one, both to those who bore it, to their fellow-members. And, as a spirit imbition and unhallowed aspiring was the ment spirit of the day, the Ruling Elders, were naturally, tempted gradually to lay a the ruling—the disciplinary part of their e, and to usurp the function of the Teach-Elders, as, at once, more popular, and more fying to selfishness and pride. The rewas, that the distinction between the Ruling Teaching Elders was obliterated, and the ting function alone left in use.

Tesching Elders was obliterated, and the ting function alone left in use. or was this usurping process confined to Elders. A similar course of proud enchment was pursued by the Deacons. The hall Deacons, we know were appointed to ve and disbursethe charities of the Church; word to take care of the Church's poor. in a word to take care of the Church's poor To suppose that they were appointed to pread and baptize, as some modern Deacons are would be directly contradictory to the inspired record of their original appointment, as given in the sixth chapter of the Acts of the Apostles. Yet two centuries after the institution of the office had not elapsed before the Deacons began to preach, and to devolve the care of the poor sub-deacons; and not long afterwards architecture. ons were appointed to gratify the selfish of some aspiring ecclesiastics. milar to this, Mr. Editor, will undoubtedly

Similar to this, Mr. Editor, will undoubtedly be the consequence, if the new doctrine concerning Elders should be established. If every one elected and ordained as a Ruling Elder, is thereby considered as being invested with the character and powers of a minister of the Gospel, as completely as any pastor in the land, a quarter of a century will not elapse before the Ruling Elders will generally abandon the lower and humbler part of their office, and aspire to the more popular and gratifying. And thus, the advocates of this doctrine, instead of elevating the character and enlarging the usefulness of Ruling Elders, in their appropriate sphere, will find in the end, that they have been instrumental, in proportion to their success, in banishmental, in proportion to their success, in banishing that class of officers from the Church.

#### STRANGE DOINGS AT OXFORD.

Sir-Impressed with the obligation that res uarding the Protestant religion from such en-roachments as may insensibly endanger it, expose the system that (in the words of the to expose the system that (in the words of the Bishop of Chester, uttered more than four years ago, but which are equally applicable now) "is daily assuming a more serious and alarming aspect, and threatens us with a revival of the worst evils of the Romish system," I am induced to present to the public, through the medium of your journal, a plain statement of what I witnessed in the neighbourhood of Oxford, on Thursday the 22d inst., making no comment, leaving them to draw the conclusion which to every reasoning mind cannot fail to suggest itself.

tion whatever,) that the next day was the an-niversary of the opening of Littlemore church, and that there was to be a full service there, nencing at eleven o'clock. I repaired thither in consequence, and arriving before the appointed hour, wished to gain admittance to a house which I was informed Mr. Newman employs as a monastery, and where there are already seven young men lodged, but was told that no one could be admitted without a person-al introduction or ticket from Mr. Newman. However I visited the school-rooms, which were However I visited the school-rooms, which were hung round with a variety of pictures; and after spending a short time there, entered the church, and took my seat amid the congregation. The small building was filled. There were (as well as I could estimate) about forty clergyman present, most of them very young men. The walls and pew-doors, were richly decorated with white and red dahlias and laurely formed into weathe and crosses. The els, formed into wreaths and crosses. The union-table, over the centre of which here was a white wooden cross, had on it the usual chalice and paten (it having been an-nounced that the sacrament was to be admin-stered on the occasion,) but the elements were

The bell continued tolling until twenty min-utes past eleven, none of the officiating ministters having as yet made their appearance, when it suddenly ceased, and I heard a loud mutter. At first I thought it was the rumbling of cartwheels on the road, but finding it continued for full five minutes, I was at a loss to conjecture its cause; it evidently proceeded from without
—so totally indistinct was it, that I did not for a moment suspect it constituted a part of the day's service. At length the mutter (this is the only word by which I can describe it) grew less confused, and after a little I heard voices engaged in a chant. I listened attentively, but could not distinguish the words, until, at half past eleven o'clock, (this having now continued for the space of ten minutes,) there was a mo-mentary pause, and a very loud voice exclaimgates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in." Immediately several persons that were standing at the entrance fell back; then all in the church rose from their seats, and a clergyman entered, followed by about twenty boys in surplices, Mr. Newman and his curate bringing up the rear of the procession. All walked up the aisle: the boys stopped in a place reserved for them near the desk, but the three clergymen utes; then, when they had risen, there was a pause for some minutes longer, and the regular service of the church was commenced. Mr. Newman read the lessons. I shall not note the manner in which they were read, further than by stating that his tone throughout was a low mutter, hardly distinguishable. Dr. Pusey entered, in his surplice, at the end of the thanksgiving. The prayers were chanted by the clergymen, kneeling opposite the cross. When the Creed was commenced, Mr. Newman and his curate and Dr. Pusey left their places, and approached the communion-rails. A variety of attitudes was assumed by the officinting ministers, in performing the several parts of the

-abstained from making any comment; but surely the thing speaks for itself. On the other side you will find my name and address; I shall side you will find my name and address; I snambe ready, if called upon, to substantiate my statement; but at present it may suffice that I subscribe myself Your obedient servant,

CLERICUS.

September 29, 1842.

I had nearly forgotten to mention, what I really think the attention of the Bishop of London should be directed to, that in Mr. Dodsworth's church (Regent's Park,) where I was present on St. Battholomew's day, and heard a very violent attack upon the Protestant faith, the curate (Mr. Woodgift;) in reading the prayer for the Queen, that occurs in the communion service, for the words "Have mercy upon the whole Church," substituted, Have mercy upon the whole Catholic Church. I am persuaded that the Bishop cannot be aware of such a change, made to suit an end these persons acknowledge they will make all principle subservient to, and this is the reason why I have mentioned it.—London Record.

#### THE UNION SINGING BOOK. By Asa Fitz. Published by the American Sunday School Union.

Mr. Editor—In your paper of the 23d of July, I noticed a review of this work. Being absent from the city ever since the work was published, I did not see the review till last week. In reading it over carefully several times, I am decidedly at a loss to understand the reviewer, or to ascribe to him those mo-tives which ought to actuate a critic in the examination of any work, whatever might be its merits. He says, after quoting a part of my Preface, "were it not for the fact that this work is issued, bearing upon it the sanction of 'the Committee of Publication of the American Sunday Union,' we should deem it beneath criticism.' But as we are accustomed to look up to, and depend upon that body, for helps to Sabbath school instruction, we are inclined to give the work in question, a careful and candid examination." After again quoting a part of my Preface in relation to teaching music on the Sabbath, which reads thus: "The Sunday school is not a suitable place for scientific instruction in music. For Sunday school purposes, it is only necessary that the teachers differ with him on these points. We deem the Sunday school as appropriate a place for scientific instruction in music as an exercise of devotion, as for instruction in the elements of language, as a means of acquiring a knowledge of the revealed will of God." The teachers and children cannot "sing correctly, and with the control of th daily assuming a more serious and alarming aspect, and threatens us with a revival of the worst evils of the Romish system," I am induced to present to the public, through the medium of your journal, a plain statement of what I winessed in the neighbourhood of Oxford, on Thursday the 22d inst., making no comment, leaving them to draw the conclusion which to every reasoning mind cannot fail to suggest itself.

I arrived in Oxford (on my way from town to the place of my appointed labours) on Wednesday the 21st. A clergyman with whom I accidentally met, informed me (a circumstance of which I had no previous intimasumstance of which I had no previous intima- that ever I heard, was made by one who knew nothing of the science of music. The Goatherds of Switzerland and Shepherds of Albanie, it is said, will produce some of the finest character. These are the results of imitation.

Not man imitating have thought our critic would have discovered it.

But to the tune. If our reviewer had known the perfections. In treating upon the subject of music, we are liable to be led into two opposite errors. The one is ascribing to the science. those fine effects which alone are the results of ong laboured practice and imitation. Theother, disregarding entirely the science, and learning music like language, without grammar, without a compass or a chart. I am an advocate for both, but each in its proper place. Our public schools are the nurseries of the arts, and have pre-eminently in view the theoretical enlargement o be taught as a science, and, by so doing, elevated to a rank with other sciences. 'Tis there we should make our first efforts in the theoretical advancement of this noble art. But let the Sabbath day alone for such a purpose, and rather employ the precious moments in educating our moral faculties in imitating the worship and songs of the redeemed above. I now repeat what I have said in my preface, That all we have to do in the Sabbath school is for some person to sing the tune correctly, and with pro per effect, and the children will imitate it. Of course we expect the leader is qualified for such an undertaking; but the inference will not necessarily be drawn that he acquired this knowledge on the Sabbath day. I would by all means, where the public schools give no attention to music, have a singing school during the week, where the children should be taught the science of music. I have enlarged on this part of my subject, knowing that my views have sometimes been misunderstood. No man has advocated more strongly the study of music as a science, for the last five years. And as it regards the reviewer's insinuations that we have had but "little experience in Sabbath school teaching," and a "limited knowledge of Sabbath their friends and the public. school wants," I would just inform him that the last four years I have spent almost entirely in travelling, visiting, and teaching, in the public and Sabbath schools throughout the Northern and Eastern section of our country. My object has been to awaken the mass of the people by giving public exhibitions, to appreciate the value of this noble art; and however extensive may be the knowledge of our reviewer, I doubt very much whether he knows one-half of what is going on in his own city. If he had ever attended the monthly meeting of the Rev. Dr. Tyng's Subbath school, where nearly a thousand by the withering blight of poverty and sickness!

It will be remembered that the funds of this
Society are principally devoted to the relief of children sing, in time and tune, tand with most powerful effect, solely by imitating the Doctor, who leads them, and frequently gives them spe-cimens of his style, he would have embraced a probably have had his ideas somewhat enlarged. A man shut up in his own domicil, knows but little of the wide world. However much he may be engaged in promoting the great and good causes of the day, his mind is neces-sarily contracted and sectarian. I will now just refer to the reviewer's criticism on the tunes. just refer to the reviewer's criticism on the tunes. There seems to be a design on the part of the reviewer to give a false impression. He says, "there are forty-one tunes in the work. Twenty of them are taken from Church collections in general use, such as "Old Hundred," "Dundee," Peterboro." Eight are song tunes, such as "Old Lang Syne," "Hurrah, hurrah," "Bounding Billows." The remainder are by the editor and others whose names are not mentioned. "We do not want," he says, "old church tunes.

with inspired lips." "To attempt Christianity at all," he said in another place, "it was necessary that they should attempt it wholly; that they were now doing so, and were sure to succeed." The chief part of Mr. Newman's bermon was an attack upon the principles of the Reformation. At the close of it he gave a catalogue of saints, in which were St. Duntata and St. Leo. I suppose the latter saint must be Leo the Tenth; no other so suited to the scope of Mr. Newman's sermon occurs to me.

At the close of the sermon I left the Church I could not remain to the communion. I left it with much bleeding at heart, but, Sir, I have thought that some good may result from my sending this account of what I saw and heard to you.

or fanciful song tunes, but those of a simple, sweet in simple, sueeptible of full and rich harmonies—easy to learn and hard to forget." I have heard them sungeptible of full and rich harmonies—easy to learn and hard to forget." I have heard them sungeptible of full and rich harmonies—easy to learn and hard to forget." I have heard them sungeptible of full and rich harmonies—easy to learn and hard to forget." The managers have different wards allotted them, and they visit and watch over their pensioners constantly, aiding them in various ways according to their necessities. It would be difficult to estimate the amount of good done—the more of the Society—the scope of Mr. Newman's sermon occurs to the scope of ired lips." "To attempt Christianity or fanciful song tunes, but those of a simple, a comfortable subsistence, which would otherrought that some good may result from my propriate in occasionally singing such tunes as the third that I saw and heard to effect. I had rather hear one old tune that continued under another teacher.

The friends of this Society have suffered mufrom the misfortunes which have fallen upon

every man, woman and child can sing, when every voice seems to be lost in one grand chorus of praise, than the finest melody with the most of praise, than the finest melody with the most harmonic arrangement, sung by a few voices. In the one we have the soul pouring forth its divine and holy exercises, like heavenly incense rising to the throne, whose influences absorb and disregard every unharmonic and discordant sound. In the other, man becomes the beautiful machine whose operations and results are confined to earth's narrow bounds, and whose direct fendency is to bind the soul in stronger ties to the throne is to bind the soul in stronger ties to the throne is to bind the soul in stronger ties to the throne is to bind the soul in stronger ties to the throne is to bind the soul in stronger ties to the throne is to bind the soul in stronger ties to the throne is to bind the soul in stronger ties to the throne is the last size of the last size of parts and the revenue from others is much diminished, or wholly cut off. By good management the Society was sustained in all its operations last year, with only a small curtailment of the managers' allowances. During this period about one hundred widows and orphans were assisted.

Great apprehension is felt for the coming winter. There are only twenty-eight dollars of the last size of the lendency is to bind the soul in stronger ties to unsubstantial forms. The "old church tunes" inserted in this work are of the most approved the three above named are more appropriate to the Sabbath-school than perhaps any other. They certainly have that quality which our reviewer so highly recommends. "Easy to learn and hard to forget." Again, as it regards the "eight song tunes" inserted in this work. I beg leave to say I have not the honour of first adapting these songs to sacred words. When adapting these songs to sacred words. When such men as Whitefield, Dana, Clark, Payson, Tyng, and other eminent divines make use of such melodies for such a purpose, and say as Whitefield said on one occasion, "The Devil should not have all the best music in the world," I feel sustained by higher authority than our re viewer in still retaining these "song tunes," for the purposes of Sabbath-school devotion. Our reviewer, if he had had any knowledge in the history of music, would have found that the same objection which he would urge against the use of these "song tunes" might with equal propriety be made against more than half

most popular "church tunes" now in use. Again, he says, "There is too little regard amination of any work, whatever might be its to rhythm and dynamics, in the adaptation of poses, it is only necessary that the teachers and children should be able to sing correctly, and with proper effect, a few simple and common tunes." He then says, "We beg leave to We down the

> tally destitute of the qualifications of a reviewer. In his fondness for making bold assertions, he has entirely overlooked the critical examination of the tune. There is an error in the harmony of this tune which will be corrected origin of this tune, and its great popularity where it has been sung, even in infan he would perhaps have given us a different opinion. The tune is a Hindoo girl's song, sent by one of the English Missionaries to a friend in London, and first published in the London Musical Cabinet. I transferred it from that work and set it to sacred poetry, and it has been sung for some time before this book came out in our eastern schools. Far from its being a hard tune to learn, it is one of the pretties

This season brings with it happiness to mar

and easiest melodies I have ever heard little children sing. And now to his last criticism. In reference to No. 91 of the Union collection. 'Thou sweet gliding Kedron," I would inform him I am not the author of the "incongruous" addition to those beautiful words, but that they they refer as much to the hymn in question, and infinitely more than my reviewer's criticisms. In conclusion I beg of the author of these criticisms, in case he ever received by the voyage. Many Christian friends will sympathize with her tenderly in her afflictions.—Missionary Chronicle.

#### other work, to appear under his real signature and not disagreeably force the impression on the mind that he also is an author, and ac-

tuated by envious motives. . ASA FITZ. ANNUAL REPORT. The forty-second Annual Report of the Female Association of Philadelphia for the Relief of Women and Children in reduced circumbe the 16th day of the month. Congress.—The next session of Congress will

THE ATTEMPT TO BRIBE THE SHERIFF NOT TO HANG COLT.—The Board of Aldermen in New York, had before it the strange matters attending the intended execution of Colt. At the meeting on Monday night, Sheriff Hart and a communication to the Board transmitting a letter signed W. W. W. enclosing ten \$100 bills, on the Phoenix Bank, sent to him as a present, to induce him to decline hanging John C. Colt, as the letter published. and the directresses and managers of the Female Association, present their annual report to through the summer months, and the joys of the social circle—but alas! to many also, it is social circle—but alas! to many also, it is joys of the social circle—but alas! to many also, it is joys of brings only increased care and anxiety; for in their sadness and destitution they are not able to provide for the numerous wants of those dependent upon them. The bounties of Providence are flowing in upon many, and they are rejoicing in unnumbered blessings, and will they not recollect that there are those around them who began life, perhaps, with hopes as bright as their own, who have been bowed to the earth by the withering blight of poverty and sickness!

It will be remembered that the funds of this and humanity."

and of and from all sentences, judgments and executions thereon, hereby restoring to him all the rights and privileges of citizenship forfeited by him, in consequence of the said offence of the said conviction."

LAND MESTING.—There was a meeting of Land-holders and others at the Court House on Tuesday evening, on the subject of the Nicholson claim, at which a memorial to the Legislature was adopted, and committees appointed in each town or school district to circulate the same for signatures. A Circular Address, to citizens of other counties interested, was also adopted.—Eric Gazette.

in the Treasury from the income of the last six

pperations negroes from nearly every plantation in the three parishes.—N. O. Tropic.

Dreadful Fate.—The Southport (Wisconsin loved among us, and their efforts have been blessed with success. Can it be that its voice will be unheeded in its hour of trial?

#### PRESBYTERIAN FOREIGN MISSIONS. News from the Missions.

SAHARUNPUR.-Mr. Caldwell writes fro this station, August 11th-" We generally fine we may advance in favour of Christianity as ever, but far less anxious to obtain books than formerly. Our entering the bazar now excites but little commotion among the crowds found there, but there is also less opposition offered tion enables me to judge. The most interest ing part of our labours at present is our public service in Hindustani, which we hold every Sabbath forenoon. . . . Our English school we are sorry to state, is still in a languishing condition. The Orphan Institution continue to be prosperous. With regard to the other stations, I do not hear of any thing of moment, except that we heard a few days ago that brother Morrison is very much reduced strength.'

FUTTEHGURH.—Having, after much difficul culty, succeeded in purchasing an eligible site for their buildings, within half a mile of Furrukhabad, Messrs. Rankin and McAuley were making arrangements (August 12,) for the erec tion of two dwelling houses. Being so far from the city, they have heretofore laboured at a serious disadvantage. Mr. Scott mentions that two apparent inquirers had given them a little encouragement; they are both Musalmans. Our preaching in the villages and the

city has but little in it as yet encouraging, but by the grace of God we will persevere until the seed we sow shall spring up, as we know it will." Mr. and Mrs. Janvier were still at Futtengurh, where they would remain until the season of travelling; in the meantime they were pleasantly situated in Mr. Scott's family, and were studying the native language .- Mr. son mentions, August 13, that a good deal of sickness prevailed at the station, and among the orphans; and adds, "the natives are getting more in the habit of coming to me for media I have lately performed one or two very simple operations, . . . which have quite established my reputation among these poor ignorant peoless cases to cure; I might as well endeavou to raise the dead."

ALLAHABAD .- We regret to learn, August 13, the removal by death within a short time of Mr. and Mrs. Freeman's two children. In this severe dispensation, they will enjoy the sympathy of many friends, and the support of God's grace. We do not note any change in the af. March.

fairs of the mission.

Iowa Mission.—Mr. Hamilton, October 13, speaking of the labours of the past summer, remarks: "At times we have met with a good deal of opposition, and at other times there was, I think, more than usual attention, though when done speaking, our words seemed like seed sown by the way side. Still there is a promise.... The health of the mission families continues much as usual, for which I trust

RETURN OF MRS. CANFIELD .- The health of Mrs. Canfield having become seriously impaired in Africa, it was considered advisable after her amented husband's death, that she should return to this country. We are thankful to men-tion her safe arrival at Philadelphia, in the brig

### DOMESTIC INTELLIGENCE

PENNSYLVANIA LEGISLATURE. By the amended Constitution, the meeting of the Legislature of this State is fixed on the first Tuesday in January, which will occur this year on the 3d. The Tuesday following, January 10th, is fixed for the election of a United States Senator. The State Treasurer will be ted States Senator. The State Treasurer will be elected on the third Monday in January, which will

commence on Monday 5th inst., and close on Saturday, the 4th of March. The session will continue

SENTENCE OF J. W. WEBB .- In the New York that class of sufferers who have the grentest claim Court of Sessions on Saturday morning last, 26th ult., J. W. Webb was brought from the Tombs on our sympathy and aid—those who, born in circumstances of affluence or comfort, are reduced by some afflicting dispensation to want and misery. Upon such, the hand of adversity falls most heavily; disappointment, mortification, and much mental suffering, are added to the want of external comforts—they find it most difficult to obtain means of earning a subsistence, and they cannot beg. It is such as these, that the ladies of this association seek out and assist, not merely by relieving their physical wants, but also by sympathy and advice. While attending to their comforts they encourage the self-dependence of their pensioners as much as possible; taking pains to discover their various capacities, and when it is practicable, putting them into a situation to assist themselves. In this way many a family has been able to earn on our sympathy and aid-those who, born in

our said Court, he stands convicted as aforesaid,

THE WEATHER IN NEW ORLEANS.-Ice, mor THE WEATHER IN NEW ORLEANS.—Ice, more than half an inch thick, was formed on the night of the 18th ult.,—being several weeks earlier than usual. This, observes the Courier, we apprehend will make the sugar planters of Louisians, lose several hundred thousand dollars. More than half of their cane is yet uncut—and, probably, froze last night, at least on the plantations above New Orleans—then comes a spell of warm weather, a thaw, and the souring of the cane-juice. The only set-off against this misfortune we think of, is an augmentation of price—a circumstance, however, augmentation of price—a circumstance, however, which may not occur, as the sugar crops in the West Indies and elsewhere, are of unusually fine

Promise, this year.

SERVILE INSURRECTION.—We learn from the clerk of the steamer Missouri, that considerable excite-ment prevails in the neighbouring parishes of Con-cordia, Madison, and Carroll, in consequence of the discovery of a contemplated rising of the negroes. It appears that there are now in the swamps of that It appears that there are now in the swamps of that, region about three hundled runaway negroes belonging to the parishes named, all of whom it is presumed, are armed. Some fifteen or twenty negroes have been arrested and examined, and from the facts on the examination, it is believed that an insurrection was contemplated about Christmas. The nlot seems to have been extensive, embracing in its olot seems to have been extensive, embracing in its

retired in 1811, in consequence of a difference of opinion with the President on some points of his correspondence with the British Minister, Mr. Erskine, during the discussion on the arrangement of the affair of the frigate Chesapeake.

VERMONT ASYLUM FOR THE INSANE.-The sixth annual report of this Institution represents it to have been highly prosperous during the past year. Du-ring the six years of its existence, 424 insane persons have partaken of its advantages; of these 311 have been discharged. Of those who have been discharged, 179 have been restored to reason. No serious accident has occurred to any of the inmates, and no suicides have occurred. During the past year, 101 patients have been admitted, and there were 95 inmates at the commencement of the year, making 196 in all; of these, 83 have been discharged leaving 112 carried to

blished a weekly paper, which is managed exc sively by themselves, called the "Permont (Insane).

Asylum Journal." They have nominated what they call the Crazy Man's Ticket, and say if all the mad oliticians in the country will vote for it, it will be

COPPER MINE .- A valuable Copper Mine, has been discovered upon the property of Jacob Corson, Esq., in Shrewsbury Township, Luzerne county, Pa., about eleven miles from the town of Muncy. The ore is of a very superior quality, yielding from

Congress of Men of Science.—The National Institute of Washington lately published a circular proposing a system of exchanges and an annual meeting at Washington of scientific men, to advance the purposes of science. The meeting was fixed for last Monday, but it has been indefinitely

speaks of a beautiful white Silk Handkerchief, of entirely domestic manufacture—the ingenious work of Miss Cassandra Poole, of that town. The silk specimen is fully equal in point

PENNSYLVANIA IRON .- One hundred tons of rail-

road iron, manufactured at Pittsburg, have recently reached Cleveland, Ohio, for the Pontiac Railroad, Michigan.

THE NEW YORK CANALS .- The continued coldless of the weather has put an effectual veto on navigation at present; and though a thaw may occur that will open the canal for a few days, the business that will open the canal for a few days, the business on its waters may be considered at an end for this year. The suddenness with which the trost set in, must cause considerable disappointment in getting through freight.—Rochester Post, Tuesday.

RHODE ISLAND .- The New Constitution of Rhode Island has been adopted by the people, nearly unanimously; only 33 votes are known to have been cast n the negative.

FIRE AT RALEIGH, N. C .- A block of buildings in Raleigh, known as Cook's Row, was destroyed by fire on Saturday night, 19th inst., supposed to be the work of incendiaries.

WOODEN CLOCKS are now a large article of export to England. The Yankers invoice them at a pound sterling each, and the English Custom House officers dare not seize them.

Fires in New York.—About half past 4 o'clock

on Monday morning, a fire broke ont in a small building on the rear of a lot in Thompson street, near Prince, which communicated to some stables on the Glover property in Laurens street, all of which were consumed. While the engines were at work at this fire, about 5 o'clock another broke out work at this fire, about 5 o'clock another broke out in the large building corner of Broadway and Anthony street, in the lower part, occupied by J. & T. Selby as a dry goods store. The American says the firemen had hard work—but with the Croton at hand no fire now gets headway. Indeed, water, rather

of officers and crew fifteen persons on board, of whom but six are saved. Among the lost are all the efficers, the cook and two boys. I have not learned the names of any except the Captain (Wetmore.) Her freight was mostly flour, of which she had nearly a full load.

"The captain, first mate, and the cook, the two boys, and two sailors perished of cold upon the ship.

"The captain, first mate, and the cook, the two boys, and two sailors perished of cold upon the ship after she struck. The second mate and seven sailors left the ship, and swam for the shore—in the attempt one of the sailors was drowned. The six remaining sailors made their way to a house two miles distant. On their return to the beach the second mate was perishing, and died in a few mi-

STAY OF EXECUTION IN TENNESSEE. - The Legisla ture of Tennessee at the recent session passed a law providing that upon all judgments to be thereafter rendered before any justice of the peace in Tennessee, the defendants shall be entitled to a stay of execution for eight months, upon giving good and sufficient security therefor, under the same rules, re-

CAPITAL PUNISHMENT ABOLISHED IN VERMONT .-Capital Punishment Abolished in Vermont.—
At a session of the Vermont Legislature, about closing, a few days since, a law was passed abrogating punishment by death. The Montpelier Watchman says:—The present Legislature of Vermont has passed an act abolishing capital punishment and substituting therefor imprisonment during life, in the Penitentiary, unless the Governor shall, after one year, issue a warrant, requiring the criminal to be executed. This bill has received the signature of the Governor of this State, and has consequently become the law of the commonwealth.

Discovery or Lange Boses.—A discovery of bones of the defunct Mastadon, have recently been made at a lick about two miles from Warsaw. Mo.,

made at a lick about two miles from Warsaw. Mo., which exceed in number and size, any yet discovered. The bones were found two or three feet below the surface, imbedded in a black gravel. The number of different heads found amounts to seventy or eighty, and the large amount of detached teeth shows that a number of these monsters has found a common grave in this basin. The skeletons of various species of animals are found deposited in this basin as the buffalo, elk, deer, &c.

DREADFUL FATE.—The Southport (Wisconsin)
American of the 10th ult., says, that Mr. David
Wells, of Rachine, while hunting became hemmed
in by fire—the prairie being set on fire. Seeing no
other way of escape, he lay down for the flames to
pass over him—an expedient often practised by
hunters in similar cases; but his clothes took fire,
and he was so dreadfully burned that but little hope
is entertained of his recovery.

Revolutionary Veteran.—The Baltimore papers
announce the death of the Hon. Robert Smith, on Saturday last, in the 86th year of his age. Mr. Smith
was one of the soldiers of the Revolution. He was
Secretary of the Navy in 1802, under the administration of Mr. Jefferson. In 1809, on the accession
of Mr. Madison, he was appointed Secretary of
State, in which station he remained two years, and
retired in 1811, in consequence of a difference of MUTINY .- The New Orleans Picayune of the 17th Initizing with Joe Smith at Nauvoo. A letter from Capt. Taylor, the boarding officer at the Balize, gives us the next notice of their whereabouts. Capt. Taylor, in one of his cruizes, on the 14th ult., at the bar of the N. E. Pass, was hailed by Capt. Pierce, of the ship Henry, on board of which the Mormons were. Captain Taylor boarded the ship, when he was informed by Capt. Pierce that the passengers were then, and had been in a state of mutiny from the time they were three days out from Liverpool. At the request of Capt. Pierce, and on his affidavit, Capt. Taylor made prisoners of the Rev. John Snyder and two others, whom Pierce pointed out as the ringleaders. Capt. Taylor took the prisoners ashore with him. They have been since brought up to the city by the towboat Swan.

A Veteran.—Mr. Nathaniel Berry, says the Gardiner Ledger, who was a member of the Life Guard of Washington, is still living in Pittston, Maine. Mr. Berry was born in the year 1755. He enlisted on the 7th of January, 1777, and was drafted into Washington's body guards, in March, 1778, and served twenty-two months. When his term of enlistment had expired, he returned to Maine, and has there lived ever since. Mr. Berry was also at the taking of Burgouyne, At the venerable age of eighty-seven, he fully retains his bodily and mental powers, and for aught that now appears, the veteran will continue to do so for many years to come.

WAR STEAMER.—We take from the Pittsburgh Chronicle the following description of the iron was steamer now in course of construction at that place. The vessel is a perfect monster. Already her timbers, which are of iron, are constructed in the strongest possible manner, are placed in their proper position, so that one can imagine what her appearance will be when completed. Standing above her and looking down, she appears as though her hold might contain fifteen hundred persons. Her length is one hundred and seventy-seven feet, her breadth of beam twenty-seven feet, and the depth of the vessel eighteen and a half feet. The model is a beautiful one, and the vessel is calculated to be not only exceedingly strong, but a very fast sailer. Every thing about the establishment seems to goon like clock work. Captain Hart, the agent of the government to superintend the building, being himself a practical mechanic, in the position which he concern. A better man could not have been selected. The timbers (of which a cross section is shaped like a T,) are half an inch in thickness. The planking is three-eights of an inch—all made of the best quality of iron.

Provisions for the Philadelphia Protestant Institute.

A meeting of the Philadelphia Protestant Institute will be held on Mondy evening next, the 5th December, at seven o'clock, in the Hall of the Washington Literary Association, South-east corner of Eighth street. Subject for debate—is a three and looking down, she appears as though her held on Mondy Protestant Institute.

A meeting of the Philadelphia Protestant Institute, and the depth of the Protestant Institute.

A meeting of the Philadelphia Protestant Institute will be held on Mondy evening next, the 5th December, at seven o'clock, in the Hall of the Washington Literary Association, South-east corner of Eighth and Washington Literary Association, South-east corner of Eighth and Washington Literary Association, South-east corner of Eighth and Washington Literary Association, South-east corner of Eighth street. Subje WAR STEAMER .- We take from the Pittsburgh

NORTH CAROLINA.—The Legislature of this State at Raleigh on Monday, November 21st. Louis met at Raleigh on Monday, November 21st. Louis
D. Wilson was elected speaker of the Senate; and
Thomas D. Store of the House of Commons.
A United States Senator is to be elected in the place
of Mr. Graham, whig, whose term expires next the intention of the same concern to make conside able shipments of pork to the same place.

THE CENTURY PLANT .- The Patroon's Century Plant, which has been exhibited in the city of New York, for the benefit of the Albany Orphans' Asy-lum, has been returned to Albany, the managers having realized upwards of \$2000 from the exhibi-

HARD TIMES .- Messrs. Pells sold some old wine on Tuesday, in New York, some of which went as high as fifteen dollars a gallon. Old peach brandy brought a very high price.

brought a very high price.

WINTER.—Snow fell on the Western Reserve on the 8th November, at Cincinnati on the 15th, and at Nashville, Tennessee, on the 12th, and at Alton, Illinois, on the 9th November. These facts show

that the recent change of weather was simultaned in the whole country West of the Alleghenies. THE GALE. - The Buffalo Commercial Advertise THE GALE.—The Bullalo Commercial Advertiser of the 21st ult. gives further particulars of the disaster, caused by the late gale on Lake Erie.

The pier at Dunkirk is nearly destroyed. The schooner Brandywine, Capt. Tubbs, lying at Dun-

schooner Brandywine, Capt. Tubbs, lying at Dunkirk, dragged her anchor on Saturday night, and that is the last that has been heard of her definitely. One report is that she went ashore near Silver Creek, and that all on board perished; and another is that she went down the river early yesterday morning a wreck. She was heavily loaded with flour. The steamboat Chicago, bound up, is ashore three miles below Silver Creek. She was discovered about night A. M. on the 19th, off Silver Creek, in about nine A. M., on the 19th, off Silver Creek, in distress. The citizens rallied and followed down the coast with ropes, to render assistance. She beached at eleven o'clock, and the crew and pas-

the gale.

Our Minister at Mexico.—The Picayune of the 19th ult. contains the address of our Minister at Mexico (General Thompson) to the different diplomatic agents of other countries then in the city of Mexico, in vindication of our Government against dec 3—5t

the charges made last spring by Mr. De Bucanegra, the Mexican Secretary of State. General Thompson, in this address, has proven himself an able, prompt, and faithful guardian of his country's rights and honour.

FLORIDA.—The United States stea Floatoa.—The United States steamer Col. Renery, Capt. Pearson, arrived at Savannah on the 21st from Pilatka. She reported that Gen. Worth had arrived at Tampa Bay, and all remained quiet there. A party of Creeks had come in at Tampa, believed to be about one half of all that portion of the tribe now remaining out. The remainder of the Creeks had also promised to come in soon, and were daily expected.

mon grave in this basin. The skeletons of various species of animals are found deposited in this basin as the buffalo, elk, deer, &c.

PENNNYLYANIA STATE STOCKS.—The stock owned by the State of Pennsylvania in the various Rail-road, Turnpike, and Bridge Companies, was offered for sele at Harrisburg on Monday last 98th ult. Nothing was sold, or rather the Commonwealth bid in all that was bid upon at all. Twenty shares of the Lewisburg Bridge Company sold for twenty-five and collars per share. Twenty shares of Schuylkill Bridge Company for a like sum. Also, twenty shares in the York and Gettyshurg Turnpike Road Company. Each of these were started at the price set in the schedule (twenty dollars) and the Commonwealth then bidding twenty-five dollars sales of Turnpike stock that declared no dividend last year were generally ten shares each, and were bid in by the State at prices ranging from five dollars to twenty dollars. These stocks are again to be offered for sale on the first Monday of March next.

OURANG-OUTANG.—The Baton Rouge Gazette, of the 22d ult says that an Ourang-Outang, or wild man of the woods, had recently been seen in the vicinity of that place.

CANAL TOLLS.—The amount of tolls received on the canals of the State of New York, up to the close of the second week in November, was \$1,676,837.82, which is \$271,932.69 less than the seeipts up to the same date last year. The excess of Wheat and Flour arrived at tidewater this year, up to that date, is equal to \$3,358.

Mutiny.—The New Orleans Picayune of the 17th

8 reticules,
4 purses,
1 shawl and one veil, valued at 8116

### FOREIGN INTELLIGENCE

In the city of New Brunswick, New Jersey, by the Rev. Dr. Janeway, on Thursday evening, the 27th of October, Mr. Richard Cotz, of New York, to Miss Caroling Hus-ble, of the former place, Missionaries to China.

the coast with ropes, to render assistance. She beached at eleven o'clock, and the crew and passengers to the number of about sixty, were all saved. Her deck freight had been thrown 'overboard the night previous, both pipes carried away, and she became unmanageable.

The following schooners are ashore on this side, Henry Roop, loaded with 2000 bushels of corn; Jefferson, W. Joy, Tippecance, (all on board lost); Ben. Franklin, Merchant, (lost); M. Ney, (all on board lost); Ben. Franklin, Merchant, (lost); M. Ney, (all on board lost); and the brig O. Richmond.

The schooner Merchant lost a couple of hands, names not known, who were washed overboard at Grand River, Ohio. Walter Rossan, a hand on the Jena, was also washed overboard during the gale.

A boy called Bill, who came on board the schooner Bucknor, at Cleaveland as cook, was also lost overboard.

The following schooners are ashore on the Canada side: Indiana, loaded with flour and jork, a total wreck; Ohio; M. Kingman, high and dry; and the brig F. Mills, and the schr. E. Jenny. It will be a subject to the remarkable Ruins of Chi-Chen, Kabad, Zayi, Umal, &c.; by M. Norman, 1 vol. 8vo. Embellished work for this port.

The H. Pierson, which came in during the storm on Saturday, was saved with great difficulty. All her sails are gone, together with her companion way and several spars. There is scarcely a vessel in the harbour, but what has suffered more or less.

We have rumours of more fearful disasters. A more fearful gale was scarcely ever known in midwinter on the Atlantic coast.

The brig Hoosiers, reports passing the steamboat Constellation in a distressed condition.

dry; and the brig F. Mills, and the schr. E. Jenny.

A little above Point Abino is the Florida, loaded with flour, pork, and whiskey, for this port.

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The brig Hoosier, reports passing the steamboat Constellation in a distressed condition.

On Lake Ontario, the steamboat St. David, one of the small boats plying between Montreal and Kingston, was lost in the late severe gale. Passengers all saved. The steamboat Oneida was also lost during the same gale. The Kingston Chronicle of Wednesday, 23d ult., says that the Oneida sprung aleak, and was run on shore on Stoney Point, between Kingston and Sacketts Harbour, and had become a total wreck. We think the Odeida was owned at Oswego. The Chronicle says it was rumoured that two or three schooners were lost during the gale.

The Pierson Montreal of the same gale. The Chronicle says it was rumoured that two or three schooners were lost during the gale.

PUBLISHED EVERY SATURDAY, BY WILLIAM S. MARTIEN. Corner of Seventh and George streets, PHILADELPHIA.

#### THE PRESBYTERIAN.

BUFFALO CONVENTION .- Our readers have already been apprized 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 Genesce, and resolved to renew its relations with the General Assembly of the Presbyterian Church. The pastor of this Church, Dr. Lord, is a gentleman of commanding talents and ince, and as it was naturally supposed that his example and that of his church would prove ontagious, the New-school majority of the Synod have held a Convention in Buffalo, and ssued a Circular Letter to prevent if possible 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 were it not known that the writers of it, in the exercise of their power, have, on more than one occasion, manifested an arbitrary and overbearing temper, it might be supposed that they felt towards their orthodox brethren, no other feeling than that of kindness. It is manifest that they are alarmed at what has occurred and what is likely to occur, and have therefore insisted on the benefits of unity. They dread lest the integrity of the Synod of Genesee should be affected, as if this were of greater To show the style of theology in which this sy "governments," and that hence they will yisit, catechize, and hold meetings for reading, prayer, and exhortation, and otherwise scripe. sentence of their Letter, in which they enu-trines of the gospel as preached by them; 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 pious labours, the elders of the different and among which is this, "man's ability and churches meet each other, and bring the preachconsequent obligation to comply with the conditions of salvation." With this avowal of their

ing of the gospel within the reach of all the poor.

5. Resolved, That as the deacons have an rank Arminianism, they profess to receive the capecial charge of the poor, it is expected of them that they will endeavour to supply the Calvinistic confession of the Presbyterian poor with places of worship sufficiently numer-ous and convenient; and to supply them with as wholly dependent on divine influences for every good thought or action. Surely it is for attending there; and also that they will en

Suppen Summons .- On Thursday the 1st inst. Henry Morris, Esq. Sheriff of the city and tire devotion of our time, talents, and influence county of Philadelphia, and son of Robert Morris the celebrated financier during the war of 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 solemni ty. Three physicians, one of whom was Dr. Darrach, who had attended some of Mr. Morris' family as their physician, and who providentially 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 fulness 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 calculate 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 multifarious 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! Whose faith is so unwavering-whose love to Christ is so absorbing-whose thoughts and affections so habitually in heaven, that death can never find them unprepared. Bless ed 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 inveloped 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 your dismisses fear, and we are always dis-sed 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 fore-knowledge is not to be talsified. The circumand it will be impossible to evade the blow by the young men of Winchester, as a token position, in order that he may be a more useful member of society? precisely such an one the

left to the discretion of Presbyteries and churches, but the main feature should be presented, that every member of the Presbyterian denomination may be enlisted in the Church extension

And subsequently the following resolution bearing on the same subject were adopted:

1. Resolved, 'That all the country within supervision and care of the churches; and that ce the officers of the churches should, if possible, extend their labours so as to meet each

other and leave no ground uncultivated.

2. 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

and what is likely to occur, and have therefore the poor and destitute, who are distant from the

portance than the preservation of the truth. of them that they will be truly "helps" as wel ing of the gospel within the reach of all the

seats in the house of God, and with facilities time for all the orthodox to leave a body with which they can have no unity in the faith

C. Resolved, That we do and will, most af-

fectionately and earnestly " exhort one another" as ministers and people, to a renewed and en-

SINGULAR IF TRUE.—The New York Evan gelist quotes the following as intelligence communicated by a London correspondent to the

Dundee Warder. "I do not know if ever, since I commence my correspondence with the Warder, I have important as that which I now am about to make. I am enabled to make the first public announcement of a fact which will create a deep sensation throughout the whole Christian world. What I refer to, is the fact that a very large body of the evangelical clergy in the Church of England, have now resolved on a ecession from that Church. Their intention is not to fraternise with the Dissenters, nor to call themselves dissenters at all; but to retain the designation of Episcopalians, and to call them selves, in their united capacity, by some such name as the Reformed Church of England."

We copy the foregoing without much confidence in the truth of its report. That the

There are many things to draw members of the denominations of Christians, from an ap

Evangelical clergy should abandon the Church of England in its present corrupt state, and pecially to interfere with the religious ordinances that the evangelical clergy of the Episcopal of the more northern part of our country, afford clesiastical measures against the Pusevism of religion, literature and science, for the prowhich is growing up among them here, we devoted to some lecture, so as effectually to verily believe. But we have little hope of such break up the evening worship by leaving no tural. Such a course is in perfect accordance

### AN EXPLANATION.

We insert the following article, not to prove our magnanimity, but to afford Dr. Hill an opportunity of explaining the very singular circumstance to which it refers. It is absurd to ascribe our critique to personal hostility, which we have not felt. The Doctor's explanations virtually admit what we have said. and we publish it without comment.

WINCHESTER, Nov. 19th, 1842. To the Editor of the Christian Observer:—

Dear Sir—In your paper of the 11th inst., I eceived information that the Editor of the Presbyterian, (instigated, no doubt, by some Southern Caterer for his slanderous sheet of misrepresentation,) has commenced an unprovoked attack upon me, charging me with the heinous that would go to some worse place if the church-

preaching among the destitutions within our bounds, or this charge should have been noticed sooner. I have not been able, after considerable search, to see the Presbyterian, for it rigidly adhered to. The tempest of fanaticism has become a scarce article in these parts, so may rage without; but within the enclosure of that all the information which I have received a well regulated family, not a ripple shall be of this attack, has been from the short notice seen—all shall be calm; infidelity will seek in

of it in your paper. I shall give myself no further trouble about

nominations, altogether without my knowledge, resolved to make me some present, as a token of their respectful regard to myself. They acof their respectful regard to myself. They accordingly procured one of the most costly, to complete, and elegant copies of the Bible I ever saw. It was a late London edition, dedicated to Queen Victoria. The first evidence I had of it, was, when I ascended the pulpit, and saw this extraordinary book lying on the cushion, with this inscription in gilt letters upon the cover:—"Presented to the Rev'd. Dr/Hill,

the Committee appointed to examine the Minutes of the General Assembly.

"In relation to a resolution of page 26 of the same minutes, the Synod cordially concur in the recommendation to the Presbyteries, to engage actively and zealously in the great principles of Church extension, by which destitute neighbourhoods may be supplied with churches, and the regular administration of gospel ordinances, and the Presbyterian Church maintain, if not increase, its proportionate strength, as a great auxiliary in the service of Christ. The details of such efforts must be left to the discretion of Presbyteries and church-notice of the service of the service of the service of the details of such efforts must be left to the discretion of Presbyteries and church-notice of its presentage. pended a note to it, giving a more particular

notice of its parentage.

This induced me, as due to candour, volunarily to publish from the same press that print ed the sermon, the following notice, viz: "A CARD,

To THE YOUNG GENTLEMEN OF WINCHES TER, by whose exertions, and at whose expense, the sermon lately addressed to youth, was published and put in circulation. Young Gentlemen-In preparing that dis-

ourse, its author felt a deep solicitude to bring forth something that might promote the bes interests of those young men, for whom it was principally designed; and being much pleased with an improvement of a like occasion, be a favourite author, he saw no impropriety availing himself, to some extent, of the sentiments and composition alluded to; intermin gling 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 inad omitted: and to prevent the possibility of invidious remark, 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 Mr. Baxter's excellent discourse entitled, A Saint or a Brute; and I know no better pattern for a minister to follow in his address to sinners, than that flaming and successful preacher," Three-fourths, if not a greater proportion of that sermon, was an unbroken and literal transcription from Baxter.

Seeing there is such an anxiety, from a certain

quarter, to criminate me, I sincerely wish, that nong more serious may ever be alleged against me, or those who are so eager to stain my character. I wonder if my brother, the Editor of the Presbyterian, (if he will permit me to call him so,) will have the Christian magnanimity to publish this explana-tion, and thereby do me the justice in setting me Very respectfully, your friend and brother,

\* In preparing that sermon, I sat down, selected my text—wrote out the introduction, and planned, and divided the subject, when recollecting, that Jay had a sermon addressed to young men, I took down the book, and looked over his sermon:—the plan of the book, and looked over his sermon:—the plan of his discourse—his improvements, and even the divisions were so entirely coincident with my own, that I felt no hesitation, nor do I now see any impropriety, in making the use I did, as mentioned

#### For the Presbyterian WINTER EVENINGS.

Mr. Editor-The following extract from the Directory for Worship, seems to be a good foundation for a few remarks on the duty

"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 em- she been wanting in practical firmness for their opinion, that Sabbath evenings, after public those who have sought their subversion. She worship, should be sacredly preserved for this purpose. Therefore we highly disapprove of ded friend and advocate of active piety and of day; admitting strangers into the families, except when necessity or charity requires it; or connection, or in that of others, she has ever any other practices, whatever plausible pretences may be offered in their favour, if they charity, however, she has evinced less activity

of the family. The winter evenings, especially Church in this country should pursue some ec- an excellent opportunity to the wandering stars time for its performance, and the morning wor- with the most enlightened charity, and th ship, by causing the members of the family to sleep late. But Saturday evening is more than tions, whose right to employ like efforts to proany other, devoted to scientific lectures and pagate their respective systems is not question dancing, probably because it is supposed that ed. the loss of sleep on this night, will not be any the objection, as it can be so easily restored on Sabbath morning, when there will be no business but in the exclusive and uncharitable spirit with

The time that the Directory assigns as being to be; for it is made to give way to public rehas a little popularity. In populous towns and to the happiness of mancities, it is doubtless useful meetings in the churches on Sabbath evenings, because there is a floating part of the population crime of plagiarism.

Your paper arrived when I was from home, at all with household duties. es were not open; but they need not interfere

be; -a place of instruction, discipline, and safevain to gain a footing there.

The services of the most orderly Church are

place, and an error here, is rarely rectified by

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.

Church Extension.—At the late meeting of the Synod of Philadelphia, the Synod adopted the following which was a part of the report of the Committee appointed to examine the Minutes of the General Assembly.

In young men of Winchester, as a token of Winchester, as a token of Winchester, as a token of their affectionate regard."

This present, so precious in itself—so splendid and costly—so delicately and unexpected by offered—and from donors, in whose welfare I felt so deep an interest—so impressed my mind, as instantly 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 delievered, I was waited upon by a number of society? precisely such an one the head of a family holds, and God has given him great influence. Could be have equal influence with the same number of individuals that compose his family, but in no way related to him, the 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 the earth, in Church or state. We often hear of a family holds, and God has given him great influence. Could be have equal influence with the same number of individuals that compose his family, but in no way related to him, the 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 of a family holds, and God has given him great influence. Could be heave equal influence with the same number of individuals that compose his family, but in no way related to him, the would be hardly tolerated by our republicans. Let none aspire to a higher station than the head of a family holds, and God has given hi whole duty in the place where we are; God has

PHILADELPHIA AND NEW YORK, DECEMBER 10, 1842.

glory, the fault will be our own.

What would be thought of the minister and elders of a church if they should allow its services to be broken up by any one who might be pleased to assume himself a religious teacher? quite inconsistent at lenst. No less so is the religious head of a family who suffers its services to be interrupted by novelties. Let heads of families so conduct, as that they can say they have done their part, and God will not be un-

P. S. Since writing the above, I have read in the Presbyterian, the Narrative of the State of Religion, by the Synod of New York, and find the following sentence:—"The Synod would remind the fathers and mothers in Israel, that there is little hope of rearing a religious progeny that is not instructed at home in the knowledge. of God's truth."

#### For the Presbyteria EIGHTH PRESBYTERIAN CHURCH, NEW YORK.

Mr. Editor-At the recent meeting of the Presbytery of New York, a request was pre-Pastor of this Church that the pastoral relation he dissolved; and after deliberation the request was granted.

On Sabbath morning, November 27th, M Smith accordingly closed his ministry with a solemn and affecting discourse. At a subse-quent meeting of the congregation, the followg resolutions were unanimously adopted.

Resolved, That this Church acknowledge,

with submission to the orderings of a wise Pro vidence, the necessity which has led to the se vering of the pastoral relation between the Rev Mr. Smith and themselves: while they deeply regret, that the union of Christian fellowship which has so long subsisted in peace and has mony, is now to be broken.

Resolved, That the Rev. Mr. Smith, by the ability and faithfulness with which he has dis charged the duties of his public station, as a minister of the Gospel of Jesus Christ, and by the kindness and affection which have marked his intercourse as our pastor, has won the tribute of our heartfelt respect and esteem, and will ever be endeared in our grateful recollec tions; and, while with pain we sunder the ties of external relationship, we shall still continue to be united in those of Christian love and

Resolved, That in parting from us, our late pastor has our earnest and sincere prayers, that wherever his lot may be cast, the blessing of the Master whom he serves, may rest upon him; and that whatever may be his future sphere of labour, his efforts may be useful, and crowned with abundant success.

Resolved, That the Session be a committee to transmit to Mr. Smith this expression of the feelings and sentiments of this congregation and that these resolutions be published in the Presbyterian and New York Observer. THOMAS PRINGLE, Moderator.

W. R. VERMILYE, Secretary.

### PITTSRURGH CONVENTION.

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 con stitute a part, has always avowed her convic tion of the importance of maintaining in their 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 such instruction. But we are of defence against the open or insidious attacks of paying unnecessary private visits on the Lord's genuine revivals of religion. In the prevalence of these, wherever found, whether in her own been prepared to rejoice. In her abunda interfere with the above important and neces-in the vigorous propagation of her own pecu-liar system of doctrine and order, than most he construed into a higotted 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 and duty which she believes to be scrip most liberal feelings towards other denomina In this there is nothing of bigotry. For the bigotry of sectarianism does not consist in the vigorous diffusion of denominational tenets. which it is done. It is believed, therefore, to The time that the Directory assigns as being the most proper to be devoted to household rechurch, to avail herself of all the lawful means ies, is not regarded by many of the and facilities which she possesses, to extend that families that compose the Church, and over which she holds to be which was hung in deep mourning, through which the Church has jurisdiction, as it ought contained in the word of God, and which is set every part of its capacious interior. So large forth in her excellent standards. By so doing, As a part of the Presbyterian Church, an

ligious services, not always in the Church that she will show that she believes her own sys the family usually attend, but in any one that tem to be eminently scriptural and conducive holding, as we do a central position in the midst of a large Presbyterian population, embracing much wealth; and intelligently and strongly attached to their own peculiar system, it is incumbent on us to set an example of ac-The family cannot be what it is designed to tive zeal in "lengthening the cords and strengthening the stakes" of our Zion. The field which we occupy is suceptible of a much higher measure of cultivation. Weak churches may be strengthened. Vacant ground may be occu-New churches may be formed; old ones brought into a state of more vigorous activity, and pastors, Sessions, and Presbyteries roused I shall give myself no further trouble about it, but to give through your paper, a candid and unvarnished history of the services of the household are in theirs; and in Some time during last February, the young men of Winchester, of the different religious denominations, altogether without my knowledge, relax its rules. The family is the starting of the most orderly Church are dearworded the most exeruciating character, but we doubt to be possessed. The destitute settlements of the inferences of all the witnesses. In fact, whether there ever was a more remarkable illustration of Christian fortitude and uncomplaining endurance of agonizing pain, than his of his wit, for this one end, that the man he between the most exeruciating character, but we doubt the inferences of all the witnesses. In fact, whether there ever was a more remarkable illustration of Christian fortitude and uncomplaining endurance of agonizing pain, than his of his wit, for this one end, that the man he between the plaining endurance of agonizing dissolution whether there ever was a more remarkable illustration of Christian fortitude and uncomplaining endurance of agonizing pain, than his of his with former, it should not be suffered to relax its rules. The family with whith with the we give them of these work in the stortle do a more heathful development of urange of and pastors, Sessions, and Presbyteries roused to a more heathful development of uncomposition of these where the every was a more remarkable in the testimony, to disparage the truth, to pervert where the every was a more remarkable in the feeting of the admirable system, for the estimonent of these work admirable system, for the estimonent of these where the every was a more remarkable in the feeting of the admirable system, for the estimonent of these work admirable system, for the estimonent of these work admirable system, for the estimonent of these work admirable system, for the estimonent of these to a more them that the latter may fill its place as a tribution of Christia for the glory of God and the salvation of souls, his approaching dissolution, which through the we should feel it to be our duty, to diffuse, to power of unshaken faith, he contemplated with

the ends of her organization. Therefore, Resolved, 1. That it is our duty as Presby terians, especially in view of the efforts which are making to propagate dangerous errors, throughout the West, to exert ourselves in the use of all lawful means, and in the exercise of true Christian love and zeal, to give extension to the gospel, according to that system, which we believe to be eminently scriptural, and which is set forth in the accredited symbols of

our faith.

Resolved, 2. That for this purpose, ministers should be faithful and unceasing in the exdisposed of each one of us precisely right, and plain and unscriptural forms, inculcating on the if we do not succeed to our own good, and His eople, the importance of a cordial reception of he pure doctrines of the gospel, as lying at the

foundation of all practical godliness.

Resolved, 3. That great care should be taken by the pastors and officers of the respective churches, that the children and youth be well instructed in the Catechisms of the Church, those comprehensive summaries of scriptural truth, made intelligently acquainted with that system of doctrine and order which we hold to be in accordance with the word of God.

Resolved, 4. That in thus seeking to diffuse the knowledge of our doctrinal and ecclesiastical tenets, and to give numerical and geograance should be exercised in giving an evange ical character to all instructions on these subjects, so that those who unite with us, may be, not only intelligent Presbyterians, but practical

Resolved, 5. That as a means of promoting these ends, we will co-operate with the Presby teries, and Sessions with which we are respectively connected, in securing the circulation of our Confession of Faith, and such standard sented from the Rev. Edward D. Smith, the 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 lieve 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, Rifled 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!

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?

He hath pass'd from this earth,

And its sorrows away,

With the dew of the morning.

Look onward and upward, Who cometh to meet him, With light on her brow? What angel form greets him, So tenderly now?

'T is the pure sainted mother, Springs onward to bear The child of her love From this region of care! She beareth 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 for 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 11tl

The funeral of this truly excellent mar took place on Wednesday last, and we have never witnessed, in this community, a more mposing manifestation of public sympathy and The stores of the city were closed, and the quiet of the Sabbath seemed to pervade the streets. The body was removed fr late residence to the Presbyterian Church. congregation, was, probably, never before in this city, it being estimated that there were one thousand persons present, including those in the galleries. A highly ap. propriate and touching discourse was delivered on the occasion, by the Rev. Mr. Lacy, the esteemed Pastor of the Presbyterian Church n this city, in which he delineated with all ty of truth, the enviable character of the devast 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, of Virginia. His illness has

the deceased, did we permit the occasion to pass pressed as we are for time) without some expression of them. We knew him long, and knew him well. His virtue was of the severest own beloved family circle, and in the society of friends, to imbibe instruction from his teachings, and to listen to his warnings from the sacred desk. The past lives like a picture to our eye, whilst its influence operates upon the 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 prized, yet none ever saw in him, the slightest some occasions, giving evidence that they are prized, yet none ever saw 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, mility 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 fermost malignant spirit in its thirst for vengeance. What, then, are the feelings of twelve calm, and his reward, and the whole community 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,
Serenely to his final rest has past; While the soft memory of his virtues yet
Lingers like twilight hues, when the bright sun

"His youth was innocent: his riper age Marked with some act of goodness every day.

And, watched by eyes that loved him, calm, and Faded his late declining years away. Cheerful he gave his being up, and went To share the holy rest that waits a life well spent."

#### NEW YORK BIBLE SOCIETY. The nineteenth anniversary of this Society was held on the 24th ult. at the Bible House.

The annual reports of the Treasurer and of the Board of Managers were read, and the officers elected for the ensuing year.

From the annual report, it appears that about ten thousand volumes of the Scriptures have been distributed through the agency of the So-ciety during the past year. The number of annual subscribers has increased to about one thousand. The collections for the year have amounted to over five thousand eight hundred dollars, being about three thousand dollars less than those of the preceding year, which diminution is attributed in a great degree to the pres-sure of the times. The present debt of the society is one thousand four hundred and thirtyfive dollars and twenty-seven cents. The work of distribution is spoken of as encouraging, especially from its success among Papists, many of whom seem to be anxious to possess the sacred oracles, that they may see and judge for themselves. Six hundred and thirty-seven Bibles and eighty-one Testaments have been distributed in the humane and criminal institu-tions, a most admirable field of effort. Among emigrants and sailors, one thousand eight hundred and nine Bibles and one thousand nine hundred and ten Testaments have been distributed, one thousand and eighty-eight Bibles and six hundred and four Testaments to poor destitute families in the city, and to Sunday schools for the use of the children, eight hundred and seventy-five Bibles and one thousand seven hundred and seventy-five Testaments, not o mention other objects.

The society has been in operation nil and cordial support of every friend of truth in

The following is the list of officers elected at

its last annual meeting:
ALFRED EDWARDS, President. Vice Presidents .- Wm. P. Buel, M. D., J. R. Van Rensselaer, Esq., Geo. T. Fox, Jun., Jeremiah Wilbur, A. Robertson Walsh, A. C.

John Slosson, Esq., Cor. Sec'ry, 20 Nassau st. Thos. Bond, Jun., Rec. Sec'ry, 27 William st. Geo. H. Williams, Treasurer, 63 William st. L. P. Hubbard, Agent of the Society.
Office, 71 Wall street.

#### From the Episcopal Recorder I AM WEARY.

I am weary of straying—oh fain would I rest In that far distant land of the pure and the blest, Where sin can no longer her blandishments spread And tears and temptations for ever are fled. I am weary of hoping-where hope is untrue. As fair, but as fleeting, as morning's bright dew, I long for that land whose blest promise alone,

I am weary of sighing o'er sorrows of earth, O'er joy's glowing visions, that fade at their birth— O'er the pangs of the loved, which we cannot assuage, O'er the blightings of youth, and the weakness of age. I am weary of loving what passes away-

The sweetest, the dearest, alas, may not stay!

I long for that land where those partings are o'er,
And death and the tomb can divide hearts no more, am weary, my Saviour! of grieving thy love; Oh when shall I rest in thy presence above; I am weary—but oh, never let me repine, While thy word, and thy love, and thy promise.

### THE PLEADER.

That the object of judicial pleading is ofter

dually gives way, and almost unconsciously he becomes deeply interested in the changes and tion was framed for the purpose of avoiding the vacillations of the game, which he the feeling of affection, but with all the fideli- could have presented but one aspect of fortune. But the prisoner is not my object: I turn rathceased patriarch. It was, indeed, a heart-selt er to the lawyer. Here, then, do we not see tribute, eminently due, and eloquently and judiciously paid, to which every heart in that lar, the man of refinement and of learning, of character and station, standing forth the very embodiment of the individual in the dock? Possessed of all his secrets, animated by the same hopes, penetrated by the same fears, he en-deavours, by all the subtle ingenuity with which seen protracted, and his sufferings were of the craft and habit have gifted him, to confound lieves in his own heart to be guilty, may, on

vigour to her movements for the attainment of of affection and gratitude, ever entertained for examine the witnesses, flattering this one, brow examine the witnesses, flattering this one, brow-beating that, suggesting, insinunting, amplify-ing, or retrenching, as the evidence would seem to favour or be adverse to his client. He is alternately confident and doubtful, headlong and hesitating; now hurried away on the full tide of his cloquence, he expatiates in beautiful generalities on the glorious institution of

perhaps benevolent men, at a moment like this? The last words of the advocate have thrown a new element into the whole case, for, independe of their verdict upon the prisoner, comes now the direct appeal to their own hearts. How will they feel when they reflect on this hereafter? I do not wish to pursue this further. It is enough for my present purpose that, by the ingenuity of the lawyer, criminals have escaped, do escape, and are escaping, the just sentence on their crimes. What, then, is the result? The advocate, who up to this moment has main-tained a familiar even a friendly intimacy with his client in the dock, now shrinks from the very contamination of his look. He cannot bear that the blood-stained fingers should grasp the hem of his garment, and he turns with a sense of shame from the expressions of a gratitude that criminate him in his own heart. Howtude that criminate him in his own heart. However, this is a but passing sensation; he divests himself of his wig and gown, and, overwhelmed with congratulations for his brilliant success, he springs into his carriage and goes home to dress for dinner—for on that day he is engaged to the Chancellor—, the Bishop of—, or some other great and revered functionary, the guardian of church or the custodier of conscience.

science.

Now, there is only one thing in all this I would wish to bring strikingly before the mind of my readers, and that is, that the lawyer, throughout the entire proceeding, was a free and willing agent. There was neither legal nor moral compulsion to urge him on. No; it was no intrepid defence against the tyranny of a government, or the usurpation of power— it was the assertion of no broad and immutable principle of truth or justice-it was simply quence, to the amount of fifty pounds sterling.'
It should, we think, have been added, that the system here deprecated is scarcely separable from the humane principle of allowing cri-minals to plead through skilled advocates; and

that it is better one villian should escape by such assistance than that innocent individuals should suffer. It is the business of juries to disregard all clap-trap appeals to feeling, and only act according to strict justice.

INSANITY CURED BY THE PATIENT HIMSELF.

I recollect a case which occurred to me thirty-five years ago, of a seaman, who had been The society has been in operation nineteen years; it has been prudently and judiciously managed, and is entitled to the full confidence sent to the workhouse at Hull, where he had only been a few days, when he leaped out of the window, in consequence, as he afterwards related to me, of believing that the devil wanted to get possession of him. He thought he should escape him, if he could but get out of the house. He said he felt quite free for some time, but he at last heard him beneath the pavement, wherever he went in the town. He then thought, that if he could only leap on board a ship, which was at some little distance from the wharf, he should avoid him; but he had not been long on board, before he felt convinced that he was scratching at the bottom of the vessel, and it then occurred to him, that if he got on shore and cut his throat, he should be safe. He borrowed a knife from a sailor whom he met, and instantly cut his throat from ear to ear. As is very usual in these attempts at self-destruction, the pharynx was wounded, but the carotids were uninjured; the hemorrhage from the superficial vessels was enormous. the parts were speedily brought together; the wound healed by the first intention; he was never insane one moment after the brain was relieved by the immediate loss of blood. He related to me all the above circumstances. He got perfectly well, and went to sea within a month after his unsuccessful attempt at self-destruction.—Sir W. C. Ellis on Insanity.

### THE ORIGIN OF CONFINING JURORS FROM MEAT

The Gothic nations were famous of old, for the quantities of food they consumed. The ancient Germans and their Saxon descendants in England, were remarkable for their hearty meals. Gluttony and drunkenness were s very common that these vices were not thought disgraceful; and Tacitus represents the former less to elicit truth than to hide it, is thus touch- as capable of being as easily overcome by as capable of being as easily overcome by study and a late number of the Dublin University Magazine:

"The wretch stained with crime, polluted in iniquity, (commits his case to the cleverest lawyer he can hire); and the trepidation or the indifference that he manifested before, now grant mot after dinner. An Italian nuthor, in his believed unsound decrees consequent upon intoxication fortune. and Dr. Gilbert Stuart very plainly and ingen cerning the antiquity of the British Constitution, p. 238, that from this propensity of the older Britons, to indulge excessively in eating and drinking, has proceeded the restriction upon ju-rors and jurymen to refrain from meat and drink, and to be even held in custody until they had agreed upon their verdict .- Phil. Temp. Adv.

### HEARING SERMONS.

Beware of critical hearing of sermons, preached by good men. It is an awful thing to be occupied in balancing the merits of a preacher, instead of the demerits of yourself. Consider every opportunity of hearing, as a message sent you from heaven. For all the sermons you have heard, you will have to render an account at the last day.—Leigh Richmond.

A Christian shall be here as long as he hath any work to do for Christ, or as long as Christ hath any work to accomplish in him. Christ will fit him for himself, and then take him to

ek, J. T. on high-church claims, as our prest number has an unusual proportion of mat

To our friend Presbyer, we would say that to are prepared to admit his reply to Calvin n the "Rights of Elders," but we object to the ach paper with one subject, and would pos-lend to personal reflections. We wish that to give his views entire on the subject, ing his attention diverted, and ther of impartiality it must be under that the Editor has his own opinions, and may possibly find it necessary to express

yterian Advocate contains the Minutes of this There were one hundred and ninetya attendance; and the debates were of an
attendance; and calculated to stir up the
of all present in a renewed devotion to There were one hundred and ninetyinds of all present in a renewed devotion to the cause of Christ. The attention of the Convention was occupied by the following subjects.

The low state of Piety—Domestic Missions—
Foreign Missions—Ministerial Education—and the promoting and extending a knowledge of the doctrines and order of our Church; on which points papers were prepared and unanithe cause of Christ. The attention of the Conpted. The paper adopted on the ect, we have transferred to our columns, as one deserving general attention at a ime when so many errors are boldly claiming the public regard.

Accessions.-At the late meeting of the Presbytery of Wyoming, recently formed in rn New York, the Rev. Dr. Lord and his thurch of Buffalo, and the Rev. Messrs. Remngton and Gumbell of the New-school Synod see, transferred their relation to the said Presbytery, and are now in connection with the General Assembly of the Presbyterian

LABOURS ABUNDANT .- A brother in Kenlucky writes, that the Presbyterian clergymen that State are in labours abundant. One of S.Miller. them has preached four hundred sermons in one year; and another has preached one hundred sermons in eight weeks!

CAMPBELL'S MAGAZINE. - The December number of " Campbell's Foreign Monthly Magazine or Select Miscellany of the Periodical Literature of Great Britain," has appeared, and contains various articles of general interest,

HIGH CHURCH PRESUMPTION .- On our fourth page may be found a forcible and able Discourse iched by the Rev. Dr. Bethune, of Philadelphia, in the course of his ordinary ministrations, and the publication of which has become necessary from the various reports circulated impugning the motives and temper of the preacher. The occasion of the Discourse is explained by the author himself. With other olergymen of Philadelphia, he has been subject to insult by the arrogant and exclusive spirit of high-churchmen, who, placing their Episco-into his office the feelings of the laity; that he is regarded as a layman, taken from among the laity, and carrying with him into his office the feelings of the laity; that he is rejected of course in some measure above the pacy in the place of Christ crucified, make it is raised, of course, in some measure, above the their saviour, and heartlessly consign all not esprit du corps which may be supposed to exwithin their pale to what they call "God's uncovenanted mercy." The high-church press and ministry have assumed, of late, a tone so and ministry have assumed, of late, a tone so offensive, and so remarkably like Oxford, to have, in every Church, a senate (or sanhe-drim, as some of the early writers call it) com-(which in its turn is the echo of Rome,) that it posed of six, eight, or ten of the most grave, becomes the imperative duty of the ministers of the Gospel, who do not acknowledge the divine right of prelacy, to express themselves without reserve, and rebuke the anti-christian spirit which, under the garb of zeal for the Church, would exclude from the hopes of heaven the most devoted servants of Jesus Christ. Dr. Bethune, in insisting upon a spiritual religion, has spoken with comparative moderation of that religion of ceremony which makes mere congregation themselves, not only selected originally out of the mass of their brethren; but daily outward trifles matters of unspeakable moment; outward trifles matters of unspeakable moment; mixing with them, and continually approached and which indeed substitutes the form of godliby them with all the freedom of equals and ness for its power. The tone of the sermon is Christian, and the author is careful to distinguish between those Episcopalians who are vangelical in their views, and those who pervert the Gospel. For ourselves, we entertain unfeigned regard for those Episcopal clergymen in Philadelphia, who hold to Episcopacy without uncharching others, and who regard faith in the Lord Jesus Christ as of more im- alter this character of the Ruling Elders; to reportance than any form of church government; and we are happy to believe that the clergymen of this class are decidedly the most popular and useful of their denomination in the place of their residence. We have long opposed this spirit of high-churchism, not merely on account of the supercilious contempt with which men of this class are decidedly the most popuit professes to regard the uninitiated, but from
a serious conviction that it deludes the unwary,
and succeeds only by the defeat of every principle of genuine piety. We are thus prompted,
not by hostility, but by the hope of delivering ome wandering soul who is persuaded that the ligion of the heart is not so necessary as the servance of outward forms, and who relies re on having his name registered in the books of Episcopacy, than on having it regis-tered on high. The example of Dr. Bethune will be followed, we hope, by all other pastors of churches, that the people may generally know who it is who would deny them the pri-vileges of their Lord's house, and refuse to

RECENT PUBLICATIONS.

The Live or Jacob Honges, an Aprican Negro, wh died in Canandaigua, New York. By A. D. Edd American Sanday School Union. 18mo. pp. 94. This is a narrative of the conversion of

THE PRINCIPLES OF ENGLISH GRAMMAR: comprising the substance of the most approved English Grammars extant. With copious exercises in parsing and syntax, for the use of academies and common schools, &c. By the Rev. Peter Bullions, D. D., Professor of Languages in the Albany Academy. New York, 1842: C. C. Clement. 12mo. pp. 216.

Dr. Bullions, the author of the principles of English Communications.

fracunar, than which it is less diffuse, more exact a shed from other sources, with many improvementical teachers have found it to be well adapted reactical teachers have found it to be well adapted to instruct youth, and that is a clear proof of its value. Dr. Bullions is not a mere compiler, but shows himself to be thoroughly conversant with the genius of the language whose principles he professes to elucidate.

A TREATISE ON THE INCARNATION OF THE ETERNAL WORD. New York, 1842: Robert Carter. 18mo. pp

THE SINNER'S FRIEND. New York, 1842: Robert Car-

SAINT NICHOLAS'S BOOK FOR ALL GOOD BOYS AND GIRLS.

Philadelphia, 1842: Thomas, Comperthicait & Co.
16mo. pp. 208. 16mo. pp. 208.

This is certainly a very beautiful book, filled with entertaining stories, and illustrated by beautiful plates. Saint Nicholas, as our young friends well know, is that important personage who fills their stockings on Christmas night with sugar plums and toys.

THE Boy's MEDAL: a gift for all seasons. Americ Sunday School Union. 18mo, pp. 174, This is still another beautiful book for a Christm present. It contains excellent instruction in prose and verse, and is illustrated with plates. Our young friends

THE LIFE AND ADVENTURES OF ROBINSON CRUSOR, revised with special reference to moral tendency, and adapted to the capacity of the young. With numerous illustrations. Philadelphia, 1842: Edward C. Biddle. 16mo. pp. 191.

This is another beautiful book for a Christmas pro

RIGHTS OF RULING ELDERS .- No. III.

Mr. Editor-The advocates of the new doctrine in regard to Ruling Elders lay great stress on the fact, that both teachers and rulers are equally called Presbyters or Elders, showing respective offices. It would be quite as legiti-mate and plausible to argue that all those official men to whom the title of servant is applied, are of the same grade, and possess the same The reader may see the titles of the articles by reference to the advertising columns. A Ruler or President, is every day applied to by reference to the advertising columns. A supplies the place of the Forwhich they bear, and the authority entrusted to it? Legislation is an act of government; brethren, can be safely inferred from this con-

> It is also worthy of remark, that as the tendency of the new doctrine under consideration is eventually to destroy the office of the Ruling Elder in the Church, by tempting all who bear it to aspire to a higher and very different one: so the tendency, with equal directness, is to deprive it of its most important influence, on the minds of the mass of society. One great principle which gives the office of the Ruling Elder peculiar value in our system of government is, its, wishes, feelings, and even prejudices of the mass of his congregation, as half a dozen or a dozen of the most intelligent and wise of the majority, and into every Presbytery, Synod, and General Assembly in which they have seats those relations and characteristics which will enable them to exert a wider influence, and, in many instances, more effectually to serve the Church than even some "ministers of the word

If this be so, then every thing which tends to move them further from the common people of the Church; to destroy or impair this community of feeling between them and the other comgradually appear greater, and the common in-terest less; while the interval between them and the pastors will appear less, and the official in-terest and community greater. The Ruling Elders will no longer appear, in the popular view, to be taken from the mass of the Church members, and as likely to sympathize with them, and consult their interest; to be, as it were, a balance wheel in the operation of our ecclesiastical machinery; but as a weight transferred to the anti-popular side; and, of course, as a weight to be watched and suspected as having different interests from the body of the people.

such as to turnish an emcient agency between the pastor and the body of his flock; to bind the ministry and the people together by ties of the purest und firmest kind. If a congregation could afford to support half a dozen preaching Elders, or Elders all understood to be clothed with teaching and sacramental powers, the pro ability is, that, in ordinary cases, they would not be able to conciliate the favour, and com-mand the entire confidence of all the laity of the congregation, in so great a degree as an equal number of wise pious exemplary lay-Elders, taken immediately from their own ranks, not vested with the power of pastors, and chosen to assist in counsel and rule only. Hence the established and invariable practice, in several denominations, of introducing into their ecclesi-astical assemblies a body of lay-delegates, to deliberate and vote with the clergy, under the well founded conviction that such a body of lay-commissioners form an important bond of union and of influence between the clergy and their flocks. The principle on which these denominations act is most rational and weighty, their main deficiency is, that they do not profess to find any divine warrant for this part of their respective organizations; but admit lay-delegates to their counsels on the principle of sound worldly wisdom and practical usefulness. It is, indeed, a practice wise and useful; but Presbyterians admit lay-elders to their ecclesiastical bodies, because they consider that class of Elders as resther neighbours do homage to the principle, that assistants in maintaining the government of the body of Christ, who do not "labour in the word and doctrine," are indispensable if we word and doctrine," are indispensable if we would carry the mass of our population cordially with us. But they labour under the deplorable mistake of supposing, that, notwithstanding the importance of this principle, the Great Head of the Church has made no specific provision for adopting and carrying it into effect. While we maintain that infinite wisdom has not only

distinctly ordered it to be interwoven with all our judicatories.

The advocates of the new doctrine would not, indeed, propose at once to abandon all dis-tinction between Teaching and Ruling Elders; but in attempting to raise the honours of the latter, and to confer upon them some of the visible prerogatives hitherto restricted to the former, it is plain they would contribute not a little to diminish that strongly marked distinc tion between them, which the word of God, and the common feelings of almost all denominations of Christians, would evidently point

Much stress is laid by the friends of the proposed innovation on the alleged fact that ordination is an act of government; and as Ruling Elders are peculiarly set apart for spiritual government, of course every participation in an act of government must be their appropriate work. Here again is a mistake which ought to have been avoided by those who take disto have been avoided by those who take discriminating views of the various orders of human rulers. Every judicial man in the land, from an ordinary justice of the peace, to the judge of the Supreme Court of the United States, may be said to be equally an officer of Government. And it cannot be denied that the introduction into office of any one chosen to any station, either of trust or honour, is an act of government. But are all civil officers equally capable of officinting in the introduction of all classes of public functionaries? No one all classes of public functionaries? No one accustomed to the usages of civil society will allege this. In fact, this argument, amidst all the confidence with which it is paraded, amounts only to a mere petitio principii. Its whole force is embodied in the following general assertion, that as every officer of govern criminating views of the various orders of huamounts only to a mere petitio principii. Its of trans-Atlantic Christians. The Presbyterians to which might be added Baptists, Congreral assertion, that as every officer of government is competent to some governmental acts, therefore he is competent to all governmental acts, therefore he is competent to all governmental acts. acts, even the highest. By what name would such a proposition as this be called by one who understood logic? In vain then, is the authority of President Davies, and that of a thousand friends would avoid this term, which in their other respectable names quoted to prove that lips either means nothing, or means something ordination is "an act of government." Does it which is too sectarian and bigoted to find a

suaded that they make by far too much of it, they weekly offer in prayer the petition which, if it could be peacefully carried, would liver us!" disappoint the hopes of its friends; but I go much further; I believe that the attainment of their object would be ultimately productive of mischiefs to the Presbyterian church altogether

The character of the proposed change as an entire innovation will be considered in a future CALVIN.

## AN IMPORTANT QUESTION.

It is to me a matter of surprise and shame that, in the nineteenth century, we should have the fundamental position of the whole system of Popery virtually re-asserted in the bosom of that very Church which was reformed so determinately three centuries since from this same evil, by the doctrine, and labours, and martyrdom of Cranmer and his fellow-sufferers. What are we to have all the fond tenets which formerly sprung from the traditions of men re.introduced, in however modified a form, amongst us? Are we to have a refined transubstantiation; the sacraments, and not faith, the chief means of salvation: a confused and uncertain inixture of the merits of Christ and inherent grace, in the matter of justification; remission of sins and the new creation in Christ Jesus confined, or almost confined, to baptism; perpetual doubt of pardon to the penitent after that sucrament; the duty and advantage of self-imposed austerities; the innocency of prayers for the dead; and similar tenets and usages, which generate a spirit of bondage, again asserted among us? And is the paramount authority of the inspired volume, and the doctrine of the grace of God in our justification by the merits of Jesus Christ, which reposed on that authority, to be again weakened and obscured by such human super-additions, and a new edifice of will-worship, and "voluntary humility," and "the rudiments of the world, as the apostles speaks, to be created once more in the place of the simple gospel of a crucified Saviour?—Bishop of Calcutta.

EXTRAORDINARY ECCLESIASTICAL MOVEMENTS. The age in which we live is distinguished for remarkable events. Among those which have peculiarly attracted our attention, are several series of ecclesiastical movements in the principle countries of Europe, which appear to be simultaneously progressing to one grand result—a result calculated in its nature o influence the destinies of man more than any combination of circumstances that has occurred since the justly celebrated era of the Reforma-We are justified by palpable events in expressing the opinion, that men high in sta-tion, and influential both in Church and State, entertain as a favourite project, the early union of the religious establishments and prevailing denominations of Protestantism, upon one general platform, which shall be so modified, that by a corresponding modification of Romanism, the ecclesiastical regimen of Europe shall become uniform, and there be one Church

ficial power in those countries which have e

#### For the Presbyter AN INTERESTING MEETING.

Mr. Editor—One of the most interesting meetings which it has been my privilege to attend for a long time, was that of the Ladies' Liberia Edu cation Society, convened at the Session Room of the First Presbyterian Church, Philadelphia, on the evening of the 1st ult. After the meeting was opened by Rev. Mr. Kennaday, the Report was

opened by Rev. Mr. Kennaday, the Report was read by Rev. Mr. Hazlehurst, a native of Philadelphia, who leaves soon for Africa, the scene of his future Inbours as a Missionary, under the auspices of the Protestant Episcopal Church.

The object of this association of ladies is the support of a High School in Monrovia. The school is situated on Factory Island, once the school is situated as the second of the professions also trade. scene of the nefarious slave trade. It is in successful operation under the care of Dr. Johnson, gentleman from Philadelphia. Amid many disouragements the ladies have laboured on, sharing deeply in the embarrassments so generally retarding the benevolent doings of the day.

No one can conceive, who was not pre the sensation produced when, immediately after the reading of the Report, Elliott Cresson, Esq. the fast friend of the coloured man, and of Afri ca, arose and stated that, while in Europe, from ing on the ground of divine appointment, and as taking part in the government of the Church by the authority of Christ. Our Episcopal and the sum of fifty pounds, from a lady, which he now desired to tender to this society.

The meeting was next addressed in a most

happy manner by Rev. Dr. Parker, who was followed by Rev. Mr. Newton, whose brief address served to deepen the strong impression already made. Rev. Mr. Hanson, a coloured man,

native of Africa, being grandson of one of its most formidable kings, was present, having arrived but a few hours before from New York, without any knowledge of the meeting. He sails in a few days, to labour on the gold coast directed its introduction into our system, but has f his native country. His address will long remembered by all privileged to hear it. In conclusion, Mr. Cresson tendered thirty pounds, in addition to the former amount. All felt that a new impulse was given to a most excellent cause.

#### From the New York Evangelist. USE OF THE TITLE "DISSENTERS."

When perusing the New York Churchman, ave discovered that within two or three years past, one of their commonest epithets, for all rotestants who are not Prelatists, is the invidous appellative, "Dissenters." But casually opening the volume of the (London) Christian bserver for 1826, I found their review of Bishp Hobart's " Discourse on Europe and Ameri-"and my attention was so arrested with part the second paragraph, page 618, that I have transcribed it, to manifest how different are the views of the conductors of the foreign magazine, from those of the editor of the Yew York Church-

nature of the office of Ruling Elder turns on bigoted" term, they only add harshness to their the question at issue;" and that the whole Pres- vituperation. Probably the appropriate and byterian system of Church order depends on reasonable admonition of their own brethren our conceding to this class of officers the pri- in Britain may produce in them conviction of vilege for which they plead, I am not only per- error, and lead to desirable reform—especially if and are agitating the church about a matter all envy and uncharitableness, good Lord de-

seemed to threaten the greatest emoarrassment, was take connected with the African slave trade.

By the 10th article of the Treaty of Ghent, it was expressly declared that "whereas the traffic in slaves is irrec-ncilable with the principles of humanity and justice; and whereas both His Majesty and the United States are desirous of continuing their efforts to promote its entire abolition, it is hereby agreed that both the contracting parties shall use their best endeavours to accomplish so desirable an object." In the enforcement of the laws and treaty stipulations of Great Britain, a practice had threatened to grow up on the part of its cruisers of subjecting to visitation ships sailing under the American flag, which, while it seriously involved our maritime rights, would subject to vexation a branch of our trade which was daily increasing, and which required the fostering care of the Government. And although Lord Aberdeen, in his correspondence with the American with its distinct, independent, national branches. In this system the first place in the Episcopacy is to be allowed to the Pope, with no direct of

Envoys at London, expressly disclaimed all right to detain an American ship on the high seas, even if found with a cargo of slaves on board, and restricted the British pretension to a mere claim to visit and inquiry could be made without detention on the royage, and consequent interruption to the trade. It was regarded as the right of search, presented only in a new form, and expressed in different words; and I therefore felt it to be my duty distinctive to the content of the restriction of the royage, and concession could be made, and that the United States how such concession could be made, and that the United States had both the will and the ability to enforce their own laws, and to protect their flag from being used for purpose wholly forbidden by those laws, and obnozious to the moral consuragof the world. Taking the Message as his the first of instructions, our then Minister at Paris felt himself required to assume the same ground in a remonstrate which he felt it to be his duty to present to M. Guizot, and through him to the King of the Frence which he felt it to be his duty to present to M. Guizot, and through him to the King of the Frence which he felt it to be his duty to present to M. Guizot, and through him to the King of the Frence which he felt it to be his duty to present to M. Guizot, and through him to the King of the Frence which he felt it to be his duty to present to M. Guizot, and through him to the King of the Frence which he felt it to be his duty to present to M. Guizot, and through him to the King of the Frence which he felt it to be his duty to present to M. Guizot, and through him to the King of the Frence which he felt it to be his duty to present to M. Guizot, and through him to the King of the Frence which he felt it to be his duty to present to M. Guizot, and through him to the King of the Frence which he felt it to be his duty to present to M. Guizot, and through him to the King of the Frence which he felt it to be his duty to present to M. Guizot, and through him to the King of

part of the United States, under the convention with the Mexican Republic, of the 11th of April, 1839, made the Mexican Republic, of the 11th of April, 1633, made to the proper department a final report in relation to the proceedings of the commission. From this it appears that, the total amount awarded to the claimants by the commissioners and the umpire appointed under that convention, was two millions twenty-six thousand and seventy-nine dollars and sixty-eight cents. The arbiter having considered that his functions were required by the convention to terminate at the same time with arbiter having considered that his functions were requir-ed by the convention to terminate at the same time with those of the commissioners, returned to the board, un-decided for want of time, claims which had been allowfollow that all governors are equally competent to it? Legislation is an act of government; the priests of Rome call all churches heretical ed by the American Commissioners, to the amount of the characteristics of the priests of Rome call all churches heretical ed by the American Commissioners, to the amount of the characteristics of the priests of Rome call all churches heretical ed by the American Commissioners, to the amount of the characteristics of the priests of Rome call all churches heretical ed by the American Commissioners, to the amount of the characteristics of the characteristics and the characteristics of the characterist but are all governors equally vested with power to legislate?

On the whole, then, when those who contend for the new doctrine tell us, that the "true compeers, is rebuked for their "secturian and such the amount sought to be recovered was three millions three hundred and thirty-six thousand six hundred and twenty dollars and eighty-eight cents. Other claims, in which the amount sought to be recovered was three millions three hundred and thirty-six thousand six hundred was three millions three hundred and thirty-six thousand six hundred was three millions three hundred and thirty-six thousand six hundred was their evil example."

the United States will feel it to be its duty, however, to consent to no delay, not unavoidable in making satisfaction for wrongs and injuries sustained by its own citizens. Many years having in some cases, elapsed, a decisive and effectual course of proceeding will be demanded of the respective governments against whom claims have been preferred.

The vexatious, harrassing, and expensive war which so long prevailed with the Indian tribes inhabiting the peninsula of Florida, has happily been terminated; whereby our army has been relieved from a service of the most disagreeable character, and the Treasury from a large expenditure. Some casual outbreaks may occur, such as are incident to the close proximity of border settlers and the Indians; but these, as in all other cases, may be left to the care of the local authorities, sided, when occasion may require, by the forces of the United States. A sufficient number of troops will be maintain.

maintenance of active hostilities. It is to be hoped that a servitory, so long retarded in its growth, will now speedily recover from the evils incident to a protraction of the process of the present servings and the same time the productions, true evidences of returning wealth and prosperity. By the practice of rigid justice to-wards the numerous Indian tribes residing within our and prosperity. By the practice of rigid justice to-wards the numerous Indian tribes residing within our and prosperity. By the practice of a parental vigidance over their interests, protecting them against fraud and intrusion, and at the same time using every proper expedient to introduce among them the arts of civilized life, we may foully hope not only to wean them from their love of war, but to inspire them with a love for the process and all its avocations. With several of the tribes great progress in civilizing them has already been made.

In the schoolmaster and the missionary are found side by side, and the remnants of what were once numerous and open found to the states of the meant of the states, and the remnants of what were once numerous and open found in the process of the present year, from all sources, amount to \$26,616,533.78; of which more than fourteen millions are expected from Customs, and about one millions are expected from Customs, and the millions are expected from Customs, and the millions are expected from Customs, and the millions and those assets and as half from Loans and Treasury notes. The security of the present year, is also as a company of the distribution to the States of the present year, are more than other to the present year, and such as a cutual balance of about \$224,000 in the Treasury.

Among the expenditures of the pear, are more than other of the public lands.

The present tariff of duties was somewhat hastily and hurriedly passed near the close of the late session of Congress. That it should have defects can, therefore, be surprising to no one. To remedy such defects as any be found to exis

time the goods inight remain unsoid, which might absorb his profits. The rich capitalist abroad, as well as at home, would thus possess, after a short time, an almost exclusive monopoly of the import trade, and laws designed for the benefit of all, would thus operate for the benefit of the few.—a result wholly uncongenial with the spirit of our institutions, and anti-republican in all its tendencies. The Warehousing System would enable the importer to watch the market, and to select his own time for offering his goods for sale. A profitable portion of the carrying trade in articles entered for the benefit of drawback, must also be most seriously affected, without the adoption of some expedient to relieve the cash system. The Warehousing System would afford that relief, since the carrier would have a safe recourse to the public storehouses, and might, without advancing the duty, reship within some reasonable period to foreign ports. A further effect of the measure would be to supersede the system of drawbacks, thereby effectually protecting the Government against fraud, as the right of

persede the system of drawbacks, thereby effectually protecting the Government against fraud, as the right of debenture would not attach to goods after their withdrawal from the public stores.

In revising the existing tariff of duties, should you deem it proper to do so at your present session, I can only repeat the suggestions and recommendations which upon several occasions, I have heretofore felt it to be my duly to offer to Congress. The great, primary, and controling interest of the American People is union—union-not only in the mere forms of government, forms which may be broken—but union founded in an attachment of States and individuals for each other. This upon, in sentiment and feeling can only be preserved gives exclusive benefits to some, nor imposing unne-cessary burdens upon others, shall consult the interests of all, by pursuing a course of moderation, and thereby seeking to harmonize public opinion, and causing the People every where to feel and to know that the Go-

you acquainted with that important branch of the public defences. Considering the already vast and daily increasing commerce of the country, apart from the exposure to hostile inroad of an extended seaboard, all that relates to the Navy is calculated to excite particular attention. Whatever tends to add to its efficiency, without entailing unnecessary charges upon the Trea-

be seen, they have not thought proper to make that, protects for avoiding a folliment of their Textary signal and the last of January next—bett that the amount of one of the size track, without the interpolation of any own of the size track, without the interpolation of any own of the size track, without the interpolation of any own of the size track, without the interpolation of any own of the size track, without the interpolation of any own of the size track, without the interpolation of any own of the size track without the interpolation of any own of the size track without the interpolation of any own own of the size track without the interpolation of any own of the size track without the interpolation of any own of the size track without the interpolation of any own of the size track without the interpolation of any own of the size track without the interpolation of any own of the size track without the interpolation of any own own own of the size track without the interpolation of any own own own own of the size track without the size of the size track without the size of the abroad, the result of stock sales and loans—no one can be surprised at the apparent, but unsubstantial state of prosperity which every where prevailed over the land; and while little cause of surprise should be felt at the present prostration of every thing, and the ruin which has befallen so many of our fellow citizens in the sudden withdrawal from circulation of so large an amount of bank issues, since 1837—exceeding, as is believed, the amount added to the paper currency for a similar period antecedent to 1837, it ceases to be a matter of astonishment that such extensive shipwarch should taken into account the immense losses sustained in the dishonour of numerous banks, it is less a matter of sur prise that insolvency should have visited many of on fellow citizens, than that so many should have escaped

the prince of December and all characters between all of the those has a contract of the contraction of the prince of the contraction of the prince of the p

and paramount even to the laws of the land -

PHILADELPHIA AND NEW YORK, DECEMBER 17, 1842.

PUBLISHED EVERY SATURDAY, BY WILLIAM S. MARTIEN. Corner of Seventh and George streets, PELLADBIPHIA.

BYHOD OF MISSISSIPPE

Reports of the proceedings, and estracts from
the minutes of the Synod of Mississippi.

OARLAND COLLEGE, Oct. 26, 1642.
The Synod met and was opened with a sernon by the Moderator.
The following members were present during
the sessions of Synod:

From the Presbytery of Mississippi.—Bishps, J. Chamberlain, Jacob Rickhow, J. T. Rusell, J. H. Van Coart, J. H. Gray, W. Montcomery, Z.Batler, T. A. Ogden.—Elders, John
Chamberlain, Wm. H. Penrce, J. Grafton, A.
forherson.

mery, 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.

From the Presbytery of Tombeckbee.—Bishop, D. McNair. Elder, John F. Mosely. No members appeared from the Presbyteries of Arkansas and Holly Springs, nor from the Indian Presbytery.

A letter was received from the Presbytery of Brassos requesting information in relation to the manner in which they might become connected with this Synod. A report was adopted giving the information requested, which was ordered to be transmitted to them.

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, to be opened with a sermon by Bishop James W. Moore, or some other member, and to transact whatever business may properly come before them.

The Synod adopted a report, making the following alterations in the boundaries of the several Presbyteries. Ist. The counties of Teppato, Tishamingo, Itawamba, and Patotoc were taken from the Presbytery of Tombeckbee, and attached to that of Holly Springs, and the name of the latter Presbytery was changed the name of the latter Presbytery was changed to Chickasaw. 2d. All that part of Louisians north of the line which separates the parish of Concordia from that of Madison, produced inefinitely west, was taken from the Presbytery bytery. 3d. The counties of Scott and Smith were taken from the Clinton Presbytery, and given to that of Tombeckbee. The counties of Clarke, and Jasher were also given to the same

ery, Purviance, Butler, and Smith.

The committee appointed to liquidate the debt of the synodical committee on missions, reported that the debt was paid, and the Synod gave them a vote of thanks for their diligence and success. The "general rules for judicatories" as they appear in the edition of 1840, of the "Form of Government," were adopted as the standiag rules of Synod.

The Board of Directors of Oakland College reported their minutes to Synod, which were approved. The organization of the Board was altered, so that the number of members is increased from twelve to fifteen, and the annual meeting is directed to be held on the Wednes-

meeting is directed to be held on the Wednes-day preceding the first Thursday in April, in-each year, at 10 o'clock, A. M.

The vacancies in the Board were filled by the election of the following persons: Z. Butler, R. L. Stanton, A. B. Lawrence, J. P. Smith, and J. F. Mosely, for three years. J. N. Phi-fer for two years; and F. W. Campbell, for one

tery of Clinton presented a report, which was accepted, amended, and adopted, with certain apecified provisions, and it is as follows: That they have carefully examined these re-

order of Synod, they consider themselves competent to the transaction of any business which may be brought before them." Under this con-

that at a subsequent meeting held at Oakland College, October 26, 1842, their previous action is reviewed, and corrected; and would therefore recommend the approval of the records to page 271, with the following exceptions: 1st. on page 129, at the close of their sessions, no place is specified to which they adjourned. 2d. on page 191, no notice is taken of an adjournment. 3d. on page 231, a church is received. on page 191, no notice is taken of an adjournment. 3d, on page 231, a church is received under the care of Presbytery without any evidence of its organization. 4th, on page 241, committees report without any previous notice of their appointment. There are other slight errors which are the result of inattention, viz. Some of the minutes are not duly authenticated. Punctuation very much neglected. Dots incorrect.

Resolved, That the report as amended be adopted. Provided,

and page 191, no notice is taken of an adjournment, ment of the united states, for the purpose of obtaining information as to the discretion modes of accomplishing this object, and that they report to Synod at the parts of the United States, for the purpose of obtaining information as to the discretion modes of accomplishing this object, and that they report to Synod at the parts of the United States, for the purpose of obtaining information as to the discretion modes of accomplishing this object, and that they report to Synod at the parts of the United States, for the purpose of obtaining information as to the discretion modes of accomplishing this object, and that they report to Synod at the parts of the United States, for the purpose of obtaining information as to the discretion modes of accomplishing this object, and that they report to Synod at the parts of the United States, for the purpose of obtaining information as to the discretion modes of accomplishing this object, and that they report to Synod at the parts of the United States, for the purpose of obtaining information as to the purpose of obtaining information to slaves in different parts of the United States, for the purpose of obtaining information to slaves in different parts of the United States, for the purpose of obtaining information to slaves in different parts of the United States, for the purpose of obt

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 nutu meeting of its own body.

2d. That nothing in this approval be so construed as to imply an assent to the opinion expressed on pages 261 and 266 of the records of Presbytery in resolutions. 1st and 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,

ports 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.

Whilst we have many things that call for heart-felt penitence, and mourning before God, such as the fow 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 com-A. Smylie, S. M. Montgomery.

A. Chase, J. L. Montgomery, A. Hagaman, J.

B. Chase, J. L. Montgomery, A. Hagaman, J.

B. Chase, J. L. Stanton, J. Twitchell, R. S.

Ernat, R. L. Stanton, J. Twitchell, R. S.

Finley.—Elders, J. P. Smith, J. A. Montgomery, J. S. Holt.

Merit-felt penitence, and mourning before God, beart-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 sordic close the picture, we feel encouraged.

Bish
Rish
to go forward in the gospel throughout our wide spread.

Whilst we have many things that call for whilst we have many things

growing interest in the things of religion. Almost all the churches report some, and several of them large additions to the Church on exam-Bishop Daniel Russell was chosen Moderator, and Bishop James Purviance, Clerk. The usual Committees were appointed, and also on such other subjects as were brought before Synod.

A letter was received from the Presbytery of Brassos requesting information in relation to the manner in which they might become connected with this Synod. A report was adopted giving the information requested, which was sands are giving up the use of that which they down the present state of the Scotch Church warranted such interference," adding, that the "people of Scotland were sighing for a Prelacy: and when certain measure would shortly be introduced by Government to place the Scottish bishops on the same footing in every respect with the English; that the present state of the Scotch Church warranted such interference," adding, that the "people of Scotland were sighing for a Prelacy: and when certain measures (which he did not specify) were sufficiently matured, he had no doubt but a very large body of the most influential classes would at once adopt Episcopacy, ination. A few have reported that an extensands are giving up the use of that which they now confess has never benefited but injured in addition to those already calculated upon."

growing desire on the part of masters, to have sing to grant the wishes of the dominant (or non-intrusion) party, which they undoubtedly 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 sacred things. Catechetical instruction is said to the coloured population than formerly.

Sabbath schools, and Bible classes are formed, the present majority among the clergy will be come gradually less when they see they must give up the incomes of their parishes; and when the more violent have become dissenters, these that remain house that remains the remain house that remains the remain house that remains the rema 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 Collegiate 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 still may 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 upo God, and look to him in all our attempts build his Zion in these " troublous 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.

The following resolutions in relation to the Board of Publication, were introduced, and

1. Resolved, That it is highly importa speedily, and generally circulated throughouthe bounds of this Synod.

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

3. Resolved, That William H. Pearce, Ben

jamin Chase, Dr. John Ker, Thomas Hender-son, and Dr. Wm. Dunbar, be and they hereby are appointed a committee with full powers, an sures as they shall deem best for the accom-plishment of the object, and report at each stated meeting of Synod.

4. Resolved, That it be, and it hereby is en joined on each Presbytery in our connexion 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 lege of contributing annually, according to his ability, to the funds of each of the Boards of our Church.

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

Whereas, one of the primary objects in 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 we do hereby pledge ourselves to raise within years, the sum of Twenty Thousand Dollars, for the purpose of endowing

lution in relation to this subject was introduc-and adopted:

Resolved, That Rev. Messrs. R. S. Finle T. A. Ogden, B. Chase, J. H. Gray, and J. L.

John H. VAN COURT, Stated Clerk. Watchman of the South will please to copy.

SCHEME FOR THE ESTABLISHMENT OF PRELACY IN SCOTLAND.

of the Edinburgh Witness. SIR-I beg leave to solicit a corner of your valuable paper to state a circumstance from un-der my own observation, which fills me with an earnest belief that the Church of Scotland is at this very moment the victim of a powerful and well organized conspiracy, which has for its object the destruction of the Preshyterian Establishment, and the erection on its ruins of the ancient enemy "black Prelacy," now more mildly denominated Episcopacy, the Anglican apostolic and Catholic Church, or modern Pu-

seyism.

My situation is one which leads me continu

ally among the Established Episcopal clergy of the southern counties of England, more parti-cularly those within a hundred miles of London; and from the very nature of my business I have frequent and sometimes lengthened con-versation with bishops and their subordinate 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 Scotia with whom they are accustomed, often introduce the question of the Church of Scotland. A subscribing bishop to the intended Perth College, lately told me, after having in-troduced the subject of non-intrusion, "that a certain measure would shortly be introduced by

When I ventured to ask if this opinion was Another interesting item is that our coloured founded upon reasonable grounds? he said, population is receiving more of the attention of our ministers and elders, and that there is a Sabbath schools, and Bible classes are formed, and receive particular attention, in nearly all our congregations. The monthly concert of prayer, and social prayer meetings, are kept up in nearly all our churches. The distribution of the books, and tracts of our Board of Publication of the books, and tracts of our Board of Publication of the books, and tracts of our Board of Publication of the principal part of the nobility and gentry, or the books, and tracts of our Board of Publication of the principal part of the nobility and gentry, or the books, and tracts of our Board of Publication of the principal part of the nobility and gentry, or the books, and tracts of our Board of Publication of the publication of the Scriptures in the ancient capital of the publication of the Scriptures in the ancient capital of the publication of the Scriptures in the ancient capital of the publication of the Scriptures in the ancient capital of the publication of the Scriptures in the ancient capital of the publication of the scriptures in the ancient capital of the publication of the scriptures in the ancient capital of the publication of the scriptures in the ancient capital of the publication of the scriptures in the ancient capital of the publication of the scriptures in the ancient capital of the publication of the scriptures in the ancient capital of the publication of the scriptures in the ancient capital of the publication of the scriptures in the ancient capital of the publication of the scripture of the publication of the sc their ladies, belong already to the Church of England, or prefer its service, and most of them educate their sons and daughters in English schools; besides these, we calculate upon all retired officers of the army and navy, with the colonies, where they were only accustomed with the services of the Church of England." He relied greatly on the "local influence and example of those parties," and the "great power that would etnanate from the establishment of the Perth College as a nucleus, and also as an engine for the dissemination of their principles and the education of the sons of the influen-tial classes." When I referred to history as an example of the determined opposition of the Scottish people to the same attempt in former times, he denied that they were at all parallel

that the Stuarts were politically hated, "while our Queen is idolized," and though "he venerated the zeal and sound policy of the excellent individuals who then made the attempt, other neans would now be used, not so much calculaed to alarm the vulgar," and concluded by observing, "that no thorough amalgamation of the two nations could be effected until a similarity of religion was established by law, even though it should be maintained for a time, as in Ireland, by the upper classes alone, until the ould induce them peaceably to adopt it." This bishop has the character of being an estimable man, is a member of the House of Lords, so I give his conversation as it occurred, as I onsider him a good authority. The same sentiments in almost similar words, repeated to me over again by clergy of clergyman to the list of persons calculated upon, added "the Highland clans," the majoriof whom, with their chiefs, he affirmed were Episcopalians already. So lamentable is their ignorance of our people in the 19th century, or so grossly are they deceived by their spies and A CALL FROM THE UNITED CONGRE-When I told him there were no Highland clans now in existence, except in Sir Walter Scott's novels, or in the wilds of America and Australasia, where the cupidity of their andlords had driven them; neither any body of men in Scotland who would bow in body or mind at the bidding of any chief or noble, he Though he admitted in reply to a question of mine, that he had never been in Scotland, what astonished me exceedingly was, on my naming a place north of

of the worthy Major Stewart, late non-intru-sion elder from Strathbogie, was mentioned on their plan of appropriating all the military. A very sanguine clergyman connected with a certain College told me, "that money to any amount should not be wanting to carry it out that it was in contemplation to divide Scotland into districts, to which itinerunt lecturers and catechists, natives of the country, would be appointed, to catechize and distribute tracts, and between the standards of faith belonging to the two Churches," which he said "will require when the said sum of twenty thousand dollars aball be thus raised, the Presbytery of Mississippi will transfer all their right, and title to the former fund, to this Synod.

Resolved 3dly. That the Rev. Dr. Chamber.

been able to do the same, and even the name

exists among the Pusevite portion, in particu-lar, 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 Scotla 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 behove the people of Scotland to be watchful for their spiritual Sion, aided by the faithful portion of their elergy, 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 an, and will, be
purchased for evil.
I deem it to be my duty to g

public this information, which I can be the church of England, the schools, particilarly the chief An 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, the hour of adversity. I give you my name Alexr. Miller and address, and as we are unknown to each Francis Beaty who are well acquainted with myself and family; but as personal loss and annoyance would Willm. War be the sure consequence of affixing my real name publicly, which I much regret, I beg John Houston J

leave for the present to subscribe myself what I am, your obedient servant, London, November 8, 1842.

CHRISTIAN PROGRESS IN MEXICO. It appears from a letter addressed by Mr. Thompson, the Agent of the British and Foreign John Kerr Bible Society, now in the city of Mexico, dated John Loggan improved edition of the Holy Scriptures has James Lusk 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 consists of twenty-five volumes in royal octavo, besides a folio volume of plates and maps. The price in boards is \$132; there were upward of Charles Berry seven hundred subscribers to this work; and John McCroskry Jun the translators were chiefly four or five priests there. This is the first Bible printed either in Mexico or in all Spanish America, and truly James Walker

Mr. Thompson adds that "all this Bible in- Samuel Hay terest, and Bible publication and sale, will turn Joseph Kenn in favour of our simple text Bibles, without Saml. M. Cutchon We sincerely trust that note or comment." that this statement is correct. It is not a little curious, as illustrative of the different influences which have controlled the physical and mental progress of Mexico, and of other parts of this continent, that although that country was the first to receive European civilization it is the last to approach the means by which John Douglass alone that civilization can be perfected. The John Walker step here noted may however be regarded as an important one towards that great end. With John Wardlaw the Bible in their hands, and with the ability to Robt. Weir read it, the Mexican people cannot remain eitheral use. One hundred and thirty-two dollars -or even one hundred and thirty-two cents, too much for the mass of the inhabitants t pay for a book. The gospel is not properly given to the poor at this rate. True, it may a part of clerical policy in Mexico, as it cer tainly 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 seeds of a great popular reformation in that Re public may be considered as already sown.-North American.

### From the Protestant and Herald.

RELIC OF ANTIQUITY. Whilst spending an evening, a short tim since, with Orlando Brown, Esq., of Lexington, Kentucky, he showed us a call presented to his grand father, ninety years ago. tained 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 stamp of Presbyterians conducted their church matters We also present the names which are appended to the original document, because we recognize in them the ancestors, as we suppose, nearly one tenth of all the Presbyterians of our acquaintance. We give the inscription upon he tomb of this ancient servant of God, erected by his sons as affording a succinct history of his life and death.

"The tomb of the Rev. John Brown. after graduating at the College of Nassau Hall, devoted himself to the ministry and settled at New Providence, Rockbri lge county, Virginia. At that place he was the stated pastor for forty-four years. In the decline of life he removed to this country to spend the feeble remainder of his days, with his children. He died in the

GATION OF Providence and Timber Ridge in Augusta county. To be presented to Mr. John Brown at the Revd Presbytery of New

Castle when sitting in August 1753. WORTHY AND DEAR SIR. We being for hese many years past in very destitute circumwant of the ordinances of the Gospel statedly amongst us, many of us under disperishing in our sins, for want of the Bread of Life broken amongst us. Our Sabbaths wast-ed in mclancholy silence at home, or sadly weight upon the small portion of the muscles of Spey, and asking who "was calculated upon" in that district, he was able to give the names of several gentry I knew who had been amongst us; our hearts and hands discouraged abroad or in military capacities. Others have and our spirits broken with our mournful condition, and repeated Disappointments of our Expectations of relief in this particular.

In these afflicting circumstances, that human Language cannot sufficiently Paint, we have had the Happiness by the Good Providence of God, of enjoying a share of your Labours to our abundant satisfaction.

And being universally well satisfy'd with We do, Worthy and Dear Sir, from our

unanimity, agree, to call invite, and request you to take the Ministerial care of us.—And

and Directory.

And that you may give yourself wholly up to the important work of the ministry
We do promise that we will pay unto 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 rende

your Life comfortable and happy.
We intreat you worthy and Dr. Sir to have ompassion upon us, and accept this our Call and Invitation to the pastoral charge of our immortal souls, and we shall hold our selves for

we request the Revd. Presbytery to present this our Call to the Sd. Mr. Brown, and to concur in his acceptance of it and we shall always count our selves happy in being your obliged humble servts. THE SUBSCRIBERS.

Saml. Dunlan Halbert McCleur Saml. Buchanar John McNabb Alexr. Walker Wm. Carrothers Waller Eakin John Patton Wm. Gray James McClung David Dryden Geo. Stevenson Wm. Hamilton Willm. Wardlaw Thos. M. Speder Joseph Hay. Francis Allison John Houston June John Moore John Smely James Greenbee Saml. Houston Saml. Steel Thos. McMurry James McDowel John Sprowl James Coulter Rodger Keys Robt. Reagh Thos. Paxton Nath Peoples Alexr. McCleur Matt. Robinson Robt. Allison Moses Whiteside James McClung Junr Saml. Lyle John McCleur John Montgomery Robert Gamble John Rossman James Thomson Willm. Berry John Davison James Edmistor Roht Robertson Rob. Houston John Keys Charles Berry John Stevenson Jacob Gray Robt. Henery Nath. McCleur Edm. Hearken John Winiston Saml. Paxton Willm. Lusk James Robinson Thos. Dryden Edwd. Garr Wm. Davies Cha. McAnelly Wm. Smith

John Lowry Andw. Fitspatrick Willm, Emiston Saml. Grav Alexr. McCroskry Archd. Alexander Robt. Kirkpatrick John Macky Baptist McNabb John Mitchel Daniel Lyle

Magdalen Borden Saml. M. Dowel Widow M. Cleary Agnus Martin.

From the New York Observer HOOK-SWINGING.

The following letter from the Rev M. Wir

slow from Madras to the Rev. Dr. Scudder

Willm. Reah

now in the city of New York, has been handed us for publication. Madras, July 6th, 1842. Dear Scudder—You wished some account the hook-swinging, as I witnessed it at Roy rpooram. There are abundant accounts i 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. s celebrated annually at four or five different places in Madras, on as many successive Sundays, beginning about the end of July, or early August. The first I witnessed was in 1837 at Royarpooram, which was, as usual, about on hundred rods from the Mission House, and in plain sight. With some difficulty, I made my way through the dense crowd, consisting of per haps ten thousand persons, to the small temp of Ammael, one of the evil incarnations of Kali, the wife of Siva, in front of which, and of a large car, 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 trans-verse beam affixed about the middle to its top, so as to revelve as on a pivot, as well as swing up and down, after the manner of a well-sweep. At the larger end of this was attached a small canopy or covering, not much larger than an umbrella, but longitudinal instead of round, and made of painted cloth, on a frame, under which the ropes were placed for suspending the persons who were to swing. The canopy was intended in part, perhaps, for ornament, and in part for defence from the sun. At the other end of the transverse beam, ropes were attached by which it could be drawn down 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 be ing let down near to a low scaffold, the devotees, if such they may be called, or voluntary selftorturers, ascending that with the hooks in their backs, were secured by these hooks to the ropes under the canopy, and the other end of the sweep being drawn down, this was elevated and 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 pre vent his descent to the earth.

At the time I mention, there were, I think eighteen persons, one after the other suspended for eight or ten minutes each. The hook-And being universally well satisfy'd with your Ministerial Abilities in general, and the shoulder-blade a little way down the back, so as peculiar agreeableness of your Qualifications to us in particular, as a Gospel Minister hooks were thus inserted, not in pres Hearts, and with the most cordial affection, and people assembled, but privately, in the temple near, and a short time before the person was

into consideration, and report at the next meeting of Synod.

Instruction of Slaves.—The following resonance of the following res 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 heat. tion of the hook. I was close to some of those who swung, when they came to the scaffolding, who swing, when they came to the scaffolding, and certainly there were then no marks of the Anti-duel Society. It is presumed, that this may be effected by association in the duel-flesh; but whether the flow of blood had been exposed class itself, against duelling. The effects of association for the suppression of inprevented by previous beating or benumbing 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 prevented 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 evi-dent to me, however, that though they appear-ed more or less stupefied with drugs, yet their suffering was not small. One of the number came out of the temple with a garland on his

devotee was not a favourite of the goddess. But they could not be suspended as they were, without real and great 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, or 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 have seen in drawings— 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, the body into a horizontal attitude. Whether this is really done anywhere, I do not know. I should

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 connected as it is with other rites practised here, as well as elsewhere, about the same time—such as dancing on coals—carrying pots of fire on the head—dancing round fir fire on the head—dancing round funeral piles, citizens. It says: and sometimes rushing into them, and bearing "Between thirty

You are aware that those who perform the favour from the goddess, or for presents made a show to which the people collect, as at a great fair, than a religious ceremony. The govern-ment might probably abolish it without producing much excitement.

When, my dear brother and fellow laboure in the kingdom and patience of Jesus Christ shall these abominations cease from the earth? Yours, in the closest bonds,

THE PROGRESS OF PLEDGE-TAKNIG-ANTI-DUEL-

LING SOCIETY.

We perceive, from the London Morning He

ald, that a meeting was held in the County Hall,

ling. 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 In that strange military, religious, and legal posterous method of adjusting disputes, after the superstitious dogma that had formerly made it apparently reasonable, had departed. It may be contended, that duelling promotes national to engender and promote general courtesy and complaisance, a 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, becauses it raises up to an undue height, and gives an undue advantage to the wretch who is an adept in the mysteries of pistol saoon practice, and invests him with 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 experience or common sense can be brought forward in defence of the practice. It then becomes us to inquire into the means of then becomes us to inquire into the means of ustom. When it is known that the duel class in this country amounts to but seventy thousand, discoveries of relics, which cause so much joy, it seems no difficult task to undertake its abolition. To enact new laws on the subject would be useless. Our present laws are sufficiently bloody and severe on the subject; but government has no power to put them in force, when the opinion of the upper ranks and juries are against it. Not only the laws of England, but the cities of Europe and Assistance of the Roman Catholics in this country. The two Churches," which he said "will require to be done with great care, so as not to alarm their prejudices, and when a few families were gathered, a church properly consecrated for their use would be obtained. He was pleased to say that he considered "I would be well qualified for such a situation, and the salary and expenses for travelling would be pro-

have, nor can be effectual, without a change of view and practice in the duel-exposed class itself. To effect such a change is the object of temperance and drinking customs, and some other improprieties, have been all but miracu-lous; and why should not a similar pledge effect 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 fines, footings, and usages, are, in general, debts of honour. Those who refuse to fulfil these customs are lincame out of the temple with a garland 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 writhing with pain. Another fired off a pistot or two while swinging in the air, and all 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 suppended as they were.

Those who refuse to fulfil these customs are liable to a variety of maltreatment, and are put quite as much out of the pale of amity and so-cial intercourse as a gentleman would be who should refuse a challenge. And the "Association of Negation," the pledge to abstain established among the few, has been found perfectly effectual in abolishing among the many, in 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 analogous case. The plan now merely on an analogous case. The plan now proposed has been tried in France, and succeeded in entirely 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 seconds, 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 noblemen, the nation arch's minority on these noblemen, 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. 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 not more than a tenth of the whole number of the duel-exposed class.

### ROMAN CATHOLIC SCHOOLS.

The Albany Argus, gives an account of a

"Between thirty and forty orphans, whose and sometimes rushing into them, and bearing away, in frenzy, some part of a burning corpse, under pretence of eating it—or, in reality, seizing some portion with the teeth, in order to become possessed of a spirit of divination, or witchcraft—all these make one feel too sensibly that he is in Satan's empire, even where his seat is.

"Between thirty and forty orpnans, whose ages range from three to twelve years, are here not only taught and well taught, in all 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 swinging and other ceremonies, do not practise the station to which she is destined. We saw such austerities to atone for sin, as a direct object, but in consequence of some vow made in sickness, or when in danger, or to obtain some of age, that could scarcely be surpassed in their to them by others, who thereby get some merit by these self-tortures. In different parts of India the "churuck poojah" is becoming more parts of the building—from the culinary apartment to the dormitory-nothing could be in better order—whilst the cheerfulness and apparent naternal care and superintendence of the Sister

Superior: DE SALES. Thus far it is all well. 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 Asy lum 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—who were found intent upon their studies. Furthe

on in an adjacent room is the boy's school, numbering some two hundred," &c., &c.

We must be permitted to remonstrate with Protestants, (if they are really such,) touching Alesbury, the other day, on the subject of duelthe attendance of their sons and daughters upon schools in which Papal influence predomi 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 dangerously powerful judicial combat was legally suppressed, or at least generally discontinued, throughout Europe. being religious at all. The children of such process, an appeal to heaven was made, and it was superstitiously supposed that God would defend 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 process. institution and practice remained among the nobility and gentry, as a monstrous and preposterous method of adjusting disputes, after ed of the superstitions and pageantry of faith. It is a maxim of divine courtesy and prevents men giving the lie, or censuring the motives of another for fear of being called out; yet duelling is not an element fitted "evil communications corrupt good manners,

### A BISHOP IN SEARCH OF RELICS AGAIN.

They write from Portigny (Yonne,) that M. Wiseman, coadjutor of the Roman Bishop of Birmingham, has visited Sens, to search for of Canterbury, who died in 1242. He had exed the body of the saint entire. If these researches which bishops are making among of its history, we might applied; but it is to be feared, unhappily, that the result of all these discoveries of relics, which cause so much joy.

# SATURDAY, DECEMBER 17, 1842.

ington city, the Ruling Elders re and although then defeated, they do o disposed to submit. Now the Presby tery of Philadelphia did not sit in Washington and the Ruling Elders did not urge such claim. A journal which presumes to the character of a universal censor, should strive to be

oo Burnet, to show the parall en the organization of the ancient synt to have his gravity disturbed by such an at-

"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 deawhose charge was to gather the collec-of the rich, and distribute them to the the Synagogue, which was moral, and not of the temple worship, which was typical and cer-

seconal Church at the present day !" A striking parallel truly! The Synagogue had a presiding Bishop, the Episcopal Church has a priest, the Bishop taking charge, after a fashion, of a whole diocese; the Synagogue had three Elders, the Episcopal Church has nothing in its organization to correspond with them, except it may be its Vestrymen, who may be men of the world if we are not mistaken; the Synngogue had deacons, who took care of the poor, the Episcopal Church have deacons whose office it is to preach. So close is the parallel, that it almost overcomes our gravity.

Union with Rome Impossible. -- In speaking of his own high-church co-adjutors, the Banner of the Cross says, a union with Rome is impossible. The Catholic Herald pithily replies, "The Tractarians spoke in the same style not long since; now their cry is: In union is strength." In another article the Herald justly remarks:

"The American admirers of Oxford princi-ples must either go forward with their English brethren, and by an unequivocal homage to Catholic truth, in its whole length and breadth, secure to themselves a share in the blessings of unity; or continue to halt and hobble along, to unity; or continue to halt and hobble along, to the infinite amusement of thorough-going Pro-testants, yea of their brethren of the Low-church. By a manly, straight-forward, un-compromising course they would gain the re-spect even of their adversaries; but it is the fute of mid-way men to be laughed at alter-nately by the friends of truth, and the bold abettors of error. The maxim, In medio tutissimus ibis, was never intended for the man who should place himself between the fires of contending parties."

BURNING OF BIBLES .- The Journal of Com-November 28.

We had a sort of auto-da-fe at the Carl "We had a sort of auto-da-fe at the Carbo, (a village in the township of Champlain.) a short time since. The Roman Catholics had a protracted meeting, and during its progress they called in all the Protestant Bibles which had been distributed and purchased among them. (except some few who would not give them up.) and made a public bonfire of them. It was said by those who witnessed it, that the number thus burned was between two and three hundred. Efforts were made to purchase them, but dred. Efforts were made to purchase them, but to no effect. We have had public meetings, both here and in Champlain, to give some expression of sentiment in regard to the wicked outrage."

THE LATE SHERIFF MORRES -- It offords us much pleasure to state on good authority that this gentleman, who was so instantaneously called into eternity, while in the store of the Presbyterian Board of Publication, was a consistent and exemplary member of the Rev. Dr. Tyng's church in Philadelphia. His place in the House of God was always filled, and no weather prevented him from attending on the ordinances of religion. There was reason therefore to believe that although he died suddenly, he died safely.

CHRISTMAS TIMES .- Christmas is approaching, and while it is regarded by some as a saing, and while it is regarded by some as a sa-cred festival, it is regarded by all as a season for expressing our kindly feelings and good the will of God, they would gladly be released will to one another. Gifts are interchanged, from the heavy responsibility of working almost without means. They are very sad a and young and old seem to be delighted with and young and old seem to be delighted with this moment, dear brethren, for they are over-such remembrances. To a certain extent we whelmed in spirit with calls for help, and discommend the fashion, and are even willing to cussions, perplexities, despondencies, which cannot be spread upon the printed page. But tell there what percentage are the printed page. of childhood. Who does not delight to see others happy, and who would not wish to add even a single particle to that happiness? Christmas gifts when properly directed, may have this effect. It is pleasant enough to exchange gifts, but there is nothing very commendable in giving to those who can return your gifts. How much more gratifying to give to those who have nothing but the overflowings of a who have nothing but the overflowings of a lit.

Where lies the fault? Is it to be found at the door of our ministry? I must speak out my convictions—I dare not conceal what I conceive to be the truth. The largest, by far the largest share of accountability for the meagrements of our condition, is to be worne by them. Let me then speak to them, who myself often feel my need of the rebukes of the truth. My brethren, did you fire up with zeal for the glory of Christ, the results would be speedily manifest. Did you give palpable demonstration that this duty in your eyes is one of paraforth the beamings of joy from the bright eyes it. grateful heart to present in return! Indeed we might go on to show that this is the most promount interest, did you in season, out of season—in prayer to God at your own firesides, in fitable kind of giving, but as we do not intend to write a homily, we refrain. We would merely whisper into the ear of our gentle reader, and ask him if he has no poor neighbour, whose heart might be made to sing with joy by a friendly benefaction. Perhaps he has no comfortable hearth, no wholesome provision, no adequate clothing—and perhaps a little of your superfluity might supply these wants. Think the conversion of the world to the motely—did you in all these ways show that the conversion of the world to aperfluity might supply these wants. Think Him ice from above, and then go and make a who profess to be deeply indebted to God for gospel, that perhaps their clergyman, the

small, and perhaps badly paid, who has a family looking to him for support, and who is often constrained to retire to a secret place to lay his wants before his heavenly Father, and to ask Him who feeds the ravens not to leave him to admit my own fault: I feel that I have not been admit my own fault: I feel that I have not been ily looking to him for support, and who is often suffer hunger. They are the dear servants of Sod, and yet God's people forget to give them not been sufficiently urgent, and especially, that I have not been sufficiently watchful for fair opportunities in private, which if improved are the bear of the spiritual things which they receive from them! Reader, endeavour make your pastor comfortable; give him some of your abundance; and if he is already supplied, then remember other pastors who are labouring in the new parts of our country with very few external comforts, and let it be your delight to make them glad through your bene-

PROGRESS OF PUREVISM IN THIS COUNTRY lishop Whittingham, of Maryland, has published two discourses which the New York Churchman, and the Philadelphia Banner of the Cross, applaud in high terms, of itself a very suspicious circumstance, but which contain sen-timents which Dr. Pusey himself would most highly approve. As we wish to be particularly cautious in characterizing the Bishop's doc trine, we copy the following summary from the

"The subjects of the two discourses are parts The subjects of the wo discussed at parts of one theme. The object is to show that the Christian ministry is a real Priesthood—that its functions and duties are sacerdotal, having sacraments for sacrifices—the communion table for an altar—and the prerogative of remit-Priesthood, the essence of which is ministerial intervention that sins may be pardoned He teaches, (p. 11) that the same power which the Lord Jesus had on earth to forgive sins he conveyed in the most explicit manner those whom he left on earth to represent him in his Church, and minister in his behalf to the end of time.' 'Sent therefore,' he says, (p. 12) end of time.' 'Sent therefore,' he says, (p. 12) 'Christ's ministers have been—sent to preach that men may believe—sent, when they do believe to remit their sins in baptism, and in the communion of the flesh and blood, which he who eateth and drinketh, hath eternal life—sent in the very essential fulness of the priestly character and functions, the subordinate, instrumental ministerial intervention for the forgiveness of sins.' In accordance with this, he teaches. (p. 24.) 'that we err not when we say teaches, (p. 24,) that we err not when we say that, that which is eaten and drunk by us, the proper and natural body, and the proper blood of Christ. Who, he says, thus believe ing, can view the sacraments otherwise, than as the highest and most concerning privileges of the believer, the very breath of his spiritual life, being the medium appointed by him who gives it, for its communication and sustentation? As the best and costliest treasures of the Church, entrusted to its dispensation, as the children's food, committed to the stewardship of a segregated ministry, that as well to the Church on earth, as to the Judge of all at the last great day, a strict account may be given of the use and fruits of such heavenly bless-

How near to Popery is all this? It mus soon become a question, we think, how evan gelical ministers can remain in a Church whose spiritual rulers boldly avow such sentiments!

ECCLESIASTICAL, -Presbytery of West Hanover, on the 18th ult., met at Providence, and on the 20th, duly ordained Mr. James M. Allen, and installed him pastor of the Byrd and Pro-

## THE DUTY AND NEGLECT OF THE CHURCH.

We have before us an address delivered by the Rev. Dr. Potts, of New York, on the subject of Missions. It is spirit-stirring and evidently the effusion of a heart warmed by the subject. After speaking of the claims of the Church and the exceedingly inadequate means furnished by the professed followers of Christ, he remarks:

Dear brethren, pause here and consider this picture. Surely, surely the professing Chris-tians—the ministers of our Zion, cannot but be moved by such a statement of facts, when i shall be laid before them, as it now is before you. What else can we do than spread it out before you, mortifying as it is? It is humiliating, it is alarming in whatever light it is considered. It calls for universal motion through all the churches of our connexion. An univer sal cry should be raised—Where lies the fault Could we persuade ministers and people this question, we should consider the work done.
Where then lies the fault? Does it lie at the door of the brethren appointed for the management of the work? They have with great solicitude asked themselves the question. What more can they do than they have attempted to

do? what appeal could they have made, which has not been made? what service rendered which they have not rendered? Let the Church

case:) I ask now, is it not opportunities for pressing home any truth oduty. While I remember this, I am humbled and fear even to seem to cast a stone at the most faulty. But let the truth be spoken, and let it be received in humility, by thos their need of it.

I say then, that there is reason to fear

I say then, that there is reason to fear that our ministry is in danger of neglecting this duy in their avowed zeal for another. Have they not in their defence of the Truth, forgetten its propagation? Have they not been content that their share of obligation to the truth shall consist in standing guard over the precious deposit to see that it be not rifled? But might it not almost as well be rifled, as hid away out of sight of the world for which it was intended? What avails it if we have orthodoxy in profession, if the orthodoxy of action be wanting? or that Christ should be preached so that not a single flaw can be discovered in the theological accuracy of the teaching, if Christ be not so preached as that every believer shall be inspired to pray, and give, and labour to have his sulvation made known, not in their own Jerusalem only nor in their own Judea only, nay nor ev the dispersed of their own people merely, but to the Gentiles? Is that the true trumpet of the Gospel which does not summon the this war? Oh my brethren, may the appointment of this day arouse first of all the Ministers of Christ, and make us humble and bow smouldering embers of our love for the world, until it shall flame so high and so steadily as that none can mislake that we are men of one calling and purpose—the conversion of the world to God. Then only shall we have no cause left to fear that our other ministerings are selfish, and our other offerings at the altart, like those of Nadab and Abihu. Oh what a fear is that! Can we conceive of a more terrible conceived this. Nay, nay, oh! church of our love, where so ur Fathers due to, this world upon whose mercies we bly of Divines, uniformly allowed her ruling bly of Divines, uniformly allowed her ruling of the westminster Assembly of Divines, uniformly allowed her ruling our Fathers due to, so long fed, if thou wouldst have the smile elders to lay on hands in the ordination of pustors. They acknowledge that, in her First Book of Discipline, drawn up in 1560, there was no such provision; that the laying on of hands was not then prescribed at all in the ordination of either pastors, or elders and deacons; and that, of course, there was no example, at that! Can we conceive of a more terrible conthat! Can we conceive of a more terrible con-demnation than that which must await the profes-

us down for our lagging zenl, and rouse the sed leader of God's people, who instead of grasp-ing the interest of the world, has been absorbed aking care of his own; instead of going forward, has held back; instead of firing of others for Christ's glory, has shed around them an atmosphere of death. Our pulpits may glitter with the beauties of learning and eloquence and orthodoxy, but if learning, elo-quence, and orthodoxy be not warmed with love, universal love, their glitter will prove like the dead. In any degree to do this, is to abuse the Truth, and forfeit the final welcome, Well done good and faithful: ye have done it hese—ye have done it unto me.

Then, oh my brethren in the ministry, let u see to it for ourselves. Let no weariness over

come us, let no opposition of the inimical, no indifference of the lukewarm, let no danger of being stigmatized as beggars, let no dishearter ing contrast between the grandeur of the cause and the smallness of our success in gathering means to carry it forward, let no poverty which is not absolute, prevent us from giving ourselves and labouring to induce others to give. The poorest church is rich compared with the destitution of the perishing. I admit that my own faith sometimes almost faints when I contrast the wealth, which sits in many of our places of prophic with the fact that cause of our places of worship, with the fact that out of our abundance we give to the poor, poor Lazarus who lies a the gate, only the crumbs which fall from our table! I could hide my head when I behold the energy of the Church when the world's purposes are to be secured: how mountains are cu through, and rivers crossed, and a vast mechan ism constructed by the people of a single city. vidence congregations. In these services the for the purpose of securing pure water for the preach the gospel-but we do ask, and you. and let those who refuse to hear, do it at their peril,) that a fair portion of its superfluity, and f there be no superfluity, then some fruit of Again: let us reiterate the question, where

I turn to the professing disciples of the great
Missionary: the last of whose commands lies as much upon the members as upon the ministers of the Church.

Those persons must have taken a very con-racted, if not a radically false view of the spirit of Christianity, who do not at once admit that a professed belief in the Gospel, necessarily implies the duty of Evangelization. I will not, nowever, pause to prove this: indeed, I should feel ashamed to attempt to prove a truth so like truism. To pray and to do, are necessary adjuncts in the cause of Christian experience

This is not the fault which lies at the botto of the evil over which we are called to mourn The theory is in general right enough: it is the spirit that is wrong. Responsibility is admit-ted: but it is not felt. All own that we should practical in our religion, but the admission is inoperative.

My friends, I beg you to review the principle every man should cast away his hope of have not the missionary spirit. Upon this grand principle, clear to my own mind as a sun-beam, I must take my stand. Not in one way only, but in every way possible, we will forth the word of life, if we love it.

The question recurs: why the barrenness our Church in respect to liberal gifts devoted t Evangelization! There can be but one answer: it is, that we need a piety which shall have

more individuality.

The secret of the inefficiency of any move ment which requires concerted action, is the facility with which responsibility is shifted from one to another, and from the individual to the mass. The full effect of the sense of responsibility is not felt, because we lose ourselves the crowd of those who share it with us. And let me tell you, it is very difficult for any who are not upon their guard, to avoid this danger,— rather, this grievous sin. And yet until the snare be avoided, we can hope for nothing in the shape of concerted action. All the apat of the whole, must be traced to the parts, and the requisite momentum be given to any enter prise it can only be when every individual shal feel as if his personal strength was just that very force necessary to communicate the mo-mentum. In that case the feeling of the one. being that of the many, the vigour of individua will becomes a quality of the mass. Non therefore may say with justice, I will work, will give, if others will, unless he prove the truth of what he says by a vigorous, evident and persevering demonstration. Such a demonstrapersevering demonstration. Such a demonstra-tion may be the very make-weight that shall kick the beam. And no one without having made it can avoid the shame and guilt of the final failure.

terror for its very life, it raised the pitiable ery of individual necessity— Lord, what must I do to be saved?"—can be transfused into all its sub-acquent movements, and cause it to cry with equal earnestness "Lord, what wilt thou have ME to do?"—all will be in vain. Unless the act which converts a soul to God be regarded only as which converts a soul to God be regarded only as the first of a series of activities, why—we may perhaps raise a goodly array of nominal professors who may contribute to the glory of appearances—but are they Christ's? Are our churches to be regarded as for resses of defence only, to be well-provisioned and then shut up, while we who enjoy their security look with unconcern from our loop-holes upon the ruin which the enemy spreads over the unprotected country around? Are these weapons of truth given to us, only that we may defend our own heads and maintain our own ground, or are they not inmaintain our own ground, or are they not in-tended as well for offence, and to be wielded in

tended as well for offence, and to be wielded in a battle which shall secure spiritual deliverance for all the oppressed and helpless? Brethren, brethren, however exceeding great may be our army in number and appearance, yet without the inspiration of Christian love, it will form such an array only, as that of the prophetic vision, before the wonder was completed: when although there was a noise and a shaking. and bone came to his bone, and the sinews and the flesh came upon them, and the skin covered them above, -a goodly array to the eye and full power,-there lacked never-hing, the grandest element of

theless the chief thing, the grandest element of being, for it is editen, "as yet there was no breath in them."

The who so far mistake the economy garrisoned defences; who think your work done when you have secured to yourselves and your households temples wherein to worship, and have hedged yourselves round with all the social advantages of Christian appointments! and have hedged yourselves round with all the assert that the earliest and best practice was in social advantages of Christian appointments! conformity with that for which they now conformity with that for which they now conformity with that for which they now conformity with that the Church of Scotland, of the holy life of Love, could not do worse than the holy life of Love, could not have the holy life of Love, where the ho tion be that of the body or of the sout, or of both conjoined, must be sure of food and shelter within thy walls. Thou must be a Bethesda, a house of mercy for all people, and as thy master so thy ministers must be encouraged to stand at thy gates, and make the world ring with the loud "laying on of the hands of the eldership;" ry-"Ho, every one that thirsteth!" Upon hy walls must be writ Salvation! For if ou art not such as this; if thou shouldest ever lose the character of active pity for the woes of suffering men, which formed, in the first days, one of the chief means of the triumphs of thy Lord over a heartless Paganism; if thou shouldest cease in this respect to reflect, (like silver purged of its dross,) the benignant features of thy
—Ichabod, Ichabod,—where is then thy where is then thy glory The foe shall trample thee, and some abo tion of desolation, some Godless, Christless, heartless mockery of THE TRUTH, shall stand in thy holy place, and thou shalt be left to curse and be cursed in a world in which thou wert meant to bless and be blessed.

The monitory voice of the past is heard utter-

ing these warning notes. A church that is absorbed in self-enjoyment cannot long maintain the vigour of health: a church that will not work cannot live; a church that withholdeth cannot grow rich. History has set her seal to these

At the best, it is "a day of small things with us." We will not despise it, but shall we be content with it? Still it is day. There is light yet visible upon our horizon. But it now re-mains to be decided, whether it is the twilight of the dawn which shall grow brighter and brighter unto a perfect day, or the twilight of the evening which shall pass from dimness into the

darkness of night.
Oh then, ye sworn co-workers with our Lord, who statedly renew at the supper, your pledge to follow him fully, loose ye from the band of reduce congregations. In these services the Rev. P. J. Sparrow presided, and gave the charge to the pastor; Rev. Wm. S. White your necks, look up to the heavens above and to the depths of darkness, and to the desolations office, and also declaring that they can take no of earth, and with a love which cannot be divertmerce publishes the following extract from a letter dated Chazy, Clinton county, New York.

onarge to the pastor; Kev. Wm. S. White for baubles or luxuries. We would not recall ed from the one grand object for which ye were of ministers of the gospel; and that, a number of ministers of the gospel; and that, a number of ministers of the gospel; and that, a number of work of years before either the First or Second Book on Presbyterian church on earth for two centered to Christ, and called to his side, quit u like men, men of large hearts

You owe this to yourselves and your children lear brethren, must demand from the Church, for you cannot be enlarged, nay nor even pre served, at home without it. You owe it to the idolater, for on every side, from the Ganges to the Wolga, the hands of drowning nations are personal self deniul, shall be given to carry the Rible and the missionary into all the world.

Taised, imploring help. You owe it to your Lord, through whom ye, ye Gentiles! have become heirs of these mercies—this Christian at-mosphere, these quiet Christian homes, these bloodless Christian altars: for who knows, ye children of the Saxon, but the knife of some Druid priest once drank the life-blood of son ancestor of yours!

There! in those far-off lands, are brethren a sisters who, under God, are dependent upon you. Shall they stay and laboursupport stay and perish, or shall they disperse their orphan schools, and close their doors and quit their presses, and come back to demand of you, why they were abandoned? It has come

For the Presb THE PRIESTHOOD IN THE CHURCH. Mr. Editor-We have read with feelings of lively satisfaction, the Editorial comments the Episcopal Recorder of last week, on an important subject designated by the title which ntroduces our piece. The occasion of these remarks, was the delivery of two discourses Bishop Whittingham of the Diocese of Mary stated in the commencement of this address. I land, in which the doctrine is clearly taught, will not repeat them further than to say, that consequently that through ministerial interven-tion, sins may be forgiven. The instruments of this intervention for forgiveness, are the sacraments which are entrusted to them to administer; so that the chief duty of the ministry is the ministration of these sacraments, which are affirmed by Bishop Whittingham to be "the hest and costliest treasures of the Church," and "the very breath of spiritual life." corder remarks, "Of course if such a priestly intervention means any thing, it must be co sidered as an indispensable intervention. It would be absurd to lay down the position any other foundation. The whole structure of Bishop Whittingham's argument demands the position, that ordinarily at least, and as the rule of God's government, there is no other method of obtaining forgiveness of sins but by a participation of the sucraments administere by an authorized priesthood; that the blessin strumental power to remit sins, and to com mence and sustain spiritual life, by the adm stration of the sacraments, and therefore of ne essity the most important thing for man, and most essential to his salvation, is a participa tion of these sacraments thus administration Now we are bold to say that a doctrine mo completely opposed to Scripture and to the ex-perience of the Church has never been held within the Christian communion." Such is the bold and unequivocal language of that paper with reference to that Anti-christian which is not only deforming the Established Church of England, but threatens to cast a withering blight over a considerable portion of ways show that the conversion of the world to Him to whose service you are pledged, and whose blessings lie thick around you, was, not above, and then go and make a gift. We would whisper in a still in the ears of our Christian readers to be deeply indebted to God for that perhaps their clergyman, the hom God has sent to them without proposed to preach salvation to them, is

RIGHTS OF RULING ELDERS,—No. IV.

Mr. Editor-Having endeavoured to sho that the new doctrine concerning the rights of ruling elders is opposed to the nature of the office, and would tend, if adopted, to frustrate its great design; I shall next, in compliance with my promise, endeavour to make it appear that the right contended for is an INNOVATION, and has never received the countenance of any regular, orderly, Presbyterian church. The friends of this new claim would indeed,

persuade us that the reverse is the fact. The assert that the earliest and best practice was i they insist that this practice was actually main-tained in the Church of Scotland until the Westminster Assembly of Divines altered it; and they venture, with great confidence, to assure Ruling Elders, that they were first "deprived of the function in question, by those who doubted of the scripturalness of their office." This is a most unfortunate assertion. Surely those who nake it have forgotten to consult their historical records. Allowing for the present, that the Scottish practice prescribed in the Second Book of Discipline was as they say; and that it was ontinued in Scotland until the Westminste Assembly ordered otherwise-have those who speak so forgotten that more than thirty years before the Second Book of Discipline was ever thought of, Calvin had established ruling elders in his church in Geneva; had contended earnestly and confidently for the "scripturalness of the office;" and yet had taught, in his Institutes, that preaching elders alone were to lay on hands in the ordination of ministers of the gospel? Surely these facts could not have been in the recollection of gentlemen when they ven tured to allege, that ruling elders were "origi nally deprived of the function in question by those who doubted of the scripturalness of their office." Culvin's language on this subject is too pointed and explicit to be controverted for He declares that the laying on of hands in the ordination of ministers was "confined to the pastors." (Instit. B. IV. Chap. III. Here, then, is an example of the great Patriarch of Presbyterianism, at once contending for the scriptural authority of the elder's office, and also declaring that they can take no

of Discipline in Scotland was framed. But it may be seriously doubted whether the ministers, was ever really exercised by ruling elders, even under the Second Book of Discip line, in Scotland. This may be fairly doubted or rather confidently believed not to have bee so, for the following reasons.

1. The language used in that Formulary re specting the ordination of ministers is, that they are to be set apart "by the laying on of the hands of the eldership." But when the same But when the same Formulary tells us what is to be understood by he "eldership," it represents the leading and guiding part of it to consist of bishops or pastors, together with those "who are commonly called elders," who "labour not in the word and

doctrine." 2. In speaking of the public acts of the elder ship, this Book declares that "after lawful pro-ceeding by the eldership," it appertains to the minister to pronounce all the results of their deliberations. It tells us that it belongs to the minister likewise to pronounce all the public denunciations that are to be made in the kirk, before the congregation, concerning ecclesiasti cal affairs, for that he is the messenger and herald betwixt God and the people, in all these affairs." It seems, then, that the drafters of this Book of Discipline were strangers to the 3. The fact that th

logic, that, because ruling elders were set apart for the function of government, therefore they were competent to every act of government. Ruling Elders ever had hands imposed on them-selves in ordination, in the Church of Scotland, at any period of her history, affords strong presumptive evidence that they did not turn lay on hands in the ordination of minis-I have never seen a particle of evidence that the Elders of the Church of Scotland wer ever ordained in this manner; and I am per suaded that no one else ever saw such evidence. But it is likely that a class of Elder who never had this solemnity imparted to their own persons, should unite in imparting it to a class of Elders of a superior order? I have no doubt that the fact of their ordaining their Elders and Deacons throughout their whole history, without the imposition of hands, was a defect. But still I speak of the fact, and of he decisive bearing of that fact, on the argu-

What confirms all this reasoning in regard to he Church of Scotland, is, that, in all the Presbyterian churches on the continent of Curope, organized at the period of the Reformation, the practice on this subject seems to have been uniform, without a single exception. In one of them were the Ruling Elders ordained with the imposition of hands; and in no one of them did these Elders unite with ministers in he imposition of hands, in the ordination of ninisters. How shall we account for this renarkable fact? Did it fall out by mere accident? No, it is just as remarkable and just as lecisive as any other fact, viz, that all the Reformed churches on the continent of Europe, with one consent, maintained the doctrine that ninisterial parity was the faith and order of the truly primitive and apostolic church. In all the Presbyterian Churches of France, Holand, Switzerland, and Germany, it may be confidently maintained that no one ever heard of a Ruling Elder laying on hands with Pastors

in the ordination of Pastors.

But it seems the advocates of the new do trine profess to have found, in Dr. Lightfoot's

ease and reputation in rebuking the spirit and eider as decisively favourable to their claim

combined influences of infidelity, semi-Popery, and Popery, which are now assuming an attitude and language of defiance against Christ and Ris Church.

A. It is the awkwardness of Dr. Lightfoot's language. Whether that venerable body decided right or wrong in this matter, it is certain their decision

was all one way.

2. Although a very large majority of the members of that Assembly were strictly and zealously Presbyterian in their creed, and produced a set of Pormularies, which have been or nearly two centuries famous for their Presbyterian character; there were among their colleagues about half a dozen learned and zealous Independents; and these, together with a
few other enemies of Presbyterianism were
almost exclusively the men who pleaded for
raising the rights and privileges of elders.
They contended that ruling elders ought to be
eligible to the Moderator's chair in all the eligible to the Moderator's chair in all the judicatories of the church. Nay, like some modern professed Presbyterians, they alleged, that, as these elders were appointed to bear rule in the church, and as presiding in ecclesiastical assemblies was a solemn act of government, it was peculiarly appropriate that they should occupy the moderator's chair, in the assemblies of the church. See Lightfoot's works, Vol. XIII. p. 233—267. No one who understands the principles of the Independents can be at a loss to see why they contended for this docloss to see why they contended for this doc-trine. One would think, however, that gentle-men who claim to be Presbyterians of the gen-uine, primitive stamp, would be ashamed to be

and in such company.

3. The writer who undertakes to give us an account of the doings of the Westminster As-sembly, tells us that the Church of Scotland, conformity with the acts of that Assembly minediately changed its practice in regard i ruling elders; and that ever since the year 1645, when the Formularies framed by that Assembl were adopted in Scotland, the imposition of the hands of ruling elders in the ordination of ministers, was discontinued. This statement would seem to convey the idea, that the English mem-bers of that Assembly exercised a sovereign control over those from Scotland, and that the to the former. Let those who entertain this opinion read the Life of Bishop Reynolds, prefixed to the edition of his works in 1826, and they will entertain it no longer. Bishop Rey-nolds was a member of the Westminster As-sembly; and his judgment seems to have been, sembly; and his judgment seems to have been, certainly that of his biographer was, that the five Commissioners from Scotland governed that Assembly. The story, then, that the Westminster Assembly legislated, in regard to the Ruling Elders in opposition to the Scotlish doctrine and practice, and that the Church of Scotland altered its practice for the purpose of conforming to the Assembly's decision there is forming to the Assembly's decision, there every reason to believe is a fiction. There has been no solid evidence of its truth produced, nor do I believe that any such exists.

There is no proof, then, that the Church of

allowed ruling elders to lay on their hands

ed, the doctrine for which our opponents now function of laying on hands in the ordination of contend. That doctrine, then, deserves to be styled, in all the extent and rigour of the expression, an INNOVATION. Its friends may magine that they are Presbyterians of a highly rectified character, and may claim its adopti as an honour; but they are deceived; and, though no doubt honestly, are deceiving others.
The advocates of this new doctrine, however, ell us, that the fathers of the Presbyterian church in the United States, the framers of the form of government under which we now act, were evidently of their mind. For they say, hat, while the Directory for the ordination service, as formed by the Westminster Assembly, and as adopted and acted upon by the Church of Scotland, declars that none shall impor hands in the ordination of ministers but "preaching Presbyters;" our Directory on the sam ubject, says, that the ordination shall be done "by the laying on of the hands of the Presby-tery," without excluding the ruling elders. These gentlemen contend that this alteration was made with the express design of enlarging the powers of elders in this country, and of en-tirely doing away the Westminster and Scotch restriction. But can any intelligent or cand man admit this plea? One would think that the venerable framers of our Formularies in tended to make the alteration specified, they would have acted upon that alteration, and would have actually introduced the elders to the privilege contemplated in it. But did they do this? It is notorious that they never did ! Here, then, we have the extraordinary allegation that a body of mature, wise, venerable men, is framing a form of government for their Church, made an important alteration from that form under which they had before acted, for the express purpose of introducing a new arrangement, which, however, they never did introduce, or so much as propose! In the hands of those very men, and their immediate successors, no one ever heard of any ordination being conducted by the imposition of hands of any other than preaching Presbyters. Can any one believe this self-destroying story? If se venerable men were capabl the alteration in question with the view spec fied, and at the same time of acting, as every one knows they did, as long as they lived, it utter disregard of their own purpose-nay, i opposition to it-we must suppose tute either of common sense, or of common honesty. Can the advocates of the new do trine be sincere in representing those men as agreeing with themselves, and as credible witnesses in their favour? I can hardly conceive of their being able to swallow so great an absurdity. Either those venerated men meant no such thing as is imputed to them; or they had not honesty enough to follow out their own con-victions; or they found their purposes so ab-horrent to public opinion, that they never dared, in any one case, to carry them into effect.

But our opponents ask, what can be meant by the direction in our Formula of Ordination, that when the ordained minister rises from his knees, after the ordaining prayer, the presiding minister first, and afterwards all the members of the Presbytery in their order, shall successively take him by the hand, saying in words to this purpose—"We give you the right hand of fellowship to take part of this ministry with us." Here, say they, ALL THE MEMBERS OF of fellowship to take part of this ministry with us." Here, say they, ALL THE MEMBERS OF THE PRESENTERY are directed to do this. But he Ruling Elders are members of the Presby-

of the Formula meant to represent as members of the Presbytery only those who were permanently and constantly such, viz. the ministers—the individual Ruling Eldera being such only occasionally and in rotation, as they happen to be delegated by their respective sessions; just as the language would be, if an inquiry were made, when the Presbytery was not actually sitting, who were its members? Every one knows that, in such a case, the answer would only pame the clerical members. And that nows that, in such a case, the answer would only name the clerical members. And that this was the real meaning of the framers of the Formula, is rendered still more probable by the notorious fact, that in the Formula for the ordination of Ruling Elders, not a hint is given about the imposition of hands in their case. nation of Ruling Elders, not a hint is given about the imposition of hands in their case. And every one acquainted with the history of our Church, knows that the imposition of hands in setting them apart to their office was absolutely unknown, not only anterior to the adoption of our present Constitution, but for twenty years afterwards. So far as the writer of the present paper knows he was the first mistage. years afterwards. So far as the writer of the present paper knows, he was the first minister of the Presbyterian Church in the United States, who ordained Ruling Elders by the imposition of hands on the kneeling candidate. This was about thirty-five years ago. And he well remembers the doubting look and the shaking thead which he encountered on the occasion from some who considered themselves as peculiarly strict Presbyterians, and who disliked any departure from old habits. The present writer, when he considered that the first deacons were undoubtedly ordained by the imposition of hands, could not reconcile it with either his feelings, or his principles, that Ruling Elders should be ordained with less formality or solemnity. And as he was the first (so far as he knows and believes) to introduce this method into that beloved Church in which he was born and bred; so he hopes he shall be the last to

Christ. Pardon my prolixity, Mr. Editor: one mor number will probably complete my plan.

and bred; so he hopes he shall be the last to say or do any thing derogatory to the true honour or public usefulness of this highly valued

and respected class of officers in the

For the Presbyterian THE UNION SINGING BOOK.

Mr. Editor-Your correspondent, Mr. Fitz, is under the impression that I "also am an au-thor, and actuated by envious motives." I do not claim the honour of being an author, at least, not in Mr. Fitz's department. I have never published or edited any musical work, and do not know that I ever shall. But as a Christian and a Sabbath-school teacher, I feel a deep interest in the promotion of proper sacred music in the great congregation and in the sabbath-school. Neither was I "actuated by envious motives" in my review of Mr. Fitz's work: the object I had in view was the real good of the little ones, whom he expected to length: Had little ones, whom he expected to benefit. Had Mr. Fitz's book appeared solely on his own responsibility, I should not have noticed it, but let ponsibility, I should not have noticed it, but let it rise or lall according to the estimation by the public of its merit or demerit. But as it came, bearing the sanction of the American Sunday School Union, and may wield considerable influence on that account, I treated it as public property, "without respect of persons." I bought the book, intending to exert my influence, to have it extensively used in Sabbath-schools, if it Scotland ever, in any period of her history, the ordination of ministers. Nobody pretends that she has admitted any thing of the kind for nearly two hundred years. All grant that the Westminster Assembly adopted the same rule; and all, it is presumed, will acknowledge that proved to be a good one; but finding, upon thorough examination of it with some musici friends, upon whose judgment I could rely, the it was not what it ought to be, I felt it a duty to point out some of its defects, for the benefit of whom it might concern. I make this remark, because Mr. Fitz accuses me of "a design to give a false impression." It is always painful for me to find fault; and had that been the sole object of my review of Mr. Fitz's book, I should have troubled you with a much longer commu-

Mr. Fitz insinuates that I am " shut up in my own domicil, and know but little of the wide world," and have a "mind necessarily contracted and sectarian"—that I am " a man of one idea, who has never seen the world, and totally destitute of the qualifications of a reviewer." To all this, I will merely reply, that although it is true much of my time has been spent in study "in my own domicil," yet my profession has forced me a great deal more into "the wide world," and cleared into "the wide world," and enlarged intercourse with my fel-low men; and a desire to be of benefit to them has led me to "engage in promoting the great and good causes of the day."

With regard to many of the church-tunes in his

With regard to many of the church-tunes in his book, I do not object to their use in the church; hut I do not consider them as suitable in the Sabbath-school. Mr. Fitz "admits that they are not particularly adapted to children;" and says that they were placed there for another purpose—the use of adult Bible-classes. As he had said in the preface to his book, that "This work is designed to furnish Sunday-schools with a selection of tunes and hymns adapted to their exercises;" I was right, I think, in objecting to them as I did. them as I did.

them as I did.

I have no objection to the use of song-tunes in the Sabbath-school, provided they are adapted to poetry of the same character, and have no unhallowed associations connected with them. No judicious superintendant or teacher would think of setting words to the tune of "Lucy Long," to be sung as a part of the exercises of the Sabbath-school. It would be subversive of all decorum in the school. all decorum in the school. Mr. Fitz, therefore, misunderstands me, when he says of me—" Our reviewer, if he had had any knowledge in the reviewer, if he had had any knowledge in the history of music, would have found that the same objection which he would urge against the use of these song-tunes might with equal propriety be made against more than half the most popular church-tunes now in use." Modesty forbids a man to speak of his own attainments, but I think that even Mr. Fitz will allow me to say that, having read and studied the Histories of music written by Burney, Hawkins, Busby, Stafford, and others, I am not claiming too much in desiring to be considered as having some

Stafford, and others, I am not claiming too much in desiring to be considered as having some "knowledge in the history of music."

I am glad to learn that Mr. Fitz is not the author of the incongruous addition to the hymn "Thou sweet gliding Kedron." It having been added by "the Committee of Publication of the American Sunday School Union," argues little in favour of their competency to decide upon the merits of a musical work.

If Mr. Fitz cannot see errors when directed to the very page on which they occur, it will probably be quite as useless to mention the very strain and bar, where they are found.

In conclusion, I only desire that those who have charge of the music of Sabbath Schools, will examine this work for themselves; and if, upon such examination, they think proper to introduce it, I will not blame them for so doing.

And now, Mr. Editor, as my time can be more pleasantly and profitably occupied, than in a newspaper discussion with Mr. Fitz as to the merits of his book, and I have already occupied more of your time and space with it account of the Westminster Assembly of Divines, some statements concerning the proceedings in that venerable body which they consider the solutions and address. This, however, cannot, subject. Were I disposed to be satirical, there

WILLIAM S. MARTIEN, Corner of Seventh and George streets, PRILADBLERIA.

at respects the Episcopal church, he pararly regards, as worthy of commendation, provision made for the reading of large isons of the Holy Scriptures in the public vices; and also for the special observance i commendation of the great facts of the ristian religion, such as the birth, crucition and death, resurrection and ascension of a bleased Lord; and the diffusion of miracutation of the Holy Spirit on the day of Pensida of the Holy Spirit on the particular of the least candour will enable you to perceive that I published of a meek and quiet spirit, which is in the light of God of great price." Alas! that his xample has been lost sight of by Episcopal

That unassuming man designated himself Bishop of the Protestant Episcopal church in the commonwealth," or "State of Pennsylvathe commonwealth," or "State of Pennsylvania." We have now Bishops of whole States; as of New York, New Jersey, &c., &c., as if their jurisdiction comprehended the whole population, and as if Episcopacy alone was known, or had any existence. Formerly when reference was made to the Episcopal church, it was called "our church;" now, by the party alluded to, it is called THE church; plainly intimating that the Episcopal church is the only church. In a felling Episcopal paper of very recent date, when the Methodist Episcopal church was noticed the word "church" was printed in italics. The meaning of this cannot be misunderstood; since, although there is no who are not Episcopalians are styled dissenters; and what is yet more extraordinary, the Scorch Presbyterians of the established church are

the time when Scottish Episcopalians, known as Jacobites or Nonjurors, could only meet by stealth or sufferance in any larger number than six. So much for THE Church as it existed in

tian's Magazine, edited by the Rev. Dr. John M. Mason, of New York.

Trinity Church, New York, published a work, entitled, "A Companion for the Altar: consisting of a short explanation of the Lord's Supper; and during the receiving of the Holy Communion, according to the form prescribed by the Protestant Episcopal Church in the United States of America." This was followed in the fall of the same year, by another compilation, entitled, "A Companion for the Festivals and Fasts of the Protestant Episcopal Church in the United States of America."

Extract from the Companion for the Altar. "The Judge of the whole earth indeed will do right. The grace of God quickens and animates all the degenerate children of Adam.

The mercy of the Saviour is co-extensive with

this controversy was alterwards published by Dr. Hobart.

As the Episcopal writers had complained of being assaulted in the peaceful exercise of a common right, Dr. Mason, after quoting from the language used by Dr. Hobart, such expressions as the following in reference to non-Episcopalians, "Schismatics, usurpers, renders of the Church's unity, rebels against their Almighty Lawgiver;"—added, "Verily, if this is no attack upon non-episcopalians, it is so like one, that we need a shrewd interpreter at our elbow to prevent our mistaking it," p. 90, 91.

"If Mr. Hobart had intended an attack upon the anti-episcopal denominations, in what manner could he have made it? Not by assailing them individually in the street; not by endifferences among them on their favourite include such a principle. But this no more to include such a principle. But this no more includes such a principle. But this no more to the include such a principle. But this no more to the include such a principle. But this no more to the include such a principle. But this no more to the include such a principle. But this no more to the include such a principle. But this no more to the include such a principle. But this no more to the include such a principle. But this no more to the include such a principle. But this no more to the include such a principle. But this no more to the include such a principle. But this no more to the function of any thing else which is regulated by Christ's authority, to be the indispensable condition of salvation.' Habita it proves particular views of church order, than it proves particular views of any thing else which is regulated by Christ's authority, to be the indispensable condition of salvation.' Habita it proves particular views of any thing the anti-episcopal denominations, in what mantening for be seen to be seed to one or the other of these common to be seed to one or the other of these common to be seed to one or the other of these common to be seed to one or the other of these common to be seed to one or the other of these common to be seed to one or the other of these common to the seed to one or the other of these common

> for himself."—p. 91—92.
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> Again, Dr. Mason, referring to the quotation from page 84—86, thus expressed himself.
>
> "Their doctrine is, that non-episcopalians are no part of the visible church; but are 'children of wrath,' and without a single hope founded on covenanted mercy. No 'repentance towards God,' no 'faith towards our Lord Jesus Christ;' no conformity to his image; no zenl for his glory, can be of any avail. The simple fact of their separation from the The simple fact of their separation from the 'authorized,' that is to say, from the Episcopal 'priesthood,' mars their religion, and ren-

"This sweeping sentence of proscription is softened by representing it as 'not inconsistent with that charity which extends mercy to all with that charity which extends mercy to all who labour under involuntary error.' But the relief is not worth accepting. For in the first place, so much is necessary to constitute 'involuntary,' or as it is elsewhere called, 'unavoidable' error, that the instances in which the plea could be substantiated would be rare indeed. Access to means of instruction precludes it effectually. And as there are few from the word of God they have produced nion with the authorized, or Episcopal pries hood, be to those to whom the Gospel is pro-ciaimed, an indispensable condition of salva-tion, what possible escape can be left for those who reject it? The very idea of such an esthat of an indispensable condition. No; is the condition be indispensable, they who re may still be saved, it is not indispensable: otherwise the definition might run thus: an indispensable condition is that which may be dispensed with! The alternative then is, EPISCOPACY OR PERDITION!! Prove this, and there is but one way for us: rush into the arms Prove this, and for our part, little as we are inclined to such a transition at present, we will take refuge immediately in her commu-nion! He is a fool who would put his soul in jeopardy for a single moment, by rejecting an indispensable condition of salvation; and risk the loss of Heaven upon the credit of the charity of Mr. Hobart, and Bishop Horsley! We are sure that the drift, and have little doubt

that the design of a number of Episcopal pubconclusion," p. 94, 95.
"But before the authors can be justified in uttering a syllable which only looks towards

in the Albany Centinel, who was answered by Thomas Y. Howe, Esq., the Rev. Frederick Beasley; two right reverend prelates, and Mr. now Dr. Hobart, also appeared on the side of the hierarchy; five against one; at length the printer proposed an armistice. The whole of this controversy was afterwards published by Dr. Hobart.

As the Episcopal writers had complained of being assaulted in the peaceful exercise of a temporary in the peaceful exerci

what these same gentlemen tell us, when they are occupied with another view of their subject? For brevity's sake, we quote the Layman only, as he is particularly pointed, and as his papers have been republished, with unqualified approbation, by Dr. Hobart himself." "Let it be recollected that error is venial only in proportion as it is involuntary. "How, then, shall that man excuse himself, who, having been warned of the defect of the ministry in the coined into cents and dollars; could he take only as I used to practise. I think Tom will tween those gloomy and portentous clouds; but at whose hands he receives the ordinances of this precious material, and employ it in efforts the Gospel, neglects, nevertheless, to give atat whose hands he receives the ordinances of

Episcopacy, have no spiritual authority what- how little, how very little, it was possible to ever; have no ministers; and no ordinances.' spare for objects of piety or benevolence. It

"We are reduced it seems to a hard predict of the way for another and another; and he cament. In the first place, we have nothing to do with works which prove the necessity of rapidly accumulating.

"We are reduced it seems to a hard predict of the way for another and another; and he door, and a sharp "Come in," answered; a man threadbare and pale, with the air of a gendo with works which prove the necessity of union with the Episcopal Church, such as those Punctual in the house of God on the Sabbath, published by Dr. Hobart, because they are addressed to Episcopalians alone; and in the next place, we are without excuse for neglecting to examine them. We are WARNED, it is said, of the defect of our ministry. Warned! By whom? Not by our own ministry. They perceive not the fatal defect. Not by Dr. Hobart's works; they were intended for none but Episcopalians! and yet we are to be without excuse! sample of charity, we suppose. Very possi-bly, however, this good office is performed by the advices and admonitions of the Layman. We are much his debtors; especially as in not vielding to his voice, we encounter the hazard of forfeiting, by voluntary error, all claim upor we, miserable sinners that we are, we can hardly escape from the alternative of 'Episcopacy or perdition,' with all the charity of Dr. Hobart to help us." Vol. II. No. 1, p. 88 and 89. As Dr. Hobart had complained of being mis-

"If, however, it is true, that we have so grossly mistaken and misrepresented the principles of Dr. Hobart and his friends, and their predecessors, as he pretends, we have the consolation of erring in company which he will not deny to be respectable." Vol. II. No. 3,

But they that will be rich, fall into temptahurtful lusts which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves with many sorrows.—1 Tim. vi. 9, 10.

GOD AND MANNON.

a pastor received a visit from a young man, who sought his counsel and prayers. The good man prayed with and for him, and finally, as he hoped had evidence of his conversion, and enjoyed the satisfaction of admitting him to the visible church, and seeing him thus enter upon

the service of the Redeemer.

The accession of such a member was an occasion of much joy to the church. He was of

ing herself to more activity and greater effort in the service of her Lord, and she felt her

give no disquiet to the most timid conscience."
p. 101.

'My single object, says he," (Dr. Hobart,)

"was the instruction of Episcopalians." (Apology page 32. Vol. II. p. 87.)

"His works are declared by the Layman to be 'addressed to Episcopalians alone.' (Coll. No. 111, p. 32.) Is it so? Where then was their vaunted charity, in trying to conceal from others, or not trying to extend to them, the knowledge of truth upon the admission or rejection of which, depends admission to, or exclusion from, God's covenanted mercy? Is it thus that charity behaves towards the souls of men?" Christian Magazine Vol. II. No. 1. p. 87.

must conscientiously employ it in their service. He could not aid in looking up the scholars—in-deed he was kept so busy, he did not think he could do any thing about it. Would he teach a class on the Sabbath? The Sabbath was his only day of leisure—of spiritual improvement. He felt his own need of instruction; he felt incompetent to teach others. The good man felt that there was modesty in this refusal, and he said very kindly, as he turned away, "I am very sorry not to see you at our weekly conference." "I feel it a great loss," replied B——, "but my time is not my own, and I cannot be spared." The pastor was not a weak man, and he thought as he left—I wonder how long before B—— expects a parthership to relong before B— expects a parthership to re-ward his diligence. But he was a kind man, and the thought followed-we must not expect

the Gospel, neglects, nevertheless, to give attention to the subject, and to examine dispassionately, those works which prove the necessity of union with that church, the validity of whose ministrations even its most inveterate opponents are obliged to acknowledge. Layman No. IX. Collect p. 138." Vol. II. p. 88.

"On the Layman's principles, such a case cannot exist. For in the very next page, he maintains, that those who have departed from Episcopacy, have no spiritual authority what-

constant at the Lord's Table, decorous in all plainly of fallen fortunes, entered the room. public religious observances, diligent in his B—— drew himself up, and looked hard and business, exact, but not oppressive in his trans-actions, whose prospects were brighter for both worlds than his? His pastor mourned that his liberality did not increase with his wealth, and come to tell you that it is impossible for me to grieved that the counting-room should seem to absorb all his energies. But while he could and I have come to ask forbearance and kindnot but feel that there was somewhat to regret, ness a little longer." he was not sure that there was aught of which

- married, and took his bride to a home furnished with every comfort, adorned with every elegance; and the pastor called to offer his congratulations. He took an opportunity entreating him to make this an era in h life of renewing his dedication to God—of devoting himself to his service. With great faithsteward—and he entreated him to consider the obligations which rested upon one who had professedly dedicated himself and all that he had to God. He told him that the church needed his prayers and his efforts even more than his money—though he doubted not that were his heart in her cause, his treasure would soon be there too. The countenance of B——fell, and his brow grew dark, and he told the good man that he was to be his own judge of his duty and ability, and muttered something about steward-and he entreated him to consider the

to him very much as poorer relations look up to, and point out with pride, the post of a wealthy kinsman, who neglects and despises them. But amid the outward show of good, was there an accompanying inward peace? Did the world indeed satisfy the soul of one was there an accompanying inward peace?

Did the world indeed satisfy the soul of one who in early life declared that he took God for his sufficient portion? He had served Mammon faithfully, and Mammon had rewarded him; but had he likewise served God, and was he also reaping the rewards of rights was a factor of the sufficient portion. The had served Mammon faithfully, and Mammon had rewarded him; but had he likewise served God, and was he could do to get along with his own concerns. was there an accompanying inward peace? Did the world indeed satisfy the soul of one who in early life declared that he took God for his sufficient portion? He had served Mammon had rewarded him; but had he likewise served God, and was the also reaping the rewards of righteousness. Because him; but had he likewise served God, and was the also reaping the rewards of righteousness. Because him; but had he likewise served God, and was the also reaping the rewards of righteousness. Because him; but had he likewise served God, and was the also reaping the rewards of righteousness. Because him; but had he likewise served God, and was the also reaping the rewards of righteousness. Because him; but had he likewise served God, and was the also reaping the rewards of righteousness. Because him; but had he likewise served God, and was the also reaping the rewards of righteousness. Because him; but had he likewise served God, and was the also reaping the rewards of righteousness. Because him; but had he likewise served God, and was the also reaping the rewards of righteousness. Because him; but had he likewise served God, and was the also reaping the rewards of righteousness. Because him; but had he likewise served God, and was the also reaping the rewards of righteousness. Because him; but had he likewise served God, and was the also reaping the rewards of righteousness the could to get along with his own concerns. Perhaps he expected more urging, but the gent terms in the proposition of Bernchias, whom we slew between the temple and the alter. Verily I say unto you, All these things shall come upon this generation." The view of the two two who in the way of life." He felt at all at such times, they were days of sadness to him. He felt here often an uncomfortable sense of deficiency, unfaithfulness and unworthiness, which he sought to persuade himself was penilence and humility; and he thought those visionary, who spoke of the joys of forgiveness, the sweet assurance of pardon. He would give a little—a wery little—but the thought those visionary, who spoke of the joys of forgiveness, the sweet assurance of pardon. He forgot that these are granted to those who confess and forsake their sins; and although B—— had at times felt constrained to confess in the had never so much as in-

elieve me from my cares. They can all spend, reveries. "Letters, sir, from the Post Office," be touched with a feeling of our infirmities." But to view this passage as an isolated text, withdrew. "What's this, from Tom? More

torn out something yet."
"Well, here's a letter from Susan, 'My hus sands!' She speaks as coolly as when she used to ask for a piece of bread and butter."

tleman, but with an appearance which spo

"If you cannot meet your engagements. must mine; and if you cannot raise the money, the means must be taken to raise it from your property. The times are very hard, and money I must have."

"I have been disappointed in my expectations; but still I hope to meet the bond at no very distant day—I ask you not to make me further expense. You are secure and as a man and a Christian, I ask you not to strip me of all I have, and leave my wife and children ing, and the unsanctified.

and the church to which he belonged looked up to him very much as poorer relations look up to, and point out with pride, the pear course of the unconscious stranger still pursued the theme, until an awkward silence ensued. And then the stranger told his errand. He solicited aid for a feeble church. His application was

quired of thee." And he passed from sleep unto death, and stood a naked spirit before the tribunal of Him who will render to every man according to his deeds .- N. Y. Tribune.

All who are familiar with the words of eterbut they can neither earn nor save. Fine hands they would be to get along without me. There goes John, half-drunk already, staggering to the billiard-room. He will die a beggar, and his family will suffer. If I do not look out for them, I shall have all his children to support, and his frivolous, gossiping wife. If she had been a different woman, he might not have been such a man. He was a sweet child—I remember I told old parson — I meant to make a minister of him—a fine minister he would have made—ruined by his mother's indulgence, and reeling from the tavern to the theatre. At his age I was behind the counter, and here have I been tied ever since—and for nal life, often turn to the pathetic expostulatio and here have I been tied ever since—and for what?" A slight tap on the door disturbed his that "we have not an High Priest who cannot be also be

money I dare say. 'Misfortune to let the sash fall, and break my window.' Pshaw. 'Fellow-ciple which it conveys. If we consider the The partnership was attained, and B—— admitted as an equal, was no longer supposed to be entirely under the control of others. But was his time less valuable when the interests of the concern were his own, than when he was a subordingle serving for a control of purpose which tween those gloomy and portentous clouds; but also a most important and most necessary les-son will be conveyed to impenitence and unbe-lief, as to the awful and infallible certainty of

God's threatened judgments.

There is, perhaps, no more serious obstacle involved—a few thousands would relieve him, and prevent the sacrifice of his property. Am very sorry to apply, but knowing your parental affection.—Oh, nonsense! it all comes to money. Well, I did not expect this—I knew Susan's husband was a fool; but I thought Jones was doing well. 'Advance of a few thousands the company of the dearence designed in the buman mind, to repentance and reformation, than the vague idea entertained of the Divine mercy; as if mercy were the same weak passion in God as in man; and, at the cry of suffering, however merited, should swallow up all the other attributes—the truth, the justice, the holiness of God. But the passage before writings, the error must almost always be wilful; in which case the retreat is cut off—and
secondly, we have no ground to expect even

writings, the error must almost always be wilful; in which case the retreat is cut off—and
secondly, we have no ground to expect even

weth of the great object of life was to acthe Gospel, in churches which have 'no ministers, and no ordinances,' exceeds our compreindicate the image of
the invisible God—our Judge at the day of final
ters, and no ordinances,' exceeds our compreindicate the invisible God—our Judge at the day of final
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lusion. It exhibits to us Christ—the image of the invisible God—our Judge at the day of final heart beating in sympathy; and with the ten-derest feelings of commiseration for those very sufferings which he was himself about to inflict. Thus, while it magnifies the Divine compassion to the utmost, it but establishes more strongly man, unless in full harmony with his other at-tributes; and in full accordance with those holy as being the essential principles, the fixed and unalterable rules, of His moral government. In short, it convinces us, that even though the short, it convinces us, that even though the passing of that sentence, "Depart, accursed, into everlasting fire," were to melt the Divine bosom with a still deeper sorrow than did that my sterious sacrifice in which the Pather spared not his own, his well-beloved Son, yet that God

will not, because He cannot, consistently with his unchangeable attributes, at the bar of final

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back through every vista of unforgetting memory upon the illuminated scenes of past endearment; of profiered mercy and love: complains, tenderly and mournfully complains, of their infatuated blindness, their obstinate impenitence and hardness of heart; and describes, by one of the most touching images of parental tenderness—a hen gathering her chickens under her wings, and shielding them, by her own life, from every assault of the enemy—describes the constancy, "How often,"—the willingness, "would I,"—the tenderness of His paternal care and anxiety, "have gathered thy children together, even as a hen gathereth her chickens under her wings,"—and the cause of the failure of all these efforts, and of their impending ruin, "and ye would not!"

would be called amiable weakness? Has not the sword of righteous vengeance dropped from the Divine arm? Has not mercy so rejoiced against judgment, as that God's truth, and justice, and holiness, have failed? Is, then, this church of hypocrites, of murderers of the prophets, of haters of God, to be continued in the possession of its prostituted privileges; and, when its iniquity is full, still to stand forth before the world as the church of Christ? Is this mother of harlots, wallowing in impurity. impenitent, impure, unsanctified? By no means. Our Lord proceeds to confirm the sentence; desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." He not only announces, but proceeds to execute, this; "Jesus went out, and departed from the temple." This, observe, was our Lord's last visit to the temple; and in thus formally quitting it for ever, He abandoned this infatuated and detemple, no means of grace can be efficacious; its rites and ceremonies can be but weak and beggarly elements; its oblations vain; and all its sacrifices and prayers but an abomination unto the Lord. Before entering further upon the principle

which I desire to inculcate, I would guard against a possible abuse of the context. It might be said—indeed has been—Since Christ the impenitent: and this, not in wrath, but in sorrow; with eyes suffused with tears; with a heart beating in sympathy; and with the tenconformity to the image of Christ. But the exercise of this feeling, as of many other legitimate feelings, passions, and affections, should rather be guarded, and repressed, than argued for, and indulged. For I might well ask, Who is there, whose uniform consistency of profession and conduct; whose ardent zeal, and whose close well, with the conduction of the conduction whose close walk with God, justify him in indulging this spirit? Who is there who does not find sufficient in his own bosom to humble him to the dust; and to teach him that ble him to the dust; and to teach him that the only feelings which he should indulge towards a fellow sinner, are those of deep commiseration and regret? Still, however, I admit that there is a holy indignation against sin: but each who asserts it should take good heed lest he condemn himself in that thing which he alloweth. He should take good heed to the Apostle's caution, "Be ye angry and sin not." He should be well assured that his advance, is indeed against sin and not the effect of not." He should be well assured that his anger is indeed against sin, and not the effect of pride or peevishness: of a carpal spirit, and an unsubdued temper. Nor is this difficult to ascertain, if we honestly desire to know the truth. Holy anger against sin is ever intimately allied to love for the person of the sinner. Our Lord, we are told on another occasion, looked round about it with about "with anger:"—but why?—"being grieved at the hardness of their hearts." And as in the case before us, we ever find that a

reness of an Omei tween the extraordinary event and the store extraordinary prediction of it. The work reposed in a deep calm: the temple of Jawas now shut: yet our Lord already heart ecoming "wars, and rumours of wars," th, like the gusty moaning of the oppressed labouring almosphere, or the faint rumour of the far distant thunder, announced, and red in, the tempost which und, and hovering over, the carcase of that appy people, and that devoted temple, from ich the life and Spirit of God had finally derited. In a word, he saw, literally and ac ulfilled, all those tremendous judg-tich Moses, filleen hundred years beedicted as the inevitable consequence of stasy from God; and recorded, in the y-eighth chapter of Deuteronomy, in lan-which, though written more than three and years ago, might be adopted as a all history of the fate of this unhappy peoom the destruction of Jerusalem to the st day. Such was the sight of misery d horror which met the Omniscient eye, as coked into the future, and there read the stiny of this devoted people; and which, obver-for this is the principle which I desire inculcate—could not stay the righteous arm Divine vengeance, though it swept every nord of tenderness and compassion in the Dine bosom.

J. M. H.

## THE PRESBYTERIAN

SATURDAY, DECEMBER 24, 1842. Three Dollars if paid within air mor

\* \* The indisposition of the Editor must be his apology for not paying his usual attention to the present paper and to correspondents.

To Correspondents.—As the communication tion from Baltimore is anonymous, we can make no use of it.

Norice, -- To our friend W. J. M., of Dutchess county, New York, we say that we cannot upon inquiry, discover that the pamphle he mentions reached its destination. If it did, by some accident, it has been lost.

state before, that the Rev. Septimus Tuston, a make it their god. It occupies their thoughts and affections, and the possibility of being sepbeen again elected Chaplain to the Senate of arated from it is regarded with extreme pain. the United States. This we believe is the They never part with it voluntarily, and no apfourth time that Mr. Tuston has been elected to peal, however powerful, can induce them to do gaged in his appropriate work, considered himthis office, and at this time it was almost if not a truly benevolent act. Yet such men are

in the Presbyterian Church, designs to open, on has no power to open their heart to sympathy, the first of the year, a select school for young or to obtain from them a moderate proportion ladies. It has often been a subject of regret of their wealth for the relief of suffering huwith us that Philadelphia has been so destitute of eligible schools of this kind, to which young Christians? We judge not. All Scripture is between them, so as, in a number of instances to destroy the peace of the church. Whoever the church whose read Dr. Trumbull's History of Connect the church whose read Dr persons could be sent with entire confidence, that they would be competently instructed. We the mastery over them, and of which they selregard our friend Dr. Neill as peculiarly qualidm repent. Instead of sympathizing with the
Had those churches employed and treated their gentle manners, for the task he is about to undertake; and feel persuaded that parents will accept the opportunity of sending their chilbe given on the most moderate terms.

CITY TRACT SOCIETY .- The New York City Tract Society celebrated its anniversary in the bois, Roman Catholic Bishop of the diocese of Tabernacle, Broadway, on Wednesday evening last, 21st inst. "The great object of this them to Christ, that they may be saved. To carry this object into effect, one missionary has has for some years performed as coadjutor. been appointed to the German population, and twelve others have been placed in the different wards of the city, in which they aid and superjudicious persons, both male and female, to whom they assign particular districts, in which they engage to visit every accessible family, an interesting contribution to the history of our giving to each a religious tract, once in every month, and to repeat their visits more frequently if circumstances permit. In like manner suitable persons are appointed to visit frequently the shipping in the harbour, and to give tracts

of Christian fellowship; 311 persons have been united with Evangelical churches—accomplish-ed by the blessing of God on an expenditure

THE BANNER AGAIN.-The Editor of the mer of the Cross touches the sermon of Dr. une lightly, being probably afraid of provoking him to controversy, but upon us it has no mercy for publishing it. The Banner with its usual accuracy, positively asserts twice, that we solicited a copy of this sermon for publication, and very plainly intimates that we did so to satisfy our unconquerable and even rabid hatred for Episcopacy. Now we say there is not a word of truth in this. It is sheer guess work, for which the Benner has a peculiar tact. We are also charged with having reviled THE

CHURCH! How far from the truth! THE CHURCH is the object of our fondest attachment, and every living stone which enters into its constitution is precious in our esteem. No. no, it was only that dangerous sect of highchurchism which we spoke of without respect. Running into Puseyism, and from Puseyism into Popery, we are repelled by it.

The Banner after describing us as " malevolent," and "malignant," with singular felicity prays that God should forbid him to return railing for railing. How ignorant some men can be of their own spirit!

The same print exults that there is likely to be trouble in the Presbyterian Church, by the agitation of the question about Ruling El ders, still insisting, contrary to the fact, that the movement is made by the Elders; but alas how forgetful must it be of the intestine troubles in its own Church, half of which is verging towards Popery! The question of the Eldership is a very trifle in comparison with that which is now shaking the Episcopal Church to

HIGH CHURCHISM ALARMED .- We recently copied from the Episcopal Recorder an extract from the Sermons for the Times, which take the place of the Tracts for the Times, in which the most odious doctrine was unblushingly advanced, that sinners should not enter into a church and that ministers should not preach to them with a view to their conversion! The Church Chronicle, and the Banner of the Cross, both tigmatized the matter as an imposition on the public by some papist or puritan. Thus have they committed themselves. The Editors of the Episcopal Recorder however give this explan-

"These sermons are published by J. G. and F. Rivington, the publishers of the 'Tracts for the Times,' and were procured directly from them in London, by the Rev. Dr. Tyng, one of them in London, by the Rev. Dr. Tyng, one of our number, who received information from the most authentic sources, that it was understood by all, and denied by none, that these Sermons emanated from the authors of the 'Tracts for the Times.' They are anonymous, like the Tracts, and describe their authorship on the title page as written 'By Glergymen of the Church of England.'"

Thus it is not likely the sermon is an impo sition, and if not, what a fearful development does it furnish of the corruption of the Church of England!

AVARICE.—The avaricious retain their mosometimes found within the Church. They profess to be denied to the world and to self, and LADIES' SEMINARY. - By turning to our ad- yet the whole current of their soul's feeling is the laying on of hands, in the same mann vertising columns, our readers will see that the turned away from the practice of a benevolent William Neill, so favourably known and self-denying Christianity. Their religion fied by his learning, experience, and kind and suffering, obeying the commands of Christ, imdren to a school where sound instruction will is in them the root of all evil, and drowns their idea of rivalship between them and the Pastors souls in destruction.

ociety is to seek out the lost and to bring quite feeble. Bishop Hughes, it is supposed, succeeds to the office, the duties of which he

REV. MR. McKEMIE,-In Reed's History of the Presbyterian Church in Ireland, (Vol 2 plurality of preachers for and the efforts of a large number of pious and page 425) we find the following notice of the Rev. Mr. McKemie, one of the earliest Presbyterian ministers in the United States. It is

Church. " From the Minutes of the Lagan Presbytery. I find a Captain Archibald Johnston applying to them in August, 1678, to assist him in procuring a minister for Barbadoes; and in December, 1680, a 'Colonel Stevens from Maryland beside ly the shipping in the harbour, and to give tracts that may be read by the mariners during their voyages, or when in distant ports.

"The missionaries have made to the Board of Managers monthly statements of the results of these labours, as far as they had come to their knowledge and been investigated by them; and the following are the total results thus reported for the past year: 13 missionaries, aided by visitors whose average number has been 1014, distributed 684,599 tracts containing 3,200,012 pages of the important truth relating to the salvation that is in Christ Jesus; supplied destitute persons and families with 979 Bibles and 766 Testaments [furnished by the New York Bible Society;] lent 5443 volumes from the ward libraries; gathered 2000 children into Sabbath and 456 into Bible classes and 1527 to at-

Ancient Bishops.—To demonstrate that the Bishops of the ancient Church were very unlike diocesan Bishops of the present day, and not very unlike Presbyterian Bishops, a writer in sequence which I have stated.

Nor is it a consideration wholly without in this controversy, that, if we follow day is like that of ancient times? Is it not perfectly intelligible how so many Bishops could occupy so comparatively small a territory, on the supposition that they were no more than pastors of particular churches?

#### RECENT PUBLICATIONS.

DIVERSATIONS ON THE BIBLE, between a Mother and her Children. By Mrs. Sarah Hall. Fifth edition im-We have before spoken with commendation of this

THE PASTOR'S TESTIMONY. By Rev. John A. Clark, Rector of St. Andrew's Church, Philadelphia. Fifth edition, revised and corrected by the author. New York, 1843: Robert Carter. 12mo, pp. 240.

Prayers by Wilberforce, Toplady, Jay, Jenks, and Bickersteth. Carefully revised. Boston, 1842: James

This is a very good selection of forms of prayer

UNITED STATES ALMANAC. Philadelphia, 1843; E. H. Butler. 12mo. pp. 323. This publication contains a vast quantity of intering matter, and will be a very useful manual during

s.millar

For the Presbyterian RIGHTS OF RULING ELDERS .- No. V.

Mr. Editor-I had occasion to remark a preceding number, that the office of the Ru-ling Elder was once nearly banished from the Church by the spirit of *Prelacy*. Those who Church by the spirit of *Prelacy*. Those who bore the office towards the close of the fourth, and the beginning of the fifth century, aspired to something which they thought more honourable, and encroached on functions which did not belong to them; until, at length, the office itself, in its appropriate design and character, fell into disuse. The same result, in substance, we are added to the present the same of the process of the same result, in substance, we are added to the present the same results. was produced, many centuries afterwards, by the spirit of Independency. The Independents in the sixteenth and seventeenth centuries, altogether mistaking the nature and character of the Ruling Elder's office, considered him as a kind of co-ordinate with the Teaching Elder, and though charged with a sphere of duty in a venerable senate for conducting the discipline of the church, they commonly chose one cipline, and as having prerogatives in this respect above those of the Pastor and Teachwith the Pastor and Teacher, and was allowed in his turn, to impose his hands in their ordi nation. The consequence was, that the Pastor and Ruling Elder often constituted rival powers in the congregation. Diversity of views. animosity, conflicts and strife frequently arose between them, so as, in a number of instances could not have occurred, and peace and edification might have been expected to be the con-DEATH OF A BISHOP.—The Rev. John Dusequence. But they blundered at the threshold; perverted and misapplied the office, and an analogies which justify this, are numerous unwelcome and odious undertaking. Frequent collisions with pastors, made men of pious and good feelings reluctant to accept the office. And services both of instruction and government were expected of those who bore it, which it was nearly or quite as hard to find candidates qualified for discharging as it was to find a

> seventeenth century, very few Ruling were found in New England. The prospect now is, that, if certain gentle-men can prevail on the Church to adopt their notions, the office of the Ruling Elder will be destroyed by ultra and fanatical Presbyterianism; and that, while they profess extraordinary zeal for the honour of the office, they will inevitably, if gratified, inflict upon it a fatal blow. It is earnestly to be hoped that every sober and sound Presbyterian will stand by the principles of the Bible and his fathers, and will steadfastly resist the counsels which "cause to err."

> natural consequence was, that the office gradually fell into disuse, and after the close of the

It is not probable that the gentlemen wh advocate the new doctrine would be willing now to maintain, certainly not to arow, the posi-tion, that ministers of the gospel might be regu-larly ordained by a common church-session. But surely if their fundamental principle be a valid one, viz. that Ruling Elders have the same plenary ordaining power with ministers of the "word and doctrine," then it is not easy to see why this consequence may not-na must not follow. I am aware that the thought of every parochial Eldership throughout the land being vested with power to commission

phy of some of their dioceses. Thus Asia Minor is six hundred miles in length, and three hundred in breadth, a less territory than is bundred in breadth, a less territory than is comprised by Pennsylvania, Virginia, and the two Carolinas, and yet it had upwards of four hundred Bishops and Dioceses; while the four States just mentioned have only five! This is given on the authority of the high-churchman Bingham, but it is supposed that a proper search might discover two hundred more Bishops withing the same territory. Again, neither Caria of Faith and Form of Government with ourin the same territory. Again, neither Caria nor Syria was as large as New Jersey, which is presided over by one Lord Bishop, and yet one of these places had thirty-one, and the other thirty-six Bishops. Still further, on a other thirty-six Bishops. Still further, on a portion of the coast of Africa, embracing Tripoli, Tunis, Algiers, &c., and not of greater extent than the four States previously mentioned, there were in Augustine's time six hundred and eighty bishoprics! Now, can any of our readers believe that the Episcopacy of the present thing which the word of God enjoins. But it weighs not a little against departing from a weighs not a little against departing from a practice which our Fathers have unanimously adopted for centuries, and which is no where forbidden, or even discountenanced in the word of God; nay which that word evidently favours.

Having now adverted to the principal topics of argument which occurred to me on this sub-ject, I shall close this number, and, for the present, the whole discussion, by a brief Address to the Raling Elders of the Presbyterian Church in the United States.

Respected and Beloved Brethren in the Lord You have been told, at your ordination, that the office which you occupy is one of high trust We have before spoken with commendation of this book as the production of a cultivated and masculine mind. It may be read with advantage. The publisher has some copies beautifully bound, and at a reduced price, which would form beautiful presents for the season.

The Paston's Testimony. By Rev. John A. Clark, Rector of St. Andrew's Church, Philadelphia. Fifth and corrected by the author. New over the members of these members to act in their we admire the spirit and sentiments of the author on all practical points of religion. They are evangelical. We like also the general plan of the work, but we could not but regret that in a book so practical, and so well colculated to do good by general circulation among all denominations, the author should have thought it necessary to introduce the peculiarities of Episcopacy.

Parlour Devotions: consisting of morning. pastors in the catechetical instruction of dren, and young people; to converse with serious inquirers : to assist in visiting families : to aid in carrying the light and the consolations of the gospel to the chambers of the sick and the dying; to attend meetings for prayer, and to aid in conducting them, according to your re-spective gifts and opportunities; to superintend and regulate Sabbath-schools; and, in a word, to watch over and help forward every thing adapted to promote the edification of the church of God. You will see here a large field for the exercise of pious intelligence, fidelity, and zeal: field sufficient to employ all the time talents, and benevolent activity of the most de

voted Christfan. But besides all the opportunities and call for doing good in *private*, every day, and all day, your power of benefiting the church as members of ecclesiastical *judicatories* is also great. In the respective church-sessions to which you belong, your power is paramount. There the Elders, being a plurality, while their presiding pastor is only one, and each of them having a vote as potent as his, have the entire in their own hands. And in all higher judicatories of the church—in the Pres-byteries, the Synods, and the General Assemly, if you faithfully avail yourselves of you rights, you are always present in equal num-bers with the pastors; and in Presbytery and Synod in greater numbers, because in them vacant churches have a right to be represented. In these judicatories you have precisely the

every privilege that your pastors have. The whole field of debate, and the whole power of individual votes are as much yours as theirs. True, from the nature of your office you are debarred from officiating in the public instructions of the pulpit, and in the administration of the sacraments. But even these functions, if, after trial, you are found qualified to discharge them, are open to you, in virtue of a second or-dination. Of this restriction, I have never heard that any complained. And if any should so complain, it would only prove that the restriction was peculiarly appropriate and necessary for them. You are also debarred from a participation in the right of imposing hands in the ordination of pastors, because yo are partakers of only a part of their office viz. that of ruling, and of course, cannot impart to them the office of teaching in the house of God. If "like is to beget its like," then you will see in a moment, that a Ruling Elder can not with propriety say to a newly ordained minister of the gospel, on rising from his knees, "We give you the right hand of fellowship to TAKE PART OF THIS MINISTRY WITH US." his peculiar "ministry" they are not parts kers; and, of consequence, cannot impart to a minister "of the word and doctrine."

But perhaps you will ask—"Why then are Ruling Elders allowed, as members of our Pres byteries, to vote for the ordination of pastors and thus authoritatively to sanction the and decisive. The members of a legislative body who, by their votes, appoint a judge a judicial court, are none of them, as legisl tors, competent to inaugurate him in his office A gospel call to the holy ministry is made u of several parts, as 1. The effectual calling the Holy Spirit, giving a sincere desire, from proper motives to seek the office. 2. The con current judgment of the rulers of the church approving and sanctioning his desire. 3. The approbation of the body of the church, and the expression of its willingness to receive the labours of the candidate. All these are indispensable to a genuine call to the ministry and yet, though the vote of the church in collective capacity, is a sine qua non to the proper introduction of a minister to office; still e church in this capacity, can take no part in the actual rite of ordination. So in the case before us. As representatives of the church your votes are important, nay, according to our system, indispensable, to the proper investiture of a minister with office. Yet as you possess only a part of his office, it does not seem pro-per that you should officiate in the solemn act of clothing him with an office which you do not

yourselves fully possess.

I ask you, my respected and beloved brethren in Christ, whether the view which I have constitution of our church? I put it to your consciences, then, have you fulfilled these duare not awarded to you—can you say that you have been faithful in that which is less? Have you been unwearied in employing all your leisure hours in visiting, in catechizing, in putting in the Saviour's claim to the young and

have, I will venture to say, you have found enough completely to fill your hands and your hearts; to occupy your best talents; and every moment of your disposable time. Have you also, when you attended on the judicatories of the church, (which you know is your privilege and your duty)-have you manifested love and your zeal for Zion, by taking a pressing your sentiments when you had opportunity to do so, and saw it to be your duty and by showing a willingness to labour in every suitable way for extending the Redeemer's kingdom? And let me solemnly appeal to your consciences and ask—When you have faithfully done all this, in a meek, humble, and affectionate but firm manner—did you ever know upon you—to repress your zeal—or to intimate that you were " ta king too much upon you?" I can venture to assert that no candid honest Elder will dare to allege that his zeal and activity ever met suc a repulse. With what propriety, then, can our Elders complain, that they take so little part in the judicatories of the church? Is this their own fault, or the fault of those who are labouring day and night to "supply their lack of ser vice?" It is probable that nearly one half vice?" It is probable that nearly one half of the ministers of the gospel who sit as members of our Synods, and of our General Assemblies never take part in debate, and many of them never say a word. Did any one ever hear one of these silent members complain that he was not listened to as much as he ought to be, or that he was not sufficiently honoured in the business of the body? And if you had heard from his lips such an absurd complaint, would you not spontaneously have said—" Brother, if there is any blame on account of this thing,

is it reasonable to be angry with others for you own delinquency?"

It has been made matter of complaint, as means of exciting your jealousy against the existing state of things, that while the names of the ministers of our Church are annually printed, and annexed to the procedings of the General Assembly, the same is not done in regard to the names of all the Ruling Elders. This complaint is accompanied with an acknowledgment that your number cannot be less than te thousand. The lists now actually printed con-tain the names of all the Moderators of our Church Sessions, and a few others of ministers without charges. We find it extremely difficult to obtain funds for meeting the expense of printing these lists. What should we do, pense were increased five or six fold, as would be inevitable if the names of all the ten thousand were recorded in our annual statistical reports? It does really seem as if the advocates of this scheme had taken leave of all sober calculation, and were mainly intent on "agitating." Would they be willing to pay out of their ow pocket the additional expenditure for which they

It is perfectly manifest as far as the exper ment has yet been made that a large majority of our beloved Church is decidedly adverse to the proposed innovation. Is it worth while to risk of distracting and dividing our Body for such an object as this? If, on the one hand, that object be, simply and only to secure to your order the small privilege imposing hands with ministers in an occasiona rite, will it reward you for the time and temper expended in battle, even if, after many a pain ful struggle, you gain your object? But if, on the other hand, the ultimate object of the friends of this scheme be, as I fear, to obliterate all official distinction between teaching and Ruling Elders, and, as a native consequence, to give to every Church Session the power of ordaining ministers of the Gospel, and of course, deposing them at pleasure; then, indeed, a solemn strug gle to resist it will be demanded. Then indeed the innovation, if successful, will mark a fata approach to Independency!

Elder I ever saw appeared never to think o honour for himself; but was habitually labouring to instruct the ignorant, and to recomme the Saviour, with a diligence, a watchfulness and a perseverance which were adapted to put to shame the great majority of pastors. had but little knowledge beyond his Bible; and he had no remarkable talent for speaking in public but he had that about him which satisfi ed every one-the profane as well as the pious, that it was his meat and drink to recor religion to every human being, and to lead all he could to Christ. I never heard of his activity being frowned upon or repressed. On the contrary, it was the theme of Joy and praise by all who beheld it-hy his own pastor as well

I sincerely hope, then, my respected brethren, feelings which ought to have no place among the servants of Christ, I should regard their efforts as matter of amusement only. As it is, be assured, they are not safe guides, but will inevitably lead those who follow them, not to official honour and usefulness, but to deplorable mischief. Among all the advocates of this new scheme, can you find one man who has had the experience of twenty, or even fifteen years in the church in the ministry? The wise and good men who

### UNIVERSALISM RENOUNCED.

Rev. Mr. Dow, pastor of the Universalist So ciety in this place, [Concord, N. H.] has abandoned the principles of his sect for those of the orthodox faith. Upon withdrawing from the fellowship of the denomination, he directed a letter to the Association which licensed him, in the given of your duties is not a just one? Is it to the Association which licensed him, in the not agreeable to the word of God, and to the courteous spirit which should always characterize such a measure. We understand the step h has taken is not an inconsiderate and hasty one ties? Before you complain that other duties but the result of long continued thought and are not assigned you, and that higher honours anxiety, and a careful examination of the teachings of the Holy Scriptures; and to such a result, we are assured, every unprejudiced mind will arrive. If the Scriptures teach there is a heaven, they teach in language equally explicit, there is a hell; and that the one is as enland being vested with power to commission pastors, will shock the feelings of every sober Presbyterian. But only let the doctrine and practice which we oppose once be established, and the doctrine and practice of parochial ordination will soon inevitably follow in its train. PRESBYTERY OF WYOMING.

The Presbytery of Wyoming held its fir meeting in Scottsville, Monroe county, Ne York, on the fourth Tuesday (22d) of November last, agreeably to order of the Synod New Jersey, by whose action the Presbytery of Caledonia was divided into those of Wyoming and Steuben. A sermon was delivered by Rev. Alexander Denoon, from Rev. iii. 1—6 Rev. Alexander Denoon, from Kev. III. 1—0
After sermon, came to order—Constituted with
prayer. Bishops present, Alexander Denoon,
Lewis Cheeseman, Pliny Twichell, and John
W. McDonald. Absent, Richard Kay, Jacob
Hart, George Cotton, and J. T. Baldwin.
Churches represented—Caledonia, Scottsville,
Wyoming, and Moscow.

Rev. John W. McDonald was chosen Moder-

ator, and Rev. Pliny Twichell Clerk pro tem. Rev. Silas Pratt of Steuben Presbytery, being present, was invited to sit as corresp member, and took his seat. Rev. Alexander Denoon was appointed

committee to examine and report on the Min-utes of General Assembly. Adjourned till after public worship this evening. Closed with

prayer.
Presbytery met aster public worship with prayer. Rev. Richard Kay, Rev. Jacob Hart, and Elder John Crocker, from the church of Warsaw, appeared and took their seats. Rev. John C. Lord, D.D., Rev. James Remington, and Rev. Joseph M. Gumbell, of the Buffalo Presbytery, being present, were invited to sit as corresponding members, and took their seats: Whereupon said brethren stated to Presbytery their desire to unite with this body agreeably to the instructions of General Assembly, (Minutes for 1837, page 445, 2, 3, 4, rebly, (Minutes for 1837, page 445, 2, 3, 4, re-solutions,) and further requested permission to state at large their theological views; and that Presbytery should afterwards propose any ques-tions they may deem desirable, so that their views may be fully and fairly understood. It was resolved that the consideration of their request be the order of the day for to-morrow morning too indolent, or too little interested in the pro-ceedings of the body to take any part in them, at eight o'clock. Adjourned—closed with prayer. Wednesday morning, eight o'clock. Pres-

bytery met—opened with prayer. Proceeded to the order of the day, when Messrs. Lord, Remington, and Gumbell, being informed that, as intimated in their request last even-ing, Presbytery was ready to hear them, pro-

ted States," to be received by this body, and after due examination, the request was granted. The Stated Clerk was then chosen. Presbytery took up the subject of organizing a new Synod; and resolved to petition General Assembly at its next meeting to form a new Synod, to be constituted of the following Presbyteries—viz. Wyoming, Steuben, and Ogdensburgh, to be called the Synod of Buffalo, to meet in the First Presbyterian Church in Buffalo, on the last Tuesday of August next at 2 o'clock, P. M., and that the Stated Clerk be and hereby is authorized to correspond with the forementioned Presbyteries, and also that of Erie (Pa.) to solicit their concurrence in the object (Pa.) to solicit their concurrence in the object

petition.
It was resolved that the next stated meeting of Presbytery be held in Buffalo in the First Presbyterian Church on the first Tuesday of February next at 2 o'clock, P. M. Committees were appointed on

approach to Independency!

I trust, then, your aim will hereafter be to "magnify your office," not by claiming prerogatives inconsistent with its nature; not by seeking to be "called of men, Rabbi, Rabbi;" not by complaining that you are not "brought forward" as much in debate, in counsel, or in Moscow, on the first Tuesday of January next,

# PIETY AND ACTIVITY IN THE ELDERSHIP.

Mr. Editor-On taking up the Presbyterian of the 15th ultimo, my attention was attracted by the above caption to an article in the

tracted by the above caption to an article in the editorial columns. Having several years since been ordained to that responsible office, and therefore, feeling a peculiar interest in all that appertains to it, I read with pleasure the few thoughts you presented to your readers in the article alluded to.

With the hope of drawing the attention of others to the subject, permit me to suggest a few additional thoughts on the importance of increasing the efficiency and usefulness of the Eldership in the Presbyterian Church. I have no disposition to discuss the question of right to participate in the laying on of hands in the ordination of ministers; nor to draw the line between those duties peculiar to the Bishop, those who would persuade you that your ministers are conspiring against your rights, and are disposed to deprive you of privileges which are not only your just due, but which lie at the formulation of ministers; nor to draw the line between those duties peculiar to the Bishop, and those which are common to both Bishops and Elders. Though it may be a question, whether there is not great need, that more constitution of ministers; nor to draw the line between those duties peculiar to the Bishop, forgiveness of sins; and in the Collect for Christmas day, speaks of us as being regenerated and made Goo's children by adoption and whether there is not great need, that more constitutions of the between those duties peculiar to the Bishop, forgiveness of sins; and in the Collect for Christmas day, speaks of us as being regenerated and made Goo's children by adoption and those which are not only your just due, but which lie at the not only your just due, but which lie at the foundation of Presbyterian order. The insinuation, though, no doubt, honestly put forth by cially) should be disseminated in many of our Book, run the same way; but I prefer confining them, is a mere fable. It has no reality but in churches. But the question I would rather myself to the Prayer Book itself, which is the imagination of its authors. It is as pure an ecclesiastical hobgoblin as ever flitted before vised, by which Elders may be more generally "But it will be said, "Possibly all this may the imaginations of sensible men. And if, in attempting to clothe it with the habiliments of truth, they had not appealed to passions and

church (ministers as well as people) operates as a discouragement to all effort, in an official capacity, till churches are organized, and they as a discouragement to all effort, in an official capacity, till churches are organized, and they are again inducted into office by a vote of the members. Now I do not pretend to vindicate the conduct of Elders who may be, or are influenced by such considerations, so as to neglect obvious duty. Yet it will be admitted, (I presume by all) that their influence, and consequent ability to do good, depends greatly upon quent ability to do good, depends greatly upon the light in which they are viewed by the members of the church, and especially by their brethren in office, both Ministers and Elders.

Now suppose our General Assembly and state in which the article declares that it declared to the control of the mystic element the child is in that state in which the article declares that it declared to the control of the mystic element the child is in that state in which the article declares that it declared to the control of the mystic element the child is in that state in which the article declares that it declared to the greatest conceivable change has taken place in the spiritual condition of an immortal mind; the moment before the application of the mystic element the child is in that state in which the article declares that it declared to the control of the mystic element the child is in that the control of the mystic element the child is in that the child is in that the control of the mystic element the child is in that the child is bers of the church, and especially by their brethren in office, both Ministers and Elders. Now suppose our General Assembly and Synods should enjoin on all our Presbyteries, to

in the nature and importance of the office; pointing out the duties of an Elder, when labouring in connection with a settled pastor; when watching over, and feeding a vacant church; and when labouring among a few scattered sheep in a disorganized state in the wilderness; would not even this greatly increase their efficiency and usefulness? But, in addition to this, let Elders always be recognized (while in good standing) as officers in the church of Christ, and amenable to the Presbytery within whose bounds they may be located, either as members of organized Sessions, or directly, when such of organized Sessions, or directly, when such organizations do not exist. Let them be di-rected and encouraged to organize and conduct Sabbath Schools, Bible Classes, and to hold Sabbath Schools, Bible Classes, and to hold meetings for public worship on the Sabbath, when ministers cannot be obtained, and especially to collect and instruct the children and youth of the church in the doctrines of the Bible as contained in our excellent Catechisms.

Let them be made agents for the sale or distribution of the books of our Board of Publication, our Missionary papers, Annual Reports of the several Boards of our church, &c.

Let them be invited, and urged (not to say

Let them be invited, and urged (not to say required) to attend the meetings of our Presby-teries and Synods, and to sit as corresponding teries and Synods, and to sit as corresponding members, and make reports of the state of religion in their respective places. In short let them always feel themselves in an important sense under the care and control of Presbytery, and let the members of our churches and congregations be taught to view them in this light, and to "esteem them very highly in love for their work?" asks "end I think will see the state of their work?" or their work's sake," and I think it will soon be evident to all that their efficiency and use-fulness may be greatly and permanently in-

# BAPTISMAL REGENERATION.

What does the Episcopal Church really teach respecting Baptismal Regeneration?

A tract has lately been published in London entitled "Plain words to plain people on the present dissensions in the Church,"—the object of which is to show that the doctrines which have been regarded as so offensive, when set forth by what are called "High Churchmen" are indeed and in truth the real doctrines of the Church, and that if there is wrong any where, it is in the Church and not in High Churchmen. ing, Presbytery was ready to hear them, proceeded accordingly and exhibited their views of the doctrines of the gospel. After which having answered the questions proposed by Presbytery, and the constitutional questions, they them, the following extract from the

were received, their names enrolled, and they took their seats as members of the Presbytery.

Rev Mr. Billington from the Presbytery of Rochester being present, was invited to sit as corresponding member.

A request was presented through their pastor, Rev. Dr. Lord, from the church known by the name of the "First Presbyterian Church of Buffalo, in connection with the General Assembly of the Presbyterian Church in the United States," to be received by this body, and after due examination, the request was granted.

The Stated Clerk was then chosen. Presults of the Mresbytery of the Presbyterian Church of Buffalo, in connection with the General Assembly of the Presbyterian Church in the United States," to be received by this body, and after due examination, the request was granted.

The Stated Clerk was then chosen. Presults and them, the following extract from the London Tract is reprinted.

"How has our Church taught the doctrine of Christian baptism? The very first instruction which is put into our hands, the Church Catechism, bids every child speak of his baptism wherein he was made a member of Churist, a child of God, and an inheritor of the kingdom of heaven; he thanks God that he has called him into this state of salvation: he prays for grace to continue in it: he speaks of the inmade a lively member of the same-that he may be delivered from God's wrath, and that he may enjoy the everlasting ben His heavenly washing.

His heavenly washing.

"Openly does the Church declare her belief, in the case of every child brought to the font, that Gop will favourably receive him, that He Education, &c.

Will embrace him with the arms of His mercy
that He will give unto him the blessing of ever print, as you ought to be; but by the faithful and persevering performance of your appropriate duties; in the discharge of which I have ate duties; in the discharge of which I have known some Elders to be more successful, both in "winning souls to Christ," and in "building up believers in their most holy faith" than many ministers of the Gospel. The best Ruling many ministers of the Gospel. The best Ruling many elect children. After the administration of the child is regenerate and grafted into the body of Christ," and in "building diction.

RICHARD KAY, Stated Clerk.

RICHARD KAY, Stated Clerk.

The best Ruling For the Presbyterian, with his Holy Spirit, to receive him for His own child by adoption and to incorporate him into child by adoption and to incorporate him into His holy Church; and speaks of every child so baptized, as now dead unto sin and living unto righteousness; as buried with Christ in His death, and now made partaker of the death of

experience of twenty, or even fifteen years in the ministry? The wise and good men who have presided in Presbyterian counsels for the last three hundred years, to say nothing of much earlier and higher authorities, are far safer guides. May Zion's King lead both you and the pastors with whom you are labouring for the advancement of his kingdom, into the paths of true wisdom, and of greater and greater usefulness!

Of our communion would naturally cluster, and by their united prayers and efforts, strengthen and encourage each other "in every good more vor and encourage each other "in every good word and work." One great obstacle in the way of good being done by Elders who are thus located, is the too prevalent opinion that as they are elected and ordained, to rule in a particular church, they ought not to assume or exercise any official influence, much dess any usefulness!

CALVIN.

Thus the comparatively little importance at-Thus the comparatively little importance attached to the office by the great body of the

" The fact assumed and affirmed in the lan-Synods should enjoin on all our Presbyteries, to depute two or more of their ministers to visit every destitute portion of their Territory at least once a year, for the purpose of strengthening the feeble Churches, and organizing others. And, that while they should (as the apostles did,) ordain Elders in every church, they would at the same time faithfully instruct the people,