

Gambier Observer 1833

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## Gambier Observer, July 05, 1833

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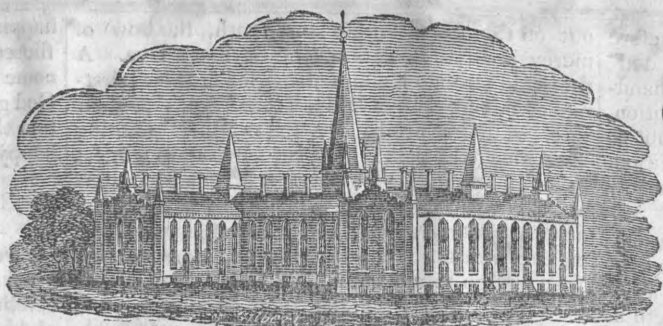
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—“that THY way may be known upon earth, THY saving health among all nations.”

VOL. III.

GAMBIER, OHIO, FRIDAY, JULY 5, 1833.

NO. 43.

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

GEORGE W. MYERS, PRINTER.

From the Christian Observer.  
ISAIAH XXXV. 1, 2.

No longer the wilds shall be gloomy or sad,  
But gladness and song on the breeze shall be borne;  
No longer the mountain in thorns shall be clad,  
But the rose and the myrtle its brow shall adorn.

No more shall the desert be lonely and still,  
For the voice of rejoicing and song shall be there;  
No longer its valleys the bramble shall fill,  
But the rose there shall bloom and the lily be fair.

But why shall the mountains in verdure be drest;  
And the valleys the fragrance of Eden afford?  
Why blossom the wilds as the land of the blest?  
'Tis for them—the redeem'd—the beloved of the Lord.

For them shall the wilderness bloom as the rose,  
Re-echo with gladness—with music resound,  
All the beauties of Carmel and Sharon disclose,  
And richly with Lebanon's glory be crown'd.

To them shall the ways of the Lord be reveal'd,  
JEHOVAH's perfections and glories be shown;  
No longer his footsteps with clouds be conceal'd  
Nor his paths, in deep waters, be longer unknown.

RELIGIOUS.

From the Charge of the Rt. Rev. H. U. Onderdonk.  
THE RULE OF FAITH.

[CONTINUED.]

One of their arguments for this theory is the necessity, considering the disputes among christians, who all appeal to scripture, of some standard of interpretation extraneous to that volume and not fallible. But there is not so great a necessity for such an earthly umpire between christian parties, as for a similar one—it is not incumbent on me to say how it should be furnished—between christians and infidels, christians and Jews, christians and the heathen, in neither of which latter cases it is alleged that such an umpire exists: the differences among the professed disciples of their common Lord are much less, and of much less importance, than those between them and the deniers of that Lord; and the argument from necessity cannot be justly used in behalf of a less exigency, while it is silent concerning greater exigencies of the same kind. Besides; the assertion of a necessity in the case is gratuitous; it takes for granted that scripture cannot be interpreted sufficiently for the great purpose for which it is given, the salvation of men, without an appeal to some other and infallible standard: the insufficiency of scripture for this end must be proved, before the argument from necessity can be raised. It may also be considered as much a part of a human probation, that the christian, though the way to error is both possible and easy, discern and believe the truths contained in scripture, on grounds sufficient though not beyond fallibility, as that the infidel, though it is both possible and easy to remain such, discern and believe on similar grounds the truths (evidences) which lead to the reception of scripture: if such a probation is proper, no argument from necessity can in this matter, be based on the disputes among christians.

Another argument for their theory, of an external and infallible standard, Romanists profess to derive from scripture itself; in doing which they of course allow that some passages of the sacred volume may be understood without the aid of the supposed infallibility which seeks to be substantiated by them. In other words, they allow, to a

certain extent that the letter of scripture may receive a common-sense interpretation, according to the usual laws of language and composition, before the infallibility of their tradition is established, and as one means of establishing it.—Reaching this point of the controversy, the Protestant is secure of its issue—as I shall now endeavor to prove.

One passage of scripture appealed to by Romanists to support their claim to an infallible tradition is from Isaiah, which, as it appears the most plausible, shall be first noticed. “My spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed saith the Lord, from henceforth and for ever.”\* Here is the secure oral teaching of christianity, from generation to generation, says the Romanist. This we may allow, and yet concede nothing to the argument for tradition. The preacher and the parent who teach from scripture, teach orally, as much as those do who teach from tradition; and this passage may as justly be claimed for the former as for the latter. To this effect St. James says, “ye have heard of the patience of Job,” they doubtless had “heard” of it, the “twelve tribes,” addressed by that apostle, by “words put into the mouth” of successive generations but whence came these “words,” for many generations before the apostle wrote? chiefly, if not only, from the scriptures of these “twelve tribes,” several other parts of which are referred to in this epistle.

Another passage to which Romanists appeal in behalf of their claims in favor of tradition, is from Malachi. “My covenant was with him (Levi) of life and peace . . . the law of truth was in his mouth . . . for the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.”† Here let us notice, in the first place, that this passage intimates nothing of general oral teaching, but only of oral teaching by the “priests.” In the next place, while “the law,” or written “truth,” is declared to have been “in Levi's mouth,” or was the basis of the oral teaching of the priests, as in the passage just quoted from Isaiah, not a word is said of interpreting that “law,” the scripture by means of tradition particularly, or indeed at all, but only of the duty of the priests to interpret “the law” faithfully, by whatever means. In the last place, we find from the next verse, that the priests failed egregiously in this duty, and of course that the traditional interpretation ascribed to them by Romanists, if they had any, instead of being infallible, became worthless—“but ye (priests) are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts.” How important must it be, when the appointed teachers of God's truth thus “depart” from it, to have “the volume of the book,” never materially corrupted, to bring back them and their flocks to that truth in its soundness and purity!

Yet another scripture appealed to by Romanists is entitled to our notice. “Go ye, teach all nations . . . teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.”‡

\* Isaiah lix, 21.

† Mal ii. 5, 6, 7.

‡ Matt. xxviii. 19, 20.

This part of the apostolic commission declares that the Saviour would always be with his apostles and the apostolic ministry; and it implies that he would always be with their “teaching.” Here however let us remark, that no one, whatever be his theory of the sacred commission, can allege that Christ promised to be with the teaching of every individual in that ministry, since “false apostles” and “false teachers” are several times mentioned in scripture. As little does the promise apply to traditional more than to scriptural teaching, whether by the apostles or future ministers, for not a hint is there to that effect. Neither is there a hint that tradition was to be the sole or supreme interpreter of holy writ. Apostolical teaching was, and is, and will ever be, secure: but of that teaching scripture was soon made the prominent branch, as I shall immediately prove; and it has become, through the natural failure of tradition, already illustrated in part, and to be fully exemplified as we proceed, the only teaching to be relied on as apostolical.

We are now prepared for another stage of our argument. If Romanists use the scriptures to prove that a special providence, or continued inspiration, was pledged for maintaining the absolute purity of their tradition, or to substantiate in any other way the exclusive right of their church to interpret scripture by tradition, we may use the same scriptures to prove that no such providence or inspiration was vouchsafed, or was intended to be, and to disprove the alleged right in whatever shape it may seek support from these writings. If they read the scriptures with the eyes of common sense, to search for the prerogative of reading them with the eyes of their church and tradition only, we may do the same to show that no such prerogative can be there found. This is the branch of our argument now before us.

The oral instruction of Christ and the apostles was a pure fountain. But the traditional channel sometimes betrayed its imperfection almost as soon as the apostolic teachers had left their scholars; and those inspired men gave them scripture, both for the support of tradition as far as it remained sound and for the rectification of the mistake fallen into through its inadequacy. The earliest tradition, therefore, excellent and valuable as it was, being the first link from inspired teaching, was not deemed infallible by the apostles or the subject of special providence, or of any other special interposition, that would make it such. And if this can be shown concerning its outset, its subsequent infallibility falls of course.

The very fact, that scripture was added to oral teaching, proves that the latter was not relied on as an infallible method of perpetuating the gospel. And if tradition was thus deemed, by inspired men incompetent to the secure transmission of the gospel itself, it is gratuitous, incongruous, I had almost said absurd, to allege that it could transmit securely the interpretation of the gospel.

Besides this general disproof of the fundamental tenet of the Romanist, I shall adduce particular examples of both the aiding and the correcting of tradition by scripture.

St. Paul writes to the Thessalonians—“we beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to work with your own

hands, as we commanded you."|| About a year before he had been in Thessalonica, and had "commanded" the brethren to do these things; which commandment became of course a Thessalonian tradition. Now he adds scripture, not only to enforce, but to specify anew, the same duties. This tradition, therefore, was not beyond the aid of scripture, and of course was not infallible.

In his first epistle, Paul wrote to the same church—"of the times and the seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly, that the day of the Lord so cometh as a thief in the night."§ This they "knew," and as, the apostle supposed, "knew perfectly" in the details formerly given them, which I shall presently exhibit: perhaps he meant, "this ye ought to know." This information concerning "the day of the Lord" was a tradition left with that church; and it was duly maintained by them, as far as the apostle was informed, when he wrote this first epistle; at the least, it ought to have been preserved. But when he writes the second, he declares that the tradition had neither sustained itself, nor proved adequate to the interpretation of the scriptural epistle he had just before sent them. This second scripture, therefore, he gives them, to correct the tradition, when he discovered that they "knew it so imperfectly." His language is—"we beseech you, brethren . . . that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things?"|| Here we find it implied that a church might "not remember," might forget, and that very soon, a tradition "told" them by an apostle. Here also we see that an apostle sends a church a scripture to correct a tradition as that church then held it. Here, moreover, we learn that tradition admitted so much extraneous matter, "by spirit, by word, and by letter," if the "letter means a forged one, and not Paul's first epistle, as to run completely astray in the interpretation of the scripture before them. Here, lastly, we discover that a tradition not only might be "not remembered," but actually did fade and lose its accuracy, in a church, about a year after the apostle had left it.

|| 1 Thess. iv. 10, 11.

§ 1 Thess. v. 1, 2.

(To be Continued.)

#### THE GUIDANCE OF TRUTH.

A few years since I knew a youth of fine talents, and active powers, and aspiring mind. But the syren, Pleasure, had allured him from the paths of honor and virtue. The monster, Error, had led him into a bewildering way. The fiend, False Principle, had placed his unfeeling, iron grasp upon him, and was dragging him along to the gulph below. At times he felt his wretchedness, and I heard him exclaim—"Wretch that I am; shall I thus force my way to ruin."—At length the bright form of truth crossed his path; her clear and lovely eye beamed full upon him; the light of her benevolent, winning smile fell upon his aching eyes; her look of pity and love pierced his inmost soul. His heart melted at her feet as he cried—"Whither shall I turn?" With one hand Truth raised him on his feet and with the other pointed out to him her bright path. I heard him as he said—"Guide me, celestial Truth, and I will follow." I saw her lead him far along her delightful way till he joined one of fair character, whom Truth had ever guided in her paths. Their object was the same, their purpose one. They beheld each other as friends, and as friends they pursued the right course. I saw them advance in knowledge, and honor, and respectability and usefulness. At length Truth called them to behold the splendor of her light in the commands of God. Conscience awoke within their souls. Her servant, Duty laid his hand upon them; they struggled under the pressure. Then she hung

out on the cloud across their path, the bow of mercy in all the colors of the Saviour's love. A thousand strange feelings struggled in their bursting agonizing hearts. But I saw Truth at their side, while her bright eye followed her pointing hand along the path. She turned a more earnest gaze upon them. Her full soul of love and interest seemed to flow out upon them, while a mighty, unseen power pressed all her language upon their melting hearts. I heard them exclaim; "I will arise and go to my Father." At a sudden turn in their path, Truth pointed their weeping eyes to another beautiful form shining with heavenly light; it was her twin sister of celestial birth, divine Religion. She stood by a narrow gate and opened it before them, while a harmonious sound was wafted to their ears—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Him that cometh to me, I will in no wise cast out." Penitence wiped the tear from their eyes, and Faith, heaven-born Faith, pointed to the cross, now resplendent in the clear heavens over their path where the cloud so lately had been. Their countenances shone with the light of "joy unspeakable, and full of glory." I saw them enter through the gate, with a delighted softly step, and pursue the narrow way.—Long as I beheld, these celestial forms attended, guided them. Truth poured more light on their path. Sometimes they wandered, but Penitence led them back and they wept together. Religion often spake to them of a Saviour's love, and they moved onward, while incense raised its mellowed volume above their heads. Faith fixed their eager eye intently on the heavenly city, and they exclaimed—"There dwells my Saviour and my God; there is my everlasting home."—PROFESSOR DEWEY.

#### THE BIBLE.

Extract from the Rev. J. N. Hoffman's translation of Ferder-  
sen's abridgment of Arndt's *Wahres Christenthum*.

Christians, for the sake of your immortal souls, I pray you, if you expect to find true wisdom, comfort and rest on earth, love the Bible. Remember that it is the word of God. "It is the most suitable book for all times; for all men; for every period of life; for Childhood; for youth; for manhood and old age; for all ranks and conditions of men, and for every grade of intellect.—The best that can be used in every circumstance and event of life, one that is profitable in prosperity and adversity; in joy and in sorrow. It is the most valuable book both for the ignorant and the learned, calculated to enlighten the simple and make the unlettered wise, and yet one, wherein the most profound and philosophic mind may find abundant nourishment."

Do we love plainness and perspicuity? Where is there a work which more distinctly and clearly unfolds to man that which is essential to his salvation, and to the maintenance of spiritual life, than the Bible? Do we seek majesty and grandeur, and wish to be filled with wonder and amazement: where is there a book which can more sublimely elevate the soul than the Scriptures? Do we love to be affected and moved, where is there a book which can more powerfully dispose to exultation or to sorrow; which can awaken more serene or more vigorous emotions than the Bible? Behold how it launches its thunders against the ungodly; how it terrifies the careless and secure; how it encourages the sanctified and upright; how it rejoices the afflicted; how it revives and consoles the tempted. There is no disposition which it cannot sanctify; no infirmity which it cannot heal, and no exalted emotion of the soul which it cannot enkindle into a noble flame.

Were all men, in all conditions and circumstances, diligently to search the Scriptures, then would rulers govern to the glory of God, and welfare of man; then would "the priest's lips keep knowledge," and with convincing eloquence would they instruct, exhort, warn and reprove, and observe their proper season to lead the erring aright; subjects would be faithful citizens; parents would bring up their children in the fear of the Lord, and prepare subjects for the kingdom of heaven; the prosperous would not glory in their success; the rich would not amass treasures, which would prove a curse in time and eternity, but lay the foundation of future

happiness; the tempted would conquer, and the afflicted would triumph, in short all men would become happy. So great has the infinite wisdom of God glorified itself in the adaptation of its revelation that through it all these mighty, amazing, and happy results can be effected.—*Lutheran Obs.*

From the Episcopal Recorder.

#### CHRYSOSTOM.

Every individual ought to be a Chrysostom. This word signifies *golden-mouth*, and was applied to the celebrated Greek father of that name, on account of his extraordinary eloquence. His eloquence was employed for God and naturally suggests the thought that any one who employs his tongue for the glory of his Maker deserves an epithet. This member of the body has been signalized by inspired writers as the most important of all, but among other moralists has chiefly been noticed in its abuses. The Psalmist David repeatedly calls it *his glory*, Ps. xvi. 9; xxx. 12; lvii 8 &c., thus placing it foremost among our possessions, not as an agent of evil, but a means of good. Like the other faculties of our being, its use is productive of good in direct proportion as its abuse is the cause of evil. Believing, therefore, that its use may be such as to entitle one to the epithet *golden-mouth*, and that it may be so employed as really to prove the glory of its possessor, I shall inquire briefly into the mode of using it to advantage, adding the consideration of its influence upon the speaker's own mind.

It is obvious the tongue can only be used to advantage when the heart is right before God. Speech is the manifestation of the life within, so that if this is other than the life of Christ the soul, the outward form cannot shadow forth the glory of its Maker. This remark at once excludes all except true believers from an interest in the topic before us, unless indeed others may see something of their sin by remarking what advantages they forgo. How then are Christians to employ their tongues for the glory of God? Is it by merely avoiding harmful conversation? Then may a stock or stone speak to the glory of its creator. Is it by conversing chiefly upon the graver affairs of human life thus circulating such thoughts as a Brougham would term "useful?" Then are not a few of the enemies of God among the best supporters of His government upon earth. Is it by continual comments upon all the externals of religious movements in a neighborhood, village, or city? Then surely not a few, who seldom go higher in these topics, are far more efficient laborers for Christ, than the mass of their more silent, but far more active fellow Christians. No! there must be something more than any or all these modes of employing the tongue, ere it can earn for its possessor the epithet above, or prove his true glory.

In the first place, it must by the majority of persons be sparingly used. Very few ever attain sufficient mental power to furnish matter for numerous or long effusions of valuable speech. (Of course memory is too limited to supply the want of reflection, and the original manufacture of ideas.) Those who employ their tongues in the expression of valuable thought on religious subjects, will utter far less than is common with individuals of a social cast. Again: those who think to accomplish spiritual good in conversation must attempt it. Suppose I go into company where it would not be presumptuous for me to think of leading some part of the conversation, but without any intention of deriving profit for myself or others. Is it at all probable that any material good will result from my conversation? Is it not far more likely that I shall yield to any frivolous topic of remark, and thus the golden opportunity escapes? Is it not almost certain that a social party almost made up of Christians, even if all enter the circle without any specific intention, otherwise, will waste its hour or two or three in discourse upon the merest trifles possible? So testifies daily experience and observation.

Again: Such topics ought to be chosen as are most fit subjects of our prayerful intercourse with God. Would we imitate Him, we must exhibit the same paramount regard to spiritual things that He has in His word, and does in His providence. The subjects of our prayers then, if we pray at all,—since these are the highest topics of religion,



should find a large place in our social intercourse. Is this requiring too much? Would the deeper truths of religion be desecrated by an introduction to the friendly circle? So have never thought those men who manifest the deepest solicitude to place religion upon the highest throne of human affection. It is not here intended to limit conversation to the mere rehearsal of Scripture. Every topic of human thought which can, in any way, be properly connected with discourse tending to the glory of God, may find its place in the conversation here proposed. The writer has in view rather the bearing of the topics introduced, than the department of human knowledge to which they belong. The most pious and profitable conversation may as well take in facts from astronomy, or botany, or physiology, as from the history of divine Providence in the moral department of human life. The eyes spiritually illuminated may see the glory of God, as well in the mechanism and growth of a plant or animal, as in the salvation of a soul from death. The amount of interest may be greater in one case than in another, but either topic may be equally holy, and in its place equally worth the immortal spirit of man.

In general, our conversation in order to be really valuable must be such that a record of the whole brought before us in the day of judgment would cause no blush in the sight of God. Fellow Christian, do we remember that the recording angel puts all our uttered thoughts upon the books of heaven, and that every idle word is noted for final reprobation? Do we ever keep in mind that God is our most attentive auditor at all times and in all places? Let it not be imagined that a constant sense of this truth would seal our lips. Every species of conversation that can benefit ourselves will please God—His presence should encourage rather than hinder any desirable use of the tongue. By this member, as remarked above, we manifest in no small part, the life that is in us; and if every manifestation of that life be an evidence that Christ lives in our souls, what can be more pleasing in the sight of God? As each planet multiplies the glory of the sun by its reflection of his rays; so may each believer in his feeble measure, multiply the manifestations of the divine glory, and as converts increase, the whole moral firmament of humanity become studded with brilliant pure and fadeless in their lustre as the sun & being itself.

The reflex influence of the tongue upon its judicious employer is reserved for a succeeding paper.

C. S. A.

Philadelphia, May 24th.

#### AFFLICTIONS.

"I have often preached on the subject of afflictions, but as yours arise from a source with which I cannot be so well acquainted as many others, what I say on this occasion, may seem rather like speaking by rote, than from a real fellow feeling. However, I think I have been in circumstances so nearly resembling yours, that I hope you will discover nothing of the stoic in what I write. It would be disingenuous and impertinent in me to advise you to forget, or even suspend the feelings, which such a repeated stroke must excite in a tender parent's breast. Sensibility is not a crime; especially in cases where it is impossible not to feel, and where the most indulgent of all parents intended we should feel; for unless we feel our trials, how can we exercise a becoming submission under them? Your grief must be great and I join you in thanks to the Lord in preserving you from a murmuring spirit; and I trust, amidst all the pleadings of flesh and blood, you still found, and will still continue to find, something within you, which aims to say, without reserve or exception, "not my will but thine be done." That is a sweet portion of scripture (Hebrews, xii. 5, 11.) it is so plain in itself, and so suitable to you, that no comment will be necessary. You will here observe that he who knows our frame, is pleased to allow, that afflictions for the present, are not joyous but grievous; but here is a consideration which may afford some support under them, that they are well intended, and that those who are exercised thereby, shall come out of the furnace refined, more

humble, more spiritual, more fruitful in righteousness. The part assigned the people of God in affliction, is pointed out by St. James,—let them pray. It is our part and duty to pray for help in time of need, and to endeavor to turn our thoughts to that fountain of consolation, and thence derive such considerations as have a suitable tendency to alleviate our griefs and sorrows. The will of God concerning you and yours has been manifested by the late events, and all you can do, is to look to him for strength to sustain, and grace to be still and know that he is God; that he has a right to dispose of us and ours as he pleases, and that in the exercise of this right he is certainly good and wise. I hope the Lord, the only comforter, has brought and will still bring such thoughts with efficacy to your mind, as may be most seasonable; and, though your wound may be still painful, yet faith and prayer will not only support you now, but accelerate the blessed end."—D. JARRATT.

#### IRRELIGIOUS CHILDREN OF RELIGIOUS PARENTS.

A writer in the Christian Observer thinks that the conduct of such children is commonly to be ascribed to the following, among other causes:

"To the natural corruption of the human heart, by reason of the fall, which is as strong in the children of the most pious parents as in others.

To early religious restraints, uncongenial to that corruption, and calculated to stir up the bad passions of the heart, when not enforced on the principle of love, affection, and duty. Connected with this, I may notice the constant recurrence of religious duties, irksome to youthful minds, especially when rendered wearisome by the mode of conducting them, and not making them a pleasing privilege and delightful employment.

To needless severity in discipline; an ill-advised manner of inculcating even religious truth; a want of kindness in giving counsel; and rebuking even improper conduct and tempers in an unchristian spirit, which tends to repel rather than conciliate.

To giving instruction above the years and comprehension of the child; many pious parents seeming to rest satisfied if the memory be exercised, though the understanding is uninformed, and the heart is unaffected.

To visible infirmities in the parent, early noticed by children, and very soon considered as proofs of gross inconsistency, if not of hypocritical profession. I might mention, for example, the loss of Christian temper, as already noticed; and the absence of humble patience and meek submission under worldly trials and disappointments, or to great eagerness after the things of this world; or to the indulgence of some besetting sin.

To not early removing children from the improper conversation and bad example of irreligious servants.

To the choice of improper schools.

To not carefully and anxiously watching over the first dawns of the youthful mind, and not giving it a proper direction, before wrong habits are formed.

To taking it too much for granted that our children will, as a matter of course, embrace our own views of religious truth, without care to acquaint them with its evidences, and the evidences of its power on the heart.

To the craft and malice of the great enemy of mankind, in the way of powerful and alluring temptation to the children of pious parents, by suggesting to their minds the failings of their parents; by stirring up the corruption of the evil heart, in opposition to their will and authority; by instilling false ideas respecting religion, the nature of sin, the pleasure of the world, and of happiness, in order to gain and confirm their early disrelish of godliness, and to incite disobedience to the wishes of their parents, and neglect of the commands of God."—S. S. Jour.

#### PURGATORY.

English Protestants in the present day, who view the doctrine of purgatory, in an abstracted form, apart from the jugglery and practical absurdities with which it was inseparably connected, can scarcely estimate the magnitude of its evils. We discern these more graphically when we read such statements as the following, which was stuck up three

or four years ago in the Churches of Madrid.—"The sacred and royal bank of piety has relieved from purgatory, from its establishment in 1721, to November 1826,

1,030,395 souls at the expense of - - £1,720,438  
11,402 ditto from November, 1826, to  
November, 1827, - - - 15,276

1,041,797 £1,734,703

"The number of masses calculated to accomplish this pious work, was 558,921; consequently each soul cost one mass and nine-tenths, or thirty-four shillings and fourpence!!!"

It would be impossible to imagine any thing more exquisitely absurd, if it were not most basely fraudulent, than such a pretended balance sheet, drawn up with all the accuracy of a hospital cash-account, or a Bible Society's annual report. It is no wonder that Roman Catholics found ample funds to support missions, if their reports could detail facts like these. Protestants can only enumerate the number of their missionaries, schools, catechists, and communicants, with such hopeful facts as have occurred within their earthly knowledge of penitent inquirers, consistent converts, and dying believers; but what a peg for a Bible or Missionary Society speech would be a resolution to the following effect: "Moved by —, and seconded by —, and resolved unanimously, that during the last year, by means of the Society's labours, 14, 276 souls had gone to heaven at an expense of 34s. 4d. each." The newspapers, last year, mentioned a late Spanish law suit, in which the heir of a rich man sued the Church for the recovery of moneys paid under the will of the deceased, to purchase at the fair market price, twelve thousand masses for his soul; whereas the priests though they took the money, objected to the labor, and the Pope, at their request, abridged it pronouncing that twelve masses should be as beneficial as twelve thousand. The counsel for the Church in answer to this allegation of non-performance of contract, produced the pope's certificate, that the soul had been delivered by the efficacy of those masses, and that value being thus received, there was no breach of contract. This argument we presume, gained the cause; but it does not seem to have occurred to either party to follow out the inference, which is, that if one mass will do, there is no use in paying for so many, and that Popery is in this, as in other respects, the grossest imposture which the world has ever produced.—*Christian Observer for April.*

From the Cincinnati Journal.

DR. BEECHER'S FIFTH LECTURE.

2. Peter, 3—4.

In recurring to the topic of the preceding lecture, Dr. B. remarked that he was not surprised at the incredulity expressed by some as to the reality of an organized association against the being and government of God, and for the abolition of the family, of separate property, and of law.

"I can only say that in Boston, New York, Philadelphia, and Baltimore, and through New England and the middle states, their organization was as open and as well known as that of christian churches, and no formal proof was needed at the time these lectures were delivered. Their plans were avowed in their books and tracts and newspapers; inculcated in their temples of reason; discussed in their weekly meetings, and threatened as an achievement at our doors.

Of this combination a large portion were young men, whose perversion extended sorrow and alarm through the city, and created on their part that febrile action which precedes contempt of law and insurrection.

About this time the female apostle of atheistic liberty visited Boston, and her lectures were thronged, not only by men, but by females of respectable standing, and the effects of these lectures on such listeners, was not the mere gratification of curiosity. She made her converts, and that, too, not among the low and vicious alone. Females of education and refinement; females of respectable standing in society; those who have been the friends and associates of my own children, are now numbered among her votaries and advocate her sentiments. In New York the effects of such ef-

forts were still greater. Under the imposing title of the 'working men,' the campaign was opened at the polls, and the atheistic ticket came very near succeeding. About the same time a society of philanthropists published a report on the miserable condition of abandoned females in the city, which, by the efforts of these banded atheists, produced a public meeting, attended by such high threats and furious denunciations, such professions of atheistic liberty and such indications of popular fury, as threatened to supersede the protection of law, and to expose these men of self-denying benevolence to personal violence. And such was the influence of the invidious distinction between working men and others, and of the infidel trumpet-call to all the vicious poor, that, to my certain knowledge, in New York and Boston, serious apprehensions were felt by the most judicious and sagacious men, and countervailing means were adopted to balance their association of working men by another association of working men, and thus to paralyze their power by division, and, by lyceums and libraries and public lectures, in order to draw the youthful population of our cities from such pernicious influence.

The unholy alliance have, I doubt not, felt the results of these various efforts, in the reaction of a virtuous public sentiment, and have been abashed; but they are not disbanded—they have not abandoned their object. Their books, tracts and newspapers are still at work, and they are waiting only for the recurrence of such a moral atmosphere as may favor the bursting out of the contagion with new virulence and power.

The female champion of atheistic liberty, whose opportunities to feel the pulse of moral evil in the nation was unequalled; whose spirit stirring eloquence was well calculated to apply the torch to the concealed train, has declared her deliberate opinion, that atheistical education must and will come, either by public suffrage or by revolution. And now I wish it to be understood, that it is not so much the power of this organization as to numerical forces, or even their influence at the polls directly that is to be feared, as its effects in creating and extending a poisonous lever which gradually and silently, but really and effectually, shall undermine the faith and moral principles of the nation, and prepare society for dissolution, and in some eventful crisis shall suspend the attraction which binds us together as a nation.

Dr. B. then stated the object of the lecture to be the exhibition and illustration of the perils which result from the peculiar nature and circumstances of our government, when acted upon by causes that suspend the influence of accountability to God, and of the instruction of Christianity.

The first danger enumerated was the extent of our territory, including such varied and apparently conflicting interests, and the consequent difficulty of maintaining the efficient action of law. Our interests, said the Doctor are indeed one, but our vision is limited, our confirmation imperfect and often perverted. Local prejudices, ever of spontaneous growth, and present interest, fill the eye of local vision, and stop the ear of argument and the action of unbiassed reason.

The very greatness of our liberty is its most terrific attribute.

In a despotic government, force may protect us, when public sentiment is too corrupt to secure the execution of the law. But in a republic it is not so. There, when public sentiment falters, the laws have no power. If we can imbue the mass with knowledge and virtue, said the Doctor, we shall live, but if irreligion and profligacy predominate, sure as the march of time, we fall. *Ours must be Self-Government, or Despotism.*

Certainly it was Christianity which, in this country, rocked the cradle of our liberties, defended our youth, and brought us up to mature manhood. Under her auspices it has been proved that nine millions, and twelve millions of people can be protected and governed; but that twenty, fifty, or one hundred millions can, without any augmentation of her moral power over mind, remains to be decided.

Here the Doctor brought into view the moral affinities upon which the doctrines and the efforts

of these men are continually operating and rendering them subservient to their purpose.

He then glanced at the remedies for political atheism:—We must not rely on legal prohibitions and penalties. This would be to fall into the mistake of all past ages. It must be met by argument from the pulpit; in tracts and paragraphs; in periodicals and newspapers; and not only argument must be used, but as the doctrines of political atheism are the consummation of folly, ample justice cannot be done to them and the community, without the cold steel of irony, and the edge of ridicule.

The last remedy mentioned as being the most indispensable and powerful of all, was the united, intelligent, deliberate, emphatic, reprobation of public sentiment. There is nothing which atheists as much fear, of which they so loudly complain, as mere outlawry by public sentiment. It is bigotry; it is intolerance; it is malignity; it is persecution. The charity they demand is a one-sided charity; the liberality of thinking, speaking, and acting as they please, without any responsibility or reaction.

The concluding remarks of the doctor upon this subject ought to be engraved upon the mind of every patriot.

Whenever, said he, responsibility to a virtuous and intelligent public sentiment should cease, the elements of life in the body politic are withdrawing and principles of dissolution are coming on.—When profligate men encounter no reproving eye, and irreligious men no reaction, the flood gates are open and the stream of pollution will roll deep and rapid under the foundation of our institutions until the edifice falls, and the hopes of the world are buried in the ruins.

For the Gambier Observer.

#### HINTS TO WESTERN CHRISTIANS—No. I.

The circumstances in which Christians in the West are often placed, are in many respects peculiar. Many of them are removed from the enjoyment of numerous religious privileges, and the advantage of the counsel and fellowship of large and well organized Christian societies. Their lot is cast, perhaps, where no religious society has been organized, in the midst of a population, unassimilated in character, of different and jarring creeds, and of opposite moral and religious habits. They can be no longer dependent on the force of circumstances, or the exhortations and example of others for maintaining the consistency of a religious profession. They must stand, under God, by their own strength. The restraints of organized societies, and the safeguard of an acquired reputation are no longer felt. The eyes of Christian brethren are no longer upon them, and should they be less strict in their profession, and less observant of religious duties now before their new acquaintances, there will be none who have known them in a different character, whose looks would reproach their delinquency, and waken conscience from its repose. A Christian, placed in such circumstances, is in a situation to test the soundness of his faith, and the sincerity of his professions.—And the weak but sincere believer is often, for a time at least, borne down by the tide of unfavorable influences, even if he do not wholly "make shipwreck of faith and a good conscience."

To know this state of things beforehand, and by prayer and self-examination to "gird up the loins of his mind" to meet it with the weapons of a spiritual warfare, are necessary to his doing so with success. The object of these hints is to furnish helps to this end—to prepare for these trials those who are about to endure them, and to encourage to a firmer and more successful resistance those who have yielded in any measure to their evil tendency. But there is one class, whom we confess, that we have no hope to benefit. They are those who have left a religious community, and placed themselves in one of a different character, or in the wilderness, simply because here they have no restraint. They are set at liberty from the observance of religious duties, which commenced with better feelings, have become a task and burden, through the indulgence of some besetting iniquity, or a growing love of the world. The object of their change of habitation is evidently to get away from every thing that would excite the rebukes of conscience, remind them of plighted vows, or call back the memory of better days. The yoke of Christ has become a burden, and having deliberately chosen the world for their portion, they are where they are, in order to enjoy it, unmolested alike by recollections of the past, or forebodings of the future. Like Esau, they have bartered their heavenly birth-right for a "mess of pottage," and every attempt to benefit

and reclaim them seems to be met by the sentences of Ephraim, "They are joined to their idols, let them alone."

#### RECOLLECTIONS OF THE CHOLERA.

By the Ven. G. B. Mountain, Archdeacon of Quebec.  
Id quoque quod vivam minus habeo Dei.

According to the census taken in pursuance of the Provincial Act in 1831, the population of the City and Banlieu of Quebec amounted then, in round numbers, to something more than 28,000, of whom nearly 21,000 were Roman Catholics, very nearly 5000 of the Church of England, and the remainder (approaching toward 2,500) of other Protestant denominations. As far as has been hitherto ascertained, the whole number of deaths by Cholera in the year following has amounted to about 2,800. From these data, it would appear that the whole population has been decimated by the pestilence; but beside some increase of the resident population, on the one hand, it is to be taken into the account, on the other, that the transient population of the summer, (whatever proportion it may have borne to the whole,) furnished many subjects for the melancholy list—the disease having prevailed upon such of the emigrants as landed, and among the sailors also in the port.

The number of interments by the ministers of the Church of England during the whole of the year 1831, was 382. In 1832, it was not far short of that number in the month of June alone, and in the whole year has amounted to 975. The total interments from cholera among the whole Protestant population is estimated at 785. Upon the two consecutive days, however, mentioned in the sermon, (the 15th and 10th of June,) upon each of which upward of 70 were interred by myself, it appears probable that among the bodies sent from the hospital to the Church of England burial-ground in the distracting confusion which then prevailed, there was considerable proportion of Roman Catholics and very possibly were some Protestants of other communions. And there is no doubt that some persons have been buried without its being known where; and without any registration or particulars.\*

Never can the scene be forgotten by those who witnessed it, which was exhibited in the dusk of one evening, at the Emigrant Hospital, before the forced exertions of some members and agents of the Board of Health had provided another building in the lower town exclusively for the reception of cholera patients. A house opposite to the hospital had been engaged to afford additional accommodation, but the unfortunate subjects for admission came pouring in before arrangements at all sufficient could be completed, and the destination, in one afternoon, of part of the servants who had been hired, rendered the attendance, before most inadequate, so miserably inefficient, that the passages and floors were strewn with dying persons, writhing under wants to which it was impossible to minister, some of whom I believe, actually died before they could be got to a bed. The Health Commissioners, the head of the medical staff, and the first medical practitioners of the city were upon the spot together, and doing all they could, but how could their skill and judgment meet all the exigencies of such a moment? Women were met at the doors bewailing their affliction, who had come too late to take a last look at their husbands while alive; parents or children were surrounding the death-beds of those dear to them: patients were, some clamoring in vain for assistance, some moaning in the extremity of languor, some shrieking or shouting under the sharp action of the cramps;†

\* The rule uniformly acted upon when it became practicable to observe more order and method, was that a card was placed at the head of each bed, specifying the name, country, religion, &c., of the patient, and the date of his admission. This card, after death, was nailed upon the coffin, before the body was sent away for interment.

† The delineations of poetry in representing either affliction or disease, were in many points, completely realized in the scene here portrayed; and in reflecting upon it since, the expressive description of Virgil has come into my mind:—

Lamentis, gemituque et femineo ululatu  
Tecta sonant—

as well as parts of the passage in Milton which depicts a scene exhibited in vision to Adam:—

\* \* \* Immediately a place  
Before his eyes appear'd, sad, noisome, dark;  
A lazar-house it seem'd, wherein was laid



friends of the sufferers were contending angrily with the bewildered assistants: a voice of authority was occasionally heard enforcing needful directions, but quickly replied to in some other quarter of the establishment—a voice of prayer was also heard, and the words interchanged between the dying and their pastors were mingled with the confused tumult of the hour.—The clergy, in passing through some quarters of the town to visit the sick, were assailed sometimes by importunate competitors for their services—persons rushing out of the doors or calling to them from windows to implore their attendance upon their respective friends, and each insisting on the urgency of the case for which he pleaded.

I have no reserve whatever, in mentioning my own part in these occurrences, because to suppose that the clergy are entitled to any extraordinary credit for not flinching from their plain and proper duty in such cases, seems to involve a supposition that men whose whole employment relates to the business of preparation for eternity, and who preach Christ as the resurrection and the life, are less expected to be armed against the fear of death than all the other persons who are engaged in visiting and tending the sick, and performing the various offices successively required after death. A medical man might argue in the same words, although not throughout used precisely in the same sense, as those which I have heard suggested for the use of a clergyman. These are cases in which I can do much less good than in other labors of my profession: many of them are almost hopeless, with respect to my doing any good at all. Is it right that I should consume my time and expose my life for the sake of such cases, when if it is prolonged, I may be an instrument of saving many of my fellow-creatures? There is indeed a canon which directs the clergy to visit their parishioners in sickness, if it be not known or probably suspected to be infectious. But the rubrick of the prayer-book was framed in better days, which provides for the case “where none of the parish or neighbors can be gotten to communicate with the sick in their houses for fear of the infection,” and assumes it as a matter of course that their minister will visit them under those circumstances.

With respect, however, to the much agitated question of the contagious or infectious nature of the cholera-morbus, the obscurity of the disease in this and in all respects has been the subject of remark; and I am far from offering to lift a presumptuous hand to cut the entanglements of the Gordian knot, nor am I qualified to set the subject in a scientific light: but as it regards simply the courage called into action in visiting the sick, it does not seem necessarily of a very high order, when it is recollected that the medical gentlemen who are constantly busy in contact with the patients; the clergy who, to talk with them to any purpose must, in many instances touch them and receive their breath close to their own; the friends and attendants about them night and day who relieve them by friction of the hand till they are themselves perspiring with open pores—and others who handle their clothing and bedding before and after death, remained quite as exempt as any other classes of persons from the disease.

That this disease may be propagated and made to adhere, in a manner to particular places by causes which tend to generate disease at large, appears sufficiently natural and is supported by a variety of instances which are known to have occurred.

The Roman Catholic clergy connected with the establishment of the seminary, gave public notice of the closing of that institution, in order to enable them to assist in the task of attending the sick, in which the whole body were unceasingly engaged. One after another, indeed all the schools of the city were closed.

The conveyance of bodies to the burial-grounds

Numbers of all diseased; all maladies  
Of ghastly spasm or racking torture, qualms  
Of heart-sick agony.

Dire was the tossing, deep the groans: despair  
Tended the sick busiest from couch to couch.

Despair was to be seen every where, as far as concerned the recovery of the sufferers. And sometimes despair of their souls. ‘It is too late,’ they would sometimes say to the minister, them-

in open carts piled up with coffins, continued after the Board of Health had provided covered vehicles for this purpose, (attached to the hospitals, but disposable for the same service elsewhere,) from the unavoidable insufficiency of the provision. I saw upon one occasion, twelve bodies thus conveyed, from one hospital and at one time, to the Roman Catholic place of interment alone. Many fables were abroad among the lower orders, respecting persons said to have been buried alive, in consequence of the order for their interment within a certain number of hours. It is a fact, however, that the hospital-servants were in the act of taking an old Englishman from his bed to the dead-house, when some sign of life appearing, they brought him back, and he ultimately recovered. This I had from his own lips. One of the Roman Catholic Clergy also informed me that a person whom he had visited was found to be alive, after being laid in his coffin, but died shortly afterward.

The symptoms in general, were much less horrible, although the disease, I believe was equally fatal among children. I do not remember to have seen an instance in which they were affected by the cramps. I saw too little things of the same family, lying, one day, in the same bed, at the hospital, to die quietly together, like the babes in the wood.

In some instances the hand of death produced very little immediate change of appearance. I recognized a man one day in the hospital, whom I had visited the day before at his lodging; and upon my going up to speak to him, the apothecary said to me, “Sir, that man is dead.” His eyes were quite open.

It was one of the characteristic occurrences of the time, that boards were put out in various quarters of the town with the inscription, COFFINS MADE HERE.

I remember seeing one day at the foot of Mountain-street, a coffin containing a body, let down from a high garret, outside of the house, by ropes. It had never passed probably in the mind of the the unfortunate lodger that the stairs by which he gained his lodging, would not afford passage to him for leaving it, in case of death. I was informed of a similar occurrence at another house, where the coffin burst open.

I have mentioned the case of a drunkard smitten in a state of drunkenness. I saw him seized by the cramps, and with the assistance of a couple of health-wardens, got him conveyed to the Emigrants’ Hospital. His wife who was also intoxicated, made violent resistance to his removal. It was, I think, a day or two after this, that the Cholera Hospital was opened. Upon my going there, the first person to whom my attention was directed, was this woman. She was then dying. They left two orphans, who were afterward received into the Female Orphan Asylum.

I was once attending to bury a young man who had died of cholera, after having just obtained a decent situation in a mercantile house; and while I was still over his grave, an affectionate letter from his sister, in Europe, was put into my hands which had arrived too late for him to read it. She reminded him that perhaps before that letter could reach him, himself, or some of the persons interested about him, might be mingling with the clods of the valley. She earnestly conjured him to abstain from the seductive poison, which it appeared, he had used imprudently before.—I believe that he had not been guilty of intemperance in Quebec.

I have been assured that some men were brought into the hospital, having been picked up in the streets under the supposition of being affected by cholera, but found to be only what is vulgarly called *dead drunk*; and that the same individuals, having been discharged as soon as sobered, again gave themselves up to drinking, and were brought in under no false alarm, a second time, but actually sick, and that unto death, of the disease.

In the early part of August, when the pestilence had much abated, the Bishop held a visitation of the Clergy, at Montreal, which, in the earlier stage of the calamity, had been postponed. I was appointed to preach the Visitation Sermon, and of course left Quebec for that purpose. Upon my return, I was in company in the steam-boat, with an unfortunate gentleman, who had lost himself by

habitual excess. He was at the breakfast-table with the other passengers, on the morning of the second day. A few hours afterward, on that same day, his corpse was sewed up in sackings, and thrown overboard with weights attached to it, in conformity with the orders of the Board of Health. I read over the body part of the burial service appointed to be used at sea, with some slight adaptation to the case. I had been with him in his dying hour, and it was one of the worst cases that I witnessed. He could scarcely articulate; but, in broken half-sentences or single words, was every instant importunately crying for something to assuage his thirst, tossing and turning at the same time, without the respite of a moment. A kind of half-mucilaginous drivel streamed profusely from his mouth. His countenance was ghastly, and his skin clammy in the extreme; and the short work of this wonderful disease was exemplified (as in other cases) by his having the appearance of a person reduced and worn down by the severe action of long-continued illness. After his death, the Captain of the boat proceeded to take a kind of inventory of such effects as he had on board. Among these was a snuff-box, with a representation upon the lid, of some figures carousing at a table, and a stanza from a drinking-song beneath. Ah! said the captain, that is the song that he was singing when he came on board yesterday.

It was a horrid death. I cannot say that the unhappy man could be called *impenitent*—if the term penitence can be applied to the distress of mind under which he laboured. He seemed alarmed about himself, and very anxious that something or other should be tried in behalf of his perishing soul. When I first went in, he was able to say, *I am a dead man*. He afterward put his finger to his open mouth, as a sign, and uttered the single word *sacrament*, the administration of which was, of course, utterly out of the question, and I believe that I succeeded in turning him from such an idea.\* A minister can hardly be placed in a more painful situation. He can hardly pray with hope; and without hope, he can hardly pray with faith.

Should this publication fall into the hands of any person upon whom a habit of undue indulgence in liquor is gradually stealing, let him be warned by these fearful examples. And oh! let those who live by selling what so often carries ruin to soul and body, consider well their own case!

There was another case of cholera among the female passengers in the steerage, but the woman recovered, and is now living.

The unfortunate gentleman, mentioned above, did not belong to the Province.

\* \* \* \* \*

It was a remark that I often made during the continuance of the cholera, how little the face of nature betrayed the sadness of the time, or showed any symptoms of that principle of death which was in such fearful activity among the delegated lords of creation. I was particularly impressed with this kind of feeling upon some of the lovely summer evenings, on which I officiated at the burial-ground, then still unenclosed. The open green, skirted by the remains of a tall avenue of trees, and contiguous to the serpentine windings of the River St. Charles, beyond which you look across meadows, woods, and fields dotted with rural habitations, to the mountains which bound the prospect, the whole gleaming in the exquisite and varied lights of a Canadian sunset, formed altogether a beautiful and peaceful landscape, and seemed “fit haunts of gods.” How melancholy and striking the contrast with all that had been deposited, and which it remained to deposit, in the spot upon which I stood! How full of deep reflection upon the ravages of sin! How occupied with deep thankfulness to HIM who came to repair those ravages in the end, and to “make all things new!”

\* It was impossible to suppose that his desire for the Sacrament was prompted by his having in that moment clearly apprehended a proper interest in the sacrifice which it represents.

Afflictions, like Lot’s angels, will move as soon as they have done their errand; like plasters, when the sore is once whole, they will fall off of their own accord.

## GAMBIER OBSERVER.

GAMBIER, FRIDAY, JULY 5, 1833.

The Rev. EDWARD W. PEET, Rector of St. John's Church, Richmond, Va., has accepted the invitation to take charge of St. Paul's Church, Chillicothe, Ohio.

TRINITY CHURCH, NEW YORK.—“We learn with great pleasure,” says the ‘Churchman,’ “that the wealthy, and, whatever those ignorant in the premises may surmise, most liberal Vestry of Trinity Church have just completed arrangements long since set on foot, by which they can keep six individuals in every stage of progress from the simplest elements of learning up to immediate preparation for ministerial duty. Already possessed of eight free scholarships in the classical department of our admirably conducted Public School, (the elementary schools, of which, it is well known, are wholly gratuitous,) and of six scholarships in the Theological Seminary, they have just secured for their disposal five scholarships in Washington College, Hartford, by the donation of \$5000, which, with a scholarship in Columbia College belonging to the Public School, will enable them to keep constantly eighteen students in the various stages of preparation for orders, from the first rudiments of the classics to the last year of the Seminary course.”

From the same paper we extract the following spirited observations on the necessity of a great increase of contributions to sustain the enlarged operations of the General Missionary Society:—

The General Missionary Society of our Church, it will be seen, has received more liberal support last year than at any former period; but is, notwithstanding, greatly cramped in its operations, and needs, for the efficient support even of established missions, and fair discharge of existing obligations, a great increase of contributions. Yet the Board of Managers have just resolved on a large extension of the undertakings of the Society, involving expenses to perhaps fourfold the amount which it is now scarcely able to discharge. Is this prudent? Is it warrantable?

We think it is. We believe that the Board has gone forward in the line of duty, and will be borne out in its procedure. Neither the responsibility nor the ability of the Church are to be measured by the puny efforts which, like a man just aroused from deep sleep, and scarce conscious of his situation or his strength, she has hitherto been putting forth. The first question, is, What is there to be done? the next, not, Is it likely to be done? Can we do it easily? Is failure put out of question?—but, How shall we do it? This is one of the cases in which our Lord's assurance of the omnipotence of faith may be applied without rashness—a case in which the glory of God and the work of redemption are directly, entirely, and alone concerned. If we undertake it, the work is, in a sense far more comprehensive and more true than that of the old proverb, *half done*: if in faith and prayer, nothing doubting, we go on its prosecution, success must attend us, for we are but instruments in the hand of God.

That the Board have undertaken any thing which *ought not to be done*—which is not in itself necessary, expedient, desirable—which is not, in regard to us, a duty laid on us by the Christian law of love, and bound on us by all the ties of gratitude to God and good-will to men—we presume none will for a moment believe. How shall we do it? then, is the only question. How? by doing each *something*. We are tired of the minute calculations with which, in times past, the advocates of duty have been shaming men into its performance; but this they enable us to affirm broadly and boldly,—if every Churchman would do *something*—aye, were it but to give a paltry thousandth of his income, or a tenth of the mere wastage of his outgoings, our Society would be amply supported in the utmost extent of its enlarged operations.

COLONIZATION AND ANTI-SLAVERY SOCIETIES.—Our readers are perhaps aware that the Colonization Society has recently been much opposed—and this opposition has arisen in a quarter, where it was least to be expected. It is among those who profess to be the peculiar friends of the slave; and would visit him soonest with the blessing of freedom. Objections originating from such a source are at least deserving of some consideration, though they cannot but surprise those who have long looked to colonization as the only hope of the enslaved African, a hope already proved to be good, by its abundant blessings.

Immediate emancipation, and admittance to the full privileges of citizenship in this country, is the boon which these friends would give. But surely they know not the character of the slave, and that the boon they proffer him, would, in his hands, and in the midst of our population, be a curse instead of a blessing. Besides this, we believe the plan proposed to be wholly impracticable. The emancipation of the African, and the abolition of slavery in our country can be effected, as we believe, only in the way of colonization. Every other avenue to these results seem to us effectually closed. They can be opened only at the cost of incalculable misery, and much bloodshed, and not improbably the disruption and ruin of our fair republic.

The following sentiments, uttered by a distinguished gentle-

man from the South (COL. LUMPKIN) before a meeting lately convened in Boston “to consider the best means of promoting the moral and religious interests of the South, especially of the slave population,” show what the Colonization Society has already effected towards the emancipation of the slaves, and how surely the means are at work to accomplish the object, and restore them in the enjoyment of freedom and happiness to their own land.

COLONEL LUMPKIN, who spoke with much enthusiasm, stated, that his clerical friends whom he had accidentally met in this city, had solicited him to address the meeting. He did so, knowing the responsibility he and his friends assumed in making this appeal. There were strong feelings at the South against the North, and he and others had striven to disabuse the public mind. The Union had been in danger, and this meeting formed a strange contrast to the notes of defiance which had recently been sounded in his own State, and the State of South Carolina. He spoke of slavery with much feeling and philanthropy, and remarked, that strange as it might seem for him, coming from a slave State, he would call upon his Maker to witness that the most violent abolitionist of the North could not more seriously desire the dissolution of the ties between the master and the slave than himself. Several circumstances were now concurring to hasten that result; a change had taken place even within a year, in the sentiments of the planters; he truly believed that the interests of the owners, and the slave, were alike identified in emancipation, and the time was rapidly coming on, when the principle would be abandoned, and the only difference of opinion would be—How can the thing be done in the best manner? He pointed to a card of the Sabbath School hanging on the wall, inscribed with the precept of our Saviour, “Love one another,” and said that this commandment, which was called in the Bible a new commandment, he hoped would be strictly observed by the brethren of the North and the South, and that the meeting would forge a new link to be added to the chain which encircles our common country.

To the foregoing we will subjoin the following summary of the tendencies of the Colonization scheme, so far as the abolition of slavery is concerned. It is taken from a review in the Christian Spectator.

1. It secures in many instances the emancipation of slaves by individuals, and thus brings the power of example to bear on public sentiment. This is not conjecture; It is proved by the induction of particulars. The friends of the Colonization Society, in their arguments on this subject, can read off a catalogue of instances, in which emancipation has already resulted from the progress of this work. We know that on the other hand it is said, that the arguments and statements of colonizationists prevent emancipation. But the proper proof of this assertion would be, to bring forward the particular facts. Tell us of the individuals who have, as a matter of fact, been effectually hindered from setting their slaves at large, by what they have read in the African Repository, or by what they have heard from the agents of the Society. We say then that, unless the testimony of facts can deceive us, colonization is bringing the power of example to bear on public sentiment at the South, in regard to slavery. Each single instance of emancipation is indeed a small matter when compared with the continued slavery of two millions; but every such instance, occurring in the midst of a slave-holding community, is a strong appeal to the natural sentiments of benevolence and justice, in all who witness it.

2. This work, as it advances, tends to improve the character and elevate the condition of the free people of color, and thus to take away one standing and very influential argument against both individual emancipation and general abolition. This, to an unprejudiced mind, is one of the most obvious tendencies of African colonization. As we said on a former occasion, so we say again, with the assurance that whoever may deny it, none will disbelieve it, “Not Hayti has done more to make the negro character respected by mankind, and to afford the means of making the negro conscious of his manhood, than Liberia has already accomplished. The name of Lot Cary is worth more than the name of Boyer or Petion. It has done, it is doing, more to rescue the African character from degradation, than could be done by a thousand volumes of reproaches against prejudice.” And thus it has done, and is doing, more to accelerate the abolition of slavery, than could be done by a ship load of such pamphlets and speeches as some that we might mention. Elevate the character of the free people of color—let it be seen that they are men indeed—let the degrading associations which follow them, be broken up by the actual improvement of their character as a people; and negro slavery must rapidly wither and die.

3. African colonization, so far as it is successful, will bring free labor into the fairest and most extended competition with slave labor, and will thus make the universal abolition of slavery inevitable. Doubtless the cultivation of tropical countries by the labor of free and civilized men, must at some time or other bring about this result, whether our colony is to prosper or to fail. We know what changes have taken place in Mexico and the South American republics. We know what changes are threatened and promised in the West Indies. But at the same time we are confident, that the most rapid and most effectual way to bring free labor into fair competition with slave labor, and thus to drive the products of the latter out of every market, is to establish, on the soil of Africa, a free and civilized commonwealth, whose institutions shall all be fashioned after American models, and whose population shall be pervaded and impelled by the spirit of American enterprise. This is the work which the American Colonization Society is prosecuting with all its resources.

4. The prosecution of this work is already introducing into the slaveholding States, inquiry and discussion respecting the evils of the existing structure of society there, and the possi-

bility of its abolition. The great body of the friends of the Colonization Society at the South, no less than at the North, regard the scheme of that institution as something which will ultimately, in some way, deliver the country from the curse of slavery. All who oppose the Society there, oppose it on the same ground; they look upon it as being, in its tendency and in the hopes of its supporters, an anti-slavery project.

AN ESSAY on the Appropriate Use of the Bible in Common Education: by T. S. Grimké.—There has been much said against the use of the Bible, as a school book, even by those who have loved its truths, and desired to promote its influence; but evidently, it has been said, without sufficient reason. If experience has shown that in many instances, evil rather than good has resulted from its introduction into common schools, let us not condemn the practice, until convinced on enquiry, that an improper or negligent use of it has not been the cause of the evil. We are confident that it has produced it all, and that the Scriptures, appropriately introduced, deserve to hold a conspicuous place in every system of education. The essay before us is the strongest advocate for this course, which we have met with. The author, regarding as he very properly does, the common school system as “an object of primary importance in our country,” proceeds to consider how the Bible can be most appropriately used as a part of the system.

Is it not obvious that the answer is to be found in the relation which the book itself bears to the improvement of mankind, in knowledge and virtue? Now, no other book stands in so many and so important connections with the advancement both of the individual and of society. It relates to man both in time and eternity, in public and private life, in every station of duty and usefulness, amidst all the changes and chances of happiness and misery, of prosperity and adversity. It applies to him universally, whether we consider the enlightenment of his conscience, or the improvement of his understanding, the cultivation of his affections, or the formation of his character. Shall we not then employ it, as we employ other valuable works for the instruction of the young? Assuredly this must be the right course.

Let us then bring the Bible to bear upon the memory. I regard the Scriptures, if I may use the expression, as *THE GRAMMAR OF ALL EDUCATION*. It is to the duties, business, and pleasures of life, what a grammar is to the acquisition and use of a language. A thorough and minute acquaintance with its grammar is indispensable to rapid and efficient progress: and the first step is to treasure up in the memory its peculiar and important elements. The same is equally true of the Bible. Regarding it as the only safe and genuine text book of duty and usefulness, I hold it to be clear that it ought to be a daily exercise in common schools to commit some portions of it to memory. The simplicity and peculiarity of the style, aided by the division into chapters and verses, render it decidedly easier than to commit any other species of prose. If a familiar acquaintance with, and ready recollection of the elements of his text books be valuable to the statesman and lawyer, the physician and scholar, must not the same be equally true of the Christian, and indeed still more so, as he has at stake interests so much more important?

Besides committing portions of the Scriptures to memory, Mr. Grimké recommends the use of what he calls “*Scripture text books*,” consisting chiefly of extracts from the Bible itself, or illustrations of Scripture principles taken “from the lives of Christians, children and youth, men and women.” In this way he supposes the Scriptures may be brought to bear upon the human mind and conduct in several important respects. Among those enumerated, the two principal are as “*a text book of the affections*,” and “*a text book of duties*.” These, the author remarks, are not to be memorized, but to be thoroughly studied and understood.

The scholar should be required, throughout a particular, daily examination, to exhibit proof that he had mastered the facts, and comprehended the principles. This duty ought to be performed, not in the mode in which similar duties are too often performed by scholars and teachers; but in a manner commensurate to the importance of the subject. The very character of such a work would carry with it an authority unknown to ordinary works.

The relation in which the Bible stands to the intellectual powers of man, is not forgotten in this Address.—But it is shown to furnish the noblest and richest variety of materials for enlarging, strengthening and refining them. It therefore recommends “*a text book of intellectual improvement*,” also, which should “consist of select passages from the Old and New Testament, fitted to expand the mind, to give it grand conceptions of God, to fill it with noble thoughts of the dignity and value of the soul, and to breathe into it a generous sympathy with every human creature, as subject to the same passions and infirmities, and heirs of the same precious inheritance, the glorious liberty of the children of God.”

In the cultivation of *taste and imagination*, also, and in the study of geography, antiquities, oriental manners and customs, and history, much and valuable use may be made of Scripture materials. In regard to a higher appreciation of the Scriptures in these respects our author makes the following appeal, which must conclude our notice of this useful Essay.

If there be no doubt of the superiority of the Bible, in the sublime and the beautiful, the narrative and the pathetic, the



descriptive and didactic, why should not such a book become a favorite standard? Had it been the production of *man only*, unassisted by inspiration, we cannot doubt, if we judge by the course hitherto pursued, that it would have been extensively and anxiously incorporated into the whole system of education. And does the vast superiority of its claims as a *divine* book, diminish its title to our respect and gratitude, merely in a literary point of view? To answer yes, would be like recommending the study of nature in the artificial pastorals of Pope, instead of walking abroad in the field and the valley, on the mountain and the ocean shore, to study in her own countenance the features of the grand, the wonderful, the fair.

# RELIGIOUS INTELLIGENCE.

**CHINA AND FARTHER INDIA.**—We select the following articles respecting the progress of the Gospel in China and Farther India, from the Chinese Repository for December and January.

**Van Diemen's Land.**—A letter is before us, dated Hobart Town, July 2d, 1832, from which we learn a few interesting particulars. A new chapel of moderate dimensions, has recently been erected at Hobart Town; and a church has been organized; and a spirit of religious inquiry, which seeks for an abundant increase of the means of grace, and of the fruits of the spirit, is beginning to be manifest. And while multitudes are prospering in their worldly circumstances, a few are becoming prosperous in spiritual things: of these few, some are members of the Church of England, others are Presbyterians, others are Wesleyan Methodists, and others are Independents.

In a waste so dreary as Van Diemen's Land, it is peculiarly pleasing to meet with such an excellent spirit as that which is breathed forth in the letter before us. Let such a spirit become universal, then the solitary place shall be glad, and the desert shall rejoice, and blossom as the rose.

**Siam.**—In the notices of Siam, which have been given to the public from the pens of Messrs. Gutzlaff and Tomlin, there are several references to Burmah, and some account of the natives of that country, who reside at Bangkok. Christian books, in the Burmah language, long since found their way to Siam; and at length, a member of the Burmah mission, the Rev. J. Taylor Jones, has been commissioned to repair to Bangkok; and on the 16th of October was at Penang on his way thither. Mr. J. expects to meet Mr. Abel at Bangkok, and anticipates the early arrival of other laborers. A countryman of Mr. Gutzlaff's is expected to arrive at Bangkok, in the course of a few months, with a view to aid in the work which has been commenced by his friend and Christian brother. But what are these, two, three, five, or ten—more or less,—among the thousands of Siam! With emphasis we may quote the words of our Lord:—*The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.*

There are resources enough in Christendom, if they were put in requisition, to supply the whole Pagan world immediately with the means of Christian instruction. The work is vast, and it will be accomplished; though it may be hastened, or retarded, or stopped, for years, according as Christians show themselves faithful, or the reverse.

**Malacca.**—Our last dates from Malacca are to the first of Nov. The college and the several schools continue to enjoy prosperity. More laborers are needed, to preach the word, to teach from house to house, to distribute the Holy Scriptures, and to instruct in schools. It pains our hearts to reflect that among the many thousands of Chinese south of us, accessible to the Christian teacher, and able to read the glorious gospel of God, there are so few laborers. Mr. Mediurst at Batavia, Mr. Dyer at Penang, Mr. Tomlin at Malacca, and Mr. Abel in Siam, are the only preachers for the Chinese, scattered through an extensive field, now all white for the harvest.

Though the Bible has been translated into Chinese, and two complete editions have been printed; though excellent tracts have been written and printed, and with the Scriptures widely circulated, and some of them read by the monarch on the throne and by thousands of his subjects; still it is the day of small things. The work to be accomplished is vast; the difficulties to be encountered, and to be overcome, or removed, are numerous; while the laborers are few, and are compassed with many infirmities. But—thanks be to God for the blessed assurance—the race is not to the swift, nor the battle to the strong. *Not by might, nor by power, but by my Spirit, saith the Lord.*

**THE BIBLE IN CHINA.**—We are indebted to a gentleman in this city for permission to publish the following letter recently received from the celebrated Gutzlaff, the enterprising missionary, who, at the hazard of his life, has travelled through the principal cities of China, distributing the word of God, and preaching the Gospel to thousands who have been heretofore considered inaccessible to Christian effort. It will be seen from another letter, which we publish below, that we may soon expect a call for 10,000 copies of the New Testament for distribution in China and the adjoining countries, and that the field, in all that part of the world, is white to harvest! The missionaries, Messrs. Tracy and Williams, who left this port for Canton on Saturday last, will arrive at a moment when all their energies will be needed, and there will doubtless still be an urgent demand for more laborers.—*N. Y. Obs.*

**Dear Sir.**—After a most eventful voyage along the coast of the maritime provinces of China, Formosa, the Pescadores, Corea, and the great Loo Choo, which took us about seven months, I returned to this place, which I hope very soon to leave. I have had a great many opportunities to distribute the word of eternal life in all the principal emporiums of the Chinese empire, as Amoy, Fuh Chow, Ningpo and Shang hai. The Viceroy of Fuh Keen province took even the trouble of sending up our books to the Emperor. The sen-

sation, which we have occasioned, is very great, and we humbly hope that it will be lasting. We adore the all-ruling Providence, which has permitted us to be the harbingers of good tidings, whilst we humbly hope that the work begun in the fear of the Lord will be carried on.

There is some prospect of trade being carried on to the northern harbors. It would greatly enlarge the sphere of mercantile enterprise, if it really takes place.

My aid as a surgeon has frequently been called in. I dispersed a great quantity of medicines. By these means I have been greatly enabled to gain access to all classes of natives.

The steps I intend to take in future are very uncertain. I wish to follow the indication of Providence implicitly. Hitherto I have received the strongest encouragement to prosecute the dangerous path of carrying the blessed Gospel to this dark empire. Cheerfully still I resign my life in such a glorious cause. You will see my last journal, and hear more of me within a few months.

Imploping the Divine blessing upon you and your family, I have the honor of subscribing myself, dear sir, your most obliged servant,  
CH. GUTZLAFF.

Macao, Sept. 16, 1832.

**POLITICAL AND RELIGIOUS EMANCIPATION OF THE JEWS.**—We learn from the Paris Semeur of April 3d, that an association has just been formed in that city to hasten, in all parts of divided into committees, and will admit as members citizens of the globe, the emancipation of the Jews. This association is all nations. Among the founders and members of the provisional committee, are General La Fayette, N. Lemerrier, the Count de Lasteyrie, H. Carnot, V. Lanjuinais, &c. Several Poles and our celebrated countryman, Mr. Cooper, the author, have engaged with ardor in this work.

We learn also from the Semeur that another association has been lately formed at Toulouse, under the name of the *Society of the Friends of Israel*. Its object is the religious emancipation of the Jews. It aims to lead the Jews to embrace the Christian faith; and the means which it employs are the distribution of the Scriptures, the publication of religious tracts designed for Jews, and conversations with those who manifest a desire to become acquainted with Christianity. The first Report is full of interesting facts.—*N. Y. Observer.*

**BRITISH TRACT SOCIETY.**—The Anniversary of this Institution was held in London on the 2d of May. The receipts during the year were £40,000. Leanga Fa, a converted Chinese, had written, within the past year, nine new tracts, which had been widely circulated among his countrymen. The Society have circulated upwards of 100,000 tracts the past year in China. Republications during the year, 1,000,000 children's books, 1,000,000 true narratives. The issues of tracts within the year have been 12,595,241, being an increase on any preceding year of 880,276.

**BRITISH SUNDAY SCHOOL UNION.**—The Anniversary of this Society was held in London on the evening of May 3d, Lord Henly in the Chair. It appeared from the Annual Report, that the number of Sunday Schools in the United Kingdom was 11,275, comprising 128,784 teachers, and 1,158,354 scholars. This includes those under the superintendence of the Sunday School Society for Ireland, and the London Hibernian Society, as well as those attached to the Society whose anniversary was now celebrated.

**SUNDAY-SCHOOL SUPERINTENDED BY A DUTCHESS.**—The Dutchess of Northumberland has just established a Sunday school in Aluwick, and her grace pays the most minute and constant attention to her poor scholars.

## GENERAL SUMMARY.

**Disasters.**—Three Steam-boats, viz. the *Sentinel*, *Rambler*, and *Delphine*, were burnt at Louisville, last Friday night. The fire originated by accident. It commenced in the *Sentinel*, which lay between the others, and although every attempt was made to extinguish the flames, in one hour the three were consumed to the water's edge. The boats had their cargoes aboard, which will make the loss heavy. Its amount is not ascertained. Several hundred barrels of whiskey perished, for which we have no tears to shed. It was with difficulty, that several other boats could be rescued from the devouring element. Passengers hardly escaped, leaving their clothes and money behind.

At about 10 o'clock, Wednesday morning, the Powder mills near Mill Creek bridge, owned by Mr. D. E. Wade, Esq. blew up. The explosion was tremendous, moving every part of the city. Mr. Wade has experienced a similar loss once or twice before. The pecuniary damage this time, will amount to about 2,800 dollars. We are sorry to be obliged to add, that two men lost their lives by this catastrophe. 'Surely in the midst of life, we are in death.'—*Cincinnati Jour.*

**Thatcher's Indian Biography, and Indian Traits.**—We are pleased to find, that the highly favorable opinion we expressed of these very excellent works, when first published by the Messrs. Harpers, has been confirmed by the judgment of the acute and able Editor of the New England Magazine, as well as by Dr. Walsh, and the press generally. Mr. Buckingham is a severe, though not unjust critic,—and where he applauds, we may be sure that there is merit. The following passages are from the New England Magazine for the present month. *N. Y. W. Messenger.*

"The Indians have found a faithful friend and zealous advocate in Mr. Thatcher. He rests the merit of their cause on plain unvarnished facts, and not on the fanciful pictures of poets and romance writers. His Indians are the true sons of the forest, with all the imperfections necessarily attendant upon a savage life, and not magnificent heroes and heroines. His 'Indian Biography' has already become the standard book

on the subject, and the present work, 'Indian Traits,' is as valuable and authentic, and will be more popular. It is a mirror of Indian life, and is precisely what was wanted. The information contained in it was scattered through a great variety of works not accessible to a number of readers; we ourselves have read a good deal about the Indians, but we have found much that was quite new to us. The style is very agreeable, and the book is as entertaining as a novel."

**COLONIZATION.**—At a meeting of the students of the Theological Seminary in Andover, held on the 5th of June, 1833, the following Preamble and Resolve were adopted:

Whereas we have been assured by R. S. Finley, Esq. who has travelled extensively in Kentucky, as an agent of the American Colonization Society, that for every thirty dollars which we may obtain for that purpose, one slave of good character may be voluntarily emancipated in Kentucky, and sent to Liberia:

Therefore, Resolved, That we pledge ourselves, with the blessing of God, to raise a sufficient sum of money within six months from this time, to effect the emancipation and removal to Liberia of at least one hundred slaves in Kentucky.

**Literary Items.**—Prof. Ventouillac of King's College, has translated Watson's Reply to Paine into French.

The *Shah Nameh*, the most ancient monument of Persian literature, is about to be issued in a French edition, by Mohl, a young German Orientalist.

The Baron de Sacy, is printing, for the Oriental Translation Committee, the *Alfayah*, or Metrical Grammar of the Arabic language.

M. Champollion's MSS. are now being edited by his brother, M. Champollion-Figeac. The work is reduced from the original plan, and will occupy about two thousand pages, with splendid illustrations. His Egyptian Grammar is in the press.—*Presbyterian.*

GEORGE CATLIN, Esq., the painter, who has just performed "a tour through the vast and wild regions of Upper Missouri," has made some interesting communications to the N. York Commercial Advertiser. The annexed extracts are passages of his latest from St. Louis:

"This is a vast country of green fields, where the men are all red—where meat is the staff of life—where no laws but those of honor are known—where the oak and the pine give way to the cotton wood and pecan—where the buffalo range, the elk, mountain sheep, and the fleet bounding antelope—where the magpie and chattering parquettess supply the place of the red breast and blue bird—where wolves are white and bears grizzly—where pheasants are hens of the prairie, and frogs have horns—where the rivers are yellow, and white men are turned savages in heart. Through the whole of this strange land the dogs are all wolves—women all slaves—men all lords."

"In traversing these vast wilds, it gave me great satisfaction to find nearly all the savage tribes on the Upper Missouri, and its tributaries, to the Rocky Mountains, enjoying the comforts of life to a great degree, in a climate delightful and healthy, and a country abounding in most parts with game, which supplies them with a plenty of food; being supplied by the American Fur Company with arms, ammunition, and other necessities of life, for which they pay in furs and peltries on the return from their long hunts. Since they have learned the use of fire arms, clothes, &c. it has become necessary to furnish them with these articles annually, to prevent them from going to the British Company, who stand ready to supply them and monopolize the fur trade in our own country, and cultivate an influence over them extremely dangerous to our frontiers."

**R. D. Owen and Frances Wright.**—Several of our country subscribers have expressed a desire to hear something of ROBERT DALE OWEN and FRANCES WRIGHT.—The former as our readers have been informed by our list of passengers, has arrived in this city, accompanied by his lady, a brother, two or three sisters, and Mr. D'ARUSMONT (Frances Wright's husband.)

Frances Wright, we learn, had made preparations to accompany her husband to this country, but the sickness of her infant prevented it. It is her intention to visit the United States as soon as convenient, probably next fall. While affairs in Europe continue in a state so interesting and unsettled as at present, they will not fix on any place for a permanent residence.

Mr. Owen, and Mr. D'Arusmont will leave in a few days for New Harmony, at which place the former gentleman intends to locate his family residence.—*N. Y. Sentinel.*

A continuous Rail Road, from Baltimore to Philadelphia, will, it appears from the National Intelligencer, be forthwith undertaken with competent means. A similar road is also in progress from New-York, to Philadelphia, and a Rail Road from Baltimore to Washington is also announced.

**Roman Catholic College.**—The corner stone of Nyack College, N. Y. was laid, May 28, by the Rev. Dr. Dubois, Roman Catholic Bishop of New York. Rev. Mr. M'Geery, formerly President of Mount St. Marys College, is to be placed at the head of this institution.

Mr. Senator Buckner of Missouri, died of cholera, at his residence, ten miles from Cape Girardeau, on the 11th inst. with others of his family.

**Steam Navigation across the Atlantic.**—We perceive by a Bermuda paper of May 14th, that the steamboat Rhadamantus, is expected there shortly from England. A supply of coal had been brought out for her accommodation, by the ship Ocean, and another had been deposited at the island of Madeira, where she is expected to touch.



## POETRY

From the Boston Recorder.

The choir of a church commenced singing the following original hymn, unexpectedly to their pastor, as he was ascending the pulpit for the first time after an absence abroad of several months for the recovery of his health. The circumstances of the occasion and the appropriateness of the hymn gave it great effect.

## HYMN.

1. Welcome to thy flock again,  
Servant of the Living God,  
Gracious hath the Saviour been,—  
Merciful his chastening rod.
2. While we cried, our Pastor spare,  
With a sad, desponding heart,  
Jesus heard our earnest prayer,  
Bade our gloomy fears depart.
3. When, upon the mighty deep,  
Sailed the shepherd whom we love,  
Jesus bade the tempest sleep,  
Speaking from his throne above.
4. In a distant, stranger land,  
Thou, O Christ, wast with him still;  
And thine own almighty hand  
Turned away each threatening ill.
5. Thanks for thy protecting grace,  
For thy healing mercy, praise,—  
Love we, in this holy place,  
Songs of gratitude to raise.
6. Fit us now again to hear,  
From thy servant truth divine;  
Fill our bosoms with thy fear,—  
Make us all entirely thine.
7. Then, when earthly scenes are o'er,  
Pastor, people, shall on high,  
Gladly meet to part no more,  
Where are joys that never die.

## MISCELLANY.

From the Correspondence of the Portland Daily Advertiser.

THINGS IN CINCINNATI.—May 13.—There is a world of people here, on this side of the mountains, and land enough for fifty European nations, and a thousand Dukedoms and Principalities. What a country this of ours! how vast, how magnificent, how promising in glorious results, if our States but cling together! Our Geographies that speak of the West are twenty years behind hand. Our ideas (at least mine) are a hundred years behind hand. There is no fiction in Berkeley's "Westward the star of Empire takes its way."

Cincinnati, we all know, is a new city, in a new State, populated with a rapidity unexampled in the history of the world—but Cincinnati, now as it is, has all the air and manner of an old place. New as it is, there are no stumps and burnt trees standing in the streets as some may imagine, for the streets are all, or nearly all, as well paved as are the streets of Boston. The buildings are—not huts, thatched hamlets—oh no—but elegant brick blocks, very many of them are—with some private mansion houses, as rich and magnificent as there are in the Eastern States. It is a Yankee city in appearance, with Yankee industry, and Yankee thriftiness. The houses are built as we build them, with gardens and walks where they can be had. There are no indications that the place is not as old as Portland,—no signs of its unexampled growth. The inhabitants of only ten years standing are surprised to find themselves where they are—in the midst of a growing city, surrounded with the luxuries of life, the blessings of an elegant society—and a population now not of 30,000 inhabitants, as generally named, but probably 35,000! Such is the growth of a city—where land is now worth as many thousands of dollars as it cost single cents less than thirty years ago—a city growing rapidly now in spite of the check of the veto,—and probably destined forever to be the empire city of the West.

Chance, it is said, fixed upon the location of Cincinnati—the black lustrous eyes of a sutler's wife, removing hither Fort Washington, in a manner which the truth-giving historian will tell; for such is said to be its origin—and why may there not be romance in the founding of Cincinnati, as in that of Rome? But happy eyes they—for the city is in a beautiful valley—in a spacious amphitheatre, almost surrounded by gradually sloping hills, now green to their summits—and enchanting beyond description. Across the Ohio are Newport and Covington, delightful villages, surrounded by the same hills and the same landscape—and all taken together here form, with verdant hills and elegant buildings, that charming association of nature and of art, which renders it one of the finest spots to be seen in the United States.

I have escaped from the clouds of darkness that hover about one's steps in the Southern States. This Ohio is New England in its aspect, its manners, and in much of its feeling. Hence, on the banks of the Ohio, on the Ohio and Indiana side, are the flourishing villages, and the neat little farm houses of New England—with their walks and their gardens, their porticoes and piazzas, enjoying society and neighborhood, and proudly conscious that this is all a land of freemen. I want no better condemnation of slavery than the left bank of the Ohio, as you ascend it, contrasted even with Kentucky, but partially afflicted with this palsy. I want no better argument than the many farms and the neat dwellings, and promising agriculture of the free State. There is Madison in Indiana, one of the most inviting villages I have ever seen, situated in a valley defended from the river by one bank of ordinary height, and then by another of nature's formation more

beautifully shaped than the art of man can imitate. But to Cincinnati.

I have looked into every thing which I have been told is worthy of observation. The morning after I arrived I delivered my letters, and numerous friends tendered me their attentions. There is the Medical College, a large building with many admirably constructed lecture rooms, into which Dr. Staughton introduced me. I saw many of its curiosities, its preparations, its prints and paintings, which I should think of exceeding value. I called upon Mr. Flint, the literary lion of the West, known so extensively and advantageously all over the country. I am sorry to say his health is at present feeble. Mr. Flint is tall and spare in figure—not rapid but fluent and interesting in conversation, instructive also, and full of anecdote and information concerning the valleys of the Mississippi and Ohio, from New Orleans to Pittsburg.

I looked into the Court House, for the Supreme Court is now in session. A trial for murder was on the tapis. Of course interest was excited, and the crowd was pressing. The presiding Judges here now are Judge Wright, well known as a former member of Congress, and Judge Lane, both men of ability, and of eminent social value. I believe they are both from New England, but have grown up with, and are now identified with Ohio. The bar is principally of middle-aged and young men, a strong bar, as I am told, as appearances indicate from the vigor, new nerve, and enterprise brought into the field. I was introduced to very many of its members, intelligent, able men, who are nearly all prosperous in their business—but Cincinnati is now no place for a young lawyer to settle in. He had better grow up with the growth of some other city, of which this West will by and by be as full as Germany now is.

The Court House here might be a more convenient building—but it answers the purpose—and is well enough perhaps in all but the accommodations of the members of the bar, though if an advocate talks much to the Court, his neck must be pained from looking high up. I have seen our New England Courts far noisier than this—and in decorum and propriety they are more than up with us. There are many lawyers of high ability whom I could name, among whom is my brother editor, Charles Hammond, more of a public character, among the foremost at the bar, though he takes care of the nation, the State politics, the Church, and the Bank in addition.

There is Mrs. Trollope's famous bazaar. I looked at that. It is an odd looking concern, part Church, part jail, part bank, and part dwelling house—wanting just enough of each to make you wonder what on earth it could be—out of shape—without form or comeliness. No wonder the Cincinnatians started when such a structure was thrown up among them. It is deserted now; and as the ancients speak of Cleopatra's Needle, so we may call this Mrs. Trollope's Bell top, for the cupola is in the shape of a bell. Mrs. Trollope is well known here. They say she was intelligent, skilful in sketches, and corresponded with distinguished men abroad, but wished to figure here as a Madam de Stael. But Mrs. Trollope was a vulgar woman, gross in a thousand things, with so much of the equivocal in her character, that she could seldom or never meet with the good society of Cincinnati. The people amuse themselves with, and laugh at her accounts. They probably never made a person angry, which, of course, is the best way to receive all such hits.

ANECDOTES OF BLIND PERSONS.—A French lady, who lost her sight at two years old, was possessed of many talents which alleviated her misfortune. "In writing to her," it is said, "no ink is used, but the letters are pricked down on the paper; and, by the delicacy of her touch, feeling each letter, she follows them successively, and reads every word with her finger's end. She herself in writing makes use of a pencil, as she could not know when her pen was dry; her guide on the paper is a small tin ruler, and of the breadth of her writing.—On finishing a letter, she wets it, so as to fix the traces of her pencil that they are not obscured or effaced; then proceeds to fold and seal it, and write the direction, all by her own address, and without the assistance of any other person. Her writing is very straight, well cut, and the spelling no less correct. To reach this singular mechanism, the indefatigable cares of her affectionate mother were long employed, who, accustoming her daughter to feel letters cut in cards of paste-board, brought her to distinguish an A from a B, and thus the whole alphabet, and afterwards to spell words; then, by the remembrance of the shape of the letters, to delineate them on paper; and lastly to arrange them so as to form words and sentences. She sews and hems perfectly well, and in all her works she threads the needle for herself, however small."

We have a remarkable instance in John Metcalf, of Manchester, who very lately followed the occupation of conducting strangers through intricate roads during the night, or when the tracks were covered with snow. And strange as this may appear to those who can see, the employment of this man was afterwards that of a projector and surveyor of highways in difficult and mountainous parts! With the assistance only of a long staff, he has been several times seen traversing the roads, ascending precipices, exploring valleys, and investigating their several extents, forms and situations, so as to answer his designs in the best manner. Most of the roads over the Peak in Derbyshire have been altered by his directions, particularly in the vicinity of Buxton; and he has since constructed a new one between Wimslow and Congleton, with a view to open a communication to the great London road, without being obliged to pass over the mountains.

BAD SPELLING.—You need not be concerned, in writing to me, about your bad spelling; for, in my opinion, as our alphabet now stands, the bad spelling, or what is called so, is generally the best, as conforming to the sound of the letters and of the words. To give you an instance—A gentleman received a letter, in which were these words: *Not finding Brown*

at home, I delivered your message to his wife. The gentleman finding it bad spelling, and therefore not very intelligible, called his lady to help him read it. Between them they picked out the meaning of all but the *if*, which they could not understand. The lady proposed calling her chamber maid, because Betty, says she, has the best knack at reading bad spelling of any one I know. Betty came, and was surprised that neither Sir nor Madam could tell what *if* was. "Why," says she, "*if* spells *wife* what else can it spell?" And, indeed, it is a much better, as well as shorter method of spelling *wife*, than *Double you's fe*; which in reality, spell *doublyfe*.—*Franklin's Letters.*

MECHANICAL SKILL OF THE ANCIENT EGYPTIANS.—A paper was recently read at the French Academy of Sciences, by M. Jomard, which shows from the hieroglyphic remains found in the Egyptian monuments, that most of the principal mechanical instruments with which we are now acquainted, were known to them. In a picture found in the palace of Carnae, are seen vessels fixed by means of anchors, and a capstan with it, it is also seen from it that the ancients were acquainted with the vice. It appears to be by means of inclined planes and capstans that they raised the immense blocks of stone, of which their great monuments are composed. M. Jomard also proved that they knew the use of the pulley.—*Chris. Reg.*

STREW SALT OVER ASPARAGUS BEDS.—The Asparagus is a native of the shores of the ocean, and will bear so much salt without being injured, that most of the weeds that infest the beds may be destroyed in this manner. But the application has other advantages—salt is a valuable manure—and it also repels insects by its pungency—for though we know of none that feeds on the asparagus, there are many that would otherwise poach, and lessen the fertility of the soil.

EVILS OF GAMBLING.—Among many other evils that attend gambling are these: Loss of time—loss of reputation—loss of fortune—loss of temper—ruin of families—defrauding of creditors, and what is often the effect of it—loss of life itself.

EASY MODE OF FINE-EDGING RAZORS.—On the rough side of a strap of leather, or on the undressed calf-skin binding of a book, rub a piece of tin, or a common pewter spoon, for half a minute, or till the leather becomes glossy with the metal.—If the razor be passed over this leather about half a dozen times, it will acquire a finer edge than by any other method.—*Mechanics' Magazine.*

HOW TO DETECT ADULTERATED COFFEE.—Put a spoonful of coffee in a glass of cold water; if the coffee is genuine, it will swim at the top, and the water remain clear; if adulterated, the chicoree or succory will immediately separate from the coffee and thicken the water.

THE AUTHOR OF JUNIUS.—The Belfast (Ireland) Whig of the 9th ult. contains the following:—"Lord Grenville, now very old, is seriously indisposed. On his death, the secret respecting the author of 'Junius' Letters,' will be disclosed—his lordship having long been in possession of it. The documents are at Stow, the seat of the Duke of Buckingham, who is also ill."

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