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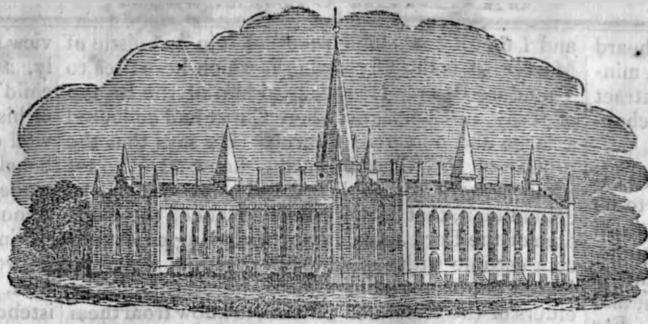
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—“that thy way may be known upon earth, thy saving health among all nations.”

REV. M. T. C. WING, EDITOR.

GEORGE W. MYERS, PRINTER.

THE FOUNTAIN OF MARAH.

BY MRS. HEMANS.

“And when they came to Marah, they could not drink of the waters of Marah, for they were bitter.”

“And the people murmured against Moses, saying, what shall we drink?”

“And he cried unto the Lord; and the Lord shewed him a tree, which, when he had cast into the waters, the waters were made sweet.”—Exod. XV. 23—25.

Where is the tree the prophet threw,  
Into the bitter wave?  
Left it no scion where it grew,  
The thirsty soul to save?

Hath nature lost the hidden power,  
Its precious foliage shed?  
Is there no distant eastern bower,  
With such sweet leaves o’erspread?

Nay, wherefore ask?—since gifts are ours,  
Which yet may well imbue  
Earth’s many troubled founts with showers  
Of heaven’s own balmy dew.

Oh! mingled with the cup of grief,  
Let Faith’s deep spirit be,  
And every prayer shall win a leaf  
From that blest healing tree!

MISSIONARY.

GROWING INFLUENCE OF CHRISTIANITY IN HINDOOSTAN.

Extracts from the Journals of Mr. R. Richards, catechist of the Church Missionary Society at Meerut.

APRIL 7, 1831.—At sun rise, at Meera assembled around my tent, and were actually ready to quarrel with each other for the possession of the books. A man came forward, and requested me to address them; saying that he had once before heard a missionary, but that he had found it difficult to understand his language, as he did not speak fluently. I complied with his request, taking for my subject, “If any man have not the spirit of Christ he is none of His.”—The surrounding crowd consisted of about 200 people, some seated and some standing, who listened with deep and serious attention, and appeared to approve of what they heard. I concluded with prayer. Many of them exclaimed, “We could stay all the day!” The anxiety for books is very great. I think I have within the last two days distributed 1,000 tracts or single gospels, in Hindoo or Persian.

9. This morning a Brahmin boy came and asked for a book. I asked him, “Can you read?” “Yes; I learned to read in Agra school; and I know that your books speak of Jesus Christ and therefore I wish to read them.” I was surprised at this open avowal, and cheerfully gave him some books which he received with great delight. He sat reading aloud for a long time, at my tent door, and a number gathered round to hear him. He was but a boy; yet “out of the mouth of babes and sucklings” God perfects praise. A Brahmin stood up and said, “In fifty years there will be no more worshippers of Gunga; we shall all be joined with you and become Christians. You do wisely, therefore, in trying to remove superstition from our hearts by distributing your books.” I was much delighted to hear one man say, “I have been all over the melah (fair), and I see people every where reading these books, pray give one to me.” I had the satisfaction also, to see a nabob and his people reading the books which I had given them.

11th. This being the last day of the melah, people are going away. As they passed my tent, men and women stopped in numbers to take books and converse a little, exclaiming, as they passed us, “The days are coming, when we shall all be of this faith; for there is no more power remaining in Gunga.” “Because,” said other women in answer, “there is no more love for Gunga.” I never saw women come forward to take books as they have now done; and they were not women of low caste, but braminces; they who could read the books which were offered to them, gladly took them away.

May. When I went to Hurdwar I hired a kalassee (out-door servant) to pitch my tent. Whenever any communication took place among the Brahmins and people, I frequently observed the diligent attention shown by the kalassee to the various remarks made, and arguments advanced.—Nothing, however, was said by him, as to any particular impression made on his mind. He returned with me to Meerut, received his discharge, and went away as if all was as usual. About three weeks afterwards the man returned, and in very simple terms acknowledged his entire conviction that his own religion was false, and that Jesus Christ was the only true Lord and Saviour. What convinced him was the frequent conversation, arguments which he had heard, and the mercy of God. “I have thought about it,” said he “ever since I left you. I saw the Brahmins could not answer what was said; and I have made up my mind to believe that what I feel in my heart is of God. I have come therefore to tell you this; as I have been to tell my friends, and more especially my wife, that I am determined to become a Christian.”

His friends and relatives used earnest entreaties and brought their own favorite Brahmin to remonstrate and reason with him, assuring him of their readiness to forgive him, if he had been ensnared to eat and drink with Christians; and that all he would have to do, would be to follow the Brahmin’s directions, to expiate his sin by ceremonial cleansings. “And what cleansings,” he inquired, are they to be?” They named the customary filthy one of odure, &c. of the cow in the palm of the Brahmin’s hand, which on his swallowing it, would cleanse him entirely. “I believe in no such cleansings; for I have now learned that the blood of Jesus Christ, and that alone cleanseth from all sin.”

For the Gambier Observer.

EXTRACTS FROM A MISSIONARY SERMON.

NO 2.

In accomplishing the fulfilment of the prophecies I have quoted, and thus converting our world into a kind of second Paradise, it seems probable that the agency of miracle will be resorted to, still, my friends, be assured God yet calls for man’s exertions as the usual, natural instruments of his ever-gracious will—that he bids our influence, our example, our wealth, talents, prayers, all to unite in hastening the coming of his kingdom—that he requires those favored mortals who enjoy his gospel’s light, to “let that light shine before men,” to send that gospel to every creature; and thus freely distributing what they “freely have received,” to hallow to his glory every gift he has bestowed upon them; to strain in his service every nerve he has created for them, nor cease, nor faint, nor pause, nor waver, till “all shall know Jehovah from the least to the greatest,” and his

“will” be really “done on earth,” fervently and faithfully, “as it is in heaven!”

And ought we not to rejoice with a joy indeed unspeakable, when allowed, though as meanest instruments, to assist so grand a cause, to “show forth the salvation” of our adorable Redeemer—to add with our own hands fuel to that flame which is diffusing light and heat, throughout a cold, a darkened world—to, as it were, yoke our souls and bodies to the triumphal car of Time, and lend aid, however feeble, towards

Hast’ning th’ approach of that resplendent day  
When error’s clouds shall all have pass’d away,  
And Earth and Heaven in rapture shall behold  
The one great Shepherd rule a single fold!!!

W. N. L.

MISSIONARY OBJECTIONS ANSWERED.

To an objection of very common occurrence in disaffected minds, Archbishop Secker well replies—

“Some will object, that all the assistance which we can give Christianity is too much wanted in our own country, to admit of any schemes for propagating it in foreign ones. And would to God those persons would ask themselves, whether they are indeed desirous of removing the objection which they make; or only argue against this and that way of doing good, to save the expense of doing it in any way! A true and judicious zeal will carefully avoid raising an opposition between two charities; which is a much surer method of hurting the one, than serving the other: whereas, with this precaution, a first scarce ever suffers considerably, if at all, by setting up a second; but men’s hearts are engaged to contribute to both.”

Bishop Benson ably repels another objection—

“Some good persons hinder themselves from doing much good in the world, because all that they do must be done in their own way; and many bad persons, whatever way any thing is done, take care to find fault with that particular method, in order to frame an excuse, when indeed they are against every method. As to the former, if they will wait till all men are of one mind, and that their own, it is easy to see what good they are likely to do in life: the only way to do any at all is, to be always ready to assist in doing the most which can be compassed in the present circumstances of things and inclinations of persons. As to the latter, some fault may be found with every thing; and therefore they can never want the excuse which they are always searching after, for being useless and worthless.”—Record.

RELIGIOUS.

MR. DU BOSQ’S VIEWS OF EPISCOPACY.

Mr. Du Bosc was pastor of the Church at Rouen. Though often invited to preside over them by the Church at Charenton, such was his attachment to his people, that he would not leave them; such was the high estimation in which his talents were held, that more than once was a bishoprick offered him by the French king, if he would conform to the Roman Catholic Church. He was looked up to by the French Protestants, as the greatest man in their community, and repeatedly was he charged with the office of delegate from the Presbyterian Churches to plead their cause with their king. It is not too much to say of him, that he was the greatest divine in Europe of his day.—Boyle, in his dictionary, narrates the following anecdote:—“When I was at Caen,” says the cele-

brated Menage, (who was a Catholic,) "I heard the minister Du Bosc preach; I never heard a minister preach but then." The following is an extract from a letter of his addressed to Mr. Brevint, chaplain to the British king, in 1650:—

"I learn that he," (the king,) "purposes to re-establish the Episcopacy; but in making it, to be so moderated and reformed that in it shall be still seen all the air of the ancient Church discipline. This is a design worthy of him; it will secure to him the benedictions of heaven and earth, and gain for him the approbation of all good men. For though we live under another mode of discipline in our kingdom, let it not, nevertheless, be imagined that we disapprove of Episcopacy, when it is well and legitimately administered. How could any one entertain such an opinion of us, after the declaration so solemn which Calvin has made thereupon in his epistle to Cardinal Landolet, in speaking of the order and dignity of Bishops, when they limit themselves by the rules of their duty, and by the boundaries of a Christian moderation? 'If,' says he, 'there be found persons who refuse to respect such a hierarchy, I hold them deserving every kind of anathema.' I might add multitudes of other formal passages from our Reformers, but this is sufficient to make known to all the world what is the sentiment of our Churches; and I should remember that I am writing a letter, and not composing a book. We condemn, in truth, the abuse of Episcopacy. We detest the pride, the pomp, and luxury of it, so contrary to the humility and simplicity of the ministers of Christ Jesus. We condemn the great and immense riches which serve only to corrupt those who possess them, and to carry them into the worldly-mindedness of the age, to somnolize them in ease, and make them to despise the little, and to offend the great—to maintain the life not of pastors of the sheep, but of lords of the court and governors of provinces, only to deck themselves after the fashion of her who is all glittering with purple, adorned with precious stones and pearls, and who holds in her hand a golden cup. We condemn the tyranny which converts a primacy of order into a supreme domination. We cannot suffer these Diotrephes, who so love to be the first, that they will tyrannize over the heritage of the Lord. We reject the maxim which maintains that a Bishop among the clergy is not as a consul in his senate, but as a prince in his court, and as a king amongst his officers and his counsellors. This is directly opposed to the words of our Saviour who said to his apostles, 'The kings of the Gentiles exercise lordship over them, and they that are great exercise authority; but it shall not be so with you.' In fine, we cannot allow that a Bishop assume to himself all the authority of the Presbytery; that he alone should have the power of ordination, of deposition, of excommunication, and that the government of the Church should be lodged in his hands alone.

But with these exceptions, we honor and esteem, as much as any, the Episcopacy. We know that, for more than 1500 years, (written in 1650,) it has been established in the Church; that it has advantageously served Christianity; that it has produced great men, holy martyrs, and admirable lights, which have illumined the world, and will yet illumine it, by their writings. We acknowledge that this order has singular advantages which cannot be found in Presbyterian discipline. If we have followed the latter in our Churches, it is not because we have any aversion for the former. It is not because we esteem Episcopacy less accordant with the nature of the Gospel, less proper for the Church, less worthy the condition of the true flocks of the Lord; but because NECESSITY obliges us to do it: because the reformation having begun in our kingdom amongst the people and simple ecclesiastics, the places of Bishops remained filled by those of a contrary religion; and from this cause we are constrained to content ourselves with having pastors and elders, from fear of opposing in one city Bishop against Bishop, which would doubtless have caused furious troubles and implacable wars.

"If the Bishop had at first embraced the reformation, I do not doubt but that their order would have been maintained in the ecclesiastical polity;

and I find a convincing proof of it in an epistle of Martyr; it is the fifty-seventh, which he writes to Theodore Beza. He speaks to him of the Bishop of Troy, in Campagne, where Christ had collected a large and numerous Church. He says that the prelate of the Church, having known truth, set about preaching it publicly; and as he was an excellent man, that he powerfully advanced the kingdom of the Lord Jesus. But that having entertained a scruple with regard to his vocation, which he feared might not be legitimate, he assembled the elders of the Reformed Church, to know from them if they would acknowledge him as their Bishop; and besought them maturely to deliberate thereupon: which, having done with all requisite prudence and wisdom, they unanimously declared that they received him as their true and legitimate Bishop. Who doubts but that if the other prelates of the kingdom had followed his example, and given, like him, glory to God, they also would have remained in their stations, and that their dignity would have been preserved to them? since Martyr, in this epistle, approves both the action of the Bishop and the resolutions of the elders. He wrote of it to Beza, as of a thing for which he blessed the Lord, and in which he knew that this great servant of the Lord would rejoice with him. We must not then draw any consequences from our Churches against those of England; for in them the reformation having been commenced by the prelates and the Bishops, we must not be astonished if the Episcopal government has always continued. And if there should be found persons so deeply in love with Presbyterian party, (as *isidore spassai*) as speaks Isidore of Pelusium, to wish to oppose this ancient order, and to subvert it entirely, at the expense of the repose of the Church they cannot fail to be blamed."—*Vide Du Bosc Œuvres*, tom. viii. p. 21—25.—*Brittan's Apology*

From the London Christian Observer.

#### THE TEARS OF PARENTS.

Once more, my dear friend, I resume my pen to exchange a few cursory thoughts with you: and my theme will be, The tears of parents over the bier of precocious children. I happened just now to be reminded of it, though I have touched upon it before, by noticing in Mr. Byrth's "Observations on the Neglect of Hebrew," a passage quoted by your venerable friend, the Bishop of Salisbury, in his Hebrew Reader, respecting Drusius; who gives us the following account of his son. I transfer the passage to you in English, because it will be more new to you in that shape than in Latin, and because one's mother tongue is always best where it may be had. Drusius says:

"I had an only and most beloved son, in whom all my hopes were centered, and who was the ornament of my old age. This dear child, to say nothing of his other extraordinary attainments, had made such progress in the oriental languages, that he had not only no superior, but no equal, in all Europe. In his fifth year, he began to learn Hebrew, together with Latin; to which he afterwards added Greek, Chaldee, and Syriac. In his seventh year, he translated the Psalms of David into his native tongue so admirably, that he excited the astonishment of a learned Jew who heard him. In two years after, he read Hebrew without the vowel points; and could explain by his grammatical skill the exact manner in which every word should be pointed, which the most learned modern Jewish Rabbis are unable to do. In his twelfth year, he could write off hand in prose and rythmical verse, after the Hebrew manner."

I fear there are parents who would exclaim after reading this passage, "There, my dear child, what would I give if you could do so!" Would you give what Drusius gave, and what every parent of too precocious a child may fear to be called to give—all his future hopes and joys for the gratification of a short-lived vanity? What is the use, says Miss Edgeworth, of being able to say that your son was in joining-hand at seven years of age, if he never wrote any thing worth joining? And so I may add, what is the use of reading Hebrew at five, and surpassing Rabbis at nine, if all this precocious learning leads only to a premature tomb?

There are few parents who have the courage to

view mental precocity in its true character, namely, as a disease. They have no wish that their child's lungs should be preternaturally irritable; or his heart unusually congested; or any other vital organ ominously enlarged; and yet they can behold with complacency, nay delight, a far more tender and important texture than any—the brain stimulated to unwonted activity, and literature "drinking up the spirit," at the expense of the growth and health of the defrauded limbs and viscera, and with the prospect of an enfeebled existence, and perhaps an untimely grave.

I have long considered it one of the greatest evils in education of this artificial age, that we stimulate the minds of children far beyond the most verge of salutary excitement. Care, though study, are naturally alien to infant years; and can only be superinduced upon the tender mind by an exhausting expense of nervous energy, the loss of which is never recovered. I do not of course mean that we are to bring up our children for menages; or to discard both books and houses, like the gypsy tribes that infest our lanes and commons. A child in civilized society must receive in somewhat early life, the elements of mental as well as moral training; and experience will soon show what portion of this discipline can be safely urged, without enfeebling the powers of life and laying the foundation for future imbecility or premature old age. But I am fully convinced that, in practice, large numbers of anxious and conscientious parents overshoot this boundary; in proof of which, I might point you to the large number of highly intelligent invalid children who languish in the drawing rooms of the middle and upper classes of society in England. Between forced tasks, stimulating conversation, and still more stimulating reading for recreation, the brain is in a state of constant orgasm, and both body and mind suffer by the process;—the body by feebleness and early decay; and the mind (or rather its corporeal action, for mind itself is immaterial and imperishable,) by relaxing after the overstrained tension, and disappointing the fond hopes which its early development had awakened. The late Robert Hall was a remarkably precocious child, he could read before he could walk; but do you envy his after existence? He never had a day of ease during his whole life; and even his mind, as if to restore itself after its early and over anxious exercises, took more than one painful interval of absence from thought and all diurnal scenes; much as a person faints away to recover himself after an undue exhaustion of nervous energy.

The greater part of the useful and active business of life has, in all ages, been transacted by persons who have not in early years evinced more than an average share of intelligence, and who have not been prematurely worn out by early mental excitement. When a poor man has a feebly precocious child, he fears he will become an idiot; and at best he never expects he will be able to earn his bread by the sweat of his brow; and among savages, such a child would be tossed adrift into the first hallowed stream; but in a higher state and class in society, manual labor not being necessary, the defect is less felt; and provided the chronic invalid can patch himself up by constant care to a reasonable share of mental effort, he may fill passably well for a time many of the offices of highly polished society. He cannot walk or run, but he may ride; he cannot endure heat or cold, but he has ample supplies of refrigerants and calorifics; his muscles are unstrung, but his lips may convey his volitions; in a forest with an axe in his hand he would perish; but he can grasp a pen, which in a civilized land is a powerful weapon; and if he cannot fell an oak, he can con a brief, or write a prescription, or compose a sermon.

Mental precocity may take various forms, but in none of them is it a healthy attribute;—no, not even when it assumes the character of religion. I am touching upon tender ground, but I will explain my meaning. The Bible speaks of one who was sanctified from his birth; of another who from a child had known the Holy Scriptures, which were able to make him wise unto salvation; and so in other instances; but in this there was not

necessity any mental precocity. It is not said, that Timothy discussed vowel points, and read half a dozen languages, when his age and health required corporeal exercise and mental quietude. The religion of little children ought eminently to be an affection of the heart; grounded indeed upon scriptural truth, the elements of which are intelligible to a little child, but not ramified into all the doctrinal discussions and mental developments which we survey with wonder in Janeway's Tokens. Some of the children there embalmed might have been quite as pious without being as mentally precocious; and the difference would perhaps, humanly speaking, have been, their piety would have been spared to the world, and that they would have long "braved the battle and the breeze," before they were sheltered in their haven of rest. I am not speaking of the dispensations of an all-wise Providence, or of the mercy which hus early took to rest these lambs of Christ's flock; but I mean to urge the distinction between what was spiritual and what was merely mental; and to show that very early and extraordinary development of the latter kind, even when applied to religious knowledge, is not of necessity so great a blessing as many parents may imagine. Theology, as a science may be made as great a stimulant to the infant mind as baby novel-reading; and the effect will too likely be, that the subsequent relaxation will be in proportion to the undue tension. When I have seen a very little child, racking its brain, as a Sunday's task, to understand the Thirty-nine Articles, I have thought of the death bed of Baxter, and a hundred other eminent theologians, who when reduced to the mental and bodily weakness of second childhood by disease or age, have found that their spiritual food must be that of childhood also; and that some few of the simplest elements in religion were all that they could bend their minds to, and all that they required to sustain their parting souls.

I fear, my dear friend, that I have brought both you and myself to the edge of a more difficult discussion than I was aware of. If I were writing a treatise I must go on with it, and get out of it as well as I could; but in a cursory familiar letter this is not needful; you can supply my defect better than I can; and I will therefore take leave again to diverge from argumenting to story-telling; and a very apposite illustration of my remarks occurs in Evelyn's affecting narrative of one of his children. You will find an account of this amiable and promising child, in his father's preface to his translation of "The Golden Book of Chrysostom on the Education of Children;" but as I have not this at hand, I will copy what he says in his diary, as published a few years ago in the memoir of him. If the volumes are on your shelves, you may pass over my transcript; if not, you will thank me for it.

"1658, Jan. 27. After six fits of ague, died my son Richard, five years and three days old only, but at that tender age a prodigy of wit and understanding; for beauty of body a very angel, for endowment of mind of incredible and rare hopes. To give only a little taste of some of them, and thereby glory to God,—at two years and a half old, he could perfectly read any of the English, Latin, French or Gothic letters, pronouncing the three first languages exactly. He had before the fifth year, or in that year, not only skill to read most written hands but to decline all the nouns; conjugate the verbs regular, and most of the irregular: learned out *Puerilis*; got by heart almost the entire vocabulary of Latin and French primitives and words; could make congruous syntax; turn English into Latin, and, vice versa, construe and prove what he read; and did the government and use of relatives, verbs, substantives, ellipses, and many figures and tropes; and made a considerable progress in *Comenius's Janua*; began himself to write legibly; and had a strong passion for Greek. The number of verses he could write was prodigious, and what he remembered of the parts of plays, which he would also act; and when seeing a Plautus in one's hand, he asked what book it was; and being told it was comedy and too difficult for him, he wept for sorrow. Strange was his apt and ingenious application of fables and morals, for he had read *Æsop*: he had a wonderful

disposition to mathematics, having by heart divers propositions of Euclid that were read to him in a play, and he would make lines and demonstrate them. As to his piety, astonishing were his applications of Scripture upon occasion, and his sense of God; he had learned all his catechism early; and understood the historical parts of the Bible and New Testament to a wonder; how Christ came to redeem mankind; and how comprehending those necessities himself, his godfathers were discharged of their promise. These and the like illuminations, far exceeding his age and experience, considering the prettiness of his address and behaviour, cannot but leave impressions in me at the memory of them. When one told him how many days a Quaker had fasted, he replied, that was no wonder, for *Christ* had said, 'man should not live by bread alone, but by the word of God.' He would of himself select the most pathetic Psalms, and chapters out of Job, to read to his maid during his sickness, telling her when she pitied him, that all God's children must suffer affliction. He declaimed against the vanities of the world before he had seen any. Often he would desire those who came to see him to pray by him; and a year before he fell sick, to kneel and pray by him in some corner. How thankfully would he receive admonition! how soon he reconciled! how indifferent, yet continually cheerful! He would give advice to his brother John, bear with his impertinencies, and say he was but a child. If he heard of, or saw any thing new, he was unquiet till he was told how it was made; he brought to us all such difficulties as he found in books, to be expounded. He had learned by heart divers sentences in Latin and Greek which on occasion he would produce even to wonder. He was all life, all prettiness, far from morose, sullen, or childish in any thing he said or did. The last time he had been at church (which was at Greenwich,) I asked him according to custom, what he remembered of the sermon. Two things, father, said he, *Bonum gratiæ* and *Bonum gloriæ*, with a just account of what the preacher said. The day before he died he called to me and in a more serious manner than usual, told me that for all I loved him so dearly, I should give my house, land, and all my fine things to his brother Jack; he should have none of them; and next morning when he found himself ill, and that I persuaded him to keep his hands in bed, he demanded whether he might pray to God with his hands unjoined; and a little after, whilst in great agony, whether he should not offend God by using His Holy Name so often calling for ease. What shall I say of his frequent pathetic ejaculations uttered of himself;—'Sweet Jesus, save me,—deliver me,—pardon my sins,—let thine angels receive me.' So early knowledge, so much piety and perfection! But thus God having dressed up a saint fit for himself, would not longer permit him with us, unworthy of the future fruits of this incomparable, hopeful blossom. Such a child I never saw! for such a child I bless God, in whose bosom he is! May I and mine become as this little child, which now follows the child Jesus, that lamb of God, in a white robe, whithersoever he goeth; even so Lord Jesus, *fat voluntas tua*! Thou gavest him to us, Thou hast taken him from us, blessed be the name of the Lord! That he had any thing acceptable to Thee was from thy grace alone; since from me he had nothing but sin, but that Thou hast pardoned; blessed be my God for ever. Amen!

"In my opinion he was suffocated by the women and maids that tended him, and covered him too hot with blankets as he lay in a cradle, near an excessive hot fire in a close room. I suffered him to be opened, when they found that he was what is vulgarly called liver grown. I had his body confined in lead, and deposited in the church of Deptford, accompanied with divers of my relations and neighbors, among whom I distributed rings with this motto, *Deus abstulit*; intending, God willing, to have him transported with my own body, to be interred in our dormitory in Wotton church, in my dear native county Surrey, and to lay my bones, and mingle my dust with my father's, if God be gracious to me, and make me as fit for him as this blessed child was. The Lord

Jesus sanctify this, and all my other afflictions. Amen. (To be Continued.)

From the Episcopal Watchman.  
PREACHING.

How is it that preachers so often give their sermons a wrong direction? that they are so apt to discuss subjects in such a way as to leave the heart and conscience of their hearers untouched, exciting a mere momentary interest in some frivolous question or gratifying a vain love of disquisition and debate? To hear such men preach, one would think that there must be a paucity of topics of momentous concern, and that the unhappy speaker, having explained and applied all the great truths of Scripture, having explored all the dark hiding places of the human heart, and employed every possible form of appeal to the conscience, was at last reduced to the necessity of drivelling. It pains me to see a congregation amused with a discussion which addresses itself solely to the understanding.

I know that it is wondrous easy for a man to deceive himself in this matter. He may talk much about Christ, and yet not preach "Christ crucified" and especially when I observe, as I almost always do, that such discussions exhibit little merit, even when considered exclusively in a literary and intellectual point of view. The preacher who wants taste and judgment to adopt a truly evangelical style of preaching will rarely display talent of any description.

He may rail at infidelity, and yet say not a word to confirm the faith of his people in the great truths of revealed religion. He may conjure up heretic after heretic and abuse and lecture them before his people, and yet after all his labor, his congregation may not be a whit the more orthodox. People too, are often deceived. They think they have heard a fine sermon, when they have not been made to reflect, when they have not been made serious, and when no subject of importance has been placed in a new or striking light. If a hearer has seriously tried to attend to a sermon, and yet has remained unmoved, he may be sure that something is wrong.

#### THE PRESENT ARCHBISHOP OF CANTERBURY.

It has ever since the troubles of the seventeenth century, been the understood object of successive British cabinets to select for the responsible function of Metropolitan of England an individual of tried wisdom, moderation, and courteous habits, lest in so powerful and influential a station the slightest rashness should endanger the peace of the Church and nation. And never be assured were there greater need of those qualities than at the present moment; and this, not only in consideration of the hostile aggressions against the Church, the increased number of dissidents of all persuasions, and the wish expressed in many to desolate our venerated Zion; but in regard, also and perhaps chiefly to the well-known differences among her own members and clergy. Much will depend upon the justice and wisdom of the measures which shall be pursued during the next few years in high places as to whether the Church, whatever may be its political condition, shall grow in unity within itself, or be distracted and torn asunder by intestine division.

In consequence of the state of the times and other circumstances, the ecclesiastical appointments which took place about four years and a half since, on occasion of the death of the late Archbishop, may be justly considered as among the most important of any which have occurred for many years in the annals of our Church. We thus announced them at the time: "The Bishop of London (Dr. Howley) succeeds to the Archbishopric of Canterbury: an office in which the mild and tolerant character of this highly learned and devout prelate will be a pledge for the country for the general character of his ecclesiastical government. . . . The choice of Government, for the See of London, has fallen upon the Bishop of Chester, (Dr. Bloomfield,) whose well-known zeal, learning, and ability, directed as they are most indefatigably to the duties of his high station, eminently qualify him for his most arduous appointment. . . . The new Bishop of Chester is Dr. Bird Sumner; a name which we need not intro-

duce to our readers, except it be to express with them our hearty thanksgiving to God, that the choice has fallen on a clergyman so eminently calculated, by his piety, his talents and his character, to adorn the Episcopal office." We see no cause in 1833 to do otherwise than record the confirmation of our anticipations of 1828. More it were not decorous for us to say, except to add generally, that though church reform work is proverbially not rapid, it certainly has not during the present arch-episcopate stood still; and some of the measures, or intended measures, which have of late from time to time, been brought forward, inadequate as they were to meet the necessities of the case, were far more considerable than any thing that had been contemplated by the heads of the Church for many years. The Church Building Bill was a large and salutary measure, though experience has proved that yet more is requisite; the difficulties, expenses, and formalities being in many cases still too great for the exigencies of many poor and thickly peopled districts. The abortive Plurality Bill, though far too scanty, would yet have imposed restrictions on cumulation and non-residence by no means inconsiderable. The elaborate and honest report on the ecclesiastical courts does great honor to its compilers; and the bill or bills which are expected to spring from it will conduce to improved arrangements of ecclesiastical jurisdiction; the Archbishop of Canterbury making very considerable sacrifices for the attainment of that object. The act enabling ecclesiastical corporations to augment their poor livings was also, so far as it went, a valuable measure. The same may be said of some other recent bills, or intended bills, and among them the English tithe-commission scheme, which was an undoubted improvement, and might have been a preparative for commutation, though, as a substitute for it, it was utterly unavailing.

We are not wanting then in gratitude to the Most Reverend Primate, by whom, or under whose sanction, these and other useful measures have been devised, and some of them carried into effect. Nor are we insensible that while the public called for more, some of those with whom it was very difficult to negotiate wished for less; and that his Grace has gained little good will with either. This indeed he needs not lay to heart; it is a portion which has ever fallen to the lot of those whose arduous duty it has been to occupy exalted stations in troublous times; and his Grace we doubt not, views with as little concern—except for the parties themselves—the jealousies of those who oppose even his measured reforms, and account so mild an innovation as the late Plurality Bill destructive, as he does the brutal attack of a misguided mob, who beheld in a prelate proverbial for mildness, charity, disinterestedness, and kindness of heart, an object for their ignorant pleasure.—*Christian Observer.*

#### THE INFLUENCE OF ACTIVE BENEVOLENCE ON CHRISTIAN ENJOYMENT.

We cannot agree with Dr. Young, that "it is impious in a good man to be sad," though we are satisfied that much of his sadness might often be easily banished.

One mode of doing this is active benevolence. "Assurance," says President Edwards, "is not to be obtained so much by self-examination, as by action;" and the assertion is equally true of Christian enjoyment, which flows from this assurance.

This was the course adopted by Howard. His rule for shaking off trouble, was, "Set about doing good—put on your hat and go and visit the sick and the poor in your neighborhood—inquire into their wants and minister to them—seek out the desolate and the oppressed, and tell them of the consolations of religion. I have often tried this method," he adds, "and have always found it the best medicine for a heavy heart."

The prescription is a good one; and others, as well as Howard, may find a remedy for trouble, in active benevolence. This will dissipate that sickly and morbid sensibility which broods in secret sadness over real or imaginary sorrows—which so often obscures the brightness of the good man's day, and shuts out from his soul the cheering light of heaven. This, if in vigorous exercise, will leave him no time for the indulgence of gloomy reveries and

desponding forebodings. This will call forth those sympathies of our nature, which are so conducive to the enjoyment of social beings. This will multiply his positive pleasures, and will sweeten them all with that joy which flows from the thought that he has rendered others happy. This, by its very exercise, will afford more and more of that evidence of piety which is found in the zealous and faithful discharge of duty, and thus will increase his enjoyments. This, in short, if performed in a right spirit, is active holiness, with which, in the economy of Providence, happiness is ever connected.

So it has ever been found. Howard who in the early part of his manhood was disposed to gloom and despondency, did not gain habitual cheerfulness, but *by doing good*. Paul did not win the full assurance of his title to a bright inheritance in the skies by musing upon his secret sorrowing. It was when occupied with *active usefulness* that he attained to a clear and cloudless hope of his acceptance with Christ; and many a desponding, mourning child of God, by imitating the active benevolence of the apostle, might find much of the Apostle's enjoyments.

Would'st thou from sorrow find a sweet relief?  
Or is thy heart oppress'd with woes untold?  
Balm would'st thou gather for corroding grief?  
Pour blessings round thee, like a shower of gold;  
'Tis when the rose is wrapt in many a fold  
Close to its heart, the worm is wasting there  
Its life and beauty; not, when all unroll'd  
Leaf after leaf its bosom rich and fair  
Breathes freely its perfumes through the surrounding air.

Rouse to some work of high and holy love,  
And thou an angel's happiness shalt know,—  
Shall bless the earth, while in the world above,  
The good begun by thee shall onward flow  
In many a branching stream, and wider grow;  
The seed that in these few and fleeting hours,  
Thy hands unsparing and unwearied sow,  
Shall deck thy grave with amaranthine flowers,  
And yield thee fruits divine, in heaven's immortal bowers.

*Presbyterian.*

Y. A.

#### MR. FRELINGHUYSEN'S SPEECH.

The Journal of Humanity of the 21st March is filled with the speeches of the gentlemen—principally members of Congress—who took part in the late meeting at Washington to promote temperance in the United States. Mr. Frelinghuysen, Senator from New Jersey, offered this resolution:

"Resolved, That the temperance reformation is fundamental in its influence, upon all the great enterprises which have for their object the intellectual elevation, the moral purity, the social happiness, and the immortal prospects of mankind.

And in support of it, he said,

Mr. Chairman,—I could not better classify the great interests which are involved in this momentous subject, than is done for me by the resolution with which I have been furnished. I beg leave to accompany it with a few remarks; and first as to the influence of the temperance reformation upon the intellectual elevation of mankind. The use of ardent spirits has in no one of its countless evils been more humiliating to our race than in the intellectual debasement of our fellow men. Indeed sir, very few of us can escape reproach here. For we have tolerated a practice that invades the shelf of the apothecary—that has taken down one of its active poisons to introduce among the daily habits of society, and to give it a place among the rites of hospitality. We have suffered this practice to destroy the firmest principles of social order, and to blast the fairest hopes. It has pushed its encroachments, by gradual but sure advances, through every class and condition of society, from the senate chamber to the pulpit. It has struck the loftiest and proudest, and gathered its bloody trophies with indiscriminate rapacity; and, Mr. Chairman, that we should so long not only calmly witness these desolations, but connive at and help on the ravages of intemperance—nay, sir, that we should join in the conspiracy against ourselves, and bare our own bosoms, as if to receive the arrow that was thirsting for our life, is one of the flagrant contradictions in the human character which no philosophy but that of the Bible can explain. The direct and dreadful influence of ardent spirit is to debase and enslave the mind. Power and chains may enslave the body, and leave the spirit free, but this relentless tyrant smites the soul. Do you

ask for proof? See yonder bloated, staggering victim, urging his trembling steps to the grog-shop, mark him, as the death-dealing grocer measures out his glass. The wretched man knows that his poor body must soon sink under such hard service—he knows that disease and death are mingled in the gill cup—that the future for him is woe in prospect, and he feels the present to be misery. Perhaps for a moment he may relent, perhaps a gush of sensibility may quicken the blood at the heart, but it is too late—there is no strength in his purposes—there is no penitence in his tears—he drinks down the fatal liquid that carries him on to the retributions of eternity—when, sir, in all the woes that afflict humanity can you find a more pitiable bondage?

The influence of the habit is not less destructive of moral purity. All vice is necessarily a tendency, there is none certainly more so than intemperance. For it not only pollutes the fountain of sentiment, but every indulgence impairs the strength of the will and the vigor of the understanding; all the noble aspirations that prompt elevated enterprise and manly conduct sink before this degrading custom.

Among the earlier fruits of intemperate drinking is its fatal inroads upon a man's self-respect. He soon loses the sense of shame, and when this hand-maid of virtue departs, you may see him not only drink, but stagger without emotion. The resolution which I have read also regards the bearing of this blessed enterprise on the social happiness of mankind, and Mr. Chairman, we well know how widely spread and fatal have been the ravages of this vice in this most interesting of all departments. Sir, it withers all the charities that are garnered up in home. No bond so sacred, no pledge so dear, no duty so weighty, that it will not assail and sunder. It is a Moloch that riots on tears. It makes war upon all the tender relations of father, husband, son and brother. Ah sir, could we look into the secret chambers of the soul, and witness the depth of that agony which heaves the bosom; could we count the tears of the once happy wife, as she retreats to weep alone over all the rejection, estrangement, and cruel rudeness of the man who had been the delight of her youth, we should require no further argument to dissuade us forever from a practice that leads us to such bitter results. But, sir, all other consequences bear no comparison with those which reach our immortal prospects.—I invoke no argument here—the record of inspiration conclude this point: "No drunkard shall inherit the kingdom of heaven," and what but such an end can be, must be, the issue of such a life. Excess, debauchery, the abuse of reason, and the perversion of all the moral powers of the soul prepare it for the habitation of the worm that never dies, and yet the drunkard will venture at this. Approach him, in his cups, with an admonition from eternity, tell him of death and its tremendous issues he braves it all; a thousand thunders could not move him. The language of his conduct is, living or dying, right or wrong, I will hold on, and rush upon the perils of a lost soul.

Such are some of the evils that for generations past the use of ardent spirits has brought upon society. But, Mr. Chairman, we have cause for grateful acknowledgments to the Father of mercies, that the spell is broken, the delusion has been struck by the light of truth, and its deformity exposed.

It will be profitable to know, that personal example, with the blessing of God, has been the honored agent in emancipating such multitudes of our fellow citizens from this bondage to a debasing appetite; sir, personal example brought it in, and this alone can drive it out.

For the sake of others, we are most sacredly bound to exert its influence. It is a large portion of our talents given to be improved, as we shall answer it on our last trial; we cannot get away from the influence of our example, and it is constantly sending forth its arguments to sustain the cause or impair the principles of virtue. Sir, I beg every member to put the question to his heart: "Can I not forego a momentary miserable gratification to preserve or rescue others from destruction?" Mr. Chairman, when such immense interests are involved, when our country implores us to interpose

example, and consecrate our influence, to afford light and energy to the progress of this scheme of mercy, if we love that country, can we refuse? I trust not.

THE BRITISH PULPIT.

TAYLOR.—Among the eminent preachers of this age we are disposed to rank Jeremy Taylor; for though he belonged to a later period than the writers just mentioned, his sermons belong to an earlier school than that which prevailed in his own time. Though his sermons are disfigured by pedantry, and frequently display an impure and extravagant taste, they are a mine of beautiful and tender thought. With a more prolific fancy, and an inexhaustible command of picturesque and striking expression, he combines singular acuteness and subtlety of intellect; and hence, in the same page, the reader is often constrained to admire the dexterity of the logician, and the splendour of the poet. Considered as compositions to be spoken, they are deficient, like all the sermons of that and the preceding age, in vehemence, conciseness and point. They are overloaded with matter, and want variety. Rich in imagery beyond all example, they at times dazzle rather than delight; and whatever the effect of them in delivery may have been, (contemporary writers represent it to have been very great,) that arising from their perusal is some what oppressive and fatiguing. Doubtless, there is much that is exquisitely felicitous and beautiful, but there is little simplicity and repose. There positively seems to be no end to the overflowing fulness of the author's mind; and with such rapidity do his thoughts flow upon him, and so thickly do his images come, that the reader feels disposed to pause, like one bewildered and perplexed.

BARROW.—The next great name—and it is a very great one—in the history of sermon writing, is that of Isaac Barrow. It was his happiness to have attained to the highest excellence, both in the study of mathematics, and in copiousness and power of pulpit eloquence. His sermons, like those of Taylor, abound in references to the opinions of profane authors and quotations from their writings. They are distinguished by depth and acuteness of thought, by a rapid flow of bold nervous expression, by an extraordinary power of amplification, and, perhaps even more than all these, as Professor Stewart has remarked, by a certain ease and freedom, indicating a perfect master of his subject, and an unlimited power over words as the instruments of thought. It is wonderful how happily he seizes the minute shades of a thought, with what facility he spreads them out in strong graphic language, and how completely he exhausts a subject by skillful amplification. We have an astonishing instance of all this in his famous description of facetiousness, or wit, in which all the varieties of that subtle offspring of the mind are expressed with felicity and ease, a force and fulness, unrivalled by any passage of the same extent in our language. The principal characteristics of his style are copiousness and vigour. His mind was eminently inventive; and this talent, operating a great mass of learning, enabled him to multiply illustrations at pleasure, and to overlay his discourses with matter of every kind. He is inferior to Taylor in pathos and fancy, but he excels him in masculine vigour of style, and in rich variety of thought. Lord Chatham—a great authority on the subject of oratory—recommended the study of Barrow to his illustrious son, and was himself accustomed to repeat some of his more remarkable passages. Barrow, like the preachers of his age, does not certainly rise to the impassioned fervour, and the bold varied appeals, which are peculiar to the highest efforts of the orator. At the same time, it must be allowed, there is more rapidity and force in his style than in that of any of his contemporaries, Baxter excepted; and there are not a few passages in his sermons so fervid and energetic, as to convey to the reader an impression, that they are admirably fitted to arouse and excite an audience. Few writers display so fully the compass and power of the English tongue; and this, added to the fertility of his invention, the

acuteness of his thoughts, and the fulness of his matter, could not fail to recommend him to Lord Chatham, whose principal excellencies, as an orator, consisted in vividness of conception and force of diction.

THE EMIGRANT.

"It is," says Talbot, in his *Five Year's Residence in the Canadas*, "a grievance of no inconsiderable magnitude to be compelled, after a day of severe labor, to stretch one's weary limbs on the bare ground in the cold month of November and to be protected from the 'fierce north wind, with his airy forces,' and from the chilling frost, only by a miserable hut, with a fire only sufficient to counteract, in a small degree, their benumbing effects. But the hope of independence is sufficient to sustain the mind under privation still greater than these; and he who can bring himself to think, when lying down to rest on the bare earth, that the day is not far distant when he may happily repose on a more inviting couch, without one anxious thought respecting the future prospects of himself and his family, regards these transient sufferings with a kind of feeling nearly allied to actual pleasure. He sees the time fast approaching, when the wilderness to him shall be a fruitful field, and the desert shall blossom as the rose; when the productive soil shall gratefully yield an ample reward to his toils, and when the hardships of his situation shall by the blessing of Heaven on his exertions, gradually disappear, and leave him in possession of health, plenty and independence. Whilst indulging in such pleasing vision, the wooden pillow of a new and industrious settler becomes softer than bolster of down, and his solitary blanket feels more comfortable than sheets of Holland."

Now if men will readily undergo such sufferings, trials, and inconveniences as these, (and we know that they do so, when cheered by the hope of becoming independent in this world,) how much more readily should the Christian believer undergo any sufferings, trials, and inconveniences of his life for the sake of an eternal state of happiness and peace! What suffering can be so severe, what trial so great, what inconvenience so considerable as not to be submitted to with resignation to the Divine will, by him who is really cheered in his heart by the hope of an immortality of bliss "where the wicked cease from troubling and where the weary are at rest?" If we really were, on sound scriptural grounds, rejoicing in the hope that the day is not far distant when we shall be called, for Christ's sake, to an inheritance unchangeable, incorruptible, and eternal in the heavens, we should consider all our present afflictions as light, because not to be compared with the glory which shall be revealed in us.—(*London*) *Cottager's Visitor*.

NEW SECT IN FRANCE.

Since the decline of St. Simonism, in France, a new politico-religious sect, called the Knights Templars, has arisen, to gratify the appetite of the French people for novelty and show. The following account of the first meeting of the Templars is from Galignani's Messenger.—*N. Y. Obs.*

"The Knights Templars held their first meeting on Sunday evening in the Court Damiette, when a religious service, according to their rites, was performed for the consecration of the place destined for their assemblies. The approaches were lined by municipal guards, and the interior was decorated with tricolored flags. At the bottom of the hall was displayed the standard of Templars, called *le Beauseant*, with two other standards—one white, with large blue stripes, and the other adorned with a red cross. The portrait of Jaques Morlay, and some ancient armor, were hung up on the pillars. A throne, and some red velvet armchairs, were placed on an elevated platform. At half past 7 o'clock the orchestra, which occupied part of the gallery, played a march, and the Grand Prior of the order, M. Besuchet, preceded by three Levites, escorted by twelve Knights, Masters of the Ceremonies, &c. ascended the platform. The Knights wore their historical costume, such as may be seen at the theatre Francais in the tragedy of *Renowned*. It consists of a large white tunic, embroidered with a red cross on the breast. A white mantle, adorned with another red cross, is thrown over their shoul-

ders. Their head-dress is a toque of white silk with plumes of various colors. They also wear spurs and Gothic sabres. The Grand Prior, in the name of the Knights Templars, who all brandished their bright swords, declared that he took possession of the place for the purpose of performing in it the worship of the primitive church, and praying for Louis Philip and the representatives of the nation. A Levite approached the altar placed before the estrade, on which was a reading-desk with a prayer-book, a vase containing the holy water, a laurel branch, and a tripod over which he poured out incense. The Grand Master, M. Bernard Raimond, was next introduced. After having replied to a speech addressed to him by the Grand Prior, and stated the moral, philanthropic, and religious views by which he was animated, mass was performed by the first Levite, assisted by two other Levites, who placed on the altar a cross, some bread, and wine. Mass was recited in French, except the choruses *Kyrie eleeson* and *Miserere*, which, being accompanied by the orchestra, were chanted by male and female voices. After the Gospel had been read, a Knight, M. Barginet, of Grenoble, ascended a tribune and delivered an oration, which was merely the history of the order of Templars. A collection was made by six female hospitalers, who were called canonesses. Long veils of plain muslin covered their figures, but left their faces visible. The officiating Levite consecrated the ordinary bread and wine deposited on the altar, and after having broken the bread into a great many fragments, and poured a few drops of wine over them, he took the sacrament in both kinds. The Grand Master, Knights, Hospitalers and Squires, then received the communion in the same manner. The ceremony was concluded by the benediction pronounced on the assembly by the officiating minister. The knights again unsheathed their swords, and the *cortège* withdrew in the same order as it had arrived."

This extraordinary exhibition seems to have excited more ridicule than admiration. How true is it, that men who proudly reject the simple doctrines of the Gospel, "professing themselves wise, become fools."

DAZZLING ARGUMENT.

"You teach," said the Emperor Trajan to Rabbi Joshua, "that your God is every where, and boast that he resides amongst your nation. I should like to see him." "God's presence is indeed every where," replied Joshua, "but he cannot be seen; no mortal can behold his glory." The Emperor insisted. "Well," said Joshua, "suppose we try to look first at one of his ambassadors?" The Emperor consented. The rabbi took him into the open air at noon day, and bid him look at the sun in its meridian splendor. "I cannot," said Trajan; "the light dazzles me." "Thou art unable," said Joshua, "to endure the light of one of his creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight annihilate thee?"

WHO CAN UNDERSTAND THE BIBLE?

This is an important question. While so many are invited to read it, let us hear the testimony of two learned men whose opinion must be of great weight in this case.

*Dr. Doddridge*, on Matt. xviii. 17, "I am more and more convinced that the vulgar sense of the New Testament, that is, the sense in which an honest man of plain sense would take it on his first reading the original or any good translation is almost every where the true general sense of any passage; though an acquaintance with language and antiquity, with an attentive meditation on the text and context may illustrate the spirit and energy of a multitude of places in a manner which could not otherwise be learned."

*Dr. Chalmers*. "The peasant may catch direct from his Bible what the dignitary has gathered by wading through the erudition of distant centuries, and the veriest babe in literature may outstrip the literary giant, because he not only knows the truth, but wisely and duteously considers it."—*Verse Herald*.

## GAMBIER OBSERVER.

GAMBIER, FRIDAY, APRIL 19, 1833.

**KENYON COLLEGE.**—We are authorized to announce that Professor D. B. DOUGLAS, for many years Professor of Mathematical Science in the Military Academy at West Point, and at present, of Natural Philosophy in the University of the City of New-York, has been appointed to, and has accepted, the office of Vice President and Professor of Nat. Philosophy in this Institution. He is expected to enter upon the duties of the office during the ensuing summer.

**NOTICE.**—Owing to unavoidable circumstances, the return of Bishop McLVAIN to this Diocese, the ensuing summer, will be so late, as to oblige him to defer a general visitation till after the Convention in September. He hopes however, to be able to make such partial visits, as may be called for, by the wants of particular portions. Of these, notice will be given in due time.

**NORTH AMERICAN REVIEW.**—The April number of this Quarterly has just come to hand. We have looked over the list of articles, and read two or three of them. The work is, in our humble judgment, improving, and becoming much more deserving of the patronage of intelligent Christians than it formerly was, and, so far as we know, than any other literary periodical in our country at the present time. We of course leave out of the account the forthcoming Quarterly Observer. The number of the North American now before us, proves that the Editor is disposed to respect the feelings and opinions of the great body of religious people in this country. Like others that have gone before it, it is not ashamed to speak of religion, as a thing of the heart as well as the head, and to give utterance to sentiments consonant with those of experimental Christians. The review of Southey's Life of Bunyan speaks a language which at once surprises and delights us.—That on the Lectures of our Diocesan on the Evidences of Christianity, is written in a spirit kindred to that of the Lectures themselves; and those others, in which religion is only incidentally concerned, have a healthful tone:—where they fail fully to apply the principles of Christianity, they nevertheless show much respect for it. Even the notice of Cunningham's Life of Sir Walter Scott, though very far from the high moral standard of the Gospel, shows in one important respect a sound judgment: it refuses to talent the pre-eminence which it is always disposed to arrogate, and which the multitude are too prone to concede to it over moral worth; and it sets off to much advantage the amiability and benevolence of the Scottish poet, compared with the misanthropic moodiness of Byron. It affords a high pleasure to notice these traits; and when we recollect withal the manly stand which this Review has taken in relation to the efforts which have, for the last few years, been made to check intemperance and the profanation of the Sabbath, we cannot but augur well of the literature of our country, and recommend the North American to our religious friends, as altogether preferable to the American Quarterly, or any other work of this description with which we are as yet acquainted. We long to see religion and letters united as they were in the seventeenth century: the divorce which has existed to a considerable extent since that time, is contrary to the laws of nature and nature's God, and highly injurious to the interests of man, as an individual, and as a member of the social system.

**ENCOURAGEMENT TO BENEVOLENT EFFORT.**—It was the declaration of a true patriot, that he had never despaired of the republic. His attachment to her cause, and confidence in the perpetuity of the principles of liberty and justice, did not allow him to suppose, even in the darkest times, but that they would ultimately triumph. A similar feeling to this is apparent in the conduct of the devoted Christian.—He will never despair of that holy cause which he has espoused. In regard to every thing, essentially connected with its success, "nil desperandum" is his motto. Knowing in whom he has believed, and that His power and wisdom uphold and guide it in its progress, he needs no other evidence that it will attain final success. In looking abroad, therefore, upon "a world lying in wickedness," and filled with moral evils, and much consequent suffering, he does not despair. He has a remedy in his possession, and feels the power of principles in himself, which can work the needful change, which in the hands of Him who has provided it for the healing of human maladies, and the recovery of a fallen world, will be effectual to this end. In reference to how many evils and vices of human nature has mere philanthropy despaired, and confessed its weakness either to lessen or reform them! And how often in such cases has Christian benevolence, laboring with its own appropriate in-

struments, accomplished what the man of reason has declared on natural principles to be impossible.

To mention only one or two examples.—When missions were yet in the course of experiment, and Christians were trying the efficiency of the Gospel, themselves but half believing its power to reach and change the dark, unenlightened and unsusceptible heart of the pagan idolator, what an outcry was raised of folly and misspent effort!—"Civilization," said the disciple of worldly wisdom, "must precede and make way for the gospel," and not until almost a whole "nation had been born in a day," and the idolatry of a whole people had shrunk away at once from the mere light of the Gospel; and the cruel rites, and savage customs, and universal debasement of heathenism were rapidly passing away before it, and the improvements and blessings of civilized life were following fast in its train—not until then was the objector silenced, and the Gospel owned to be the power of God for this great end.

When Christian benevolence, at a later period, looked upon the land, groaning with the vice of drunkenness, and filled with its besotted victims, and in the strength of her faith and love, resolved to stay the plague, and took her measures accordingly,—how few were ready to second the attempt. To the wisdom of this world, it was sheer enthusiasm. The evil was pronounced irremediable.—Reform was impossible.—But the experience of a few years has abundantly proved the contrary, has stilled almost all opposition.—The cause goes bravely on, and Christian love has learned another lesson of perseverance, and gained new encouragement to hope, and dare all things in the name of Christ, and for the good of men. The efforts in England to abolish the slave trade, and benefit the injured African, were of a similar character,—were at first accounted equally chimerical,—and at length crowned with equally triumphant results.

These instances are surely enough to satisfy all that there is no danger of failure in any undertaking which applies the principles of Christianity to lessen the evils of life. No one then, who carefully considers these things, and rightly estimates the object of Christianity as a remedial system,—as that "tree of life, whose leaves are for the healing of the nations," can doubt its power to effect all that the necessities of human nature require, and all that the warmest philanthropy could wish.

## OBITUARY.

Departed this life on Saturday last, in her 32d year, Theodora, wife of R. H. HOPKINS, merchant of this place, after a painful illness of a month. Mrs. H. had been a member of the Protestant Episcopal Church from the age of 16, and whilst known as the active, untiring supporter of her own peculiar communion, she was scarcely less so, in promoting the cause of Christ in general. With a mind of a superior order, greatly improved by cultivation; an activity of body surprising in one of her delicate frame, she added warmth of affection and decision of character which rendered her an ornament to her Christian profession, and a pattern to her sex in the various relationships of wife, mother, sister, and friend. Though tried by the sufferings of years, her patience was unweary; her child-like reliance on the love of her heavenly Father, unshaken, and her prospect of eternally enjoying the blood-bought inheritance, unclouded. With a conviction of sin, the deepest, a reliance on the merits of the Saviour the most confiding, she breathed out her spirit into the hands of her faithful Creator. Reader!—What she was, she was by grace! Communicated.

Circleville, April 8th, 1833.

## RELIGIOUS INTELLIGENCE.

**TRINITY CHURCH, ELKTON.**—We are informed that this Church, of which the Rev. W. H. Rees is Rector, was consecrated by the Rt. Rev. Bishop Stone, in November last.—It is 30 feet by 50, finished in imitation of granite and is furnished with an organ and a bell. The pews are all rented and the congregation has increased considerably. The spiritual condition of the Church is represented as encouraging. The present Rector on taking charge found but one communicant in it; the number at present is eighteen.—*Episcopal Rec.*

**EPISCOPAL EDUCATION SOCIETY.**—At a stated meeting of the Board of Managers of this Society, held on the evening of the 25th of February, 1833, the following resolution was unanimously adopted:—

*Resolved,* That the resignation of the Rev. John B. Clemson, Superintendent of the late Manual Labor School in Delaware, be accepted, and that the thanks of this Board be presented to him for the zeal, disinterestedness and diligence, with which the duties of his office were discharged.

From the minutes, JOHN M'KINLER, Secretary.

Mr. Clemson now occupies the Rectorship of the Churches of St. Paul's, Chester, St. Martin's, Marcus Hook, and St. John's, Concord, all in Delaware county, Pennsylvania.—*Id.*

**CONFIRMATION.**—A confirmation was held in St. Andrew's Church on Sunday last by the Rt. Rev. Bishop White, when thirty-eight persons were confirmed. Also in Trinity Church in the afternoon of the same day, when twenty-two persons were confirmed.—*Id.*

**UNION OF THE STATES.**  
We copy from the London Christian Observer's view of public affairs for February, the following friendly remarks relating to this country.—*New-York Observer.*

The misunderstanding among the American States wears a painful aspect; but we trust the question will be justly without the horrors of civil war. Even a peaceful separation between those States whose interests differ, would many years to come, be attended with manifold evils. It would divide some of the strongest ties both of private and of public society. Among others, our brethren of the Episcopal Church will be exposed to a very serious trial. They are one church; they meet together from all parts of the Union; and they have just held their triennial General Convention at New-York; all the States sending their representatives to meet in peaceful discussion for the common cause. To have this Union destroyed would be mournful indeed. The writer of these lines, in frequent conversations with Bishop Hobart and Bishop Chase when they were in England, respecting the controversy between them in regard to the theological seminary in New-York, and the projected college in Ohio, and some sectional feelings which had arisen on the controversy, once remarked to Bishop Hobart, that the Union carried with it the seeds of ultimate dissolution, and a Delton in Charleston, and a Hobart in New-York, would before long, though brethren in spirit, not be members of one State, or perhaps of one church; for that it was unlikely the habits and interests of the manufacturing, agricultural, and commercial States would not fail to produce a separation. We shall never forget the energy with which Bishop Hobart replied, "I do not say that this is improbable; but let it happen whenever it will, may the members of the Church have no hand in it." It may not be displeasing to our fellow-Episcopalians in the United States to be reminded of this sentiment of their fellow-patriot and fellow-churchman. Whatever may be the political strifes of the country, let them cleave together in spirit as members of one church, and not be induced in the most extreme case to admit a separation even of their external organization without an absolute uncontrollable necessity. They have begun, by the mercy of God, to be a flourishing church; let them take heed that the enemy of all good sow not strifes among them.

\* The General Convention has accepted Bishop Chase's resignation; and Dr. McVaine is the new Bishop. Those of our readers who had the pleasure of becoming acquainted with Dr. McVaine when he visited England will rejoice with us that the choice has fallen upon a clergyman so eminently qualified to adorn that sacred office; and those who had not that privilege will judge of the spirit of the man by the following extract from a letter to a friend in England.

"BROOKLYN, Nov. 6, 1832.

"My dear friend,—I have delayed writing you till our General Convention should decide upon my future residence. The decision for life is made. My consecration as Bishop of Ohio took place last week. May it be daily renewed under the imposition of the hands of the Great High Priest, and the anointing of the Holy Ghost. I desire to endure hardness as a good soldier of Jesus Christ. To leave this beloved, harmonious, most affectionate congregation, where we enjoy every comfort and blessing; and go 600 miles, beyond the mountains, into a new, rough, and often wilderness, country; where habits, society, modes of living are all new; to leave all our relatives, and encounter a life altogether untried, is, indeed, to Mrs. McVaine and myself, a severe trial. We feel it deeply; but we are ready, we trust, to go out, as Abraham, to a country to which we are sure the Lord has called us, trusting by faith. We greatly need your prayers.

"The season is too far advanced for the present removal of my family. I shall, therefore, set out next week without them, and make a visit of about two months to the Diocese and Kenyon College, for the purpose of doing what episcopal duties are immediately needed, and of making arrangements for my household. About May we expect to take our final leave of this dear people."

CEYLON.

*Extract from the Journal of Nathaniel Niles, a native teacher at Batticotta, March 9, 1833.*—I called upon my old Tamil teacher, Nelliar, the father of the great poet at Copay. Was one of my relatives, and the grandson of that old man, that I was going to visit this man, they gave me advice that I should not talk to him on religious subjects, because he would be offended by my talking to him about the name of the Saviour. However I did not hearken to the advice of my friends. As soon as I went to this man's house, this gentleman made inquiry, (because he is blind,) "Who is that person that has come here?" I replied then, "I am your scholar." He was much pleased with my kind answer, and said, Now you are a student of the padries, that is, missionaries. Afterwards instead of any immediate conversation about my beloved Saviour, I began to talk about the seminaries at Batticotta, and about the sciences which Mr. Poor teaches to Tamul boys. When I talked to him about the annual and diurnal motions of the earth, he was much surprised, and said, "That is incredible; if the earth moves why do we not fall." Afterwards I gradually touched upon the subject of Christianity. Then he was a little displeased, and despised many of those things relative to Christianity, and asked me, "Is it lawful for God to punish a sinner for ever and ever in hell?" and, "What was the necessity for God to become a man and suffer for mankind?" &c. I answered these questions according to the doctrine of the Bible. Having heard for some time, he asked me again "How many church members are there in the church of American missionaries?" I told him, more than two hundred. He said, "Well, well, let them prosper." This he said with an envious spirit.

10. In my conversation with some individuals, I especially

## GENERAL SUMMARY.

From the New York Observer.

LONDON, February 14, 1833.

*Speculations in England on the quarrel between the General Government of the U. S. and South Carolina.*—But I began this letter with the intent and promise of noticing how this disturbance in our country is regarded here. It arrests and enchains attention. What will become of it? every one asks, and no one can answer. The President's proclamation burst upon us, like the earnest note of preparation for a campaign. Every paper in London published it at full length, and the second day after its arrival it was printed and sold in a pamphlet. Without a dissenting voice, (the Irish agitators excepted) it was pronounced one of the ablest and soundest state papers ever produced. And it has had an astonishing influence in settling the public mind here, on the question of repealing the Legislative Union between Ireland and Great Britain. It was hailed, as an argument complete, nothing wanting, all made to hand for the purposes and use of this government. And the first debate of the Reformed House of Commons, in reply to the king's speech, as you will have seen, was a storm raised by this very question.

There are many reasons why this new state of things in America should be looked upon with interest on this side of the Atlantic; but especially, as the maintenance and prosperity of the Union are regarded as the test of our government and institutions. The Tories of England and all the monarchists of Europe rejoice to see the trouble—their opponents are deeply anxious—and all look on with expectation.

The government of this country has commenced the business of the New Parliament, by bringing in a bill for the Reformation of the Established Church of Ireland: a good earnest of their determination to go on with the work entrusted to their charge. It was introduced in the House of Commons, by Lord Althorpe, night before last; and was received with acclamation.

The amount of Reform which the bill itself proposes, although it is a good step, is yet not so important as the settlement of the principle: that it needs to be done, must be done, and shall be done. Next will come Reform in the Established Church of England. And the present House of Commons are sufficiently convinced, that it is wanted. There are many other questions coming before this Parliament of an interesting and momentous character.

Yours, truly.

At the annual Commencement of Brown University in Sept. the Oration will be delivered before the Franklin Phi Beta Phi Society, by H. Gray Otis Colby, Esq. of Mass. and the Poem by Willis Gaylord Clark, Esq. of Philadelphia.

*The Canal of Gotha.*—This canal, one of the greatest undertakings of Europe, has just been completed, after the labor of twenty years. It traverses Sweden in all its breadth from Gottenburg on the Cattogat, to Soderkoping on the Baltic, and has been executed at an expense of 10,000,000 of rix dollars. In joining the two seas, the Canal of Gotha opens to trade a much shorter and safer passage to the Baltic than that of the Sound, which obliges vessels to double the Southern coast of Sweden.

*"Who Wills may Conquer."*—Last night during the conflagration of the Treasury Department, I observed that indefatigable man, Mr. Clarke, Clerk of the House of Representatives, in the midst of the crowd, passing from one place to another among the persons engaged in rescuing the papers and documents from the flames. Some one asked him what he was after. I want, said he, very coolly, to get my account of the Contingent Expenses of the House, which I filed on the 22d in the Office of the First Auditor. The gentleman laughed, and said he might as well look for a needle in a hay-stack. Mr. Clarke answered, "I'll try." In an hour or so, I saw him hold up to the Attorney General a bundle of papers, and say, "Sir, here they are—my vouchers for more than one hundred thousand dollars of Government money expended.—I will sleep sound to-morrow night."

This is so much like him in his own Office, where he does not admit of the excuse that a paper can't be found, that I thought I would state the fact, as worth publishing.—*National Intelligencer.*

*Mr. Webster a Poet.*—We have frequently heard it remarked that while in College Mr. Webster was in the habit of wooing the Muse, and that some of his poetry was characterized by a peculiar beauty of style and purity of sentiment. On commencing the study of Law, that great spoiler of the imagination, he gave over the Muse to those far less qualified to win her smiles. Law and Poetry are as opposed to each other as the frigid and torrid zones. The man whose mind is engrossed in facts, or "legal subtleties" as the barrister's vocation is sometimes termed, can hardly be expected to have his imagination on fire, and hurrying and burning like a seven tailed comet through the blue vault of the heavens.—*Lowell Journal.*

*A Duel at New-Orleans.*—An extract of a letter from a gentleman dated New-Orleans, 29th Feb. gives the following horrid relation.

"Yesterday — and myself were riding a mile or two from the city, and we observed a collection of people and carriages near the road. We were not long in doubt what had drawn the people. Before we came near the spot, we saw two persons with their coats and vests off, standing a short distance, say 20 feet from each other. Mr. ——— waited a short distance off, while I ran to the spot. Before I arrived, I heard the report of two pistols, and then found myself by the side of a splendid young man, who had just received the ball of his antagonist, and was then in the death struggle. He was already insensible, and lived but a few moments. I cannot describe to you my feelings, as I saw the young man sinking in

death, with the guilt of designed murder on his soul, and his murderer hurrying away from his infernal work. The ball entered his forehead, and his brains were gushing out! It was too much to look at. And then to see his friends come up, and give a look, and pass away without saying a word! Indeed not one word was said while I was there. I was by the side of the dying man, as soon as the surgeon, and saw all. This "accident," as it is fashionably called here, was occasioned by a dispute at the theatre, on Sunday evening! I understand the parties were cousins. I have heard of several duels since I arrived here this fall, but never saw one before. To-day I suppose two thousand people have attended the funeral of the MURDERED DUELIST.—*N. Y. Evan.*

*Franking.*—A recent discovery of one of the causes for the sudden accumulation of the Western mail, and the necessity of laying aside a portion of it at Hagerstown has been made. We have seen a letter from the post-master at Maysville, Kentucky, which informs that on the 21st inst. there arrived in one of the mail bags at that place from Washington City, 35 volumes of books. The paper which once enveloped them was rubbed to lint, except some fragments on which could be traced the franks of those sending them and some of the addresses, being to two gentlemen in the far west. The following is a catalogue of these public documents sent free of postage in the mails:—

8 vols. in 4, Rollin's Ancient History, duodecimo.

Fifteen vols. Cooper's Novels, octavo.

Eight vols. Pelham's Novels, octavo.

One vol. Arabian Nights, large octavo.

One vol. McKenzie's 5000 Receipts, large octavo.

One vol. Burns' Poems, large octavo.

One vol. Dorseys' Law of Insolvency, large octavo.

If this is not an abuse of the franking privilege, we are sure it is a tax on the people's patience, whose newspapers are necessarily detained on the route to enable private libraries to be conveyed in the mails. It is injustice to the contractors—and has led to much undesired reproach and injustice towards the Department. It might seem that the Post-master is to blame for suffering to go in the mail what the law never designed should be so transmitted; but we learn that those packages are so ingeniously put up that it cannot be discovered that they are different from what gentlemen vouch them to be by transmitting them in the mail, (*viz.*)—public documents.—*Globe.*

*Business of the City of New-York.*—We notice with pride and pleasure that the spring commercial campaign has opened under the most cheering auspices. Such a bustle of life and business as is now witnessed we have seldom seen. The navigation of Wall, Pearl, Water, Front, and South streets is very difficult to a pedestrian. It is, in fact, in passing those streets, not unlike escaping Scylla to be wrecked on Charybdis. The hotels are filled with gentlemen from abroad, and some idea of the influx of strangers may be formed, from the fact, that no less than thirteen hundred persons were dined in one day at one of them last week.—*Gazette.*

Santera Castellano, who was convicted of the murder of a freeman of color in September last, says a New-Orleans paper, was yesterday executed on the Circus Square, near the Basin. We understand that he confessed having perpetrated seventeen murders.

## FOREIGN.

*VENEZUELA.*—*Great Mortality at Apure.*—The Spanish "Redactor" of this city contains the following extract from the Caracas Gazette of 26th January. Apure is a Department of Venezuela, and the Canton of Calabozo is situated South West of Caracas.

In the Canton of Calabozo, from which I have just arrived, I learned that the fever which a year ago desolated the town of Montecal, has again made its appearance there, and extended to all the other towns of Apure. The ravages of the epidemic are extraordinary. In every house there are or have been several persons sick or dead, and in some not an individual has been spared. The few persons who have the means of removing, emigrate to distant places, abandoning their dwellings, cattle, and other property. Of the poor who are sick, the greater part die, and their bodies remain unburied, which increases the impurity of the atmosphere. These disastrous effects are aggravated by the want of physicians, medicines and stores.

There is reason to fear that unless efficacious remedies are resorted to, in order to put a stop to the disease, that province, so important to the wealth and strength of Venezuela, and which rendered such heroic services during the war of the Revolution, will in a short time be brought to total desolation.

We learn from the Mercurio that the Venezuelan government has sent to Apure a physician, medicines, 40 barrels of flour, 14 cases of vermicella, 64 robes of argar, and \$5,000 in cash, for the relief of the inhabitants.

*Awful Catastrophe.*—The New-York Redactor of Saturday contains an article from the Constitutional del Cauca, stating that in the month of July last, while Mass was being celebrated in the Church of Sigchos, South America, on the day of the solemn festival *del Corpus*, fire was communicated to the building by means of a rocket, and that in the rush of the audience to the door, it became shut, and THE WHOLE CONGREGATION PERISHED IN THE FLAMES except the Curate who escaped through a window! The number of lives lost was estimated at more than FIVE HUNDRED, besides children.

*A New Continent!*—The London Literary Gazette of Feb. 23d, says: "A whaler has fallen in with a Continent in the Antarctic Seas, and the owners have endeavored to conceal it, till they can bring off some cargoes of oil and seal skins. The log of the vessel is rather confused; but still there seems to be no doubt of the fact, that an immense tract of land has been found about the latitude 67 deg. and in long. lying nearly due South of the Gape of Good Hope.

death on the subject of hell. One of them said, "If all should be persuaded to obtain heaven, who will go to hell! Has not God prepared a hell too! Should this place be vacant?"

12. This month the people around are intending to begin their festivals in their temples. With reference to this I spoke to the people at the bazar, that they should not provoke the Lord, by their ceremonies to their idols this year. In reply to this, a man said, "We should not forsake the cruel master, the devil; he tempted Adam and Eve to sin, and may do us some injury also; therefore we must fear him."

14. The missionaries have determined to have a four days' prayer-meeting at Tillipally. I went and spent two days with them in prayer, and in conversing with the people who came to the meeting. There was a great noise among the people abroad that the padries have meetings four successive days, and invite the people and boys to attend their meetings. The people are surprised when they know that missionaries are so much engaged in holding meetings.

14. To-day we had more encouragement than yesterday to labor with the people. Few minutes before the meeting this forenoon, Mr. Woodward shewed me a letter which he received from his friend in America, in which I saw a great deal of news about the revivals in America. When I explained this to our brethren, they were quite pleased to hear of the conversion of people of high rank. As soon as the Tamul people hear that there are hard hearted people in America also, they are surprised. They think that all the people in America are pious Christians.

## OSAGES.

*Seeking after God.*—The disposition "to seek after God," so strikingly manifested by the Flat Head Indians, of whom an account was given in the New York Observer a few weeks since, it would seem, is not confined to that tribe. The following extracts from the journal of Mr. Montgomery, prove that a similar spirit exists among some of the Osages.—*New York Observer.*

March 7, 1832.—Mad Buffalo professes "that he has been all his life seeking after God, wondering who he is and where he lives—says he has fasted seven days without water, lying out to dream on the tops of hills and by the roots of trees, but all without success—with his utmost exertions his ideas could never reach beyond the visible heavens—he seemed to meet a wall which he could not penetrate—something against which his thoughts struck, and then slipped aside." He wishes to have a new Bible to keep in his lodge, and to leave with his children at his death. Yet he had no seriousness, no conviction of sin, no desire to be instructed. Oh that the spirit which enlightened and turned the ancient Corinthians, Ephesians, and others, and which is at this day accomplishing such wonders in many heathen countries, would arrest his wayward attention, and impart to him a heart to love the truth!

Sept. 10.—On Sabbath evening, after rather a discouraging day, an old man followed me to the outside of the town, who exhibits so much appearance of love to the truth, as, when contrasted with the indifference of the rest, to fill me with hope and exultation. He professes to have heard a voice in a dream many years ago, which instructed him in the unity of God, and that none of the powers worshipped by the Osages is He. He now thinks that the God whom we preach is the being whom the voice had in view. No untutored Osage has ever manifested such an interest in the doctrine of redemption. On being told about the song of the blessed in heaven, he expressed his desire to go there, and said he would sing the praises of Christ. Though not decrepid, he is quite aged, having lived to see six successive chiefs at the head of his people. I have since learned that he is known as a dissenter from the prevailing usages, having declined to teach the sacred songs to the young men. Can it be possible that the regeneration of this sensual, hardened nation, is about to commence in this aged brave—this veteran in idolatry and sin!

*SCOTTISH SECESSION CHURCH.*—This body originated in 1733—one hundred years ago—in the secession of four clergymen from the Scottish Kirk, on account of the prevalent neglect of discipline and maladministration. In doctrine it is Calvinistic, and in discipline Presbyterian. A correspondent of the London Christian Advocate says it embraces more than one third of the population of Cis-Grampian Scotland, and has a synod in Ireland. "The majority of the Presbyterians in Republican America, are Seceders;" and all in British America. So are the members of the mission at Karass, in Russian Tartary; there are congregations of the same order in the East Indies and in Australia; and one in Geneva—that of the pious and zealous Dr. Malan. The writer adds:

"It is said (and the circumstance, if true, may be as important as it is curious,) that the present Sultan of the Caucasus, and heir presumptive to the Ottoman throne, is a Seceder. He is married to a Scots lady, a native of Edinburgh, and is a frequent contributor to the charitable institutions of that city, where he was partly educated. The Secession Church can enumerate among its pastors and lay-members many gifted and eminent men, of whom it may suffice to mention the following: the Rev. J. Jamieson, D. D. the learned author of "Hermes Scythicus;" and the celebrated Scottish Lexicographer; the Rev. Dr. M'Creic, author of the Life of John Knox, and other well known works, connected with the history of the Reformation; the Rev. Dr. Young, author of a celebrated Treatise on Government; the Rev. John Brown, author of the Self-Interpreting Bible; and the poets, Michael Bruce, Pollock, (author of the 'Course of Time,') Pringle, &c.

In the Secession Church, no one can be licensed as a preacher, or ordained as a pastor, who has not regularly attended, during four years, the prescribed course of general study, at one of the Universities, and afterwards, during five years the course of Hermeneutics, Doctrinal Divinity, and Ecclesiastical History and Polity, at the Theological Hall. The Theological Seminary is situated in Glasgow.—*Boston Rec.*



POETRY.

For the Gambier Observer.

LINES

On the departure of the Irish Emigrant vessel 'Wexford,' bound for Quebec.—A Fragment.

She leaned from the window, and knew too well That the hour was come; for the signal bell Now peal'd thro' the varying notes of wail— As they rose and fell with the changing gale, And were borne to earth by chill despair, Or lifted in hope to the goal of prayer— 'The loud, low shriek, and the whispered sigh; The sob of heart-bursting agony And the faint "Adieu" from lips so pale That quivered behind their silken veil, Like th' opening folds of yon white sail; The deep-drawn breath where some sterner mind Would stifle each feeling of tender kind, And the cough convuls'd, as he strove in vain To rid his full breast of its choking pain; The whistle of careless seeming, the while Belied by a strain'd, unreal smile; The vows of remembrance, the firmer tone That spoke of a world where parting's unknown! The fond, loud blessing from Age's tongue, And the low "Amen" on the breath of the young, And the thousand accents that wildly tell From Irish bosoms their last farewell!

W. N. L.

From the New-York Mirror.

THE LOVED.

They are going one by one, From the altar and the hearth, With the music of their tone, And the sunlight of their mirth, With the hopes their bosoms cherished, With the joys their morning knew; Hopes that in their radiance perished, Like fading flowers—or early dew.

From their vallies broad and green, From their mountains stern yet dear: From the rivers' chrystal sheen Silently they disappear; All the visions of their dreaming Fade away and are forgot, And the brain with wisdom teeming, Sinks to earth and rises not.

MISCELLANY.

ALUMNI OF PRINCETON.

"But I shall be pardoned, even by those who hear me, and who are not Alumni, when I declare, that whatever destiny awaits this Institution, in after times, it has already given to the world enough to make it forever dear to the Patriot, the Scholar, and the Christian. About twenty Alumni of the College of New-Jersey, have been Governors in different States; and there are, I believe, but three or four States in the Union in which one or more of their highest executive officers, or some members of their high judicial tribunals, have not been educated here. No Congress has ever assembled in which our Alumni have not been found, as representatives of other States; and it is but one year since the singular fact existed, that more than one-sixth, and at this moment, one-eighth of the Senate of the United States—that most elevated political assembly—the equal representation of free States—the Aulic Council of a republican empire, were our Alumni.—There are not more than two high offices in our great republic, including that one which is the highest and noblest earthly distinction, that they have not filled. They have formed one-third part of those who have been the law officers of the Government, and advocates of its constitutional rights and legal interests, before the Supreme Court of the United States—as they have one-fifth part of all the members of that high tribunal—that constituted arbitrator, the decisions of whose wisdom are to be the substitutes for force, in the controversies of independent Governments—that Areopagus of the constitution, which has already commanded the reverence of other nations, and whose judgments will hereafter be received, not only by twenty-four free States, but by the whole civilized world, as the best evidence of law and justice. Nor have they been less successful in the acquirement of literary reputation.—Making our estimate from a period sufficiently remote to have given time to acquire this species of distinction, and we have this result.—Previous to 1800 and the burning of the College, there were only nine hundred and twelve graduates; of this number, eighteen have been Presidents, and more than thirty Professors in literary institutions. Thirty-one have received the degree of LL. D., and one hundred and fifty-nine, more than one-sixth of the whole, have had honorary distinctions of literary merit. Two hundred and sixty-six have entered the sacred ministry, and of these, fifty-six, more than one-fifth, have had the degree of D. D. conferred upon them. And these honors, too, with very few exceptions, (not amounting, I think, to twenty,) have not been bestowed by our own Board of Trustees, but were the offerings of respect for their talents and learning, by other institutions in this country and in Europe. They have truly achieved triumphs in every branch of learning—in every field where honorable fame could be acquired—have become ornaments of the legal and medical profession—eloquent and manly defenders of human rights—persuasive advocates of the cross. In scholarship—in virtuous deportment—in practical talent—in devotion to the public interests, they have found competitors and rivals, but no superiors or masters."—GOVERNOR SOUTHARD.

HYDRO OXYGEN MICROSCOPE.—A considerable number of scientific persons attended yesterday at No. 21, Old Bond street, to witness the first public display of the powers of this extraordinary optical instrument on the solar microscope.—The great defect in the latter is that its effectiveness depends wholly upon the unclouded presence of the sun. Its operations, the results of refraction, are suspended whenever it is deprived of the full potency of the solar beams. In our climate, therefore, but especially in winter, it can be resorted to but seldom and never with perfect satisfaction. To obviate this inconvenience, the aid of oxygen and hydrogen gas has been resorted to, and their united stream being directed against a piece of lime, produces a light of such vivid force as effectually answers all the purposes of strong solar illumination.

We need not refer to the wonderful magnifying power of the solar microscope. Most of our readers must ere this be familiar with it. Suffice it to say that it can in truth represent objects five hundred thousand times larger in size than they really are. Thus the pores of the slenderest twig and the fibres of the most delicate leaf expand into coarse network. The external integuments of a fly's eye, filled with thousands of lenses, appear in the dimensions of a lady's veil—that gentleman, ye!cept the flea, swells into six feet—worms seem like boa constrictors; while the population of a drop of goodly ditch water present such shapes as Teniers should have seen before he pencilled the grotesque monsters who troubled the solitude of St. Anthony. The hydro-oxygen microscope, we need scarcely add, promises to do much more for mankind than to gratify its curiosity. It will prove an important assistant to the investigation of physical science.

PROFITABLE SPECULATION.—The nullifiers of South-Carolina have shewn so much expertness in 'calculating the value of the Union,' we take it for granted that some of our political book-keepers are employed in making out an account of their profit and loss on nullification. Judging from some of the items which are already before the public, it must have been a highly profitable speculation. In the first place, they have lost nearly a tithe of their population—a loss which will be more severely felt than if so many had been swept off by a pestilence, inasmuch as the emigrants carried their wealth with them. They have degraded the character of their State—shorn it of its political influence—and made themselves the laughing stock of the whole country.—To balance this, they have an arsenal of small arms, made like Pindar's razors, to sell, and for which their friends in the East made them pay the full value and a little over: they have a park of honey-combed artillery, some kegs of powder, and an assortment of cockades, cocked hats, and guns that go off at half-cock and kick their owners over, and they have an army of captains and majors, and volunteer major-generals, whose commissions are said to have cost the State five hundred dollars in skin alone.—Baltimore Gaz.

REMARKABLE SAGACITY.—A farmer residing near Louth, in Lincolnshire, returning home with his team drawn by two oxen, the animals were attacked, on passing through a field, by a bull, and very much gored. The farmer, sitting in his wagon, drove the beasts as fast as he could from their ferocious enemy, and succeeded in getting away from him. On his arrival at home, he unyoked his oxen and turned them into the straw yard, and having applied to the injured places in the various parts of their body something to heal them. The following morning the farmer was surprised, on entering his straw yard, to find that the two oxen were not there. On searching for them he found them grazing in the very field where they had been attacked by the bull the preceding day; and at a little distance lay the dead body of the said bull, whom they had gored to death.

JEU D'ESPRIT.—The Editor of the London Age says, that having occasion to explore the file of one of the morning papers for an advertisement, several singular notices to correspondents caught his eye. The following, mostly from the British Traveller, are specimens: "Common Sense," if possible, in our next. "Christianity" must be deferred for more temporary matter. "Scandal" has appeared in a former number. "Truth" is inadmissible. "Honesty" would be unintelligible to many of our readers. We know nothing of "Good Manners," therefore the writer must be mistaken in his conjectures. "Scorn" may depend upon being inserted in the course of the week. "Decency" must be altered to make it fit for our columns. "A Patriot" is at present rather out of date. "An Honest Lawyer," with other originals, in a day or two. "Matter of Fact" does not come within the circle of newspaper intelligence.

CABBAGE.—According to Rees' Cyclopaedia, it was the practice of the celebrated Bakewell, and other cultivators who followed his example, to drill cabbage seed where the plants were to remain. Care, however, in such case would be necessary to thin out the plants in season. Much injury arises to young cabbage plants from their being allowed to stand too thick, which causes them to run up slender and weak. Probably if they were planted in the hills, where they are intended to stand for a crop, and thinned out in season, they would grow with stems as straight and strong as if they had been transplanted.—New Eng. Farmer.

POMPEII.—A most striking discovery has lately been made, no less than that of the long anticipated Port of Pompeii, with its vessels overthrown on their sides, and covered and preserved by the eruptive volcanic matter, which has thus anchored them for so many ages. About thirty masts have been found!

KING WILLIAM'S MANUAL LABOR SCHOOLS.—His Majesty has been graciously pleased to patronize the Infant Schools

and Schools of Industry at Kensington Gravel Pit, and his Royal Highness the Duke of Sussex. The Dukes of Bedford and Norfolk, and the Lord Chancellor, have also become subscribers. The number of children admitted in 1851 is 195. They are to be called "The Royal Schools for the Education of the Poor in a way of Industry."—Morning Star.

Important Sale of Lots and Farms.

ON Thursday 25th and Friday 26th of April next, will be offered for sale at Public Auction, the LOTS in the new town of PROVIDENCE, in Coshocton county, Ohio, recently laid out by the Subscriber, on a part of a Military tract, Range 9, Township 6, Quarter 1, Military district, on a suitable elevation, near the banks of the Walhonding River, on the south side, about one mile from the conjunction of the Mohican John and Owl Creek, which form the said Walhonding river.

This Town will afford one of the most central deposits in a section of a rich, fertile country south, west, north and north-east of said town, to be found in the State of Ohio, as it commands a circumference of country of 100 to 150 miles generally inclined to offer its produce, and to receive her merchandise for the consumption of a thickly settled country with populous towns, such as Mount Vernon, Martinsburgh, Danville, Wooster, Millersburgh, and various other rising towns. The waters of the Walhonding are perfectly clear and pure, being a free running, never-failing stream, navigable for keel boats at nearly all seasons of the year, and intersect the Canal within about 10 miles of the still water at the River Dam, which intersects the Canal at Rosecoe. The above town will be about 35 miles north of Zanewille, 17 miles west of Coshocton, 12 east of Kenyon College, 17 east of Mount Vernon, 13 north-east of Martinsburgh, 9 south-east of Danville, 35 south of Wooster, and about 20 south-west of Millersburgh.

Near this town is a first rate Mill-Seat which will be immediately improved—the proprietor having lately obtained a grant for a dam, which will afford 7 feet fall, equal to any hydraulic powers. A Flouring Mill with 4 to 6 run of stones, and a Saw Mill with two run of saws are to be erected immediately; leaving plenty of power for factories and foundries all having a constant supply of water. It is also fully contemplated, to be made a County Seat, for a new county, which has been petitioned for, and but little doubt is entertained of success.—There will be upwards of 100 Acres sold in lots three Acres each, of superior Bottom Land.

Also, upwards of Three Thousand Acres of superior Bottom and Upland, surrounding the said town, in

FARMS OF 100 TO 160 ACRES,

with a good portion of Bottom to most of the farms. The Farms and Out Lots with be sold on accommodating terms—not less than three years for the completion of the payments.

The proprietor has erected a first rate Saw Mill, with two run of saws, and a Flouring Mill within a short distance of the banks of the river, besides other Saw Mills being near, so that lumber can be obtained at any time, either by hauling it by water, at a small expense. Good Brick earth, Lime and Free Stone, and Building Materials of all descriptions are at the spot, in inexhaustible quantities. The State Road from Mount Vernon to Coshocton passes through the town, and likewise through the middle of the section. The above unusual advantages demand the attention of capital and enterprise.

Sale to begin each day at 8 o'clock in the morning.—A house of good entertainment, for any number of persons, on the opposite side of the river, also at Mr. Thomas Butler's, a short distance below.

N. B. Iron Ore, in abundance has been found in the neighborhood.

MARCH 22, 1853—ts WALTER TURNER

THE OBSERVER IS PUBLISHED EVERY FRIDAY AT GAMBIER, KNOX COUNTY, OHIO.

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Those who may wish to have their papers discontinued, are requested to give notice thereof, at least thirty days previous to the expiration of the term of their subscription, otherwise, it will be considered a new engagement.

All communications relative to this paper, must be directed to the Editor, Gambier, Knox Co. Ohio.

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