## RELIGIOUS.

MISSION TO THE ARMENIANS. Our readers will be agreeably surprised, think, at the intelligence and knowledge of the Scriptures which prevail among Armenian Chris-Scriptures which prevail among Armenian Christians of Constantinople, as indicated by the interviews of Mr. Dwight, American missionary at Constantinople, with their patriarch and some principal families. We copy the account from the journal of Mr. Dwight, in the Missionary Herald for August. In a letter dated Feb. 27, 1836, Mr. Goodell says: "As to the great work of reform, which has been steadily advancing among the Armenians for the last two or three years, and of which we think it our duty to give you much more full accounts in time to come, for your encouragement, as well as ours, I will merely remark, that the character of the work with the contract of the mands of men are of much more fact the commands of men are of much more fact and better obeyed, than the commands of God." The mands of men are of much more fact and better obeyed, than the commands of God." The mands of men are of much more fact and better obeyed, than the commands of God." The mands of men are of much more fact and better obeyed, than the commands of God." The mands of men are of much more fact and better obeyed, than the commands of God." The mands of men are of much more fact and better obeyed, than the commands of God." The mands of men are of much more fact and better obeyed, than the commands of God." The mands of men are of much more fact and better obeyed, than the commands of God." The mands of men are of much more fact and better obeyed, than the commands of God." The mands of men are of much more fact and better obeyed, than the commands of God." The mands of men are of much more fact and better obeyed, than the commands of God." The mands of men are of much more fact and better obeyed, than the commands of God." The mands of men are of much more facts the commands of God." The mands of men are of much more facts the commands of God." The mands of men are of much more facts the commands of God." The mands of men are of much more facts the commands of God."

This man said of A., "He is an ignorant man. The knows nothing but t

Interviews with the two superintendents of powder works, and with the Vicar.

confounded.

works, and with the Vicar.

August, 1835. Last evening Boghos Agha, a rich and powerful Armenian, who resides here,\* and who is chief director, or superintendent, of one of the sultan's powder works, sent me an invitation to make him a visit, as the Armenian patriarch from Constantinople was there. As soon as I entered, the patriarch expressed much delight at seeing me, and turning to the Armenians present, said, "This is our friend." We had a very pleasant conversation, though somewhat restrained by the presence of several Armenians and one Frank, a papist. I exhibited to his excellency the scripture pieces, and the illustrations of astronomy in the magic lantern, with

Oct. 1. I have been to the village of St. George, to pass the night with Hohannes Agha, superintendent of the powder works near that place. The sultan has two manufactories for powder—one, previtant the state of the superintendent of the powder works near that place. ously mentioned, which is situated on the shore of the sea of Marmora, about three miles east of San Stefano, and the other at the head of the beautiful lake of Kinchuck Chehmeje, perhaps eight miles from the same place. Hohannes Agha superintends the latter, and it was his urgent invitation, and in accordance with my own provises the Leisi. accordance with my own promise, that I visited him at this time. Mr. Goodell being in town, could not accompany me, and I took with me two English friends besides Senakerim. We found him at his place of business near the powder works, and when he saw me, he remarked to Senakerim, "He is a just man, he promised to visit me, and now he is faithful to his word."

After conducting us through the powder works, he sent us, in his private coach and four, to his own house, he himself following on horseback. Here we and talent and cultivation, and withal he is a very serious Christian in his way. Whether he is really a Christian before God or not, I cannot say; but he seems a most amiable and lovely character, and I should say decidedly that he is not far from the kingdom of heaven. He has a large family of children, and there was an order and stillness about the house, and a degree of discipline and subordination among the children, which are quite preserved. the children, which are quite uncommon. I could not but pray, May the Spirit of the Lord dwell in this house, and may this man, who occupies so important and prominent a station in the eyes of his countrymen and the world, by his holy, Christian example, lead many to a true knowledge of the

Feb. 2. Went with Messrs. Goodell, Homes, and Feb. 2. Went with Messrs. Goodell, Homes, and Senakerim down to San Stefano. In the evening we called upon Boghos Agha, the superintendent of the powder-works; and as Mrs B. was with us, we were taken into the ladies' apartments, where, besides the family of Boghos Agha, we found also the wife and children of Hohannes Agha, the superintendent of the other powder-works already alluded to. He has recently been sent by the sultan, through Europe, to England, to collect information in regard to his particular department. and no better man for

cocity of intellect. He could read even a writter larly attracted by his most remarkable kinkedge the Scriptures. He repeated several scripture histories, partly in his own words and partly in the words of the Bible, both from the Old and New Testaments. Among these were the account of the first transgression, the story of Cain and Abel, that of the betrayal of Christ, of the crucifxion, etc.; and on each story, he had, and expressed his own peculiar thoughts. When asked how many apostles there were? he answered readily, "Twelve," and repeated some of their names. He then said that "Judas was a rebel, for he betrayed his God." "What became of Judas?" "He hanged himself and went to hell." "Then there were only eleven apostles left. Who was afterward put in Judas' place to make good the number twelve?" Here he was at first a little puzzled, having, probably, never read the account in the first chapter of Acts; but, after some thinking, he replied, "Paul was the twelfth apostle." It was a very natural answer, for he knew that Paul was swered in the amrmative. He then said, "Sometimes the devil comes and tempts me, and then I am bad." 'I do not think," said he, "that there is any place called hell. When any one does bad, he has hell in his own spirit." His mother assured us that these are his own notions, which nobody had ever taught him, and indeed nobody had thought of them

until they were suggested by him.
His little sister was brought in, (older than him-His little sister was brought in, (older than himself,) and he put several questions to her from an Armenian catechism, which she answered as follows: Q. "What are you?" A. "A Christian." Q. "What is a Christian?" A. "One who believes in Christ." Q. "What is the sign of a Christian?" A. "The holy cross." Q. "How many Gods are there?" A. "One, existing in three persons, the Father," etc. Q. "Is the Father, God, and the Son, God, and the Holy Ghost, God?" A. "Yes." Q. "Then there are three Gods?" A. "By no means, for these three are one," etc. At length the little girl got confused by seeing so many strange eyes for these three are one," etc. At length the little girl got confused by seeing so many strange eyes turned upon her, and unable, to answer any more, left the room. The boy mentioned it repeatedly in the course of the evening, that his poor sister had

This boy reads the Bible every day by himself, and His boy reads to be led and taught by the Spirit.
His mind is evidently on the stretch, and so excited
that I almost fear the consequences. We advised his that I almost fear the consequences. We advised his mother to give him plenty of time for play and exer-

an Armenian house, and particularly in the of the highest families, this was new and pleasing in the highest degree. The mother is a very dignified woman in her appearance, and possessed of an intelligent mind; and the father is one of the most amiable seem to be raising up witnesses for himself here and there, in an extraordinary way, among this people, and we are anxiously looking to see what will be the

in heaven. We have had many long and interesting conversations with him; and although from his education, he has, as might be expected, some super-stitious notions, yet he is evidently familiar with heasaving application of the truth that is known, though it be imperfectly, and train up here and there a sou for his kingdom, from among thousands who are left

22.—S. had a long conversation with a very bigoted high-church Armenian. At first the man took very high ground in favor of the forms and superstitions of the church, but S. led him along step by step, until he began to lower his tone very materially. S. said "Superse a man should some home in those with

\* At the village of San Stefano, where Mr. Dwight spent

will merely remark, that the character of the work seems to be just this; a simple and entire yielding up of the heart and life to the sole direction of God's good word and Spirit. And none such shall ever be confounded."

A that the character fit work is a simple and entire yielding up of the heart and life to the sole direction of God's is well versed in Armenian history, particularly ecclesiastical, and he has a strong and independent mind. When first he hear was east at roll with Section 1. trations of astronomy in the magic lantern, with which he was both surprised and delighted.

To-day I called again on the patriarch, and was glad to find him entirely alone. We had a very free conversation, in which he put aside all formality, and talked like a common man. He is a well-read man, and of an amiable disposition, and his remarks upon the Scriptures indicate that the sacred volume does not lie unopened upon his shelf.

Oct. 1. I have been to the village of St. George.

medans in a province of the Persian empire, should not only be willing to receive christian instruction, but should actually demand it, and be so impatient to obtain it, that the missionory to a depsised and oppressed christian sect can hardly be permitted to prosecute his work in peace, unless he will divide his labors, and bestow a portion of the blessings which he brings on the Mussulmans themselves. Regarding the indications of Providence as being very plain, the committee have resolved to reinforce the mission, as soon as practicable, and also to furnish a printing establishment, as requested by the missionaries. All might be on their way within a month, provided suitwere entertained in princely style, and I had abundant opportunity to talk on whatever subject I pleased to introduce. Hohannes Agha is a man of mind and talent and cultivation, and withal he is a very springs. Christop in his mer way and with the indications of Providence as being very plain, the committee have resolved to reinforce the mission, as able men for the work, and the requisite pecuniary means, were at the disposal of the Board."

Arrival at Galavan. Nov. 19, 1835.—A mile and a half before reaching Galavan, the bishop came full gallop to meet us; and as we approached the village, nearly all the men in it marched out in procession to welcome our arrival. Their repeated assurances of "welcome, welcome," were long and lond, "Worn the come, welcome," were long and loud. "Were the whole world to be given them," they said, "their by on that account could not equal that created by

Reception at Oormiah. Nov. 21. The governor sent his Feraj Bashi (chief of government servants) to congratulate us on our arrival, proposing also that his cousin, a khan, should come immediately in his cwn stead, and welcome us in a more formal manner. We were obliged to request the governor to d fer the khan's visit, until we shall have a room in which to receive him the only Europe, to England, to collect information in regard to his particular department, and no better man for this purpose could possibly be selected here.

\*\*Uncommon intelligence in a little boy.\*\*

We were exceedingly interested in a boy about five and a half years of age, one of the children of Hohannes Agha, who exhibited marks of great precedity of intellect. He could read even a written to his particular department, and no better man for shall have n room in which to receive him, the only one we now have, being nearly filled with ourselves and our boxes. Numberless Nestorians also called to welcome us to Oormiah, and to our missionary actions and the properties of their language.

Their animated countenances, and, in many instances, their weeping eyes, attested the sincerity of their language.

and read to me a chapter in an admirable manner. He is one of those whom our priest has been instructing in English, since he and the bishop returned from Tabreez. This boy I have taken into my family. He

countrymen.
25. The khan called to visit us. He is an accomolished Persian, and said all the line things of which Persians are so capable, in praise of his governor, (who belongs to one of the most renowned families in the kingdom,) and respecting the universal joy which, he said, is spread throughout Oormiah by our which, he said, is just a said, among other things, arrival. Respecting us, he said, among other things, "Your coming here is like the sun's rising upon the world; hitherto, darkness has prevailed, but no, the light has come." The khan doubtless alluded i

Dr. Grant's practice in medicine, and my giving secular instruction; but we hope his remark will prove prophetic in a higher and more glorious sense.

28. We visited the governor. His excellency lives in more princely state than any man in Adjerbijan, the prince royal not excepted. He recollected my visiting him last year, and welcomed us with great cordiality. He expatiated at considerable length to the numerous train around him, on the innumerable benefits which, he said, he was sure are to result from our coming to Oormiah. He inquired of Mar Yohanna, who was with us, whether I, whom he dignified by the name of philosopher, had already ne dignified by the name of philosopher, had alread commenced giving instruction. The bishop told him it was my intention to do so, as soon as I shall hav prepared a school-room. The governor replied that he hoped I should, by all means, be able to commenc soon; that I must not be permitted to remain ide when so much is to be done. He seemed to take it for granted that my efforts are to be directed to the benefit and instruction of the Mussulmans, no less than of the Nestorians. After making all due abatement for what was doubtless mere Persian talk, enough remains to convince me that the governor

Dec. 9.—Dr. Grant and myself and Mar Yohanna rode to Ardashai, eight miles from the city, to visit Mar Gabriel, the bishop resident in that village. Mar Gabriel received and entertained us with great would like to come and reside with me and learn English and teach me his language, he replied that he should be most happy to do so, and would come as soon as their present feast is over, which will be anxious to have him under our immediate influence ity, called on me and expressed a desire to learn

and we are anxiously looking to see what will be the great result of the present peculiar state of things in the Armenian nation.

To-day our priest asked me how long, if God should permit, we intend to reside in Persia. I replied by asking how long he and his people would desire us to remain. He answered quickly, "Always." I contemn the Armenian printers, in Orta Koy. At the head of this establishment is an old man of eighty-five, still strong and vigorous for work. This old man really seems to have his affections not on earth, but in heaven. We have had many long and interesting ble. Mar Shimon, the Nestorian patriarch on the among his people, and had written to Oormiah that

The Nestorians are extremely apprehensive that our attention and efforts may be diverted from them-selves, and directed towards the Mussulmans. "A This is a very difficult point to manage—not more because prejudice rears a separating wall between the two nations, than because we have not time and

both of them.

15. Mar Gabriel came to reside with me. 21. An aged priest from the convent near Juley-merk, dined with us. He is uncle and vicar of Mar Shimon, the Nestorian patriarch, who resides at that convent, and is now on a visit to the churches in the province of Oormiah. This priest said that he and he patri reh had heard of our having arrived at So years.

The text was the prayer of aged Simeon: "Lord Tabreez with the design of aiding the Nestorians," The text was the prayer of aged Simeon: "Lord Tabreez with the design of aiding the Nestorians," "Co. much more so than we often see in Persia. And I have no doubt that both he and the patriarch, and the rich, free and sovereign grace of God.—Hartford in fact most of the nation, do sincerely welcome us Watchman.

quantities of merchandise.

That a press is indispensable to the successful prosecution of our labors among the Nestorians; you need not be informed. Where would Greece have been, had she remained until now without any part of the Scriptures, or a syllable of literature in her modern language? Just there the Nestorians must remain, save the influence of the few school-cards we may be able to prepare by the slow motion of the pen, until we have a press in operation. They have vigorous, active minds, but no books—not one in their spoken language; and the few books they possess in their ancient language—the Scriptures even -are understood by but very few, and by these few

mediate inspection, and under his instruction, until priest Abraham shall become familiar with the sys-

or the privileges of virtuous and pious old age, more lyme, Conn. and 85 years of age, on the 4th inst., preached a lecture at the house of John Bronson, of Wolcott, who was in the one hundred and first year of his age, and has been a member of the church

We have nothing to fear, therefore, from the prejudice of the Persians against our establishing a press here; at least a Syriac press. And the Nestorians, so far from apprehending any thing unfavorable from the measure, are constantly importuning us to procure for them a printing press.

As property, inasmuch as we have regular English protection, we can possess a press in this country as securely as English merchants can their vast quantities of merchandise.

That a press is indispensable to the successful prosecution of our labors among the Nestorians, you need not be informed. Where would Greece have been, had she remained until now without any part of the Scriptures, or a syllable of literature in her modern language? Just there the Nestorians must remain, save the influence of the few school-cards we may be able to prepare by the slow motion of the pen, until we have a press in operation. They have vigorous, active minds, but no books—not one in

about a year ago, withdrew their protection from the German and Societ missions in the neighborhood of the Black Sea. The following is the official order dated August, 1835, and communicated by the commandant of Shoosha to the missionaries of the Black Missionary Society.

"Gentlemen—In consequence of a memorial from the commandant of Shoosha to the mission of the mission of the memory of th sian church against a Protestant mission.

About the time the government order was issued, forbidding the Shoosha missionaries to proceed with their labors, a similar one was forwarded to Karass, that glories in free discussion, and in a state when the protestant missionaries there are the protestant missionaries there.

their labors, a similar one was forwarded to Karass, commanding the protestant missionaries there, now six in number, one Scottish and five German, to cease entirely from their missionary labors, and stating that missionaries of the Russian church were soon to take their places.—Miss. Herald for Aug.

Honorable old age." They shall bear fruit in old age." Rarely have we witnessed the illustration or the privileges of virtuous and pious old age. They may be permitted to entertain opinions upon questions of great interest to the church belief? Or if they may be permitted to entertain opinions upon questions of great interest to the church and the country, must they be excessively cautious and reserved in their publication? On the contrary is it not entirely befitting those who are entrusted with the government of youth, with especial regard to the development of their faculties and the training of their minds to habits of decided and independent action, to form for themselves, cautiously and prudently, and to express on all proper occasions, explicitly, openly, and honestly, the moral and religious principles by which themselves and their institutions are governed? Is there a class of men in the whole community, whose opinions that community have to

cessary and utterly undesirable to use exciting epithets—epithets calculated to inflame popular feeling,

prudence and policy whenever principle will allow it. He was sacredly resolved from the outset to abstain eelings of humanity, than to charge a man with be-ng a heretic. All this it was my purpose to avoid, and the result shows that the purpose was wise and cood. But now might not the question be asked, why did brother Barnes and the Presbytery so much why did brother Barnes and the Presbytery, so much desire the term heresy to be introduced? Did they wish to avail themselves of this handle to work against the prosecution. Were they sorry at not obtaining this advantage and means of creating popular excitement? Why, Mr. Moderator, some of the very court themselves could not repress their own imaginations; but, although the charge was not for heresy expressly, they could see, and hear, and speak of nothing else. The horrible vicious of the terment. of nothing else. The horrible visions of the tormenting engines and the stake were continually before the minds of some: and the dreadful idea of burning the heretic haunted their imaginations. Now if that

is not much probability that a week's discussion workman has no right to chissel any one

between the state of the contract of the contr

Barnes, and the manner of his applying it, you will indulge a lew remarks. It is thus stated in the prelace: "The design has been to state what appeared their study." And in his defence he says, "It was further, my intention in preparing these notes, no to be influenced in the interpretation by a regard to any creed, or confession of faith, whatever. I make this frank avowal, because it is the deliberate and settled purpose of my mind; and because it is the principle by which I always expect to be governed."

My first remark, is, that no man more admires "decision of character," independence of mind, freedom of thought and action, than I do: nor would any

3/27/27 7 53

SIDNEY E MOUSE & CO. DEGES AND PROPRIETORS.

VOLUME XIV. NUMBER 31—WHOLE NO CHO
volume and the control of the

ny piece of writing is, to read it all over, and th by declared in the face of heaven and earth, that he has done, in reference to the Bible. This declaration he has made in his ordination yows. He has told the church, that he has examined the Bible—that, church, that he has examined the Bible—that, though he does not pretend to understand all of it, in all its minute parts; yet, that he has arranged in his own mind, its grand leading thoughts—he has set up the great land-marks of truth, and now he solemnly pledges himself to be guided by these in his subsequent researches. This pledge is just and reasonable; and he can neither be a just nor a reasonable interpreter of Scripture who will withhold such piedge: he must be exposed to perpetual danger of handling the word of God, if not deceitfully, at least erroneously. But no man can be a Presbyterian minister until alter he has given such pledge. His ordination vow embraces the confession, as containing the systems of doctrines taught in the Holy ing the systems of doctrines taught in the Holy Scriptures. Now I contend that such pledge cannot be reconciled with the language above quoted. Mr. be reconciled with the language above quoted. B. professes to have given what he supposes, " scripture bear upon particular parts and mointerpretation: and a right to construe ther interpretation: and a right to construe them "with out any regard" to this, would be a right to do wrong

a scene of confusion and noise not excelled by Babel's tower. On the contrary, every workman that is worthy to lift up his tool in the preparation of any one stone, is bound to shape it for its destined position in the building. He must be directed by the relative receition, the analysis, which it bears to the uplant one stone, is bound to shape it for its destined position in the building. He must be directed by the relative position—the analogy, which it bears to the whole structure. Moses was bound to make all things, even to the minutest pin, according to the pattern showed him in the mount. And every expositor of holy scripture is bound, in common honesty, to have an eye to, and to be influenced by the system of doctrines taught in the Bible. Now that system every Presbyterian minister has solemnly declared to be set forth in the Confession of Faith. That it is thus set torth in explicit terms—printed in a distinct book by itself, surely does it no prejudice. It is certainly as safe there, and as available to each individual, as though it were unwritten and unprinted; but remainthough it were unwritten and unprinted; but remained floating among the less fixed and stable conceptions of his own mind.

Here then is the grand paralogism of Mr. Barnes

reference to creeds. He admits their great principle, where it is applied to a given portion of Scripture, ex. gr. to this epistle; but he denies the same principle in its application to the whole Bible and the grand system of doctrines therein taught. Hence an principle in its application to the whole bind that are grand system of doctrines therein taught. Hence an inconsistency, amounting, in my view, to a direct contradiction, within a very short space. He glories in having been free from the entanglements of all creeds—having proceeded "without any regard to any existing theological system." "He is supposed to be responsible not at all for its impinging on any theological system; nor is he to be cramped by any frame-work of faith which has been reared around the Bible." And, directly in the teeth of these declarations, he says, "I may here be permitted to state that I am no enemy to creeds and confessions. Never have I penned a sentence against them; and no man has ever heard me speak in their disparagement, or condemnation." An utter disregard to the Confession of Faith—a boasted recklessness whether he oftends against its doctrines or not, is not speaking in its disparagement. This conduct is not penning a word against it!!

But I remark farther, that into this paralogism and

But I remark farther, that into this paralogism and consequent self-contradiction, he has been led by a correctly, and I doubt not, inadvertently assumed false position; viz.: That the Confession of Faith contains a system of human dogmas, and not the system taught in the Holy Scriptures. For, obviously, if the truths of the Bible are binding upon the conscience of its interpreter, they are so binding, whether they are transported into another beauty. if the truths of the Bible are similar under and acceptable they are transprinted into another book or remain in their original position. And if in the Confession, they are the truths of God's word—the system of doctrines therein taught, do they cease to bind the conscience, because of their local position? Do these doctrines become mere human dogmas, simply because a human pen has transcribed them! Or, because they are exposed in a varied phraseology! Assuredly the Brother's objections to any influence whatever from the Confession, is based on the assumption, that its truths are human, not divine—not the truths of the Bible, but the degmas of men, This is the protopseudos of all those who have unfortunately received into their system the errors of anticonlessionism, and also of those who have inhaled the exhilarating gas of free inquiry, decision of character, independence of thought and a judgment utterly unbiassed by all the opinions of all who have gone before them. gone before them.
4. But my fourth remark is, that the writer of these

4. But my fourth remark is, that the writer of these notes has mounfully departed from his own rule. I do not say designedly: and he himself admits, that "unconsciously" he may have departed from it; for he does not "assume a freedom from bias, and from the prejudice of opinion." The propriety of his admission will appear to his reader, upon reflection on the two following observations. (1.) Mr. Barnes could not have written the following sentences without having some reference to some confession of faith. "Yet men have not been satisfied with that.—[The fact of Adam's fall, and man's consequent misery.] "Yet men have not been satisfied with that.—[The fact of Adam's fall, and man's consequent misery.] They have sought for a theory to account for it. And many suppose they have found it in the doctrine that the sin of Adam is imputed, or set over by an arbitrary arrangement to beings otherwise innocent, and that they are held to be responsible for a deed committed by a man thousands of years before they were born. This is the theory; and men insensibly forget that it is mere theory."—(Notes p. 10.) Now I ask, where did the brother find this "theory?" Who, born. This is the theory? and then inscensive so that it is mere theory."—(Notes p. 10.) Now I ask, where did the brother find this "theory?" Who, that has read the Presbyterian Confession, can be at a loss for the right answer? How then could he say—"in preparing these Notes I have never had the Westminster Confession of Faith before me?" "Nor have! ever framed a sentence with any desire or intention that it should in any way depart from any such confession!" I am glad he threw in the saving such confession!" I am glad he threw in the saving such confession! To the best of my recollection," and I plain this [the connexion between Adam's sin and our ruin.] "The most common has been the

it no respect to any framework of faith that has been reared around the Bible! Oh my brother, how my heart mourns over such declarations as these; for dost not thou know, that this is the great, leading, distinguishing feature of the Calvinistic system taught in the standards of our church? Take this distinguishing feature of the Calvinistic system there is the system? Who does not know, that this where is the system? Who does not know, that this purcture? The answer is found in the lact that become where is the system? Who does not know, that this purcture? The answer is found in the lact that proper in the constitutes the where is the system? Who does not know, that this purcture? The answer is found in the lact that proper in the constitutes the where is the system? Who does not know, that this purcture? The answer is found in the lact that proper in the constitutes the where is the system? Who does not know, that this purcture? The answer is found in the lact that proper in the constitutes the where is the system? Who does not know, that this purcture? The answer is found in the lact that proper in the constitute the presentation, covenant headship, and imputation, is the very doctrine that constitutes the form the constitute the heads of its unity, and makes it a system? (2) My other observation is, that there is a system lying back in the author's mind, whether he is conscious of it of John Knox, in 1768. And in 1773 we find the author's mind, whether he is conscious of it of John Knox, in 1768. And in 1773 we find the author's mind, whether he is conscious of it of John Knox, in 1768. And in 1773 we find the lact that John Knox, in 1768. And in 1773 we find the lact that John Knox, in 1768. And in 1773 we find the lact that John Knox, in 1768. And in 1773 we find the lact that John Knox, in 1768. And in 1773 we find the lact that John Knox, in 1768. And in 1773 we find the lact that John Knox, in 1768. And in 1773 we find the lact that John Knox, in 1768. And in 1773 we find the lact that John Knox, in 1 letely: so that Paul must stay within its pale, and help you out his head, and see and be seen, and speak and be spoken to, by and through the proper aperares and openings of brother Barnes' framework. Jow, Mr. Moderator, it would be curious indeed, if his were true. But it is true: and I shall prove it y brother Barnes' own words. He had framed his pinions before he came to this work of writing notes. Whether prematurely or not, is not mine to say; but he had framed them, and the pertinacity with which he had framed them. Whether prematurely or not, is not mine to say; but he had framed them, and the pertinacity with which he had framed them, and the pertinacity with which he has held to them shows that he, at least, thought they were correct. He says, "I have not changed my views materially since I was licensed to preach the gospel." Clearly then his Notes were written ander the modelling influence of these views. But urther.—"In the Theological Seminary at Princeton, my views, which were the same as now, were ully known." The italics are mine. They are designed to impress upon your mind the important fact, hat the brother's views, his opinions, his system of loctrines, the sentiments which he considered true—its framework of faith were the same when he was a doctrines, the sentiments which he considered true—
his framework of faith were the same when he was a
green student of theology, before he was presumed to
have thoroughly, fully, and laboriously run the round
have thoroughly, fully, and laboriously run the round
of theological studies, the same as now! Hence you
perceive that under this system he writes his notes
—within this framework Paul must dwell: there he
can rest only on the Procrustes' bed of brother

To this framework of faith were the same when he was a
like church or the Scriptures, supposed by him to be
seen; Augher to be conceced; But then you will obsere; A asked a privilege, he did not demand a
like church as expounded by the General
Assembly in 1824, (Vol. v. p. 219.")
To this I reply, that the Constitution is the rule,
and the General Assembly has no power to add to or
and the General Assembly has no power to add to or
and the General Assembly has no power to add to or
take from it. I fully complied with the letter and spirit of the Constitution is the rule,
such as the same as now!

Run the Scriptures, supposed by him to be
diatry, but without any reference to the standards of
latery to be contected; and his explanation, if saltsthe church or the Scriptures, supposed by him to be
spon, in his church politics, early and warmly
be connected in explanation, if saltsthe church or the Scriptures, supposed by him to be
diatry be contected; and his explanation, if saltsthe church or the Scriptures, supposed by him to be
spon, in his church or the Scriptures, supposed by him to be
diatry be contected; and his explanation, if saltsthe church or the Scriptures, supposed by him to be
diatry be contected; and his explanation, if saltsthe church or the Scriptures, supposed by him to be
diatry be contected; and his explanation, if saltsthe church or the Scriptures, supposed by him to be
diatry be contected; and his explanation, if saltsthe church or the Scriptures, supposed by him to be
diatry be conceted; and his supposed to the church o only on the Procrustes' bed of brother early opinions: or, if he venture forth, he must first be moulded into the annotator's likeness

he next topic in this "befence," which must be a the labored attempt to open a wide gate and coad way of entrance into the Presbyterian church, is church, the brother alleges, is founded on liberariciples. It knows nothing of the narrowness shrivelled up spirit of the Scotch Presbyterians. has adopted, on the contrary, a broad and liberal olicy, correspondent with the unlimited breadth of ur land, and the glory of the nineteenth century. accordingly, subscription to its standards does not only helief, in the doctring the standards. the doctrines taught in them, except It contemplates a considerable latitude tation. A man in entering her ministry is ay reject many particular items of that doctrine at he must maintain the sentiments of the confes-This, I think, is the substance of

that the victor of moderation in Scotland is its defender in America? Can any man believe, that he substance of my objections.

1. If brother Barnes is right here, then he may well ask "What are the standards of the church?" And I throw back the questien in tones of defiance; let him or any other man tell me "What are standards of the church?" If you may reject one destrine, as non-essential, may not I reject another? May not the next brother reject a third? and the next a fourth? And what will be left? One man denies the eternal sonship; another the personality of the Spirit; another, the doctrine of predestination; another, the guilt upon Adam's race of original sin; another, the imputation of Christ's active obedience; another, the whole doctrine of imputation, the covenants of works and of grace! I repeat it, What is lest? "What are the standards of the church?" committees that cherished the rising revolution. Not hat! Shall I sacrified the independence Shall I forego the glorious privilege of thought! Shall I cease to be an original trammel up my capacious soul withought! Shall I cease to be an original trammel up my capacious soul withought of your conceptions! Shall the his free and happy country not have the thinking for themselves! Shall the thinking for themselves! Shall we tak into the dark ages!! Shall there be inquiry and free discussion!! Will the spirit of American christianity endure in, I repeat it. If the doctrine of the padvocate the boasted liberal construction, it is given to the dark ages? The repeat it. If the doctrine of the padvocate the boasted liberal construction is given to much time in attempts to cut. What! Shall I sacrifice the independence d. What: Shall I satring an independent of the glorious privilege of ident thought! Shall I cease to be an origi-aker, and trammel up my capacious soul withnker, and trammel up my capacious soul with-framework of your conceptions! Shall the

say, I subscribe "for substance of doctrine?" Is there not, in the fact of his thus pleading, evidence that he needs considerable latitude of interpretation? So it If he were not conscious of some con-

the Presbyterian church in America. And recommended to all their judicatures, strictly to observe the rules laid down therein, in all ecclesiastical proted; and that the Westminster Confession of h, as now altered, be printed, in full length, g with it, as making a part of the Constitution." subsequent part of the same minute, the ratification of the Directory for Worship, and amendment he Larger Catechism and ratification of it and Shorter, are recorded. And these, "as now ratification and the "are to continue to be our constitution and the ssion of our faith, unalterably; unless two thirds Presbyteries" make a change. In a still our faith, unalterably and the second of the still out of the second of t confession of our faith, unafterably; unless two thirds of the Presbyteries" make a change. In a still subsequent part of this minute, the Synod publish a minute of 1764, wherein the spirit of their guardian care over the orthodoxy and piety of their ministers is set forth. If any society, or body of men, are known to be of erroneous principles; or to be lax, or negligent, as to the orthodoxy or piety of those they admit into the ministry; in such cases none of our into the ministry; in such cases none of our oyteries are obliged to receive or employ such s as gospel ministers or probationers, though certificates, and professing to adop nession. And if 1705, the Synod enjoin the pation of a foreign minister, "to obtain satistrespecting orthodoxy and piety; and not to for respecting orthodoxy and plety; and not to eive him implicitly on a certificate, however fair I regular, together with his general profession of opting the Westminster Cenfession and Cate-But if such probationer, or minister, shall come from a church or judicature, generally suspect or known, to be erroneous, or lax and negligent espect to the moral conduct or piety of their

action,) hereby for the purpose of ficensing or fig. in such case, a certificate from such judiage, in such ordainers, and a general profession, are profession of Faith, is satisfactory." And in 1784, their minutes are synod in order to guard the churches their care against dangers from the admission The Synod in order to guard the churches heir care against dangers from the admission sters or propationers of unsound principles, by renew their former injunctions." From notations it is demonstrably evident that this gact of 1729 has no more to do with the connot of our church, than the adopting act of the of Scotland has. The whole constitution has existed since and formally ratified and adopted sed since and formally ratified and adopted synod in 1764-5, '84 and '88, were extreme! vigilance over the orthodoxy and piet A fair and full certificate of goo tanding from a foreign church—yea even from con-gregational convention, would not be admitted a atisfactory: not even when the person bearing it

or ministers; or if they shall come from

constitution, (that is a Congregational

number of ministers, who may convene, withou

intion.) merely for the purpose of licensing of

man. He says,
"The church of Scotland was divided into two
parties, with respect to their ideas of ecclesiastical
discipline. The one was willing to confirm and even
to extend the rights of patronage (our liberal connegative, fit into one another? Having settled this,
truction brethren too, know how to wield this powers
the other wished, if possible, to arrogate, or at least
limit them, and to extend the rights and influence of
the man the miles and the content of the content of

derived our system; when invited once and again, by the united voice of American Presbyterians, to pred wear his livery.

The next topic in this "DEFENCE," which must be side over the only College of any note under their influence, should very soon acquire an accordeninfluence, should very soon acquire an ascendency in the American charches correspondent to that which he held among the rigidly orthodox party in Scotland. And such undeniably were the facts: and here we see the reason why the Synod put them-selves so often in the position "to maintain ortho-doxy in doctrine," their leader, and the man who was appointed to open the first General Assembly ever held in America, the man who had just fought the long battle of orthodoxy in Scotland, and led her (press to trumply over the "moderate and "y who forces to triumph over the "moderate men," who was "zealous for the doctrines of grace and the articles of religion in all their strictness," as contained in the Confession of Faith, this man was a leader in '88, when the Constitution was moulded into its present form and adopted. Now I ask, is it credible, that the victor of moderation in Scotland is its de-

the present constitution of our church was formed, until 1830. Why so! Why did he not go to the men who constituted really the convention who modelled, altered, and adopted it, to inquire after its meaning Did he know he would meet Dr. Witherspoon there "What are the standards of the church?", sir, is it not as clear as sunshine that there er is nor can be any standard of doctrine at this Each man claims the privilege of judging for elf what is essential to the system—he cannot be ped. What! Shall I sacrifies the independence.

Thirdly, he who has them shall not conceal them, but shall offer them to the weigher, before he is or shall be "admitted to the exercise of the ministry." He shall [this prescribes duty] in time of making said declaration, declare his scruples." Now let us apply these to the present case. First, are the erapply these to the present case. admitted to the exercise of the ministry seems to me. If he were not conscious of some considerable departure from the plain doctrines of our confession, he would not display such anxiety to open up a wide door of entrance.

3. The only argument of any plausibility, adduced to prove that the standards of the Presbyterian church are not the published constitution absolutely, but this, with such deviations from its plain meaning as individuals feel constrained to make, is the argument from history. You will keep in mind that we are now prosecuting the inquiry, What are the authoritative standards of the church? It is a question of fact. Now suppose the question were asked, What is the Constitution of the United States? Would you answer this by referring to the old articles of Confederation? It cannot be doubted that the great principles—the substance of political doctrines—are there to be found. But are they the constitution? So, it is absurd to look at the occasional acts of the ecclesiustical body, in its forming condition; before its system was matured, for its actual constitution. Now such is the chief argument from history to prove the lax doctrine. The Proviso' to the adopting act of the Synod, in 1729, is quoted as proof that latitude of the Synod, in 1729, is quoted as proof that latitude of the synod, in 1729, is quoted as proof that latitude of the synod, in 1729, is quoted as proof that latitude of the synod, in 1729, is quoted as proof that latitude of the synod, in 1729, is quoted as proof that latitude of the synod, in 1729, is quoted as proof that latitude of the synod, in 1729, is quoted as proof that latitude of the synod, in 1729, is quoted as proof that latitude of the synod, in 1729, is quoted as proof that latitude of the synod, in 1729, is quoted as proof that latitude of the synod, in 1729, is quoted as proof that latitude of the synod in 1729, is quoted as proof that latitude of the synod in 1729, is quoted as proof that latitude of the synod in 1729, is quoted as proof the synod in 1729, is quoted as proof the synod in 1729, is absurd to look at the occasional acts of the eccessus tical body, in its forming condition; before its system was matured, for its actual constitution. Now such is the chief argument from history to prove the lax doctrine. The "Proviso" to the adopting act of the Synod, in 1729, is quoted as proof that latitude of constructions is the law of the church in the nine-teenth century; a hundred and five years after-the Synod, or any candidate for the ministery, shall have any scruple, with respect to any article, or articles of said confession; he shall in time of making said declaration, declare his scruples to the Synod or Presbytery; who shall notwithstanding admit him to the exercise of the ministery within our bounds, and to ministerial communion, if the Synod or Presbytery in doctrine, worship, or government."

Now this is no part of the standards of the Presbyterian church. It is as effectually supersecded by subsequent legislation, as the old articles of confederation the draft of the form of government and discipline of the Presbytery of the form of government and discipline of the Presbytery of the whole, ratify and adopt the said form of government and discipline of the Presbyterian church in the United States of America. And having gone through the base did, on a review of the whole, ratify and adopt the said form of government and discipline of the Presbyterian church in America. And recomplete the processing the standards of the Presbyterian church is the united of the said form of government and discipline of the Presbytery at the time, that there were some with the Confession? No, sir! nothing of all this, and yet the "Proviso" of 1729, under which he would shield the latitude of constructive doctrine with the Confession? No, sir! nothing of all this, and yet the "Proviso" of 1729, under which he would shield the latitude of constructive doctrine with the Confession? No, sir! nothing of all this, and yet the "Proviso" of 1729, under which he would not weigh them and pass them as scruples. On this poi

quiry, I cannot find that any such declaration was made. The most I can find is, that he was suspected of holding erroneous opinions on the principal points now in controversy. And Mr. Barnes himself seems to coincide with my information. "Thus by the Presbytery of New Brunswick, by which I was licensed, they were, or might have been, fully known." "Or might have been," clearly admitting that they were not by him openly declared. How, then, can he plead the overshadowing protection of this "Protyiso," when he did not put himself under it at the proper time? Had his present views, which he says he held then, been fully made known to his Presbyproper time? Had his present views, which he says he held then, been fully made known to his Presbytery, and had they "judged that his scruples were not essential or necessary in doctrine" and so recorded it, then, indeed, he might effectually plead their own proviso in bar of their prosecuting him. It is, however, far otherwise; and in every aspect of the case he can find no just protection from the "Provi-

case he can find no just protection from the "Proviso" of 1729. By the living constitution—by the law so" of 1729. By the living constitution—by the law as it is—must he and every other minister be judged. The deranged, confused, and informal manner of bringing these charges has been matter of loud and long complaint. The brother has presented this complaint so often, he has harped upon it so much, that really, Mr. Moderator, he has given occasion to my growth in the grace of patience. But for the benevolence which I often see beaming from his eye, I should allow myself to think he meant to provoke to something else than to love and good works. But "charity thinketh no evil;" I will therefore put the best construction upon this reiterated complaint. I will suppose he really feels embarrassed by the manner—the undigested nature, and the presentation of

ner—the undigested nature, and the presentation of these charges. On each I must remark. "The manner." This may relate either to the reumstances attending their first presentation to ma, or to the mode of conduct—the spirit displayed y the prosecutor. If the former, I observe, that I diressed Mr. Barnes by letter [as published in his Defence] before I presented the charges to the Presentery. Now, I admit, that in giving a man a choice modes, between what, in civil concerns, is called a amicable suit, and a suit, the first notice of which an officer's visit, I did throw some embarrassment his way. He is called upon in that letter to say heather or not he will comply with my earnest wish make it an amicable suit. Wherever there is a pice, and especially a choice of evils, there may b nbarrassment. But it appeared to me every way it most agreeable to christian kindness to lay bench is mind this choice, and I really thought his and would not have been much embarrassed in the noice. I did certainly think that ceeing the thing ust come, he would have let it come in the form of an anicable suit, as I was determined it should be so in fact. If manner relates to my mode, temper, spirit, I have nothing to say. Let the Fresbytery, and the whole church, and the world itself, which is

take from it. Fluily compiled with the letter and spirit of the Constitution. It will surely not be maintained, in the nineteenth century, that the incidental remarks made by all the General Assemblies, since it the days of '89 shall all form a part of the Constitution: so that if a man literally follow the printed rules in our books and yet be ignorant of some opinion dropped by some Assembly fifty years ago, or fifty weather and of course put he governed by it he shall. lose his cause, on the ground of unconstitutionality, But now Mr. Barnes' reference is to just such an incidental remark of the Assembly. It is not even a formal resolution. It is a mere remark under the sixth head of their minutes in the case of Craighead, They had condemned Craighead and justified the Synod, and of course, secundum artem, they must censure the Synod too. Well, they say, "There was a great deficiency in the charges preferred to the synod control of the charges preferred to the synod control of the charges preferred to the minute of the minute? An apology and forgiveness—confession of faut and pardon—this language implies an abandon—ath's language implies an ab against Mr. Craighead, as it relates to precision. All charges for heresy should be as definite as possible." [Mine were definite.] "The article, or articles of faith, impugned should be specified," [so were mine,] "and the words supposed to be heretical, shown to be in repugnance to these articles." [That is obviously in the argument of the cause, and this was done.] If however, the charges preferred hin; and how delightful will be her duty to forgive! Bt if he come forward with an explanation—affirming that he has been misunderstood—he didn't mean so—then he denies the offence, and adds an insult to the person's injury. He tells the injured,—the torn, and lacerated, and bleeding church, that she's a fool and does not understand language. If he aver that be in repugnance to these articles." [That is obviously in the argument of the cause, and this was done.] If, however, the specifying of articles and the showing of the words to be repugnant to them, is intended here to mean, that the tanguage of the Confession and the words supposed to be heretical, are to be quoted in full in the charges; and the showing, to be their comparison; then the curiosity is are to be duoted in full in the charges; and the showing, to be their comparison; then the curiosity is called for, of the indictment embodying the charges, the law, the testimony and the argument; and all this before the court order a trial! But this point is unworthy to detain us, for two reasons. Because the incidental expression of the Assembly's opinion is no amendment of the constitution, and because Mr. Barnes was fully fiveneshed about the process.

procedure, few will be able to discover; and the validity of "the only inference which" the brother could draw, viz. that the whole subject was undigested in my mind," I leave to other logicians to examine into. Mr. Barnes had stated in Presbytery, that he should be guided by the above construction of the Assembly of 1824; and lest he should make a difficulty of that and prevent a trial, I. by confession, supplied him with all the references, eighty days before the trial. My "only inference" was, that the perplexity and embarrassment arose out of the in-trinsic difficulties of the case.

ment. It is obvious at a glance, that many things must be said not at all complimentary. He therefore will see the necessity of his remembering two thi

must be said not at all complimentary. He therefore will see the necessity of his remembering two things, viz.: that he is the author of these Notes, and that I am his prosecutor, having them for witness. Now an author is supposed to have some degree of interest in his work, beyond that felt by other men. It is the child of his own bosom. Upon it he has "bestowed many an anxious, a prayerful, and pleasant hour."

They are, he continues, the result of much deliberate attention." They have occupied his hours of leisure, his moments of retirement; when a busy world has been shut out. Exhausted, and perhaps chafed with the toils of a laborious life, and his heart sickened in contemplating the follies and vanities and waywardness with which he has necessarily come in contact, in attending to the out-door business of a weighty charge, how often has he returned, with delight, to the nursery, to beguile his spirit away from perplexing cares, by an hour's toying with the plaything of his bosom! and how often has the warm heart kindled into parental storge, as it hung in admiring for dness over the bosom's witching ido! Let no uninterested heart presume to judge the weakness of this fona interview. Let Agusilaus enjoy the sports of his nursery unmolested. To this every parent's heart responds a hearty amen. But still, the son of Agesilaus may aspire to be king of Sparta, and having come forth into public life, he still, the son of Agesilaus may aspire to be king of Sparta, and having come forth into public life, he must expect to be, as other men, liable to arrest and Sparta, and having come forth into public life, he must expect to be, as other men, liable to arrest and cross-examination as a witness in court. What I ask is, that the parent, during the progress of this examination, should remember his relations and mine. They are quite different and involve different feelings. Now these feelings ought to be respected severally: and it is the fixed purpose of my mind to pay all due deference to them. They shall not be wounded except where justice to the cause of truth requires the sacrifice. There shall be no wanton sporting with them, and I have confidence in the brother's good sense, which will prompt him to make all due allowance for the difference of our relative positions.

The second remark relates to the nature of these charges, as a system of error, in opposition to a system of truth. Any and every mind is liable to fall into insulated and detached error; but only minds of a philosophic mould are capable of cring systematically. Now there is a vast difference between the random gun of the roving Indian and the scientifically constructed and systematic battery of the European engineer—between the brush-wood of Canada and the fortress of Namur—between Black Hawk and the Duke of Marlborough. Where there is no cultivated talent to form a system, there can be little danger from error. Hence the fact, well known, but enigmatical—at first sight strange, almost to incredibility, but yet not anomalous—the tact, that every man who has ever disturbed the church, by the in-

man who has ever disturbed the church, by the introduction of erroneous doctrines, has been a man claient. No obscure isdividual doing business in the country on a small capital, by his failure in business can produce a great concussion in the mercantil world. No errorist of slender talent, incompetent throw his errors into a systematic form can ever defined. world. No errorist of stender talent, incompetent to throw his errors into a systematic form, can ever do much harm. Standing insulated, as individual foes in an enemy's country, his errors are easily cut off in the detail. Whereas, if he had talent to organize them into solid bands, to run out regular lines and construct his fortress by the rules of art, they would become formidable. Let it not then be pleaded in bar of this prosecution, that Brother Barnes is a gentleman of talent—that his congregation is influential—his position in the church commanding Why, obviously, Mr. Moderator, if it were not so such a prosecution would be the height of folly These are the very circumstances which demand and justify it. The pastor of Morristown church might have preached these doctrines all his days within his own narrow sphere of operation, and i within his own narrow sphere of operation, and might perhaps never have become the unpleasar duty of any man to prosecute him.\* But not so the minister of the metropolitan church. Not so the au thor of three or four popular volumes having a wide circulation among the youth of our connexion. No so the consolidation of error into a system. Then circulation among the youth of our connexion. Not so the consolidation of error into a system. Then it has become a formidable matter. Its batteries may be difficult to silence; its fortress the permanent abodes of hostility. I repeat the thought—who ever heard, in the church's history, of a dangerous errorist that was not a man of talents? But there is on st that was not a man of talents? But there is an other shade of this thought. Something more than

alent is necessary to answer the epithet dangerous talent is necessary to answer the epithet dangerous to an errorist, especially during his own life. It a man of bad moral character, or even of doubtful religious character, shall publish erroneous sentiments even well digested and systematically arranged who will believe them? Will not the blot upon the man pass over to his system, and condemy it who will believe them? Will not the blot upon the man, pass over to his system, and condemn it? Clearly then, reputation, as well as talent, is necessary to constitute a dangerous errorist. Now we have a good illustration of this remark, in both its aspects, in the author of a new heresy in the fourth and beginning of the fifth century. Few men in any age stood higher in reputation for talents, learning and piety, than Pelagius the British Monk. He had travelled extensively, visiting a great number of travelled extensively, visiting a great number of

\* This was written before I knew any thing about the

Adam was the representative of the race; that he was a covenant head, and that his sin was imputed to his posterity, and that they were held liable to punishment for it as if they had committed it themselves. But to this there are great and insuperable objections." P. 128. Again I ask, where did the practice. Even a Congregational minister, with the glary that they were decision of 'adopting the Content of the examination was against me, and the case as despenitely in the omission at the last election of secretary, to continue in that office a Unitarian representation, and at the same time his influence that he he had great profession of 'adopting the Content of the practice.' Even a Congregational minister, with the glory that shall follow.'

"Astine," says Mosheim, "acknowledges that he he had great profession of whole business I have not violated the law of this whole business I have not violated the law of the practice. Even a Congregational minister, with the glory that shall follow.'

"Astine," says Mosheim, "acknowledges that he he had great profession of secretary, to continue in that office a Unitarian profession of secretary, to continue in that office a Unitarian profession of secretary, to continue in that office a Unitarian profession of secretary, to continue in that office a Unitarian profession of secretary, to continue in that office a Unitarian profession of secretary, to continue in that office a Unitarian profession and at the same time his influence. 'A string, says Mosheim, "acknowledges that he he had great profession and the last election of secretary, to continue in that office a Unitarian profession at the last election of secretary, to continue in that office a Unitarian profession at the last election of secretary, to continue in that office a Unitarian profession at the last election of secretary, to continue in that office a Unitarian profession at the last election of secretary, to continue in that office a Unitarian profession at the last election of secretary, to continue in tha

aga "Augustine allows the genius and capacity of by these men to have been of the first order." Thathor of "the early history of Pelagianism" in the iblical Repertory, who doubtless consulted aun in the fact, that its erroneous doctrines are inly together into a connected system, so that a ogal mind falling into one of its errors, will be led

f his satisfactoriness who is to be the judge?—A
r)? The latter unquestionably. But if B remains
ovinced that the words uttered were insulting and ma assures you he meant no harm! Certainly not, who he did harm. I have nothing to do with his intitions. Well, but won't you take his apology an forgive the injury? Oh! that's quite a different

the law, the testimony and the argument; and all this before the court order a trial! But this point is unworthy to detain us, for two reasons. Because the incidental expression of the Assembly's opinion is no amendment of the constitution, and because Mr. Barnes was fully furnished, about three months before the trial, with references to all the law and all the testimony in his case: my letter containing them is dated April 11, and the trial began July 1. Why "perplexity" should grow out of this I could nev. r see—where the cause of embarrassment lies in this procedure, few will be able to discover; and the various dates again by them; the sentiments, however, which I sall leave are precisely the same.

But the case is still stronger in judicial process. A siall leave are precisely the same.

But the case is still stronger in judicial process. A siall leave are precisely the same.

But the case is still stronger in judicial process. A siall leave are precisely the same.

But the case is still stronger in judicial process. A siall leave are precisely the same.

But the case is still stronger in judicial process. A siall leave are precisely the same.

But the case is still stronger in judicial process. A siall leave are precisely the same.

But the case is still stronger in judicial process. A siall leave are precisely the same.

But the case is still stronger in judicial process. A send in the case is still stronger in judicial process. A siall leave are precisely the same.

But the case is still stronger in judicial process. A siall leave are precisely the same.

But the case is still stronger in judicial process. A siall leave are precisely the same. The jury must decide what the language means They are not bound to take A's present explantion foist that into the libel and then judge! The planation, but to say whether the language uttered

contains a slander.

Now, Mr. Moderator, I press this remark upon your consideration, because I am confident that in many of these charges, brother Barnes can set up no other defence but explanation. He will claim the

to prove, that the free trine of the moderate Arminian, or old semi-Pelagian school, is contained in the Westminster Confession We come now to these charges; and the simp questions on each are three in number, viz. 1. Is this doctrine taught (or denied) by brother Barnes in the passages cited? 2. Is it contrary to the Confession. this doctrine taught (of defined) by brother Barnes in the passages cited? 2. Is it contrary to the Confes-sion of our Faith, &c.? 3. Is it contrary to the Bible?

# THE OBSERVER.

NEW-YORK, SATURDAY, JULY 30, 1836.

THE MONTHLY CONCERT IN SWEDEN.-The cause of missions to the heathen is beginning at last to ex cite a deep interest in Sweden. About a year since it will be recollected, a missionary society was formed at Stockholm, the capital, under auspicious cir-Let cumstances. From a letter in the London Evangelical Magazine for June, we perceive, that the receipts of this society for the first year, have amounted to 5000 rix dollars, and that among the contributors are some from all classes: noblemen, clergy, members of universities, officers, and merchants, as well as mechanics, farmers and peasants. But the most encouraging intelligence relates to the outpouring of a spirit of prayer and supplication. Social prayer meetings are attended in various places in the country, with great interest, not only in the churches, but in circles of visiting friends; and on the first Monday evening in March, the Bishop of Gottenburg, who number was Martin Boos, a Catholic priest, who had church to come forward in behalf of missions, opened his cathedral for the Monthly concert! The The sacred fire spread with rapidity; many were building will seat upwards of 3000 persons, and at awakened, and the attention of the priests being the appointed hour it was completely crowded! The prayers offered were very fervent and appropriate. and at the close of the exercises, notice was given following. How he escaped destruction in such a that a similar missionary prayer meeting would be country as Austria seems marvellous. He was, held on the first Monday of every month.

English Unitarians.—The preachers who entitle residing in and about the cities of London and Westminster," by a formal resolution on the 4th of March twelve avowedly hostile to him and his doctrine. He withdrew, (with the exception of three individuals) was at length apprehended by the Inquisition, closely from their connection with the Congregational and them, constituted the general body termed "The Protestant Dissenting ministers of the three denomnations, residing in and about the cities of London and Westminster." The Presbyterian ministers who withdrew were all Unitarians, (18 in number) the three who remained were Orthodox. 'On the 18th of April, the Congregational and Anti-Pædobaptist ministers, with the three Orthodox Presbytitle and privileges\* of "the Protestant Dissening cation. ministers of the three denominations, &c." On the 2d of May, the Unitarian ministers met, and, after stating that the dissentients from their resolution of the 4th of March were "members of the Scottish Scession church, and connected in discipline with an ecclesiastical Synod in Scotland," and "were never considered as English Presbyterians but by courtesy," renewed their declaration, "that the Union of the Three Denominations of Protestant Dissenting ministers was dissolved from the period of their withdrawment."

Here the matter rests for the present. The orthoox, while they acknowledge the good service which he Unitarians have rendered to the cause of civil and religious freedom, by their talents and attainments, and give them credit for urbanity in their social intercourse, express their sincere joy at their vithdrawment from the Union, because it was obvius that expressions of ministerial sympathy and al cts of devotion were necessarily excluded by their resence, while not only offence was given extensive y to Christian brethren of other denominations, bu ome valued members of their own were led to with raw, and many others were prevented from joining he association because of its incongruous character

The reasons assigned by the Unitarians for with rawing, were chiefly a disposition in their orthodo. brethren to degrade them, or at least to withhol

the three denominations previous to the late seces sion was 154. Of these, 21 were Presbyterians, viz. 3 orthodox and 18 Unitarians; 81 Congregationalsts, all orthodox; and 52 Baptists, viz. 47 orthodox and 5 Unitarians. The seceders are less than oneseventh part of the whole number. Formerly the Presbyterians were orthodox, and they were then the most numerous of the three denominations, but since they have become Unitarian, they have dwindled in number, till they are reduced to the insignificance indicated by the above statement. And even this statement may leave too favorable an impression hesake. The truth of God is of more value than their fame of any man. If, therefore, it shall be out that this book of Notes bears the mark of tathe 23 Unitarian ministers (including the 5 Baptist) only 14 have congregations, and a majority of these

the throne, and of presenting addresses by departation: a privilege with which this body has been favored ever since the accession of Queen Anne, in 1702.

CONGREGATIONAL UNION OF ENGLAND AND WALES. The Congregational Union of England and Wales held its 6th anniversary meeting in London on the 9th of May last. Dr. Payne of Exeter presided. Among the delegates from foreign bodies was the Rev. Robert J. Breckinridge of Baltimore, who attended as delegate from the General Assembly of the Presbyterian church. He was introduced by the Rev. J. Blackburn, addressed the meeting, and received the right hand of fellowship from the chairman in the name of the Union. As a expression of their feeling on the occasion, the following resolution was towards the American Anti-Slavery Society in this adopted, on motion of Dr. Vaughan, seconded by Dr. H. F. Burder.

Resolved, That this meeting derives great plea Resolved. That this meeting derives great plea sure from the presence of the Rev. Robert J. Breck enridge, as a delegate from the General Assembly of the Presbyterian Church in America to this body and, recognizing as special bonds of union and sympathy with those numerous and flourishing congregations, their participation in the same evangelica. present opportunity of expressing the most fraterna regards towards them, and of hearing of their pros-

Among other resolutions adopted we notice the

Resolved, That a committee, consisting of Drs. Vaughan, Burder, and Reed, be appointed to prepare in the names of this Assembly, a faithful and affectionate remonstrance with the American churches, on the continuance of slavery in the United States.

Abolition of Church Rates.

Resolved, That it is a matter of painful disappointment and of grave complaint with this Meeting, that his Majesty's ministers should appear to hesitate with regard to abolishing the impolitic and unjust impost of Church Rates; and that in the judgment of this meeting, no report of the Parliamentary Commissioners, relative to the inability of the Established Courch to defray the charges of her own worship, will ever reconcile the Dissenters of England and Wales to the payment of Church Rates, either di-

rectly or in any commuted form.

Resolved, That this meeting therefore pledges it self to adopt every constitutional means for obtaining speedy and entire relief from the burden of Church Rates, and now calls upon the churches of the Con-gregational Order in England and Wales, to petition ooth Houses of Parliament for this very important

CONGREGATIONAL UNION OF SCOTLAND .- This body met in Edinburgh on the 4th of May. We find a brief account of their proceedings in the London Congregational Magazine for June. Mr. Scales, a delegate who attended from the sister body in England, in a letter to the editor of that work, says "In the evening of the day of meeting a soirce of the friends of the Union was held in the assembly room. Mr. W. L. Alexander, pastor of the church in Argyle Square Chapel, presided, and above eight hundred persons were present; the spectacle was altoprivilege of explaining away the obvious meaning of the evening were of a most pleasing character; there

> Mr. Ewing spoke of the origin and progress of Congregationalism in Scotland; Mr. Cornwell, on Revivals of Religion; Dr. Russell, on Christian Love and Unity; Mr. M'Ray, on Slavery in profanation is such as to awaken the gloomiest ap-America, a subject which is now exciting much attention in this country, and about which our breth-

ed it every where, and on all occasions, to others. roused, persecution of course followed. Boos was however, at length placed over a parish of between 4 and 5,000 souls, where he continued to labor for ten themselves, "The Body of Presbyterian ministers years, and was made instrumental in converting almost the whole of them; at least there remained but opprobrium of our municipal police, stand with open confined, and ultimately banished from the Austrian Anti-Pædobaptist Boards of ministers, who, with territories and ended his days in 1825 in the neighbor- having one window half open, are getting to brave all hood of the Rhine, professing, to his latest breath, the faith he had so faithfully preached. His conversion led to that of several other priests,

who were obliged to flee from their native land, and worthy of the notice of parents. "The day is probeing pursued by persecution, took refuge, some of them, in the bosom of the Protestant church. One and porter houses than by any other business class; of these, the Rev. Johannes Gosner, pastor of the and he regards the confectionaries and fruit shops as Bohemian church in Berlin, has lately written the most destructive to youth, and the most subtle and terians, held a meeting and passed resolutions decla- life of Boos, and the book is soon to be translated and successful contrivance of Satan to ruin the Church ring that the withdrawment of the Unitarians "had republished in England. From a letter of M. Boos of Christ." Let us listen to the warnings of men not affected the existence, constitution and objects of to one of his disciples, we give the following short whose post of observation so well entitles them to the Union," and still claiming for themselves the extracts, to show his views of the doctrine of justifi-"The short abandonment you have experienced

teaches you to become better acquainted with Jesus and yourself, and that without him you can do nothing. He takes pleasure in leaving us alone for a ek, and depriving us of everything, that it ma appear whether we are not willing to serve him appear whether we are not wining to serve more our own expenses, or even for stripes themselves. In such case, you must not immediately suppose that he is gone, and will return no more. The covenan is gone, and will return no more. The covenan with us is not broken by every stumble: he has be trothed himself to us forever. You ought also t learn from it, that you must not build your justifies tion and peace, either upon spiritual joy or gracious communications, nor on good works, or beautifu prayers, but upon Jesus for you; your soul cannot then be reached by any storm, either in the perform ance of that which is most laudable, or in the state of the greatest barrenness and perplexity. Frequently when we think there is no hope of him to-day, he comes late in the evening, when the doors are shut wakes the dead. wakes the dead, gives sight to the blind, and zeal to he lukewarm; hay, when we often expect nothing out rebuke, he comes in the kindest manner to us, to ivest us of the erroneous idea, that he was indebte o us, on account of our fidelity and our prayers. W nust be entirely divested of all such self-righteou nd self-complacent thoughts; for Christ is oughteousness; not our efforts, tears, or performan es; and he is likewise our sanctification, producing us all the good we do, and the tears we shed. I hort, it is just as you express after your short aban onment: 'I then learnt more and more clearly, t inderstand and confess my nothingness and ess, and that He is all with respect to our salvation We must also, at such times, remember, that 'the

ody, such as were of Unitarian principles.

The number of ministers in the general Body of the three denominations previous to the late seces ing to true godliness, than that of placing the spirit as a child, or a beggar, in the presence of God.

"Observe, therefore, that with our faith in Christ, we do not reject self-denial and good works; by no means! We then truly establish the law and all that belongs to it: only good works do not justify us; non efficimur justi justa operando, sed justi facti operanur justa Justa operanto, sea just factor operanur justa. [We are not made just by doing what is just, but being made just, we do what is just.] Justification is effected and springs from the blood of Jesus; sanctification is effected and proceeds from love and gratitude, because the former is given by which is no trible for it got him. us gratuitously, which is no trifle; for it cost him lear for whose sake it is thus gratuitously given; for three and thirty years he was obliged to endure contempt, persecution, agony, mockery, and to let himsell be scourged, crucified, and slain by devils and men. Let us weep before his cross, for we deserved what he suffered. He was slain for us, that we might have peace. Thank God we have it! thank God! thank God!

May Christ pervade you with his divine nature, ighteousness, wisdom, and holiness, as water does the sponge; nor suffer you to be without his cross! I have drank a few drops of his cup, but O how sweet were they! Come and partake with me! If I had wept for them a thousand years, I should not have been worthy of them. He bestows this blessing gratuitously, and wholly undeservedly, to the greatst sinners, otherwise I should never have obtain-

GEORGE THOMPSON IN ENGLAND.—The London Patriot of June 1st, is occupied almost exclusively with the report of the proceedings of two public meetings got up in London by George Thompson, for the purpose of making the long-threatened exposure of his countryman, the Rev. Dr. Cox, for his conduct city last year. Mr. T. invited Drs. Cox and Hoby to be present at his meetings, but they declined. The following note from Dr. Cox to the editor of the Patriot, explains his reasons for not accepting the invitation.

ny deep conviction, in concurrence with that of many others, hat Mr. Thompson's procedure, in holding meetings under he name of "Anti-Slavery Lectures," for the purpose of attacking my conduct in America, and the publication I and my colleague have issued, is a most impertinent interference, and a mean attempt to prejudice the public mind. The platform may suit a mob orator, and his-si-lf-degrading abettors, but truth and character will ultimately prevail. As the state ments that have been given may probably (in part at least) pervade some of your pages, and as I did not choose to come down to the level of meetings so convened, I beg to assure my friends, who may see uncontradicted and untenable representations, to keep in view that at the proper time, and by the proper medium—the press, I pledge myself to the refutation of the calumnies which I understand to have been uttered.

Yours respectfully.

Hackney, May 31, 1836. Yours respectfully, F. A. Cox. In the same number of the Patriot we notice a letter from the Rev. Robert J. Breckinridge of Balti-'any American clergyman, or other gentleman, to discuss the general question of his charges against

more, accepting Mr. Thompson's challenge to meet America and American ministers touching the whole subject of African slavery in that country." Mr. B. proposes that the meeting should be in Glasgow any time during the first three weeks in June; that arrangements should be made to publish a full report of all that is said and done on the occasion; and that the audience shall consist only of a select number of gentlemen, from fifty to five hundred, to be admitted by ticket.

For the New-York Observer. LABORS OF TRACT VISITERS IN NEW YORK CITY.

Messrs. Editors,-In my last communication I stated that, at the quarterly meeting of the American Tract Society, many interesting reports were made by the visitors, extracts from which were read to the meeting. The interest of these reports, however, is of various and often of opposite character; for while incidents occasionally occur which create joy not on earth only, but in heaven, there are on the other hand many of a most melancholy and alarming kind. It is from the details of these explorers, that we are gether brilliant and imposing, and the proceedings of enabled to form some conception of the extent to which wickedness reigns in this great but guilty city It is these eve-witnesses who let us into the secrets

he foundations of our moral strength, and preparing our population, in masses, for that final ruin to which all his efforts are directed. The amount of Sabbath prehensions for our social safety and happiness. A visitor in one of the out-wards writes thus:

tention in this country, and about which our brethren appear to feel very strongly. Near the close of the meeting Mr. George Thompson came in from Glasgow, and was enthusiastically received. He addressed the meeting with powerful interest on the state of American slavery."

Wisitor in one of the out-wards writes thus:

"As it regards the profanation of the Sabbath it will be necessary to remark that this is a very pleasure part of the city, and one of its principal outlets; consequently a place of great resort for its idle and dissipated population on the Lord's day. Parties of pleasure crowd the avenues and fill the dram-shops. One of the keepers of these gates of hell was asked on a week day how he lived? as he appeared to

state of American slavery."

From a report of the proceedings of the body in the Edinburgh Patriot, we learn that the Rev. Dr. Wardlaw, of Glasgow, proposed a series of resolutions on the subject of American Slavery, which were seconded by Dr. Russell, supported by Mr. George Thompson, and unanimously adopted. We have not room for them this week. We may perhaps insert them, with some comments, hereafter. We fear that the efforts of our good brethren in Scotland, though no doubt well intended, will rather injure than promote the cause they have so much at heart. They must not take their representations of the state of things in this country from such men as Mr. Thompson.

LIFE OF MARTIN BOOS, THE PIOUS CATHOLIC PRIEST.—In the year 1790 several individuals of the Catholic communion in Bavaria and Austria were brought under serious conviction of sin, and taught the necessity of coning to Christ for salvation. Amongst this no sooner received salvation himself than he preached it every where, and on all occasions, to others.

This statement is of a piece with various other reports, all which conspire to show that in this highly favored, oft-delivered, and richly endowed land, God's day, which is a sign between him and the nations, the great ordinance in which their good and his glory, are alike promoted, is openly, daringly, and constantly profaned and trodden under foot This used to be confinnd to the houses of pleasure to public gardens, and hotels, and steam boats, and the countless taverns and dram shops, which to the door, the traps of the unwary and pre-eminently of the young: but now we sin more gravely, more laboriously, more sordidly. Shops and stores, from concealment, and openly pursue the ordinary routine of the week day in traffic of every description. A visitor makes one remark which is especially

faned more by keepers of confectionaries and rum speak, and whose self denied walks of holy charity bring them so often in contact with those vices which are slowly, and silently, but surely, undermining the foundations of our national prosperity.

From among many affecting cases of conversion related by different visitors, as the present reward of their labors, I have time and space only for the following.

A tract visitor says: "In the morning sow thy seed, and in the evering withhold not thy hand, for thou knowest not which shall prosper, or whether they shall be both alike good;—"Trust in the Lord, and do good, and he shall bring it to pass."—These and similar passages of Scripture have impressed my mind with no ordinary force since becoming accomplished with the following interesting conversions. quainted with the following interesting conversions of a mother and daughter, who formerly resided in of a mother and daughter, who formerly resided he my district. I was in the practice of visiting several families weekly, to invite them to the prayer meeting and I visited these among the number. They would invariably reply: "Our circumstances are such, we cannot get time to attend church or prayer meetings." They never in fact, attended but once when I naid cannot get time to attend church or prayer meetings." They never, in fact, attended but once, when I paid them what they said they could make at their labor. Thus they remained impenitent, apparently given up to hardness of heart. You may imagine my surprise after some months had elapsed, to receive a visit from the daughter, who came two miles to inform the daughter, bad become a christian, and miled ne her mother had become a christian, and united with the church, and that she hoped she herself was one also, and expected to make a profession of her aith the next Sabbath. She said she could not rest antil she had informed me of the joyful tidings. She old me that after they moved to their new abode, hey were led to reflect on the privileges they had

neglected, when all the warnings and exhortations

they reied unto the Lord in their extremity. "How astonishing," added she, "that he should hear our prayers, and pluck us as brands from the burning!" If have since visited them, and can truly say, 'Now I believe not, because of her saying.' hat my cyes have seen and my ears have heard, and I cannot doubt it is the salvation of God."

Another visitor says: "The Lord has filled my mouth with good things: the exhibitions of his grace have overshadowed me during the past month more than at any former period. Many will remember the interesting conversion of a poor colored woman in Anthony street reported last October, especially the closing hours of her life and her triumphant death. I have now more mercy to relate in the same family. Her sister, who attended her during her illness, was at work in another room when the visitor first called to see her. She overheard the conversation, and while he prayed she was brought to her knees, and then and there solemnly gave herself to the Lord. This dedication was after wards renewed over the cofflin of her sister. During the winter her health has been feeble, and for the last month her life has been feeble, and for the last month her life has been feeble, and for the last month her life has been feeble, and for the last month her life has been feeble, and for the last month her life has been despaired of. In a recent visit with the agent, as we entered a dark passage leading to her room, we heard the voice of earnest prayer: at its close we we heard the voice of earnest prayer: at its close we we heard the voice of earnest prayer: at its close we here we have the same provided in support of this system, were employed the test and on the influence which the church of the benther, on the influence which the church of the best for the same purpose; and our own section of the patience to the abolition cause, and of their promptitude and earnestness in its defence. The Americans did not suspect or accuse them."

The answer was that in general they were employed to the vert. The as we entered a dark passage leading to her room, we heard the voice of earnest prayer: at its close we we heard the voice of earnest prayer: at its close we entered: and oh, that I could convey to your heart the feelings of mine at that moment. Surrounded by a company of her own coler, and kneeling upon her bed, was the dying woman whom we visited. How sacred was the place! Angels were there, upon a guard of honor; for Jesus was there upon a nessage of mercy to a redeemed soul. The powers of darkness were restrained. I took her by the hand: "Oh, said she, I am glad you are come. I am going to die. I told you Jesus had been merciful to me: to die. I told you Jesus had been merciful to me: you did not believe me: you thought me flighty: but oh no: it is not so. I know that my Redeemer liveth, and that he hath taken away the sting of death. I'm not afraid to die. Ah! little did I think religion was so good: it will do to die by. Oh, when I look back—when I remember—'its all mercy! To know that I was going the downward road to hell, and now to know that my Savior hath shed his blood for me! Glory be to his holy name forever! I'll praise him while he lends me breath, and when my voice is lost in the results services of religion, in a period of three or jour the regular services of religion, in a period of three or jour the regular services of religion, in a period of three or jour the regular services of religion, in a period of three or jour the regular services of religion, in a period of three or jour the regular services of religion, in a period of three or jour the regular services of religion, in a period of three or jour the regular services of religion, in a period of three or jour the regular services of religion, in a period of three or jour the regular services of religion, in a period of three or jour the results and the regular services of religion, in a period of three or jour the results and the regular services of religion, in a period of three or jour the results and the regular services of religion, in a period of three or jour the results and the regular services of religion, in a period of three or journal stream of religion was a remployed, and in general those who continue means are employed, and in general those who continue means are employed, and in general those who continue means are employed, and in general those who continue means are employed, and in general those who continue means are employed, and in general those who continue means are employed, and in general those who continue means are employed, and in general those who continue means are employed, and in general those who continue means are employed, and in gener

while he lends me breath, and when my voice is lost in death—oh! I'll praise him through all eternity." I took her daughter Lydia, aged about 16, by the hand, and led her to the led, and asked her if she mand, and led her to the led, and asked her if she would not now give her heart to the Savior? She replied, "I will try."—"If you are sincere, ask of God to aid you by his Holy Spirit, and he will lead you into the knowledge of all truth." What an occasion was this for prayer. We prayed with her; her husband followed, and committed her into the hands of our God. On rising from our knees, the sick woman and asked was taken in of our God. On rising from our knees, the sick woman raised herself in the bed, and asked us to join in special prayer for her daughter. "Oh, do pray with me for my poor impenitent child." She then offered the following prayer: "Our Lord and Savior Jesus Christ! thou hast in thy blessed word declared that thou wilt hear and answer prayer. Now Lord, I pray for my unrepentant daughter: oh! let her have no rest in her soul, day nor night, until she gives her heart to these on change her heart." gives her heart to thee; oh, change her heart!—do Lord; we all pray thee. 'Thou can'st lead her by a way she knew not of. Oh work like thyself. Thou art a wonder-working God. Thou art about to take her mother from her: oh take her into thine own earc; make her one of thine own dear children. Blessed God, thou art not desirous that any should perish, but that all should come to thee that they might have eternal life. Oh draw her unto thyself might have eternal file. On draw her unto thyself by the cords of thy love. Remember, Lord, Martin; he hath been a good husband to me; he hath been faithful to my soul according to the talent thou hast given him; be thou his God; and when he shall come unto Jordan, do thou stand by him, and when the swellings of that flood shall rise against him, oh, do thou be with and comfort him; and when he thinks of me, may he feel the comfortable assurance that I am with thee in glory, and thereby be strengthened to follow after righteousness to the Lord, bless the tract visiters, and the tract cause. Go with them wherever they go, and send them, oh Lord, unto the dens and caves of the earth, that they may find out wretched souls, such as I have been. Oh, Jesus, make them faithful to the souls of all they meet with, that they may lead them unto thyself, as the only friend of sinners. Make them faithful to my daughter; give them her soul; and many souls for their hire, to thy glory. Be with me, oh Jesus, in my last moments, and land me safe in thy kingdom, through rich grace, and to thy name be all the glory: Amen."

Astonishment pervaded us all; and we retired, exclaiming—"A miracle of grace!"

Oh, Messrs, Editors, how many that inhabit their

Oh, Messrs. Editors, how many that inhabit their

ceiled houses, and roll through the streets of this

luxurious city in their soft-moving coaches, might gro woman, and beg an interest in her prayers.

on Slavery in the Biblical Repertory for April, and expect to be able to find room for them in the course of a few weeks.

an account of their visit to the Baptist churches in the U. of the cause generally. The spirit and the enlarged views Magazine, says:

"It has been looked for with some anxiety, both by those who are friendly to the objects of the late deputation, and by certain discontented spirits, who are never so happy as when they are in a storm, and will spare no pains to raise one. The former, we venture to predict, will be satisfied; the latter, disappointed. Our respected friends, in who e joint names the work appears, are too prudent to provoke a quarrel. They tell a straight forward tale, and defend their own conduct with mantiness; but they leave off asive warfare to those who love it, and are willing to adopt the language of the apostle; "It is a very small thing that I should be judged of you, or of man's judgment; he that judgeth is the Lord."

Those who witnessed the amenity and gentlemanly de-

Those who witnessed the amenity and gentlemanly deortment of Dr. Cox, and ardent zeal which distinguished Mr. Hoby while they tarried among us, will read with curiosity the account they have given of their reception on this side the water. The book contains no political disquisitions; no delineations of customs and manners; no literary criti cisms; and but a few descriptions of scenery; it is, what is professes to be, an account of the Baptists in America; lucidly written and full of interest, especially to English

The book contains, as might be expected, a vindication of ne course pursued by these excellent men on the subject of slavery, a subject on which they have been assailed at home by Mr. George Thompson, in the same spirit of vituperation with which they were attacked and openly denounced in the anti-slavery meetings in this city. We give their own account of their conduct, and the motives of it.

of their conduct, and the motives of it.

"Some surprise has been expressed, that the subject of slavery, and the degraded condition of the descendants of Africa, both in a civil and religious point of view, was not introduced by the delegates at the triennial convention; but those who have remarked upon this omission appear to have forgotten that these topics were carefully avoided in the public letter. We were left upon those important points, entirely free to pursue such a course as we should think most judicious, after having informed ourselves of the existing state of parties and of the relative position of different societies. Expectations, it appears, were entertained that we should have stood forward, not merely as abolitionists, which we were universally known to be, but as advocates of particular measures, and associates with a specific agency, sent for the universally known to be, but as advocates of particular measures, and associates with a specific agency, sent for the avowed purpose of lecturing upon the subject of emancipation. On this account alone, it may be proper here to introduce a topic, which, otherwise, would not have been touched upon in these details. Further remarks will be necessary hereafter, in adverting to another meeting. At present, we have only to explain that the laws of the State prohibit all such public discussions in Virginia, as that which it had been imagined we might have introduced at Richmond; consequently the convention would have been dissolved by the nently the convention would be gistrates had it been attempted.

"Could we even have elicited, by any means, the agitating discussions, which an avowal of anti-slavery sentiments o such an occasion, and in a slave-holding state, would nav called forth, it became obvious, from our private inquiries an conferences, that we most necessarily have at once frustrate every object of our mission, awakened hostility and kindled dislike, not to ourselves only, but to our whole denomination and, above all, roused into embittered activity feelings between Christian brethren, which must have severed the Ba tween Christian brethren, which must have severed this baptist hurches, who required to be convinced, and not correct. This question assumed a shape, which not only exhibited at those dangers, but asit has been more and more evinced, tended to the political disruption of a mighty empire. In a state of moral and spiritual feeling, too, in which we had succeeded a calling forth the kindliest emotions, the warmest affection the leveliest spirit towards ourselves, towards England, an the leveliest spirit towards ourselves, towards England, and mankind, we were, according to some persons, to have thrown the apple of discord; we were to have compelled the actions of those to whom we were foreigners, and by whom we were cherished and loved; we were, at our outset, to have aimed a blow at the very constitution of their own society, to which we were only visitors, and admitted, and for the time incorporated, as delegates, to unite in holy love and holy effort, Briush and American churches;—all this we were to have done, as some fervent spirits argue, reckless of consequences to ourselves and to them, to the utter confusion of all order, therain of all Christian feeling, the destruction of all love and fellowship 1. And could we do it? Will the warmest partisan, if he be a Christian, say we ought to have done est partisan, if he be a Christian, say we ought to have done it? Could our consciences have been sausfied to do it? Would sound wisdom and discriminating judgment have sanctioned the attempt?"

And could we do it? Will the warments is certainly a very ingenious book; and not interior, dent to the chief of the interior, we think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think, in a literary view, to any of the author's producting view think

The reviewer in the Baptist Magazine, in commenting on this part of the work, has the following remarks:

"We confidently appeal to the good sense of the public on this question. That our friends were staunch absolutionists, all men knew; it was never concealed. But their assistance at the Anti-Slavery meeting would have made them parti

sans.
"The charges brought against the deputation would indeed have some weight if they had, as private individuals, compromised or denied their principles. There is ample evidence to the contrary. While in their public movements they applied themselves to the business on which they were sent, they embraced every suitable opportunity of declaring the view entertained by themselves, and by the churches of Christian this country. Even before they left Richmond, they too care to avow their sentiments, and actually convened a private meeting of the most influential members of the convention for the purpose. "There are no terms," they remark "in which we have been accustomed, in England, to express

opportunity of contemplating, and furnishing facts and re- lous combinations of language which has become almost salts which could not fail of arresting their deepest attention. characteristic of the age.

The answer was, that in general they were newly converted; as, for example, 110 professed religion on one occasion, of whom forty had been previously impressed. 2. What permanent effect, if any, was produced upon those who did not profess religion at the time in question, though they were powerfully affected? Answer: a large proportion continued to give evidence of piety, and unted with other churches. In many cases, however, persons who seemed to believe, thinched (as the narrator expressed it) at the time from the ordeal of a public haptism, grew cool, and became finally hardened. 3. What is the ratio of conversions in a revival, and of the stability of the conversions, to those arising out of the regular services of religion, in a period of three or four years, or more? Answer: a considerably greater number during any given period of time than when only ordinary

To the question naturally growing out of this part of the

"Why not? The chief ingredients in American revivals are carnestness, prayer, and faith. When the truths of religior are pressed on the consciences of men with that impassioned earnestness which accords with their solemn import, and the God "agree as touching what they shall ask," and approach the throne of grace with persevering, repeated, and specific entreaty; and when the Word is preached, and prayer offered in faith, that is, with the holy courage that confidence in God inspires, and with firm expectation that he will be gracious and faithful to his promises—under such circumstances it is found that the heavenly blessing descends, renewing the strength of believers, and adding to the church, such as shall be saved." There is nothing in this peculiar to America or to any other country. Christians have only to act as Christians, giving their whole energies to their religion, and God will be with them."

The book has just been reprinted in this country, and will no doubt obtain an extensive circulation, especially among the members of that denomination to which these amiable and able men belong.

Scorch Baptists .- An article in the London Baptist Magazine, presents but a melancholy picture of the present state of the Baptists in Scotland, so far as regards christian union. It appears that there are two classes of them, known by the name of Scotch and English Baptists. The English Baptists are the same in their government and discipline as the churches of that denomination in England, with this difference, that in general they partake of the Lord's Supper every Sabbath instead of once a month. The Scotch Baptists are somewhat different, contending for a plurality of elders, mutual exhortation by the brethren on the Lord's day, and disapproving of pastoral support, &c.; but so miscrably divided are they, not only from each other, but among them selves, that the remark has become almost proverbial in Scotland: "The Baptists are a mere tope of sand." The end of his days, remembering that he only who is faithful unto death shall receive the crown. Oh, Lord, bless the tract visiters, and the tract cause. notorious to admit of contradiction; for it may with safety be affirmed that there is not a denomination of christians in all Scotland, Presbyterian, Relief, Secession, or Independent, but what has got the start of the Baptists so far as Scriptural union is concerned."

> For the New-York Observer. THE SPIRIT OF HOME MISSIONS IN WESTERN NEW YORK

Office of the A. H. M. Society, New York, July 26, 1836. NOBLE RESOLUTIONS.

Messrs. Editors,-We have just received the following highly interesting and important resolutions recently adopted by the "Western Agency" of the American Home Missionary Society for this state. As they have come to hand too late justly envy the dying bed of this poor forgotten ne- for insertion in the "Home Misssionary" for August, I am induced to ask for them a place in the "Observer," that the animating and encouraging suggestions which they contain We have received the remarks of "a member of may be before the christian public without unnecessary dethe Synod of Kentucky" on the Review of Channing lay. The past efficiency of the above named agency had prepared us to expect great things from Western New-York.

But the resolutions below surpass our anticipations. We receive them as a most encouraging assurance that the meaon a new weeks.

Sures already adopted by this society to extend its aid to children made their escape. The accounts from Black Creek other nominally christian countries, as well as to all the described in three or four places with a kille-his wife and stabled in three or four places with a kille-his wife and children made their escape. The accounts from Black Creek other nominally christian countries, as well as to all the described in three or four places with a kille-his wife and children made their escape. The accounts from Black Creek of the countries of t

titute at home, will be approved and sustained by States and Canada. The book is entitled "The Baptists in duty which have dictated these resolutions, can hardly be expected to exhaust themselves on the field where they have originated. This noble example, we trust, will be followed by other auxiliaries and agencies. We commend it to all who have the means of taking part in this sublime and interesting work, with the fullest confidence that what our cuterprising Agency has promised, it is able also, with the blessing of God, to fulfil.

Absalom Peters, Cor. Sec. A. H. M. S. America;" and a reviewer of the work in the London Baptist | pected to exhaust themselves on the field where they have

Western Agency for the A. H. M. S. in the State of N. York.

Western Agency for the A. H. M. S. in the State of N. York.

Whereas, the A. H. M. S. at its late anniversary resolved to extend aid to evangelical christians of other countries, needing aid in the support of Domesuc Missions; and whereas foreign Protestant churches in both hemispheres, have applied to this Society for help, "to strengthen and water the germs of evangelical religion which are beginning to shoot up in several places, amid the surrounding corruptions of christianity." And whereas it is the avowed determination of the Society, "to make our country its first care, and to carry forward the Home Missionary work in America, on the largest practicable scale"—expending in foreign lands only what is specifically contributed for that purpose, or that portion of the Society's resources, which cannot be immediately and judicious y expended in the U. States.

Therefore Resolved,

Therefore Resolved,

1. That an effort be made by the friends of Home Missions in western New York, to collect \$20,000 the present year to aid the American Home Missionary Society in accomplishing its enlarged and extended plans for the moral improvement and political stability of the U. States; and for the corresponding of feeble evangelial churches throughout

improvement and political stability of the U. States; and for the strengthening of feeble evangelical churches throughout the christian nations of the world.

2. That it be proposed to the churches in western New York that are, and have been aided by the A. H. M. S. to raise this year \$5000, the sum requisite to sustain the feeble churches now receiving aid within the bounds of this agency.

3. That as it is the great object of the A. H. M. S. to ad feeble churches that are unable to sustain the gespel, and to send the gospel to destitute places where no church organization exists; and as it is desirable that every church in westers New York should be supplied with a pastor, the whote. solicit Presbyteries, to organize a church in every place with-in their bounds, where one is needed, and to aid them in fur-nishing suitable ministers to take charge of all their destitute

cure to the churches permanent teachers, and as there are serious evils arising from the frequent changes of ministers, and as it is expected of our missionaries to perform the ful duty of settled pastors, the Board would recommend to the churches receiving ail, to direct their efforts as fast as practicable to establish among them a settled ministry.

5. That these resolutions be signed by the Chairman and

gations in western New York be invited to lend their aid to their complete accomplis HENRY DWIGHT, Chairman.

MR. Pomeroy's Legacies .- We learn from the Massachu setts papers that the Rev. Jonathan L. Pomeroy of West-Springfield in Hampden co. in that state, lately deceased, has left legacies of \$1000 each, to the American Bible, Colonization, Education, and Home Missionary Societies, and after several bequests of small amount to his family connections, has made these societies, his residuary legatces. His

The Young Men's Total Abstinence Society of this city have appointed the following gentlemen as delegates to the Refusal to treat with Texas.—Gen. Filasola deprived of his National Society and Convention at Saratoga Springs on the Under date of the 25th June, the Mexican Secretary at War doubt that amount has been subscribe.—Albany Argus. 4th and 5th of August, to wit, Messrs. Charles A. Lord, writes to Gen. Filasola, that he had communicated his degabriel P. Disoway, George W. Schuyler and J. S. Foun-spatches to the President of Mexico ad interim, and that their tain, Drs. Robert H. Mackay and Stephen Wickes, and Hiram Barney, Thomas Allen, and E. H. Blatchford Es-

NEW PUBLICATION.

estate, it is believed, was worth not far from \$40,000.

Physical Theory of another Life. By the author of Natural History of Enthusiasm. New York: D. Appleton & Co., 260 Broadway, 1836. 200 Broadway, 1836. This is certainly a very ingenious book; and not inferior,

tions. Our principal objection to the work is, that the author Jose Urrea, and to repair to the city of Mexico, there merely hypothetical, if not preposterous; and omits others, on which he might have expatiated with great advantage. Popular as his style is, we are not, we confess, very ardent dmirers of it. It is too abstract, too diffuse, and sometimes oo obscure, perfectly to suit our taste. It appears to us to e loaded with affectations. We have suspected that some f the admirers of this autnor would admire him less, if they nderstood han better. It is no uncommon mistake to re and hazy conceptions as gigantic; and turbid streams of rought as, of course, profound. What would Addison, or oldsmi h have thought of such expressions as the following which are in perfect keeping with the general style of the vo ume before us? "Sheer mind," "the ever varying velocity of our mental states," "the vibrating, cmanative, and pun gent powers of the external world." Instead of saying that memory is susceptible of indefinite improvement," as a plain, old-fashioned writer would have expressed himself, he

they had heard pressed upon their conscience, and they had heard pressed upon their conscience, and they had heard pressed upon their conscience, and they eried unto the Lord in their extremity. "How astonishing," added she, "that he should hear our prayers, and pluck us as brands from the burn'ng." In the since visited them, and can truly say, 'Now I have seen and my ears have heard, and I cannot doubt it is the salvation of God."

Another visitor says: "The Lord has filled my mouth with good things: the exhibitions of his grace have overshadowed me during the past month more have overshadowed me during the past month and a may former period. Wany will remember the exhibitions of his grace have overshadowed me during the past month more have overshadowed me during the past month and a may former period. Wany will remember the first of the same purpose; and others at the observance were really interested by the history of our eligious revivals, a subject, if not wholly new to them, at least presenting phases which they had never before had an large prowed the weading.

The same arguments we, and others at the cocasions of active life, for the old woman, deposed that he was present at the way from the old woman, deposed that he was present at the dense have gone up as if all and of the old woman, deposed that he was present at the dense have gone up as if all and of the old woman, deposed that he was present at the dense have gone up as if all and of the old woman, deposed that he was present at the weeding.

A year and a half after, having in the mean time been present whether of digging dicting is in the salvation of God."

A year and a half after, having in the mean time been present at the weeding.

A year and a half after, having in the mean time dense the wind a daughter, Mr. Dillon was always because of the remaining and an are stones in the dense them, and a man

Otis, Broaders & Co. of Boston, propose to publish a quarterly periodical to be called The Strangers' Friend, to be edited by the Rev. Hermann Bokum, author of the "Strangers' Gift," and other works.

The Strangers' Friend is to be devoted to the foreign popul lation in the United States, particularly the Germans, the number of whom in this country is supposed to amount to one million and a half.

From the notice in another column, it will be seen that Mr.

From the notice in another column, it will be seen that Mr.

him to the Police office, where he was ordered to find bail to Bokum is now in this city, and will deliver a lecture to mor-answer the very serious charge against him. — J. of Com. abo ow (Sabbath) evening in the Central Presbyterian Church n Broome-strect. We understand that Mr. B. has been very successful in his efforts in other places in behalf of his counrymen; and we hope he will receive encouragement from our

NATIONAL PREACHER .- The last number of this monthly being the commencement of volume XI.) contains two sernons;-the one entitled "The infinite worth of the soul." by Rev. T. Edwards, of Rochester; the other, "Union among Christians essential to the world's conversion," by Rev. E-Holt, of Charleston, S. C.

For the New-York Observer.

NORWALK, (Con.) July 19, 1836. M. sers. Editors.—The undersigned has just risen from the perusal of that portion of the discussion before the General Assembly, of the Foreign Missionary Topic, which is given in your paper of the 16th; and as a sentiment is attributed to in your paper of the 16th; and as a sentiment is attributed to me, which I do not hold, I feel it due to myself, my constituents, and the readers of the debate, to rectify the error, intens, and the readers of the debate, to rectify the error, intensive the power of the sentiment alluded to is, that the motive of the resolution I offered, viz. that the Assembly should refer to the Presbyteries the question, "Whether that body should organize an ecclesiastical Eoard of Foreign Missions" was a doubt in my own mind, of the Assembly's "constitutional power, to establish such an organization." If I did place the reference on that ground, it must have been from a misunderstanding of the purport of the Moderator's question, or from that confusion which is incidental to the circumstances in which I was placed. Whatever degree o encumstances in which I was placed. Whatever degree doubt as to the constitutionality of the proposed action in the have existed, (and if any existed, it was to a very small on ight have existed, (and if any existed, it was to a very small d gree,) must have been completely removed by the authority produced by Dr. Miller, to justify the measure desired by the friends of ecclesiastical organization. It was therefore on the inexpediency of disadving existing, and successful organizations, that I founded my motion for a reference to the Presbyteries to ascertain their wishes in relation to the change proposed, and to prevent farther disunion and discord in the citurch already in so distracted a state. It was to separate the missionary question, as far as possible, from the doctrinal controversies that were agitating the church to its centre. By the admission of all parties, the American Board had conducted its operations unexceptionably. I therefore deemed it ducted its operations unexceptionably. I therefore deemed it undesirable to do what would even seem to imply reflection n that body, or to excite apprehension and suspicion relangit. With the above correction of the error referred to ing it. With the above correction of the error referred to whether originating with the reporter or myself, I tenew the declaration and the pledge made at the time, that whenever an Assembly's board of foreign missions is clearly called fully the voice of the church, I shall feel suyself bound to concur in, and very cordially promote it. Whenever a majority

THE WAR IN FLORIDA.

Indian depredations on the St. Johns.

The schooner George and Mary, Capt. Wiley, arrived at Charleston, S. C., from Jacksonvulle, (E. F.) brings the following interesting information, which was copied from the log book of the U. S. steamer Essayons, Capt. Peck, coast-

log book of the U. S. steamer Essayons, Capt. Peck, coasting along the St. Johns.

Capt. Peck reports that on the morning of the 10th of June, while in the St. Johns river, he discovered a boat coming from Col. Hallow's plantation on the west side of the St. Johns, with him on board, wounded, also Dr. Simons unhurt, with a few negroes. Shortly after the dwellings of Col. Hallow and Dr. Simons were in flames. Capt. Peck then ran over to George and Lewis Flemming's plantation on the other side of the river, took off their families and negroes and proceeded on to Picolata. In the evening Capt. P. returned to Col. Hallow's plantation, and found Mr. Colt's buildings adjoining those of Col. H. in flames. While off the landing one of Col. Hallow's captured negrees, who had escaped from the Indians made his appearance, and reported that they were in number 30 strong then back of the negro

Capt. Wiley also states that Mr. Bullman was shot at his antation, by the Indians, about four miles from Whitesvill and stabbed in three or four places with a knife—his wife an

Engagement at Suwannee river.
A letter from M. Wilcox to Gov. Schley, dated Telfair, G.

COLLEGE RECORD.

COMMENCEMENT OF RUIGERS COLLEGE.—The Annual Comnencement of Rutgers' College, New Brunswick, occurred wednesday, 20th inst. in the Reformed Dutch Church; 2

in Philosephy. Anthony Elmendorf, Kingston, N. Y., The Inico of Literature on Individual and Nadiocal Happiness. Jolker, Peatla Ambøy, N. J., Music and Panning, William N. H., Shawangunk, N. Y., The Orators of the Revolution. Freak T. Frelinghoysen, Newark, The Generous Spirited Man. Johageman, Harburgton, N. J., Respect for Constituted Authorita Iliam Augustus Newell, New-Brunswick, Chief Justice Marsh wand Cook, Newark Public Opinion. John B Crawfort, Orang N. Y., The Literary Character. James C. Van Dyke, Philada, Study of Mental Philosophy. George W. Coaklay, St. John St. Indicense of the Imagination on our Success in the corpe S. Stitt, Welkill, N. Y., "Westward the Star of Empisy." John A. Siatts, New Brunswick, Carlosity. Edward nson, New York, Fame. J. Cortland Parker, Perth. Ambea allowed Ground," with the Valedictory.

TEXAS. Movements of General Gaines on the frontier.

Movements of General Gaines on the frontier.

A letter to the editors of the National Intelligencer, dated Natchitoches, June 30, 1836, says:

"We are likely to have lively times upon the frontier. General Gaines, who is still on the Sabine, has, within a few days, received despatches from General Rusk, the Texian leader, dated at Guadaloupe Victoria, apprizing him that the Mexicans are coming down upon him in great force. General Rusk has issued a proclamation and calls loudly for aid. General Gaines, for reasons best known to himself, has called upon the states of Mississippi, Kentucky, Tennessee, and Louisiana, for a regiment of men each, and talks of executing his old instructions, of crossing into the Mexican Territory, and taking possession of Nacogdoches. His plea is that some vagabond Caddoes have committed two or three murders about 18 miles from Nacogdoches. These murders, if they have been perpetrated, (which is hkely,) were committed seventy miles within the Mexican Territory, and have happened very apropos if Rusk should be driven eastward. Should this turn out so, and his retreat be upon Nacogdoches, the consequences are obvious. The friends of peace hope that Gaines will have the good sense to stay where he is: the sort of game he is made to play for others is well understood here." A New Orleans paper of July 12th says: "The rumors

from Texas, by Red River, still indicate the approach of a large invading army. It is said that the Mexicans have blown up the Alamo and retired west; also dismantled the fortress of

MEXICO.

By the arrival of the ship Mexican, from Vera Cruz, we have received papers from Mexico to 26th June. Mr. J. H. Spohn came passenger, one who escaped during the massacre of Col. Fannin's men.

spatches to the President of Mexico ad interim, and that the contents had excited his profound indignation; that he would be called before a court marrial to account for not having remained in positions which he had been ordered to that in at every hazard, and for having obeyed the orders of the commanding general, then a prisoner. That the President ad interim will not recognise the convention concluded the Mexico of the day 1836. (that het weep Santa Ana

DOMESTIC,

ROMANCE IN REAL LIFE .- On Tuesday, Mr. John Dillo celebrated dentist living in affluence in Hudson st., we rought to the Police Office, upon the complaint of a poor, and coarse-looking Irish woman who claimed him as wfully wedded husband. To prove this, her daughter fawfully wedded husband. To prove this, her daughter, a young woman about two and twenty, and her daughter's husband, were produced as witnesses, and from their testimony on oath, and the statement of the woman herself, it appeared that some five and twenty years ago, Mr. John Dillon, the now dentist in New-York, was then a common laboring man in the county of Roscomon, in that part of freland called Connaught, and that the now decrepted old woman was then a buxom peasantess of some nineteep or weathy wars old and that the said John Dillon, in considera-

Destructive Fire.—The extensive steam saw mill and sheet lead factory, near St. Louis, owned by Martin Thomas, Esq. was destroyed by fire. Mr. Thomas's loss is estimated at about \$15,000, no insurance. The steam boilers and a part

LIBERIA COLLEGE.—The Rev. Dr. Proudfit has received a

etter from a lady in Franklin, (Md.) informing him that a society of young ladies in a boarding school have collected the sum of eleven hundred dollars, for the benefit of the cdu-

TWENTY-FIFTH CONGRESS .- The election of Delegates to

ivil authornies of Georgia.

of the engine will probably be saved.

cation cause in Africa.

The annual commencement of Union College Schenectady, vill take place on Wednesday next. On the preceding even-ng (Tuesday) Mr. G. C. Verplank will deliver the annual ddress before the *Phi Bota Kappa* and other literary Socie-

the rumber of deaths in the city last week was 163. An xamination of the diseases shows that the season of green but has arrived. Parents will do well to keep an eye upon

her children in this respect. Reperture, in proper quantities is favorable to health.

The Banks in Connecticut are getting into the practice of issuing \$4 bills. This is to obviate, in part, the inconvenience which would otherwise be experienced in making change. The Legislature of that State have not seen fit to proscribe the \$3's, and the \$4's, being a higher denomination, are of governmental to the state of the st

We learn from the Albany papers that the late John B. ates has left the bulk of his estate to the support of a lite-A Wholesale Bank Swindler. --A paragraph appeared in a New Bedford paper last week, cautowing the banks and the public against a ccuple of rouges who had overdrawn at the New Bedford banks, and absconded. We learn from the Boston Post, that one of the geatlemen published was arrested on Saturday morning, in Prince street, having been followed by Mr. B. H. Barnes, of the Atlas Bank from place to place, till he pinned him at No 31, where he was secured by Constable Coolidge. His person was pretty well known to several of the bank people, but he affected great lameness, and cluded discovery till Mr. Barnes fixed his eye on him and gave chase when his lameness evaporated in double believe, of the re-appearance of the disease in the United

ome nightmen were emptying a sink at 259 St. nton-stree ney were attacked by four young men, one of whom thre stone at a nightman named Jacob Chance, which hit hi the abdomen; he died in a few hours. Dr. Chalmers, wh ade a post mortem examination, gave it as his opinion, that ceased had died from a fracture of the skull, and a large nantity of extravasated blood, found on the brain, from a cident two days previous. A verdict of accidental dea as accordingly returned.

000 Indians of the north-west, under Black Hawk, is the isconsin territory. Col. Dodge, governor of that territory, this prove true, must call upon the militia of the nearest

A large bear, weighing upwards of 600 lbs. was shot on

nately to Washington.
The gold mines at the South appear to be yielding liberally the precions metal. Hughes' mine in Fluvanna co. Va, with in hands employed, and one small mill, affords an average

business als checks were paid as a matter of cours, and at two o'clock in the afternoon, the amount that he had overdrawn would be discovered, but Adams, who knew that fact beforehand, was among the missing long before a noulication of his deficit was sent to his "usual place of business."

The amount of his embezzlements already ascertained are as follows:—Hancock Bank, \$440; Traders', \$300; Bunker Hill, \$150; Nahant, Lynn, \$250; Fairhaven, \$250; Portland \$250. mmenced. In all the contracts, the use of ardent spirits man the workmen is prohibited.

Two iron steam-boats have been sent out to Batavia by two four steam-boars have been sent out to be available to be employed in the suppression of tracy. It is said they will not draw more than two fact of Fire.—Between 3 and 4 o'clock on Wednesday morning, the Lumber yards of Mr. John Turnbull, and Messrs. Pollock & Veitch, fronting on Washington street, between Har-

he estimated cost of the proposed Rail Road from Charlesnison and Jay, with a large quantity of manogany, together with the three two story attic buildings, Nos. 29, 31, and 33 Jay street, were entirely destroyed by fire. The buildings on Jay street were occupied by Mr. Roberts, Mr. Depew, Mr. Belden, and Andrew Veitch. The loss is estimated at \$20,000 of which \$15,000 were insured.

A carpenter who arrived here a few weeks back, from England and was supported by the support of The City Council of Boston have invited the Hon. John

of Cape Breton.

During 1835, there were killed by carriages in the streets of Paris, 12 persons; 217 were injured or thrown down, and 47 carriages and shops were damaged.

Bishop M'Ilvaine is now on a tour of visitation in the north in the first district, which includes New Orleans, as he appears to have little or no opposition. In the second district Gen. Ripley (V. B.) is probably re-elected. From the third

part of Onio. The auxiety to hear this eloquent prelate is aid to be very great.

Miss Elizabeth Caton, daughter of Richard Caton, Esq.,

REMOVAL OF THE CREEKS FROM ALABAMA.—The Montgomery, Ala. Advertiser of July 16th says: "About three thousand Indians left our wharves on Thursday last, on board the steamboats Lewis Cass and Meridian, for their destined home across the Mississippi, under charge of Lient. Barry, of the U.S. Army. From the manspicious season of the year, and the crowded state of the boats, it is but reasonable to expect, that the Indians will, on the route, suffer much from disease. We holy farvered to

with him 1.220 dollars. He is about thirty years of age, five these beings rather than be given to the

and swung it about in so cruel a manner, that it became senseless, and died in a few hours after. Verdict of the Coroner accordingly.—J. of Com. CRUELTY TO A CHILD.—During the early part of Tuesday yening, the neighbors near the corner of Nassau and Liberty streets, were disturbed by the shricks and supplications of ty streets, were disturbed by the shricks and supplications of a child apparently undergoing the operation of a severe flagellation. The cries of the child and the sound of the whip being discontinued and resumed at different intervals, with apparently increased severity, a number of citizens entered the premises, No. 47 Nassau-street, whence the noise proceeded, when they discovered a little half naked boy suffering under the blows of a bamboo cane inflicted by an Irishman who called himself the boy's uncle. But for the interference of the neighbors, there is reason to believe that the ference of the neighbors, there is reason to belie child would have been beaten to death.—D. Adv.

SUICIDE. - On Thursday, 21st. inst. Jos. A. Mencel SUICIDE.—On Thursday, 21st. inst. Jos. A. Mencel, a native of Poland, committed suicide by shooting himself at his boarding house in this city. In the evening one of the servants went to his door, which was locked on the inside, and perceived through the key hole the deceased motionless in his chair. The door was burst open, and it was found that he had shot himself through the heart with a pistol, which must have caused instant death. Verdict accordingly. The deceased came to this country on the failure of Poland to gain her independence. His appearance and person bore the marks of his having belonged to the better class of society. Some manuscripts found in his room, showed that he was a man of talent, and well versed in modern literature; but unhappily the perusal of Byron and similar writers had produced in the perusal of Byron and similar writers had produced in him a morbid sensibility and a disposition to scoff at religion and the terrors of eternity, and led him to "rush unbidden into the presence of his Maker."

VOLUNTEERS FOR THE FRONTIER. - Gov. Morehead, of Ken-Volunteers for the Frontier.—Gov. Morehead, of Kentucky, in compliance with a requisition of Gen. Gaines, has made a call upon the citizens of Kentucky, for ten companies of mounted volunteers, to rendezvous at Frankfort as early as possible, and from thence to march to the encampment of Gen. Gaines on the Sabine river. It is understood that Gen. Gaines considers our affairs on the frontier as highly critical. The Mexicans, according to all accounts, are pouring into Texas in large bodies, and threaten if they are successful against the Texians, to cross the line and make war upon the inhabitants of our borders. They have even gone so far, it is said, as to declare their intention to sack and burn the city of New Orleans.—Lexington, Ky. Intel.

SYRACUSE AND UTICA RAIL ROAD .- The books of sub Completion of the Utica and Schenectady Rail Road.

from one termination to the other.

The cars left Schenectady, with a party of gutleman, at 15 minutes past 6, A. M. and proceeded at the rate of from 23 to 25 miles an hour, arriving at Utica at half past 10 o'clock. Here the party partock of an early dianer; and at 1 o'clock, P. M. resumed their seats in the cars, and reached Schenerady a few minutes past 5, P. M. having been absent eleven the party payrs, and a half of which were passed at Utica. ours 21 minutes; stoppage, 53 minutes; time in running, tours 38 minutes; So that in going and returning the local stoppages.

uon of pure love and affection, and the large fortune of thirty-two pounds sterling, or about 170 dollars, did espouse and marry her according to the rites of the Roman Catholic re-

The commencement at Amherst College will take place the 24th of August. The Hen. Caleb Cushing will deliver Address before the Literary Societies of the College, the ay preceding. And in the evening the Rev. Dr. Spring, of New-York city, will deliver an Address befor the Society of

ir children in this respect. Ripe fruit, in proper quantities

On Monday morning, 18th inst. at about three o'clock, as

There are tresh rumors from St. Louis of the embodying of

tates to meet them.

From the 1st to the 14th of July, the receipts for tolls on the Eric Canal, are greater this year than last by the sum of

te 4th of July, at Salem River Lake, N. S.

The Star says that measures are in progress to establish a

f more than \$100 per day. A mine on Col. Bowles' land in he same vicinity, is said to be still richer. The whole of the Rail-Road from Boston to Newburyport as been put under contract, and the work of construction is

Miss Elizabeth Caton, daughter of Richard Caton, Esq., and grand-daughter of the late venerable Charles Carroll, of Carrollton, was married at the church of St. Roch, in Paris, on the 26th May, and again on the same day, at the hotel of the British embassy, to Lord Stafford. Lady Stafford has two sisters married to marquises: the Marchioness of Wellosley, and the Marchioness of Camarthen.

The Subscription Books for the stock of the Commercial Bank at Manchester, Mississippl, were opened on Wednesday at the Manhattan Bank in this city, and it is understood that the amount subscribed a good deal exceeds the amount of

he amount subscribed a good deal exceeds the amount of the capital, which is \$400,000. or a different one.

Previous to their departure many serious disturbances occurred. Upon the requisition of the Governor of Georgia, preparations were making to so chain and fetter some 12 or preparations were making to so chain and fetter some 12 or in-law of Nea Mathla, Jim Henry, Ocktearcke, and Emarth-

INFANTICIDE. — On Monday afternoon, a girl about twenty years of age, who said that she was a native of Boston, and that her name was Sarah Johnson, called at the Alms house and wanted Col. Mann to take charge of a colored male child about ten months old, of which she acknowledged herself to be the mother. Col. Mann questioned her further on the subject, and she stated that the child had been born in the state of Onio, where she had been violated by a negroagainst her consent; that she was now on her way back to Boston, and that both her poverty and her dislike to bring shame upon her parents, had determined her to abandon her offspring. As Col. Mann did not consider that he would be justified in taking the child under such circumstances, he decided doing so, but offered to pay her expenses home. She however refused altogether acceding to his proposal, and insisted so pertinaciously on leaving the child with him, that in order to prevent her doing so he was obliged to have her committed to Bridewell for the wight. She had searcely entered the prison when she burst into the most violent parsons over the First Presbyterian church and country of South New Berlin, Rev. Geo. Foot, late of Green; Rev. Geo. Spaulding, of Bainbridge, and Rey. Mr. Manning, of Mason was she recovered from it, she took the unfortunate in her hands and swung it about in so cruel a manner, that it became senseless, and died in a few hours after. Variote of the United States to attend to the bequest of Mr. Smithson, of England, made to the United States for the President of the United States to attend to the Daylon Resident of the United States to attend to the President of the United States to attend to the President of the President of the United States to attend to the President of the President of the United States to attend to the President of the President of the President of the President of the United States to attend to the President of the Presiden

MARRIED.

On Wednesday evening, 20th inst. by the Rev. Dr. Mathews ames Trippe, to Anna M. daughter of Dr. Mathews, all of this city ROSERVE TOTAL TOTA Ou the 24th inst. after a few days illness, Charles Henry, infant son of Rufus and Elizabeth Lockwood. On the 24th inst. Beach Ivers, after a short illness, aged 38. At Hartford, Conn. on the 18th inst. the Key. Reuben Wads-

ing Grove, Orange county, N. Y. on the 11th inst. Miss ater of Joseph Platt, deceased, and formerly d 39 years, van county, on the 6th inst. at the residence o Sausanna; widow of the late Gerardus Duy lew York, and sister of the late Rev. Dr. John

merly of New York, and so ton, aged SI years. In Amboy, on the 14th inst. the Rev. John V. Bartow, in a rol life age, and the 28th of his ministry. The brig Buenos Ayres, of a lingering consumption, and the brig Buenos Ayres, of a lingering consumption,

yde Park, on Friday, 22d inst. Benjamm Allen, L.L. D. aget Allen was once Professor of Mathematics and Natural Phi rin Union College, and afterwards conducted a select class lool at Hyde Park.

nested to insert the above.—Com.

Deaths in Philadelphia, last week, 128.

NOTICES. The congregation belonging to the Presbytery of New York.

and attending on the preaching of the Rev. Dr. Woodbridge, will Providence permitting, hold public worship for the present, ever o'clock in the afternoon, and at half past 7 o'clock in the event in the Chapel of the New York University, on Washington square Subject of the evening lecture: The love of praise.

The vacation in the Theological Seminary, Andover, is to seven weeks from the anniversary, which takes place on the rst Wednesday in September;—so that the winter term will control to the series of nence October 27.

Newspapers, friendly to Colleges and Seminaries, are requested publish the above notice.

LEGNARD WOODS.

The Rev. John Fairbairn, of the Church of Sceeland, wi preach in the Presbyterian church in Franklin st. (late Mr. Lifly's in Sabbath evening, at half past 7 o'clock, when a collection wi et taken a pin and of a feedle congregation in Ramsay, Upper Causia, of which he is the pastor. Those friendly to the cause are re-

Theological Ferinary, Aub urn, July 23d. The annual needing of the Boards of Trustees and Cor will be held at the Seminary, on Tuesday, the 16th of the start of Societies.

ifth of said menth, at the same place: viz.

Ansel W. Ives, M. D.

Rev. Dr. Going,
Rev. H. A. Rowland,
David M. Reese, M. D.
Rev. Fin. Cumming,
Charles A. Lee, M. D.
Robert M. Hartley,
Rev. Dr. Dewitt,
Robert M. Hartley,
Rev. Dr. Corresponding Secretary.

cill be kept for that purpose.

It General Association of New York.—The General Association of the State of New York will convene at Brighton, Monro county, on the Thursday (Aug. 25th) praceding the last Sabbath i August, at 11 o'clock, A. M. The sermon before Association, at Pindar Field, Register.

The Managers of the New York Female Benevolent Foc etg all meet on Wedgesday, the 3d of August, at 4, P. M. at the house f Mrs. B.eecker, Franklin st.

true A Card - The Auxiliary Committee en's Total Abstinence Society begleave p anks to Deniel Frost, Esq late an agent

New York, July 27th, 183

The Rev. Flavel S. Mines would very respectfully act

NEW-YORK WHOLESALE PRICES CHRISTIA CORRECTED WEEKLY FOR THE NEW-YORK

180N. ig, Eng. & Sco. ton 52 50 a 55 —

CHRISTIAN LIBRARY.—Nos. II, 12, (3d year) of the Christ Library are this day published by Thomas George, Jr. at No pruce st. next door to the Am Tract House. They are a columniation of a work commenced in the latt number, entitled, "Christian Researches in Syria and Palestine, in furtherance of the case." The FAMILY MAGAZINE for July (Part 2, Vol. VI.) contain

Myron Finch, Princ pals of Male

Myron Finch, Princ pals of Male

Joel M. Johnson, Department.

Mary Ann Sersman,

Principal of Female Department.

References:—James Morris, Esq. Willard Day, Esq. Oliver V.

ously.
disposed of at private sale previous to Wed esday, the 12th totober next, it will on that day be offered a public auction its. Franklin & Jenkins, at their sales room, No. 16 Broad

#### POETRY.

FOR LOVE IS STRONG AS DEATH. From "the Reliquary," by Bernard and Lucy Barton. They err who deem love's brightest hour In blooming youth is known; Its purest, tenderest, holiest power

In later life is shown:
When passions chastened and subdued,
To nper years are given;
And earth and earthly things are viewed In light that breaks from heaven.

It is not in the flush of youth, Or days of cloudless mirth,
We feel the tenderness and truth
Of love's devoted worth;
Life then is like a tranquil stream
Which flows in sunshine bright,
And objects mirrored in it seem
To share its sparkling light.

'Tis when the howling winds arise,
And life is like the ocean,
Whose mountain-billows brave the skies
Lashed by the storm's commotion:
When lightning cleaves the murky cloud,
And thunders peal around us,
'Tis then we feel our spirits howed.

'Tis then we feel our spirits bowed, By loneliness around us. Oh! then, as to the seaman's sight The beacon's trembling ray Surpasses far the lustre bright Of summer's cloudless day, E'en such to tried and wounded hearts

In manhood's darker years, The gentle light true love imparts 'Mid sorrows, cares, and fears. Its beams on minds of joy bereft Their fresh'ning brightness fling, And show that life has something left

To which their hopes may cling; It steals upon the sick at heart, The desolate in soul, To bid their doubts and fears depart, And point a brighter goal.

If such be love's triumphant power O'er spirits touched by time,
Oh! who shall doubt its purest hour
Of happiness sublime?
In youth 'tis like the meteor's gleam
Which dazzles and sweeps by;
In after life its splendors seem
Link'd with eternity!

Link'd with eternity!

### MISCELLANEOUS.

For the New York Observer. DR. HUMPHREY'S TOUR .- No. XXIII. Health of England.

My first and my last impressions of England were, that the people are considerably more robust and healthy, than we are. I know, indeed, that their full some, to the enormous quantity of beer which they drink. It is, they tell us, rather the bloated counterfeit of health, than the reality, which we see. This may be true to some extent-for I have no loubt that strong beer, like other intoxicating drinks, use it freely, a great deal more morbid fat and rotun-States. Life is longer, as the bills of mortality showthan we have, I presume the advantage in their fa- the Atlantic. vor would be considerably greater than it is. When and Matheson, landed in New-York, two years ago, despatch our meals, especially of females, whom they met in the streets; and they were still more surprised to find, when they after wards visited Boston, that the same sickly aspect was spread over the face of its busy population. And I confess, that when I returned from my short tour, I was struck very much in the same manner. So many pale shadows, and so much hile. I had not seem in six months as I met. I had not seem in six months as I met. I had not seem in six months as I met. I had not seem in six months as I met. I had not seem in six months as I met. I had not seem in six months as I met. I had not seem in six months as I met. I had not seem in six months as I met. I had not seem in the same sand durability, are scarce surpassed by the pyramids of Egypt, and seem to defy carthquakes, and the ravages of time. The Escurial has 15 gates of entrance; 63 running fountains, and 13 which are not used; 12 cloisters; more than 80 stair-cases; 73 statues of bronze and other costly materials, (the statue of St. Lawrence, formerly there, weighing the war with France;) 4 statues of marble; 6 vegances, as well as at the large boarding establishing the war with France;) 4 statues of marble; 6 vegances, as well as at the large boarding establishing the war with France;) 4 statues of meaning the war with France;) 4 statues of marble; 6 vegances, as well as at the large boarding establishing the war with France;) 4 statues of meaning the proposition of the prop

ry body does there, I suffered very little inconcold, which are so trying here, they are not liable.

Even when the mercury is highest, there is an elasticity and vitality in the air, owing I suppose to the surrounding oceans, which we seldom enjoy under the same temperature. One or two days in London. the same temperature. One or two days in London, ravenous deglutition? my fellow-boarders complained much of the oppres-Mt any rate, I never heard an Englishman complained much of the oppressive closeness of the atmosphere; but thought I, if you pant and wilt under this, what would you do, when the 'dog star rages' in America? My woollen clothing was very comfortable all summer; and I scarcely saw a thin coat any where. But nothing surprises me more than the impunity with which I could be abroad, without a cloak or over-coat, in the could be abroad above, with highly could be countenance. His could be abroad, without a cloak or over-coat, in the evening. From such exposures to night air, as would have been attended with serious consequences at home, I suffered no inconvenience. I have noticed the same thing, to some extent, during the hot season, upon our own sea-board. The winters in England are so mild, that the fields are always green, and the frost sometimes scarcely penetrates the gratification of a healthful appetite, and the pleasures of cheerful conversation. Thus the hour passes insensibly away—and how much more refreshing to body and mind must such a meal be, than one taken in silence and in haste. I do not mean to say, that this is universal abroad, nor that there is nothing like it at home; but so far a labster righly corpumented with sculptured because and are always green, and the frost sometimes scarcely penetrates the many that there is nothing like it at home; but so far always green, and the pleasures of cheerful conversation. Thus the hour passes insensibly away—and how much more refreshing to body and mind must such a meal be, than one taken in silence and in haste. I do not mean to say, that this is universal abroad, nor that there is nothing like it at home; but so far a labster righly corpumented with sculptured because and in haste. I do not mean to say, that this is universal abroad, nor that there is nothing like it at home; but so far a labster righly corpumented with sculptured because and in haste. I do not mean to say, that this is universal abroad, nor that there is nothing like it at home; but so far a labster righly corpumented with sculptured because and in haste. I do not mean to say, that the is universal abroad, nor the control of the centre of the dome. Rows of shelves, or inches, extend round the walls, rising one above another, occupied by 26 richly carved coffins are nother, occupied by 26 richly carved coffins are ground at all. Now it seems to me that such a climy opportunities to observe enable me to judge, alabaster, richly ornamented with sculptured bronze, mater must be more healthy than one which like there is it you except the lowest class in England other materials of a showy and tasteful kind. mate must be more healthy than one which, like there is, if you except the lowest class in England,

Another cause to which I was led to ascribe the health which is enjoyed there than here. high health which the English, particularly females and child:en, seem to enjoy, is their being so much abroad, and taking so much exercise in the open air. faces, would astonish them. Infants, as I was assured, are carried out into the gardens and pleasuregrounds, when they are but a few days old, to inhale the fresh breezes and invigorate their constitutions. You will every where, in town and country, see nurses, (and among the lower classes,) mothers abroad, at all hours, with their babes in their arms, and the little ones that can walk gamboling by their side. To be sure, these children are what some of our mothers would call vulgarly chubbs and rade. Our method of imprisoning children to prevent their our mothers would call vulgarly chubby and rude. perhaps, but then they are healthy, and, so far as physical education is concerned, what can be so im-

changes are so great and sudden, as we often expe-

Riding on horse-back is one of the lavorite exercises of the ladies in England; but not so much so as cises of the ladies in England; but not so much so as walking. What would our wives and daughter think of walking out five or six miles in an afternoon, for the pleasure of it, and then back in the evening? But they do it with the greatest ease imaginable. To give you an example: When I was spending a day in Nottingham, the Rev. Mr. Gilbert very politely invited me to take a pedestrian excursion with his family, to Clifton Grove, five miles off. Mrs. G., a sister of Jane Taylor, and three daughters, I think, as well as four sons, were to be of the party. I of course could not decline, on account of the distance, had been so disposed. We leit N. as soon as dinner was over, and having, after a delightful ramble upon the banks of the Trent, refreshed ourselves at one of the an was nearly down, whether we should venture by the most direct route, or by crossing the river, make a circuit, of a mile or two, for the sake of getting a finer view of the country. I freely confess, ting a finer view of the country. I freely confess, that could I have given my vote, under less gallant circumstances, it would have been in favor of the shortest road-for how, and when were we to get back? But as Mrs. G. and the young ladies seemed quite inclined to prolong the excursion, I yielded with as good a grace as I could. Our late return was so weary to myself, that I felt some solicitude about Mrs. G. and her daughters, which I manifested by inquiring of her son next morning, as I left at too early an hour to call and see them. He assured me that they were quite well, and that the ramble which we had taken was a favorite walk of the family, when they were all at home and at a leisure. Can it be doubted, that such a habit early formed, and long continued, would greatly promote the health of a

family any where?

prunella, down to the chambers of death!

Again: there is less nervous and mental excite ment in England, than in America, owing to the difference of circumstances; and this may be the principal cause of the better health which is enjoyed there than here. There, every thing, almost, has long since found its level and its limits. All the forms of business are settled and fixed. All the professions are full. All the land is possessed. All the stimulants to industry and enterprise have been applied. There is very little that is new and exciting in any of the great departments of human enterprise. But with us, nothing is settled. Every thing is on the advance. We have a rich and boundless country, yet to be possessed. Its inexhaustible resources are just beginning to be developed. A thousand new channels of enterprise are opened every year. There is room enough, for all, to turn their industry and skill to the very best account; and the natural forms of business are settled and fixed. All the pro-There is room enough, for all, to turn their industry and skill to the very best account; and the natural consequence is, a sort of contagious mental fever, to which our kindred upon their little island are far less exposed, and which is unfavorable to high health and long life. We walk faster than they do; and work harder, and subject our minds to more unremitting and intense action. Our pulse beats quicker mitting and intense action. Our pulse beats quicker than theirs, and of course the machine wears out faster. Our merchants, and other men of business, are more care-worn-they are more absorbed in thought, as they hurry through the crowded streets -there is a far-reaching eagerness in their countenances, and restlessness in their eye, which you seldom notice abroad. In short, the watch-word here among all classes of our people, is action! action! action!!! Nobody can rest-nobody can do things in habit and ruddy appearance, have been ascribed by a calm and quiet way, if he would; and very few are disposed to, if they might. Now where the sword is so keen and so often drawn, it must needs cut the scabbard more, than if it was less sharp, and more quiet. While moderate excitement conduces to health, it is, I believe, physically impossible for men is exceedingly deleterious in its effects upon the hu- to live as long, under very high mental pressure, as man constitution; and that it imparts to those who they might in 'pursuing the even tenor of their way' -almost as much so, as that a machine should last dity, than solid muscle. Still I am convinced, that long, which is frequently set on fire by the friction higher and better health is enjoyed in England, and and the velocity of its revolutions. This, to a great in Scotland and Ireland too, than in the United extent, is our case, and while this state of things continues, other things being equal, we must expect not than in New-England-but than the average, in to be thinner, and more bilious, and nervous, and our country at large. If they had no more paupers dispeptic, than our brethren on the calmer side of

There is one more cause of their enjoying higher health than we do, which, though mentioned last, I am persuaded is not least—they eat a great deal slower. The eagerness with which we Americans described our meals especially in hearding heart solid granite, and giving to the whole an air of firmthe English delegates to our churches, Drs. Reed | health than we do, which, though mentioned last, I it seemed to them that some great sickness must slower. The eagerness with which we Americans have lately fallen upon the city, so wan and emaciat- despatch our meals, especially in boarding houses, ness and durability, are scarce surpassed by the pymuch bile, I had not seen in six months, as I met ments, whether in town or country, half the dinners an infinite number of bass reliefs; two libraries with

venience from rain, during the whole season; much roughly to masticate our food, and prepare it for diless, it appeared to me, than we ordinarily experi- gestion and nutrition. Do not the ablest physicians ence in New-England. To the extremes of heat and | tell us, that the slower food is taken into the sto- distance, besides a flock of 1,200 kept in the vicinity,

At any rate, I never heard an Englishman commate must be more healthy than one which, like ours, ranges from thirty or forty degrees below zero, to ninety-five or a hundred above; and where the changes are so great and sudden, as we often expedicate of the deady remarked, that this accordance of the deady as we allow ourselves in this country; and I have no doubt, as I have already remarked, that this accordance of the deady as we allow ourselves in this country; and I have no doubt, as I have already remarked, that this accordance of the deady as we allow ourselves in this country; and I have no doubt, as I have already remarked, that this accordance of the deady as we allow ourselves in this country; and I have no doubt, as I have already remarked, that this accordance of the deady as we allow ourselves in this country; and I have no doubt, as I have already remarked, that this accordance of the deady as we allow ourselves in this country; and I have no doubt, as I have already remarked, that this accordance of the deady as we allow ourselves in this country; and I have no doubt, as I have already remarked, that this accordance of the deady as we allow ourselves in this country; and I have no doubt, as I have already remarked, that this accordance of the deady as we allow ourselves in this country; and I have no doubt, as I have already remarked, that this accordance of the deady as we allow ourselves in this country; and I have no doubt, as I have already remarked, that this accordance of the deady as we allow ourselves in this country; and I have no doubt, as I have already remarked, that this accordance of the deady as we allow ourselves in this country; and I have no doubt, as I have already remarked, that this accordance of the deady as we allow ourselves in this country. doubt, as I have already remarked, that this accounts, in part, for the more vigorous and ruddy

THE PEACE OF THE CHURCH.—We cheerfully in-

prayers for this blessed peace, that we might cry with one heart and voice to the God of peace, who alone can give it, Pacem te poscimus omnes: and if we be real supplicants for it, we would beware of being the disappointers of our own desires, and of England, and was sold by them, two or three centu-

A little boy had often amused himself by looking over the pictures of a large Bible; and his mother one day said to him, 'John, do you know the use of the Bible?' He said, 'No, mother.' Then, John, be sure you ask your father,' was the advice his mother gave him. Soon afterwards who his father. mother gave him. Soon afterwards, when his father came home, John ran up to him, and said, 'I should like to know, father, what is the use of the Bible? His father said, 'I'll tell you another time, John.' The boy appeared disappointed, and walked away, wondering why his father did not answer the question

A few days after, the father took his son to a house where was a woman very ill in bed, and began to talk to the poor afflicted woman, who said that she had suffered a great deal of pain, but hoped that she was resigned to the will of God. 'Do you think,' said the father, 'that God does right to permit you to lee so much pain.' 'Oh, yes,' answered the woman for God is my heavenly father, who loves me, and I im sure that one who loves me so much, would not

A lofty pile, where bigot pride
And superstition, side by side,
O'er rugged hill and wasted plain,
In stern and solemn grandeur reigs.

It was a cool, but pleasant morning, when, alone, and mounted on a mule, I sallied forth from Madrid, by the gate of St. Vincent, and following the Manzanares, along the delightful promenade of the Florida, took my way to the Escurial. It is 28 miles distant from Madrid, on the great northern road to perty are there far more secure than in Spain.

The towers of the Escurial, elevated as it is upon the side of the mountain, are in sight most of the way from Madrid. The main structure consists of a

way from Madrid. The main structure consists of a church, a convent, and palace, and owes its origin to a vow made by Philip II. in consequence of his victory over the French, at the battle of St. Quentin, in the year 1557. As this event took place on the day sacred to St. Lorenzo, and as that worthy was broiled to death on a gridiron, that instrument inverted was adopted as a model for the Escurial. A wing connected with the royal apartments represents the handle, the buildings which divide the court are the bars, and the towers which rise at the corners are the legs of the gridiron. It site is on the side of the Guadarrama mountains, and the lofty cliffs which overhang it lessen the effect which its vast size and proportions would otherwise produce. The edifice is built almost entirely of hewn granite. Its length is 744 feet, breadth 580 feet, height to the cornice 62 feet; on the front corners are two towers, more than 200 feet high. The interior consists of three principal divisions. In the central, is the main entrance opening into the "Court of the Kings, which is 230 feet long by 136 broad; while beyond which is 250 feet long by 150 offcat, which church. On the right of this division, which occupies the whole diameter from east to west, are four small cloisters for monks, and one large one; while on the left, connected with four small courts, are two colleges, and adjoining the large court, are the palace, and the small cloister attached to it, representing the handle of the gridiron.

The Escurial was 22 years in building, and cost 50

Their annual income was \$130,000, derived from lands and from 36,000 merino sheep pastured at a

boudoir, prepared by some gallant young magician, for the reception of an enchanted and enchanting princess, than a temple consecrated to the king of terrors." In the vicinity of the Pantheon, is another apartment, where are the remains of some fifty or sixty children of kings of Spair. The deceased sovesert, at the request of a subscriber, who is tired of reigns of Portugal, and other members of the house of Braganza, the present reigning family, occupy a

obstructing the blessing we pray for, and therefore would mainly study a temper receptive of it, and that is, great meekness and charity; and certainly whatsoever party or opinion we follow in this matter, the badge by which we must be known to the followers of Jesus Christis this, that we love one another, and that law unquestionably is of divine right, and therefore would not be broken by bitter passion and revilings.

a cent was here to be paid, as I alterwards learnt, and my innocent neglect to stop till this was demanded, caused all my subsequent trouble. I had hardly passed through the gate, when suddenly two coarsely clad vagabonds, whom I had seen hanging over a fire in the toll-house, as I passed, rushed upon me, bawling aloud in a noisy, angry manner. Not understanding their jargon, I told them I was English. This, however, only enraged them the more, and suspecting from their manner, as well as from the hour and the place, that their object was robbery, I put spurs to my mule, and with my cane defended nour and the place, that their object was robbery, I put spurs to my mule, and with my cane defended myself from the violent attempts made to stop and seize me. They first shouted for a gun, but as I was beyond its reach, the next cry was for a horse. Not apprehending farther trouble, and hoping soon to reach the gates of the city, where were those who would protect me, I kept on my way for a mile or more, when a man on horseback rode hastily up and more, when a man on horseback rode hastily up, and asking no questions, drew a two-edged horseman's sword, and commenced cursing and beating me, in a furious manner. This was no joke; and not choosing to be hacked to pieces in such style, I parried his sword with my cane, and then tried its virtues with

of the higher classes in England are more healthy than the same classes in this country is, that they good for my soul, they make me more humble, more than the same classes in this country is, that they good the medical country is, that they good the medical country is, that they good the medical country is, that they good the make me more humble, more considerable than the same classes in this country is, that they good the make me more humble, more considerable than the same classes in this country is, that they good the make me more humble, more considerable than the same classes in this country is, that they good for my soul, they make me pery more, and the same classes in this country is, that they good the make me more humble, more considerable than the same classes in this country. It is good for my soul, they make me pery more, and the same classes in this country is, that they good the my soul, they make me pery more, and the same classes in this country is, that they good the my soul, they make me pery more, and the same classes in this country is, that they good the my soul, they make me pery more, and the same classes in this country is, that they good the my soul, they make me pery more, and the case stood in his ground, where I could better turn to define any solid in this several darints of the United States, registered for reach my back. I then leaped upon the state of the tomase of the United States, registered for the country is ground, where I could better turn to define the several darints of the United States, registered for the country is the state of the tomase of the United States, registered for the country is ground, where I could better turn to define the several darints of the United States, registered for the Country is the state of the United States, registered for the Country is the state of the United States, registered for the United States, reg their knives and loudly threatened, but were careful to keep at a respectful distance. Having no taste for their eloquence, and no time to spare, I repaired to the house of a magistrate in the neighborhood, who, after hearing my story, and seeing my passport, sallied forth with me to put things to rights. But the toll-men, fearing they might get into trouble, had meantime delivered the mule to the owner, who paid

ted its determination not to accept it; and in Ireland public meetings are being held, and an inflammatory course of agitation is going on, to procure petitions against it; and as this bill alone might not be suffiagainst it; and as this bill alone might not be sumcient to exasperate the Roman Catholic populatien,
the question of tithes is thrown in, to make up a
grievance. In England, also, Mr. O'Connell, aided
by some of our indigenous demagogues, has endeavored to create a ferment, but with little success.
The people of England, through their leaders of all
parties, gave up the Protestant Municipal Corporations in Ireland, which had been misused; but they
certainly have no wish to transfer them to the most ignorant and bigoted class of the population—the Papists. The long-threatened crisis of collision with the House of Lords, appears at length about to take place, unless his Majesty's Ministers find some way of eluding it, as they did last year. The wisdom and firmness of that House, in rectifying many of the crude measures of the House of Commons, has of late years been so conspicuous, that it never stood higher in public estimation than at present; nor can we possibly believe that the people of England will countenance any of the schemes proposed for its subcountenance any of the schemes proposed for its sub-

The consideration of the English Tithe Bill is de-The consideration of the English Title Bin is deferred to the 1st of June.

We greatly lament to state, that only 43 members of the House of Commons voted for allowing Sir A. Agnew's bill to go into committee with a view to its improvement. Seventy five voted against it; but the great majority of the members kept out of the way upon the occasion. A matter thus important ought not to have been thus slighted. Why did not such men as Sir R. Peel, and other leading statesmen, great majority of the members kept out of the way upon the occasion. A matter thus important ought not to have been thus slighted. Why did not such men as Sir R. Peel, and other leading statesmen, tairly meet the question? It was not necessary that they should accede to all Sir A. Agnew's propositions; but why by their absence mock their constituents, slight the innumerable petitions which have been sent in to Parliament, and virtually declare that they take no interest in a concern that tends so directly to the glory of God and the best interests of are thus for the most part either hostile or apathetic, the question is forcing itself upon the attention of the Lord's day is visible in almost every rank of private life. Let not, then, those who reverence the word of God and his Sabbaths, despond: greater is He that is with them, than those that are against them: and even should legislative aid continue to be for some time denied to their prayers, much will still have been effected by their efforts and example. The large and important Public Meeting held at Exeter Hall upon this momentous subject, and over which presided the much honored Prelate of the metropolitan diocese—though so unwell as scarcely to be able to attend the meeting—has shown that the friends of religion are in earnest upon the subject: and we trust that they will redouble, rather than relax their efforts, under present disappointments. The cause is not theirs, but that of God, of their

The cause is not theirs, but that of God, of their the cause is snot theirs, but that of God, of their is acceptable and part of the sum of the prayers of the same metal, refined on the spot what the friends and to miners is from \$2 to \$2 50 per day. Windlass men receive \$1. In five or six months the latter become good miners, and can obtain miners is from \$2 to \$2 50 per day. Windlass men receive \$1. In five or six months the latter become good miners, and can obtain miners is from \$2 to \$2 50 per day. Windlass men receive \$1. In five or six months the latter

eat, as to do any thing else; and it is our duty to convent is now occupied by about eighty Hierono-mite monks. There were formerly 200 of them, and carried out still further, and believe they might safeso large an instalment of church reform, than endanger the whole by ill-advised tenacity. We think

The practical working would not be materially different. The law of the church respecting pluralises is sound, simple, and scriptural; it is the secular law that renders the canon law inefficient.

The Bishop of London has set on foot a magnificent project for building, and partly endowing, at least fifty new churches in and around Loudon, by voluntary contributions, aided by a portion of the revenues from the chapter funds of St. Paul's cathedral should the suggestions of the church commisvenues from the chapter funds of St. Paul's cathedral, should the suggestions of the church commissioners be carried into effect. His lordship also wishes, and very reasonably, that the trifling impost of twopence per ton (about one farthing in two hundred,) should be laid upon coals imported into London. His lordship's much lamented illness has caused some delay in fully developing his plans; but even already, we believe that £20,000 have been contributed; and there can be no don't that large finds buted; and there can be no doubt that large lunds will be promptly supplied for so unspeakably important an object. We have often noticed the fearful moral statistics of London. At this moment there is, at present exhausted. The above aggregate leaves out all parishes the population of which is under seven thousand souls. Seven thousand souls, did we say? Alas! we have come, in this densely-peopled land, to deal so superficially in our vast overgrown parishes, that we unconsciously lose the sense of what is necessary to effectual pastoral care. How familiarly do we speak of a parish of seven thousand souls under one incumbent, assisted in the routine of duties by a curate; and of "very manageable parishes" of three or four thousand! But look at the church of Rome, with its hives of priests; look at the number; or at the Methodists, who are not inclined to waste money or to spare labor, and who yet have long had a rule that there shall be "one married preacher" to every "four hundred and fifty members." How long will the friends of the church of England allow this fearful discrepancy to continue?

EFFECTS OF MARRIAGE ON THE DURATION OF LIFE. - Some

Para are said to keep boa-snakes in their houses for the purpose of destroying the rats. In the warehouse belonging to Mr. Smith, the Amer can Consul, we saw a very large one which was between fiteen and eighteen feet long: he said it was perfectly tame, and that he never supplied it with any food; as it never did any mischief, he supposed it caught a sufficient quantity of rats for its support. When we saw it, it was partly coiled round a cross-beam fixed to two uprights, which had been placed there for its use. It had lately cast its slough, and the brilliancy of its colors was inconceivable

cial Reports lately published, the number of American ves-sels which entered the ports of the United States, from foror foreign ports was 7,285, amounting to 1,400,517 tons. This amily any where?

Another reason, I am persuaded, why the females

Im sure that one who loves me so much, would not permit me to suffer as I do, if it were not for my good.'

He then said, 'How is it that you find your sufferment in the sufferment includes the repeated clearances of the respective effect on his head and shoulders. He tried his utvessels, when they made more than one voyage, and of most to stab me, by making constant thrusts with course shows not the number of vessels employed in the for-

by Mr. Samuel H. Davis, formerly of this city, we derive the

following information relative this interesting region:

Discovery of the mines.

In 1832 the United States acquired by purchase, from the Sac and Fox Indians, a strip of territory on the west bank of the Mississippi, 50 miles wide, extending along the river from the northern boundary of Missouri 350 miles, and familiarly known as the Black Hawk purchase. Previous to 1812, Julian Dubuque, a French Canadian, who was settled there, had discovered that lead ore was emboweled in the earth, in fatitude 42, 30, and the region around, and, with the help of Indians, had excavated it in considerable quantities, for which a ready market was found at St. Louis.

the help of Indians, had excavated it in considerable quantities, for which a ready market was found at St. Louis.

The mining district extends over a circuit of one hundred miles, and embraces the towns of Galena, Mineral Point, Dodgeville, Casswille, and Dubuque; the mines, or diggings as they are termed, at the latter place, are said to be the most valuable.

Mines, or diggings.

The pursuit of a lead mine is like adventuring in a lottery. Men will dig from month to month, and not unfrequently from year to year, and altogether fail of obtaining the hidden treasure. Other diggers will strike a lead in three or four days. The first excavations are always perpendicular, like the limestone. Should they fail to strike a crevice, in the rock, they generally find lead ore in it, or mineral, as it is called. Should they fail to strike a crevice, they sometimes and rock. Sometimes they strike off through the clay at right of rock. Sometimes they strike off through the clay at right angles to find a crevice, burrowing like moles in the ground, and removing the earth to the surface by means of the windland and removing the earth to the surface by means of the windland and removing the earth to the surface by means of the windland and removing the earth to the surface by means of the windland and removing the same toil, to be repaid, perhaps, by the same disappointment.

When a lead is discovered, the owner's fortune is made.

When a lead is discovered, the owner's fortune is made.

When a lead is discovered, the owner's fortune is made. Three hands, one in the mine and two at the windlass, will raise to the surface, from 1,000 to 5,000 lbs. of mineral per day—average 3,000. This is worth on the ground from 23 to 25 dollars per thousand, consequently the three men each realize from 23 to 25 dollars a day, cash. Within three miles of Dubuque there are fifteen leads now in operation, which daily yield from 2,000 to 5,000 lbs. of mineral each, 85 per cent. of which is pure lead.

I descended one of the discovered, the owner's fortune is made. CUNDAY SCHOOL BOOKS.—John S. TAYLOR, Theological and Sunday School Bookseller, Brick church chapel, corner of Park row and Nassau street, has a constant supply of the publications of the Massachusetts Sabbath School Society, the American Sunday School Union, at the same prices as sold at their respective Depositories.

J. S. T. has also a large and choice selection of miscellaneous works, suitable for Sunday school Ubraries—together with theological, classical, moral and religious books, stationery, &c. all of which is pure lead.

daily yield from 2,000 to 5,000 lbs. of mineral each, 85 per cent. of which is pure lead.

I descended one of the diggings, 70 feet deep, by slipping the sling under my thigh, and holding to the rope by my hands. I felt it to be perilous, and my brain whirled slightly. To have yielded to fear, would have been fatal, and I retained my composure with some effort. From the bottom the teads, that is, the crevices or openings between the rocks, of the width of two to three feet, proceeded horizontally. These openings are filled with mineral (or ore), which is excavated with a small pick. Sometimes, in following a tead, cavated with a small pick. Sometimes, in following a lead, the miners come to a cove, or large cavern, 40 or 50 feet below the surface, abounding with stalactites and other petri-

meth bile, I had not seen in six months, as I met with the first day after I landed. To what is this difference owing?

I ascribe it partly to difference of climate. I had now so much of the everlasting damps and fogs of the British Islands, that I was very agreeably disappointed the morning after we landed and private families produced to the church, the spacious halls, and clositers, are now be greeted by a bright sun in my chamber; and still the church, the space of the church, the space of partly in ordinary that the theory of the care hough is special morning and the church, the space of partly in the church, the space of partly in the church, the space of the church, the space of partly in the church, the space of partly in the church, the space of the church, the space of partly in the church, the space of partly in the space of partly in the church, the space of partly in the country and of the church, the space of partly in the country and the space of partly in the country and the collection of the church, the space of partly in the case is not the church, the space of partly in the case is not the church, the space of partly in the case is not the church, the space of partly in the case is not the church of the space of partly in the case is not the church of the space of partly in the case is not the church of the space of partly in the case is not the church of the space of partly in the case is not the church of the space of partly in the case is not the church of the space of partly in the case is not the church of the space of partly in the case is not the church of the space of partly in the case is not the church of the space of partly in the case is not the church of the space of partly in the case is not the church of the space of partly in the case is not the church of the space of partly in the case is not the church

The avenue leading from Dubuque to the north is beautiful, and consists of a ravine (here called a cooley) about a quarter of a mile wide, and covered with luxuriant verdure; view to the south is unpromising, and the river in front is intercepted by islands covered with forests of timber, which are subject to inundations, prejudicial to health.

Singular Fact.—A pigeon was recently observed sitting upon a fence at Flatbush, Long Island. The observer approached it, and through seeming fatigue, the bird permitted itself to be taken up. On examination, it was found to be a carrier pigeon, and bore, fastened under one of its wings, a crap of English paper, containing the London sale of stocks oc. It is surmised that that the bird was sent with that despatch for Antwerp, but that it was either pursued by some bird of prey, or driven out of its course by heavy winds, and alighted on Long Island, after the prodigiously long and fa-

tiguing flight of 3,000 miles.

Worthy of Attention.—A discovery is said to have been made, that if the bodies of men or animals be plunged for some time in a solution of corrosive sublimate, and after-wards dried, they assume the consistency of wood, and the air produces no effect upon them; and if the bodies be inected before they are plunged in the liquid, they will retain the color and appearance of life, and, consequently, form

HAVANA.-Under the administration of the present Governor of Cuba, General Tacon, the city of Havana has become one of the most orderly and quiet in the world. The night prowlers, gamblers, and assassins, that used to be the terror of the inhabitants and strangers, have disappeared, and the city is described to be as secure and still 2s a New-England

Oth says: "The crews of the brig Dove and schooner Anas-tasia, while fishing in St. George's Bay, Newfoundland, or the 1st June, were interrupted by a party of forty Frenchmen armed with guns belonging to a brig named Le Furieux, A. Banlett, master, of St. Malo. They seized two boats and a seine; one of the boats was deeply laden with fish, and R. Downey, master of the brig, and Martin Fleming of the schr., whom they detained some time, were in the other attending the seine. Mr. Peter M'Phee, a part owner of the Dove, impediately proceed to assertain the cause of such proceed. mediately proceeded to ascertain the cause of such proceeding. Mr. Banlett informed him that British subjects had no right to fish in that bay or on that coast, asserting that he had a commission from the French government to prevent them from taking fish on any part of the shore from Cape Ray to Cape John, and that from the same authority, he in-

by order of the city government, from which it appears that the population of the city is 18,633, of whom 6,315 are males, and 11,338 females. The number of aliens is 2661, and of colored persons 44. The number of school children between the ages of 4 and 16, is 2577.

In Lower Canada, with a total population of about 600,000 there are only 140,000 Protestants, and only 63 Protestant ministers of all denominations. Upper Canada has about 320,000 inhabitants, nearly all Protestants, but only 160 Protestant ministers.

The population of Orono, Me., is 5,634. Increase in six years, 4,162. The village of Old Town has a population of

DHILIP'S LOVE OF THE SPIRIT.—This day is published: The Love of the Spirit traced in His Work. By Robert Philip, of Maberly Chapet. A companion of the "Experimental Guides," by the same author.

D. APPLETON & CO. 200 Broadway. 19 23

HUDSON RIVER SEMINARY, located four miles above Hudson, N. Y.—The main building, five stories high, contains 64 rooms for students, two for recitations, and a large and pleasant paratrex.

aphy, Grammar, Arithmetic, are embraced Algebra, Trigonome, y, with its various applications; Geometry, Engineering, Natural dd Intellectual Philesophy, Astronomy, Chemistry, Botany, Mine-logy, Geology, Political Economy, Rhetoric, Natural and Biblical

Bush, of this city, to carry on his Notes on the Historical Books of the Old Testament, precisely on the plan of Rev. A. Barnes'

The text is to be inserted at the head of the page; the Notes to be full, practical and apopular, and at the same time to embody the results of all necessary critical research.

It will be printed in the same type, size, and style of Mr. Barnes' works. The first volume to comprise the books of Joshua, Judges, and Ruth; and to be followed by similar volumes, on the remaining historical books, as soon as practicable.

By the labors of these two gentlemen, the publishers are in hopes to provide a Commentary, of nearly uniform character, on a large part, if not the whole, of the Old and New Testament, which shall answer the growing demands of Sabbath Schools and Bible Classes, and at the same time serve as a convenient Family Commentary.

NEW WORKS—LEAVITT, LORD & Co. will publish in a few days— The Baptists in America; being the Journal of Drs. Cox and Hoby, while in this country.

The Philosophy of Benevolence, by Rev. P. Church.
Sacred Hymns, or Devotional Poetry, 24me. from the 13th London edition.

'clock, A. M.
Attending Physicians.—H. D. Bulkley, M. D. John Watson, M. D.
Consulting Physicians.—Valentine Alott, M. D. Alexander H. Stecens, M. D. Gilbert Smith, M. D. F. U. Johnston, M. D. A. W. Ives,

A NDREWS AND STODDARD'S LATIN GRAMMAR.—Just A published by Crecker & Brewster, 47 Washington st. Boston, a Grammar of the Latin Language, for the use of Schools and Colleges. By E. A. Andrews, and S. Stoddard. Gne vot. 12mo.

Also, in one vol. 18mo. Questions to Andrews and Stoddard's Latin Grammar.

The following opinions respecting the work have been given by gentlemen who have had opportunity to examine it:

Extract of a letter from Prof. Wum. M. Holland, of Washington College, Hart ord, Conn.

I have read your new Latin Grammar throughout, with care and attention. It appears to me that, in every part, it is much better suited to the use of students than any other grammar I am acquainted with. To specify the improvements would be to review the whole book. The general plan is clear and methodical. In the definitions, derivations, and explanations, and especially in the syn thought, well fitted to united the philosophy of the Latin tongue, principles

The man and the communicate a just, distinct, and thorough knowledge of its principles

From Mr. Francis Gardner, one of the masters of the Boston Latin

principles

From Mr. Francis Gardner, one of the masters of the Boston Latin
School.

I can with much pleasure say that you Grammar seems to me
much better adapted to the present condition and wants of our
schools than any one with which I am acquainted, and to supply
that which has long been wanted, a good Latin Grammar for common use.

tion of judicious teachers, and will se very extensively used.

The following notice is from the Boston Recorder, of May 6, 1836.

To be able to give a confident opinion on good grounds, concerning every part of this Grammar, would require very nearly as much labor as to make it. We have, however, no hesitation in pronouncing it decidedly superior to any now in use. If any one deubts this, let him examine what is said of the Subjunctive Mood. Here, instead of the systematic inculcation of practical error, by which Adams and others have misled pupils, and increased the labors of teachers, he will find directions which will aid the pupil in understanding how such verbs should be translated

above.

N. B. Books packed and forwarded to all parts of the United States, in the safest and most effectual manner.

jy 23

Is published every Saturday, at No. 143 Nassau street, near the American Tract Society's House.

Is published every Suturday, at No. 143 Nassau street, near the American Tract Society's House.

The price is there dollars a year, payable E six months, or two dollars and Fifty cents is an inconvenient sum to remit by mail, subscribers in the country for three dollars remitted in advance.

As two dollars and fifty cents is an inconvenient sum to remit by mail, subscribers in the country for three dollars remitted in advance will be credited one year and one-fifth.

A liberal discount made to agents who become responsible. No subscription received for a less term than one year. All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and the paper will be sent to them accordingly. No paper discontinued until all arrearages are paid, except at the discretion of the editors.

Communications must be post paid.

Rates of Advertising.—For 15 lines, equal to one square in the daily papers, first insertion 50 cents; each repetition of do. 38 cents. Payment for advertisements to be made in advance. No advertisements inserted, except of books, schools, and such matters are peculiarly interesting to the religious community.